

THE
AHMADIYYA MOVEMENT

AS THE WEST SEES IT

BY

MAULANA MUHAMMAD ALI, M. A., LL. B.

*Author of an English Translation of
THE HOLY QURAN, Etc., Etc.*

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PREFATORY NOTE

The misunderstanding which prevails among the Muslim masses as to the true nature of the Ahmadiyya movement has thickened recently owing to political reasons. The movement has now been working in Europe for about a quarter of a century, and the impressions it has created there in this short interval, based as they are on its solid work, will, it is hoped, help our Muslim brethren in realizing its true significance. It is with this object in view that I give in the following pages some extracts from recent Western writers. Only in a few cases, where there is a misstatement of facts giving rise to some serious misconception, I have added brief foot-notes.

In the words of one of these writers, "the Ahmadis are at present the most active propagandists of Islam in the world". It is just this essential fact that the mist of doctrinal quibblings and personal attacks is hiding from the Muslims' eyes, and the misunderstanding is working to the detriment of the great cause of the propagation of Islam, which otherwise should by this time have attained to stupendous dimensions and covered the whole continent of Europe. Now that Islam is passing through critical times, never known before in its history, and is struggling hard for its very existence, it is the first and foremost duty of

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every Muslim to do all that lies in his power to uphold its cause. I may say, at such a moment, it is indeed a sin to sit on the fence and watch.

It goes without saying that the success of Islam goes hand in hand with its propagation. By its propagation in Europe we can convert the enemies of Islam, who have for centuries been spending all their energies to crush the Muslims, into its servants; and we may surely find there an antidote for the poison that is infecting the Muslim mind itself. By its propagation in India we may convert the Muslim minority into an equality or even a majority. By its propagation we can revive once again that faith and love for Islam in the hearts of the Muslims that notwithstanding their small numbers they may live an honourable life as a strong and powerful nation. By its propagation we may even solve our economic difficulties because thus alone may the fetters of custom be broken and the Muslims taught to live a frugal life.

And what is meant by the propagation of Islam? It means only presenting a true picture of it to a world which is labouring under serious misconceptions as to its true message. The non-Muslim world has formed for itself an imaginary picture of Islam which it hates and seems determined to efface. It is, therefore, the paramount duty of the Muslim community to re-establish the honour of Islam in the world, and this can only be done by unveiling its beauty in the light of modern knowledge and conditions. The question

the conversion of Europe to Islam is only a secondary question; our primary concern is to establish centres of Islamic learning in Europe, and the conversions will follow as a natural sequel. Unless we do this, Islam and the Muslims cannot hold an honourable place among the nations of the world. Therefore when we speak of Islamic missions in Europe we only mean the establishment of centres of Islamic learning there which would disseminate a true knowledge about Islam and dispel the clouds of misconception on account of which our position is being lowered in the estimation of the civilized world.

Muhammad and the Qur'an have never before been presented to a people but they have won its allegiance. The Magians in Iran, the Christians in Egypt and Syria, the Hindus and Buddhists in India, the idolaters in Java and Sumatra, the Confucians in China, have all bowed their heads before the spiritual power of Islam, and Europe is bound to follow the same example when the sun of Islam shines before it in its full resplendence. A great change is already witnessed as coming over Europe in its understanding of and relation to the message of Islam. Europe which but a few years ago looked upon Islam as the greatest enemy of humanity is now beginning to feel that Islam alone can solve the great world-problems confronting humanity to-day. H.A.R. Gibb writes thus towards the close of his well-known book "Whherit Islam?":

“ We must wait upon the Islamic society to restore the balance of Western civilization upset by the one-sided nature of that progress ” (p. 377).

And again :

“ For the fullest development of its own cultural and economic life Islam cannot do without the co-operation of European society ; for the fullest development of its cultural life, Europe cannot do without the forces and capacities which lie within Islamic society.”

—(p. 378.)

And he concludes his book with the following remarkable paragraph :

“ But Islam has yet a further service to render to the cause of humanity.....it possesses a magnificent tradition of inter-racial understanding and co-operation. No other society has such a record of success in uniting in an equality of status, of opportunity, and of endeavour so many and so various races of mankind.... Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and the West is to be replaced by co-operation, the mediation of Islam is an indispensable condition.”

Only if the Muslims could bury their prejudices and rise up to the occasion, the glorious day of Islam could not be put off for long.

I add below in brief a statement of the beliefs held and the work carried on by the Lahore section of the Ahmadiyya movement which is known as the Ahmadiyya Anjuman Isha'at Islam.

BELIEFS

1. We believe in the Unity of God and the prophethood of Muhammad.

2. We believe in the finality of prophethood in Muhammad. In the words of the Founder of the Ahmadiyya movement "no prophet, old or new, will come after our Holy Prophet;" "the man who denies the finality of prophethood must be considered as having no faith in, and outside the pale of, Islam."

3. We believe the Holy Qur'an to be the final and perfect Book of God, no portion of which has ever been or shall ever be abrogated.

4. We believe that *mujaddids* (reformers) shall be raised after the Holy Prophet and that God speaks to His chosen ones (*Auliya Allah*), as the Holy Prophet said that there shall be among his followers "those to whom God shall speak though they shall not be prophets."

5. We revere all the companions of the Prophet and all the great Imams, whether they are accepted by the Sunnis or Shias.

6. We look upon every one who professes faith in the *Kalima*, *La ilaha illallah Muhammad ur Rasul Ullah*, as a Muslim to whatever sect or school of thought in Islam he may belong.

7. We accept Hadzrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyya movement, as the *mujaddid* of the 14th century of Hijra

and as the Promised Messiah, and we affirm that he never claimed to be a prophet, as he himself writes : "I lay no claim to prophethood, but claim only to be a *muhaddath* "; " I am not a claimant to prophethood ; on the other hand, I regard such a claimant as outside the pale of Islam ; " " They have devised a lie against me who say that I claim to be a prophet ; " " I have been called a prophet by God metaphorically and not in the real sense of the word."

8. The founder of the Ahmadiyya movement did not lay the foundation of a new sect in Islam ; on the other hand, he founded a society from whose members he took *bai'at* (pledge of fealty) to defend and propagate Islam.

9. We believe that the Qur'an is as much of a force to-day as it was 1,300 years ago and capable of quickening the dead world of Islam to life once more.

10. We believe that Islam, being the only religion in keeping with the head and heart of man as well as with the scientific spirit of the age, is bound to be the religion of the enlightened man all over the world.

Note.—The doctrines held by the Qadian section that the founder of the movement is a prophet and that all non-Ahmadis are *kafirs* have been repeatedly refuted by us.

WORK

I. Missions :

1. The Woking Mission, which is the first Islamic Mission in Europe, was established by a member of this Anjuman, the late Khwaja Kamal-ud-Din, and was carried on under the Anjuman's supervision till 1930. It is now working under a separate Trust.

2. The German Mission was established in Berlin in 1924. A mosque has been erected there at an expenditure of Rs. 150,000, and a quarterly magazine is being published in the German language. The mission including the expenses of the upkeep of the mosque is being run at an annual expenditure of about Rs. 15,000.

3. The Vienna Mission was established in 1934.

4. A mission was established in Java in 1924 and it is doing very important work in the dissemination of Islamic literature in the Dutch language besides the native languages of the country.

5. An Albanian, educated in the Anjuman's Theological Seminary at Lahore, has already started for carrying on mission work in Albania.

6. Two more missions are under contemplation for work in Europe, one in Spain and the other in Holland.

7. Work through spread of Islamic literature is carried on by local branches in several countries

such as Mesopotamia, Nigeria, Congo, S. Africa, Tanganyika, Kenya, Algeria, Egypt, N. America, S. America, Trinidad, Fiji, China, etc.

8. A missionary is working among the untouchables in Travancore, and the number of converts to Islam there has already reached hundreds. About four thousand untouchables have been converted to Islam in the Punjab.

II. *Literature :*

1. The Holy Qur'an has been translated into three European languages, English, Dutch and German.

2. Lives of the Prophet have been translated into English, Turkish, Albanian, Polish, Italian, Dutch, Javi, Malai, Chinese, Hindi, Sindhi, Bengali, Gurmukhi, Tamil, Gujrati, Siamese and Kanarese.

3. Miscellaneous literature on Islam has been translated into thirty different languages.

4. Besides this there is a vast store of Islamic literature in Urdu, among which are a commentary of the Holy Qur'an and a commentary of the Bukhari.

III. *Periodicals :*

Magazines and newspapers are conducted in the following foreign languages :—

English, German, Dutch, Javi, Albanian.

IV. *Educational Work :*

Two High Schools have been established, to

both of which Boarding Houses are attached. A Muslim Hostel has been established in Lahore for students receiving higher education.

V. Social Work :

A number of orphans and poor students are being maintained. An orphanage is being established very soon. A free hospital is being maintained by members of this Anjuman.

VI. A school is maintained for the preparation of missionaries for work in India as well as abroad.

VII. Research work is being carried on. A part of the Vedas has been translated into Urdu.

VIII. Distribution of Free Literature :

Over two thousand copies of the English Translation of the Holy Qur'an and an equal number of the Life of the Holy Prophet in English have been distributed free, about one-half in India and the other half to libraries in the West. The number of smaller pamphlets on the Teachings of Islam distributed free in different languages runs to nearly fifty thousand.

MUHAMMAD ALI

Ahmadiyya Buildings,

Lahore

30th August, 1937.

THE MUSLIM WORLD

(*Christian Missionary Quarterly*, edited by Dr. Zwemer)
 —Vol. XXI, No. 11, April 1931.—Under “*Islam in India to-day*” by Rev. H. Kraemer, pp. 170,171.

“ This leads us to a discussion of the Ahmadiyya, the Muslim counterpart of the Hindu Arya Samaj. Both have a special bearing on Christianity, because they are aggressive against missionary activity. The Ahmadiyya are an interesting exception to the generally prevailing communal spirit of Islam. They concentrate on religious propaganda and abstain from all politics, preaching loyalty to British and all foreign rulers, because the only thing that interests them is whether and in how far certain situations enable them to convey the message. They are not concerned with Islam as a religious and political body but with the spreading of the universal truth. In this respect **they are a very remarkable group in modern Islam, the only group that has purely missionary aims. They are marked by a devotion, zeal and sacrifice that call for genuine admiration,** notwithstanding their harassing and bitterly aggressive tactics. Their founder, Mirza Ghulam Ahmad, must have powerful personality. When I visited Qadian, where the group is situated that still considers him a prophet (a *nabi* not a *rasul*, a bringer of revelation, not a bringer of a Book, because the Koran

is final and cannot be superseded), I was struck by the buoyant spirit of great enthusiasm for Islam. They are not humble bearers of a message, but the proud and self-conscious proclaimers of a truth. They have all the blindness and fanaticism of this attitude of the human mind. **The Qadiani group tends to become a distinct sect, and may therefore become in the future an isolated phenomenon. Their main tenets are built on mere fictions,** but their present significance lies in their fierce self-sacrifice and self-assertive spirit.

The Lahore group, who have seceded from the original community on the ground that they venerate the founder as a *mujaddid* (renewer) of religion and not as a *nabi*, are therefore more acceptable to public opinion in Islam. They have the same spirit of opposition against Christianity as the Qadianis, but their activity is **more exclusively concentrated on the proclamation of Islam as the only religion that is in conformity with reason and nature.** The crisis of Christianity in Europe gives them much material to expose this religion and extol Islam. Their tactics are very elusive. Although actually living in a spirit of great contempt for other religions*, they are never tired of expounding Islam as the religion of tolerance, peace and universal brotherhood. Still I believe that

* We look upon all religions as being based originally on Divine revelation, and to say that we look upon them with contempt is a misstatement of facts. We revere all religions and all great religious personalities (M.A.).

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they are intellectually honest in this, because all **their mental energy is concentrated on painting Islam as up-holder of broad, social and moral ideals. In their bitter aggressiveness they mete out the same treatment to Christianity that has often been meted out by Christianity to Islam, viz., condemning it on account of its practice, and not judging it after its principles and ideals. Their vindication and defence of Islam is accepted by many educated Muslims as the form in which they can remain intellectually loyal to Islam.**

DER ORIENT

A Christian Missionary paper edited by Mr. Paul Fleischmann (May-June 1937)—under "The Vital power and Missionary capacity of Islam."

The founder of this (Ahmadiyya) movement was a person named Mirza Ghulam Ahmad, son of a physician. He belonged to a noble family, and was born at Qadian near Lahore in the year 1839. He was a person full of enthusiasm and idealism, and a very forceful author and writer. Even in his youth he never wasted a single moment of his life and always devoted himself to the study of religions and religious problems, particularly to the study of Al-Quran. At the age of forty he wrote an apologetic book on the truthfulness and veracity of the Quran and the Holy Prophet Muhammad and advanced hundreds of proofs in support of his assertions. According to his analysis Islam is the only religion which can stand the test of reasons and intellects. Finally, in the year 1890 he proclaimed to be the promised Messiah. He repeated his assertions that the Truths of Islam are the eternal truths and are independent of time, country or climate just like the laws of nature.

After the death of Mirza, his followers were divided into two camps. Whereas the one group led by the eldest son of Messiah . . . , the other group which is

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the real and proper "Ahmadiyya" made progress and extended itself within India as well as outside it. It maintains and supports two High Schools, one boarding house, children schools and a missionary college. Its activities are extended to the field of social work also. It is working among the "Pariahs" and has already won many converts to Islam. A very valuable literature has been produced by its members. To this belong the various translations of the Holy Quran in English, Dutch, etc.etc. About 5,000 copies of the Quran have already been distributed free to libraries of Europe and America. Here in the West too we will have to face the Ahmadiyya. About India, the well-known Rabindranath Tagore once said, "I am afraid that the whole of India will be Muslims once again. ,

The propaganda of the Ahmadiyya in Germany deserves our special attention. The magnificent mosque in Berlin-Wilmersdorf serves this purpose. Imam Abdullah and his converts to Islam hold services and festivals and deliver lectures on Muhammad's personality, the morals of Islam, the position of women in Islam, the democracy of Islam, etc.etc. A quarterly journal "Moslemisch Revue" is published from the Mosque.

INDIAN ISLAM

By *Murray T. Titus, Ph.D., D.D.*—(1930)—
pp. 217–229.

THE AHMADIYYA MOVEMENT

Along with the development of these intellectual and rationalising tendencies in the Muslim community, a wholly new sect has arisen, which centres around the person and teaching of Mirza Ghulam Ahmad. The movement represents **a reaction to the naturalistic interpretations of Islam as set forth by the Aligarh Reformers, while at the same time repudiating the authority of the orthodox Mulla.** Over against the claims of both, Mirza sets his own personal claims to be the correct interpreter of Islam for the present age, to which he brings a new message. It is this 'message' of Ahmad and his followers that constitutes a very distinct contribution to the new Muslim apologetic and polemic which we are now considering, since **the Ahmadis are at present the most active propagandists of Islam in the world.**

The founder of the Ahmadiyya Movement, Mirza Ghulam Ahmad, was born in Qadian, a small town of the Punjab, in the year 1839. He belonged to a respectable Mughul family which traces its migration into India from the time of Babur, in the sixteenth century. He received a good education in Muslim

languages and sciences, and, sometime before the year 1880, he evidently came to the conclusion that he was called to undertake a special Divine Mission. However, it was not until 1889 that he announced that he had been the recipient of a Divine revelation, which made it lawful for him formally to initiate followers or disciples. From this time onward he began to formulate and declare his new doctrines with a boldness and determination that brooked no opposition.

Ahmad sought to base his claims on the Muslim prophecies concerning the appearance of the Messiah and the Imam Mahdi, whom Muslims look for at the approach of the last day. The Jews still look for the coming of the Messiah, and Christians and Muslims anticipate his second coming. Further he maintained that the scriptures of the Zoroastrians, the Hindus, and Buddhists, all prophesied the coming of a great World Teacher. So Ahmad began to declare himself as the one in whom the hopes of all peoples and nations were to be fulfilled. Further, he insisted that, in keeping with the Islamic tradition that God is supposed to send a special individual to be a 'renewer' (*Mujaddid*) to restore the faith of Islam at the beginning of each century, Mirza Ghulam Ahmad had all the Divine marks of being the *Mujaddid* for the fourteenth century of the Islamic era.

The arguments advanced to support these unique claims, together with the interpretation thereof, are set forth in voluminous writings by the Promised Messiah

himself, as well as by certain of his followers. Since his chief emphasis is placed on the fact of his being the Promised Messiah, we shall first consider this aspect of his teachings.

THE PROMISED MESSIAH

According to his calculations, six millenniums have elapsed since the birth of Adam, and at the beginning of the seventh millenium it has been prophesied God would raise up a man in the likeness of Adam who would be called Messiah. 'The promises of God therefore make it absolutely necessary that the second Adam must have been born already, though not recognised as yet by the world'. Further, he was convinced that he must be the Messiah of prophecy, since this second Adam must appear in the East, and thus he resembled the first in respect of his locality. Also, 'earthquakes, plague, famines, wars, and terrestrial as well as heavenly phenomena, bear witness to the one fact that there is to be no more waiting for the Messiah's advent'. Among these signs which bore witness to his claims were a solar and lunar eclipse, which occurred in the month of Ramadan, 1894, corruption of Muslim *mullas*, the neglect of the Qur'an, and the splitting of Islam into sects.

Having thus satisfied himself that the outward conditions of prophecy were fulfilled for the appearance of the Promised Messiah, it became necessary to explain in what sense he could lay claim to that high distinction.

Here he fell back on Divine revelation, on which, in fact, he rested his whole claim as a 'messenger of the latter days'.¹ Thus he asserted that he had not come in the person of Jesus, but only in His 'spirit and power'. To make good this assertion, it became necessary to attack the doctrine current among Muslims, as well as Christians, that Jesus Himself would return as the Messiah. This belief must be set aside; otherwise his claim to Messiahship would be presumptuous. The whole question turned on the *post-mortem* existence of Jesus. Ahmad set out to prove that Jesus did not die on the cross, though, contrary to the Quranic text, he admitted He was crucified.² He held that He merely swooned away, and that His wounds were completely healed, after He was taken down from the cross, by the application of the *Marham-i-Isa* (the Jesus ointment), the ingredients of which were divinely revealed to the disciples; which preparation is being sold to-day by the followers of Ahmad at Qadian. After forty days' sojourn with the disciples, Jesus came to Afghanistan and Kashmir on a mission to their

1. He rested his claims on the Holy Qur'an and Hadith, and it was the right interpretation of these two authorities which his own revelations led him to discover (M.A.).

2. The Holy Qur'an only denies Jusus' death on the cross, not the fact that he was nailed to the cross. It says, *wa ma salabu-hu* and *salb* according to the best Arabic lexicons is a kind of *qitla* (murder), and therefore it signifies causing the death of a person by nailing him to the cross (M.A.).

inhabitants, whom Ahmad claims are the ten lost tribes of Israel.

Ahmad sought to prove that Jesus died a natural death and was buried in Kashmir. In support of his contention, he claims to have discovered His grave. The tomb which Ahmad's followers assert is the grave of Jusus is to be found in Khan Yar Street, Srinagar, Kashmir and bears the inscription of one Yus Asaf, who is worshipped as a Muslim saint. In fact it is more than probable that the tomb is not even that of a Muslim, but is only a shrine of Buddhist origin.¹ Nevertheless, from the name alone he made his deductions to suit his case. Yus was a corruption of Yasu', the Arabic name of Jesus, and Asaf he took to be the same as the Hebrew *Asaf*, which signified *gathering*, which he insisted referred to Jesus' mission as 'Gatherer' of the ten lost tribes. The ascended Jesus of the Muslims and Christians being thus set aside through the 'proof' of His natural death, and the 'discovery' of His last resting-place, the one great obstacle to the justifying of his new doctrines of the appearance of the Mahdi-Messiah, messenger of the latter days, was cleared away, for it was obvious that a dead Messiah could not possibly come with power from on high.

1. In the *Tarikh A'zami*, a well-known history of Kashmir, written about two hundred years ago, it is stated that "the tomb is generally known as that of a prophet" and that "he came to Kashmir from a foreign land" (M.A.).

THE MAHDI

The Ahmadiyya conception of the Mahdi doctrine of Islam is as unique as that of the Messiah ; and, like the former, is based on the underlying assumption that all such appearances, prophesied in all religions whatsoever, are but manifestations of God's power to raise up 'Renewers' of religion from age to age, and that He has not left any nation without a prophet. This Ahmad was constantly asserting. He took the view that the references in the Quran to prophecies to the coming of the Messiah, the Prophet, and the Mahdi all referred to the same person, and that he was the person in whom all converged. As Promised Messiah he claimed to come in the spirit and power of Jesus, and that in a spiritual sense he and Jesus were one ; so in the capacity of Mahdi he regarded himself as ' the second advent of our Lord Muhammad ', and as ' an image of the Holy Prophet '.

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RELATION OF THE MOVEMENT TO ORTHODOX ISLAM

The movement initiated by Mirza Ghulam Ahmad occupies a unique position, in relation to both orthodox party and the rationalistic reformers represented by Sir Syed Ahmad Khan and his neo-Mu'tazilite followers. Ahmad himself declaimed bitterly against the professional

mullas of Islam, who kept the people in darkness, who had allowed Islam, to die of formalism, who had not prevented the division into sects. He deplored the popular worship of saints, and set himself as a true reformer to restore the true and unpolluted faith of Islam to the followers of the Prophet. At the same time, he could not tolerate the rationalizing expositors of Islam, such as Syed Amir Ali and Prof. S. Khuda Bakhsh, who were beginning to throw doubt on the Quran, as a perfect work of Divine revelation, in tracing some of the sources of Islam to pre-Islamic Arabia, Judaism, and even to Christianity. In regard to social reform, Ahmad stood by the conservatives. He repudiated the abolition of *pardah*,¹ and staunchly defended the Islamic law of divorce and polygamy, 'spurning any attempt within Islam to adapt Muhammad's teaching and practice to present day customs in Christian lands'. He frankly regarded Islam as the only religion 'which not only claims to be free from every error and falsehood, but also offers proof of this freedom from error'.

Ahmad and his followers earned the bitter enmity of the orthodox party, following such severe denunciation of the very people whom he had come to reform. He was branded a heretic, a blasphemer, and an enemy

1. The founder of the Ahmadiyya movement held the view that the Holy Qur'an allowed women to go out for their needs without wearing a veil, as the uncovering of the hands and the face was clearly allowed (M.A.).

of the faith, as well as an impostor. Naturally, he was excommunicated, and from that time on he and his followers were forbidden the use of the ordinary mosques. Thenceforth he ordered his followers to pray under the leadership of Ahmadi Imams only, and where there were no Ahmadi Imams they should offer their prayers alone.¹ No less than four Ahmadi missionaries have suffered the penalty of death for heresy in the Muslim country of Afghanistan, the last two being in 1924, at which time the uncompromising attitude of the orthodox Muslims of India to the Ahmadi was shown by the fact that their leaders sent telegrams to the Amir at Kabul expressing their approval of the measures he had taken in the interest of the faith.²

THE POLEMIC

The Ahmadi writers and preachers, from the time of Ahmad down to the present, have distinguished themselves among Muslims by the virulence and vigour of the attack which they have made on the credibility of the Bible, the person of Jesus Christ, and the Christian Church. As this polemic is not only one of

1. In a letter written by the founder of the Ahmadiyya movement, shortly before his death, he plainly stated that he allowed his disciples to say their prayers after such of the non-Ahmadi Imams as did not denounce him a *Kafir* (M.A.).

2. This statement is too wide. Only one or two leaders sent such telegrams. There were others who openly disapproved this action (M.A.).

the most important, but one of the most interesting parts of the propaganda carried on by the Anjuman, it is necessary to give it some attention. In following up this point, it should be noted that extensive use has been made of the words of the 'higher critics' of certain extreme schools of thought in Germany and England; and that, without regard to actual historical values, selection of the authorities has been made solely to suit the purpose in hand, and the conclusions reached are always represented as the concensus of opinion of the best Christian scholarship of the day.¹ This is the method par excellence used by Maulvi Muhammad Ali in his book, "Muhammad and Christ" and by Khwajah Kamal-ud-Din in his "Sources of Christianity."

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THE SCHISM

An event of fundamental importance occurred in the community when a group, headed by Khwaja Kamal-ud-Din and Maulvi Muhammad Ali, seceded after the death of the first Khalifa, Nur-ud-Din, in 1914, and formed what is known as the Lahore party, the original group being called Qadian party. This occurred at the time of the election of the second

1. It should be borne in mind that the writer is a Christian Missionary (M.A.).

Khalifa, or successor to Ahmad, his son Mirza Bashir-ud-Din Mahmud Ahmad, being chosen. Though there were some minor differences over the method of control of the community which accentuated the party feeling, yet there was a far more basic difference which came to the surface, and which now definitely distinguishes the one from the other. This had to do with the nature of the claims of the founder. The Qadian party emphasized the fact that he must be regarded as a prophet (*nabi*) while the Lahore party insist that he was only a reformer (*mujaddid*) in Islam. The former insist on pressing the points of difference that exist between their views and those of other Muslims, while the Lahore party has organized itself under the title of the Ahmadiyya Anjuman-i-Ishaat-i-Islam, with Maulvi Muhammad Ali as its head. This section of the Muslim community likewise has an extensive missionary propaganda throughout India and in foreign countries. Khwaja Kamal-ud-Din is Imam of the Mosque at Woking and head of the Mission to England; Maulvi Sadr-ud-Din is head of the mission to Germany; and Maulvi Muhammad Ali has distinguished himself not only by the publication of numerous apologetic and polemic works, but especially by a complete translation of the Qur'an into English, with a critical commentary which purports to present the results of the most modern Muslim scholarship.

On the other hand, here we find the newest and most aggressive forms of propaganda against Christianity which have ever originated, and from here a world-wide programme of Muslim Foreign Missions is being maintained and financed. This, after all, is the logical issue of the spirit and teaching of Islam under the influence of modern conditions. It is one of the forms of adjustment which have been forced upon the Muslims of India, who are struggling for the defence and maintenance of their Faith in the face of the most disturbing and challenging conditions that the world has ever known.

WHITHER ISLAM ?

Pp. 214—218...“ under “ India ” by Lieut.-Col. M. L. Ferrar.

Indian Muslims have not confined the use of the offensive defensive to the vindication of the Islamic treatment of woman. By far the most striking and the most sustained development of this method has been carried out for over a quarter of a century by the organizers of the Ahmadiyya sect, who have copied the machinery and amulated the vigour of the West in the furtherance of their propaganda. **This religious movement through its own dynamic force has attracted wide attention and secured followers all over the world.** It is named after its founder Mirza Ghulam Ahmad¹ of the town of Qadian in the Punjab.

1. The Founder himself is explicit on this point. In an announcement dated 4th November 1900, he wrote: “ And the reason for giving to this sect the name *Muslims of the Ahmadiyya sect* is this that our Holy Prophet...had two names, one Muhammad and the other Ahmad. Now the name Muhammad was indicative of glory.....But the name Ahmad was a name expressive of beauty, the significance underlying which was that the Holy Prophet would spread harmony and peace in the world. So Almighty God brought about a division relating to these two names in this manner that at first in the Meccan period of the Holy Prophet's life, there was a manifestation of the name Ahmad, and stress was laid upon patience and forbearance.....But it was prophesied that in the latter days there

In the year 1889 at the age of 50 the Mirza announced his mission to the world. Two years later he came forward as *nabi*¹ and *mujaddid* and Messiah. He announced that Jesus had neither died on the cross nor been removed to Heaven alive, as the Koran states², but that he had recovered after crucifixion, escaped and finally died in Kashmir where the Mirza had discovered his grave. This alleged natural death of Jesus was held by the Mirza to substantiate his claim to be the Messiah. At the same time he claimed to be the promised *Mahdi* expected by all Moslems. To substantiate these far-reaching claims he published three

would be a manifestation of the name Ahmad again.....Owing to this reason it seems proper that this sect should be called the Ahmadiyya sect, so that everyone on hearing this very name should come to know that this sect has come into existence to spread harmony and peace." This quotation establishes beyond the shadow of a doubt that the name Ahmadiyya was given to this movement after the Holy Prophet's name Ahmad, not after the Founder's name.

1. This is a misconception. When he was charged with having laid claim to prophethood, he issued statement after statement and manifesto after manifesto that it was a false charge; that he claimed to be a *mujaddid* and not a prophet; that he believed prophethood to have come to a close in the person of the Holy Prophet Muhammad and finally that he considered a claimant to prophethood after the Holy Prophet Muhammad to be a liar and a kafir (M. A.).

2. The Holy Qur'an does not state anywhere that Jesus was raised alive to the heaven. It only speaks of his *raf'* or exaltation in rank as it speaks of the *raf'* of other prophets and righteous servants of God (M.A.).

books which launched him and his followers into a controversy with orthodox Moslems, with the Arya Samaj body of Hindu reformers, and with the Christians, which persists to this day, and which in the case of the orthodox Moslems led to his excommunication and to the putting to death of his followers when rash enough to venture within reach of the orthodox Muslim ruler of Afghanistan. As *Mahdi* the Mirza came to preach not the bloody *jihad* that the orthodox believed in but a peaceful one, and while not abating his hostility to Christians he dwelt on the necessity for being loyal to the Government established in India. On that point he laid great stress, to the annoyance of some of the orthodox, who considered their loyalty to the British Government brought under suspicion by contrast. Presently he announced to the Arya Samaj that he was Krishna, and then that the Messiah, the *Mahdi* and Krishna were all one. As regards orthodox Islam, the Mirza appears to have deplored its formalism and its saint worship. At the same time he was in vigorous opposition to the rationalists who were prepared to modify their views on the supernatural extent of Mohammad's inspiration and were anxious to bring some of the social laws and customs of Islam into line with modern ideas. Basing his claims to the extent that he did upon the Koran, a belief in its infallibility and divine nature was essential to his success. Thus it comes that his followers have shown special interest in translating the Koran into English

and disparaging previous translations already in existence and even imputing intentional dishonesty to translators like Sale. In social matters the Mirza was a conservative and a fundamental, refusing to modify any of the practices dealing with women such as *pardah* and polygamy..... It may be admitted on the other hand that there must have been a magnetism and a sincerity in the presentation of his alleged revelation for his success to be so considerable as it was. In 1908 Mirza Ghulam Ahmad died and Hakim Nur-ud-Din, his first disciple, became the first *Khalifatul Masih*. Shortly before Nur-ud-Din's death a schism began, owing ostensibly to the participation in a political matter of some of the Lahore disciples led by Khwaja Kamaluddin. This came to a head at the election of Mirza Bashiruddin as second Khalifa in 1914, since when there have been two branches with their headquarters at Qadian and Lahore respectively. There are considerable differences in the beliefs of the two parties, the Lahore one holding that the founder of the sect was little more than a *mujaddid*, a reviver or refresher of Islam. They dislike the dictum of the Qadianis that orthodox Muslims are kafirs and prefer to minimize the difference between themselves and the orthodox. **What is of more interest to the outside world than the beliefs of either branch and their relations with the orthodox is the vigorous life and the fervent missionizing character of the movement, which displays an aggressiveness and an**

intolerance unusual among Indian Moslems.

Pp. 287, 288, Under 'Indonesia' by Prof. C. C. Berg.

“In Java as well as in Sumatra, and partly in competition with Mohammadiyah, the Ahmadiya movement has been making itself felt during the last few years. The writer of the previous chapter has given an account of the birth of this movement in North-West India in the eighties, whence it spread even into Europe and America. **The doctrine of the Ahmadiya is of a highly ethical character and it directs itself particularly towards the intellectuals.** Its followers who are not afraid of fighting Christian doctrines by the written and spoken word, divided, after its founder's death in 1908, into two different sects, the Qadian sect, which of the two is more independent of Islam, and the more orthodox Lahore sect. Both have found Indonesian followers, and Indonesians have even studied the Ahmadiya doctrine in India itself. **The Lahore sect, however, has made the greatest stir in Indonesia,** as a missionary of this persuasion has been active in Java for some years. Although distrusted and combated even by the spiritually congenial Mohamadiyya, which resents the competition of the Ahmadiyah, their missionary, Mirza Wali Ahmad Beig, has managed to form a small community; he has, moreover, given Muhammadan religious teaching at a few government colleges. That the leaders of the Sarekat Islam and members of the Young Islamic Union have entered into friendly relations with Mirza

Wali may possibly be regarded as one of the most recent examples of that uncritical sinking of differences to which Indonesian Islam is always inclined. ”

P. 309—Ibid.

“Thence, perhaps, new powers might be born amongst the Oriental peoples, which would check the present decay of Islam or even turn it into new growth, if Europe were to continue along the lines which it is following just now. Who would deny the possibility at least of such a new development, after seeing, for instance, **how movements like the Ahmadiyah, with its strong ethical powers and its no doubt deep religious feelings, are able to exercise a certain influence far beyond what has so far been considered to be the frontier of Moslem territory.**

P. 353. By Prof. Gibb.

The Ahmadiya movement, referred to several times in the preceding chapters, is largely a movement of the same kind (*i.e.*, for the defence of the heritage of Islam, for the establishment of religious seminaries, and even for the furtherance of missionary efforts amongst non-Moslems and nominal Moslems); in gradually discarding its original heretical and sectarian features, **it has become essentially a Moslem propagandist Society**, though still looked upon with suspicion by the orthodox ‘ulama. **To it belongs also the credit for the development of a modern Moslem apologetic** which, though not yet fully able to handle the western technique of argumentation, is far from negligible, especially in the East and in Africa.

ENCYCLOPÆDIA BRITANNICA

14th Edition (1929). Islam: Recent Developments
(p. 711).

In modern times the most important sectarian developments have been those of the Wahabis (q. v). the Babis (q. v) and the Ahmadiyya. The last of these movements was started by Mirza Ghulam Ahmad, who in 1879, began to preach in the village of Qadian in the Province of the Punjab, India. He claimed to be not only the Promised Mehdi but also the Promised Messiah—personages generally held to be distinct in ordinary Muslim theology. Another modification he introduced into Islamic doctrine had reference to the death of Jesus; the commonly accepted belief maintains that Jesus was taken by God alive into heaven, while a phantom was crucified in his place; in opposition to this he declared that Jesus was actually crucified, but was taken down from the cross while still alive by his disciples, was healed of his wounds and afterwards made his way into Kashmir, where he finally died, his tomb being still in existence in the city of Srinagar. Having thus removed the ground for any expectation of the 2nd coming of Jesus from heaven to earth, he explained that he himself was the Messiah, not as being an incarnation of Jesus (for he rejected the doctrine of transmigration) but as having come in likeness of Jesus

—being Jesus for this generation just as John the Baptist was Elijah, because he came in the spirit and power of Elijah.

In proof that he had come in the spirit and power of Jesus, Mirza Ghulam Ahmad adduced the likeness of his own character and personality to that of Jesus, his gentleness of spirit, the peaceful character of his teaching, his miracles, the appropriateness of his teaching to the need of the age.....
.....Mirza Ghulam Ahmad died in 1908, and a few years after his death his followers split into two parties, one having its headquarters in Qadian and the other in Lahore. Both these sections of the community succeeded in enlisting the services of devoted, self-sacrificing men, who are unceasingly active as propagandists, controversialists, and pamphleteers. They control an extensive missionary activity, not only in India, West Africa, Mauritius and Java (where their efforts are mainly directed towards persuading their co-religionists to join the Ahmadiya sect), but also in Berlin, Chicago and London. Their missionaries have devoted special efforts to winning European converts and have achieved a considerable measure of success. In their literature they give such a presentation of Islam as they consider calculated to attract persons who have received an education on modern lines, and thus not only attract non-Muslims, and rebut the attacks made on Islam by Christian controversialists but win back to the faith Muslims, who have come under agnostic or rationalist influences.

ISLAM AT THE CROSS-ROADS

By Dr. Lacy O'Leary, D. D. pp. 99-109.

A quite different history stands behind the sect known as the Ahmadiya which arose in the Punjab, partly, perhaps, as a reaction against Christian missionary activity there, has spread through India, and extended its operations to England, Syria, and Egypt. **As the one section of Islam which has made efforts to gain converts in England it is particularly interesting.** The Babists, it is true, have also established missions in England and America, but they, though historically connected with Islam, can in no sense be regarded as a Muslim sect. **In its general tendencies the Ahmadiya takes a middle path between orthodoxy and the rationalism of the Necharis,** but has certain peculiar characteristics due to the teaching of its founder about himself. The founder, Mirza Ghulam Ahmad, was born in 1838, began to teach in 1879, and died in 1908. He claimed to be the Mahdi, who is generally regarded as the precursor of the Messiah, but by a development which does not occur elsewhere in Muslim theology, he identified the Mahdi with the Messiah and taught that he himself as a Mahdi-Messiah fulfilled the religious expectations of both Muslims and Christians. At a later period he further identified himself with the Avatar of the Hindus, so

that in his teaching we find a distinct effort to comprehend all these religions in one system, a tendency which appears in the Babist doctrine as well and perhaps marks the probable line of future development of liberal Islam, the tendency namely to present it as a simple monotheism in which orthodox Islam, Christianity, and a reformed Hinduism such as appears in the Arya Samaj can be fused: The idea that all religions express the same fundamental truths in spite of divergences in detail. This tendency underlies a great deal of Sufi or mystic teaching.

A large part of Mirza Ghulam Ahmad's teaching aimed at a reconciliation of Christianity and Islam. Christ Himself had foretold a second advent and promised that he would send *paraclete* to continue his work. Interpreting this *paraclete* as "The famous one", *i.e.*, reading *pericylytes* for *paraclytes*, as is actually done sometimes in early Christian literature, he held that this promise was fulfilled in himself since the name Ahmad bears the meaning of "famous"¹. The same argument was used by the Prophet Muhammad whose name was susceptible of the same rendering, and it was probably from that that Mirza Ghulam Ahmad derived his own theory. It has a weak point, for Ghulam Ahmad means "the slave of the famous one",

1. This is a misconception. The prophecy relating to the *paraclete* is plainly spoken of in Mirza Ghulam Ahmad's writings as referring to the advent of the Holy Prophet Muhammad who also bore the name Ahmad (M.A.).

and does not justify the use of Ahmad as in the nominative.

The life of Christ is not fully treated in the Qur'an. In one passage (Qur. 3.48) a reference seems to be made to the death and subsequent ascension of Christ, "Remember when God said, O Jesus, verily I will cause thee to die and will take thee up to Myself and deliver thee from the unbelievers"; but another passage (Qur. 4.156) distinctly states that Christ was not crucified, "And for their saying, Verily we have slain Christ, Jesus the Son of Mary, the Apostle of God:—yet they slew him not, they had only his likeness".¹ This reproduces the Gnostic idea that at the last moment Christ was delivered from His enemies and Simon (or Jude) substituted in His stead, and that is the usual teaching held by orthodox Muslims. Mirza Ghulam Ahmad introduced a new interpretation which might be regarded as reconciling these two passages and one in which he was, perhaps, influenced by modern writers on the resurrection. He held that Christ was crucified, but did not actually die on the cross; He was taken down in a swoon, recovered from His wounds, and travelled to India where He died and was buried at Srinagar in Kashmir. This teaching differs very considerably from

1. "They had only his likeness" is not a correct rendering of the words of the Qur'an, which mean "The matter was made dubious to them". There is no mention of any "likeness" of Jesus Christ being crucified either in the Holy Qur'an or the Hadith of the Holy Prophet.

the legendary account given in the "Qisas-al-Anbiya," "Stories of the Prophets"¹ and similar works, but shows a knowledge of current Christian controversial literature. The Qur'an very plainly refers to the miraculous nature of the conception and birth of Christ (Cf. Qur. 19.22-34 : 23.62) and this Mirza Ghulam Ahmad admits, but considers that the admission does not prove the deity of Christ : learned physicians of the Greek and Indian Schools, he says, have "shown the possibility of a child being formed in the mother's womb without the seed of man" (*Review of Religions*, 1,72.)

It was in March, 1889, that Mirza Ghulam Ahmad first declared that he was entitled to *bai'at* or "homage" from Muslims, but it was not until 1891 when he declared that he fulfilled the prophecies relating to the Mahdi and the Messiah that his followers began to form a distinct sect and refused to take part in the worship held in the mosques.² When the Government of India took the census of 1900 they were, at their own request, entered under the heading of Ahmadiyya in the returns. According to that census they were reckoned

1. The *Qisas-al-Anbiya*, an ordinary story-book, has very little historical value (M.A.).

2. The founder of the Ahmadiyya movement himself took part in the services held in the mosques after his claim to Messiahship. It was later when opposition became bitter and *fatwas* were given by some of the 'ulama that the Ahmadis should not be allowed to enter mosques that they began to form their own congregations (M.A.)

at 13,131 males. They are now estimated at about 70,000 in all.

Ahmad died in 1908 and was succeeded by Hakim Nur-ud-din as the first Khalifa, and he was assisted by a committee known as the *Sadr Anjuman-i-Ahmadiyya* "Head Society of the Ahmadiya", on general lines rather resembling the other liberal movements which we have already mentioned. In 1913, however symptoms of internal division began to appear. Mirza Ghulam Ahmad had strictly enjoined his followers to abstain from any form of political agitation, an injunction which Sayyid Ahmad Khan had also laid on his society, but in that year a very widespread disturbance was aroused by the action of the Government in proposing to remove a portion of a mosque at Cawnpore which stood in the way of certain road improvements, and in the controversy which raged round this, Khawaja Kamalud-Din, a prominent member of the Ahmadiyya, took a leading part.¹ Some of his fellow members resented this as disloyalty to the founder's directions, and his action was severely criticised by Mirza Bashirud-Din Mahmud Ahmad, the eldest son of Mirza Ghulam Ahmad by his second wife, in the Urdu periodical *Alfazl*. Others of the community were annoyed by this protest which seemed to them an unwarrantable assumption of authority by Mirza Bashirud-Din on the

1. The statement is incorrect. Khawaja Kamalud-Din was at that time working as a Muslim missionary in England (M.A.).

ground of his relationship to the founder, and thus a schism arose. At Nurud-Din's death those who opposed Khawaja Kamalud-Din's action elected Mirza Bashirud-Din as Khalifa at Qadian, the headquarters of the sect, but those who had disapproved of his criticism of Khawaja Kamalud-Din seceded and founded a new society, the *Anjuman Ishaat-i-Islam* or "Society for the spread of Islam" at Lahore. The Qadian branch maintain that Mirza Ghulam Ahmad was truly a prophet and denounce all those who do not recognize his prophetic claims as *kafirs* or "unbelievers." The Lahore party recognize him to have been Mahdi and Messiah, but not as prophet, an office which they assert he never actually claimed, and they are not willing to regard other Muslims as unbelievers even though they do not admit Ahmadiyya doctrine. Thus the two groups represent the extremer advocates of the sacred character of the founder and the more moderate adherents who have developed more on liberal lines. But both have shown themselves keen supporters of western methods of education and vigorous in the production of periodical and controversial literature, and thus both appear as **active missionary workers for the extension of Islam**. The Sadr Anjuman continues to be the controlling body of the Qadian party, and has shown great activity in educational work. It maintains a flourishing High School at Qadian which is affiliated to the Punjab University as well as a Theological college with a seven years course for the training of

missionaries¹.....

The separatist body of Lahore has also distinguished itself by its activity in educational work, the chief institution of this sort being the Muslim High School of Lahore which was opened in 1916,² and it has its own periodicals, including the "Islamic Review" published at Woking in Surrey, where the representative and missionary in England, Khwaja Kamal-ud-Din, has been established since August, 1914.....The Lahore section of the Ahmadiyya is not much occupied with efforts to convert other Muslims and has drawn closer to the orthodox community; its chief activity is in the attempt to commend Islam to non-Muslims, and it tries to commend a liberal type of Muslim teaching as a reasonable religion for the Western world. Apparently about 200 English converts³ have been made and the society has made efforts to care for the religious and moral welfare of Indian Muslim students in England. An effort is being made to erect a mosque in London where the Ahmadiyya already possess a meeting-room for prayer and instruction which has been recently moved from Notting Hill to Hampstead.

The Ahmadiyya movement is the indirect result of the great ferment produced in the religious life of

1. The High School and the Theological Seminary were established long before the schism came (M. A.).

2. The Lahore Anjuman has started two High Schools (M. A.).

3. The number is now much larger (M. A.).

India by three great forces, the British Government, Christian missionary propaganda, and the work of various European Orientalists, all co-operating in bringing western thought into touch with India. These western influences told first on the Hindus and Parsis, and only touched Islam at a rather later date, but they ultimately did tell, and the younger generation of Muslims could no longer ignore the solvent influence of modern thought, of the methods of historical criticism treatises and more fully developed and applied by Orientalists, and of the spread of modern scientific enquiry brought about by the establishment of schools on western lines and the necessity of those who aspired to Government employ making themselves acquainted with this new thought. Sir Sayyid Ahmad Khan and his followers came under the same influences and simply tried to readjust their point of view in the light of the new knowledge, an attitude only likely to commend itself to those who had felt these influences and not to the rank and file. **Mirza Ghulam Ahmad became, in a sense, the apostle of liberal Islam** and presented it in a form mingled with mystical and purely oriental elements which, however, unfamiliar to western minds, are the time-honoured accompaniments of constructive missionary work in Indian thought, and bear traces of the Persian influences which have already pervaded North-West India. Taken out of this environment **the movement resolves itself mainly into liberal Islam with the peculiarity that**

it has a definitely propagandist spirit and feels confident that it can make an appeal to western nations, an appeal which has already been made with some measure of success. If it be thought that this success be insignificant it must be remembered that missionary progress in India, where the Muslim community is now the largest in the world, was slow ; it has one-fifth of the population there, and this has taken three times as long as it took Christianity to spread through the Roman Empire. Rapidity of progress is not always the most reassuring sign in missionary work. **But the Ahmadiyya movement in England does not only aim at making converts, though it invites them : It is making a very definite effort to improve the attitude of the English people towards Islam and to secure for it a fair and just hearing,** a purpose which must command sympathy even from those who are actively engaged in Christian missionary work amongst Muslims, for the removal of misrepresentation and misunderstanding can only be a gain to both sides in controversy.....

THE ISLAMIC FAITH

By Sir Thomas Arnold, pp. 70-71.

Towards the close of the nineteenth century another sect arose in India, which exhibits considerable activity at the present time—namely, the Ahmadiyyah. The teachings of the founder of this sect, Mirza Ghulam Ahmad (*ob.* 1908), are noticeably distinguished from the Wahabi exposition of Islam by their toleration..... He claimed to be the Messiah for his generation, in support of this claim he pointed to the gentleness and simplicity of his life as resembling those of Jesus. As Messiah he is also the Imam Mahdi, who, according to the popular belief of other Muhammadans, will appear some time before the Day of Judgment and will lead the united forces of the faithful in the conquest of the world for the faith of Islam; but a pacific and tolerant interpretation is given to this doctrine as to that of Jihad, and Ghulam Ahmad represented himself as the Promised Imam Mahdi as bringing in a new era of religious enlightenment..... The bulk of his followers is to be found in the Punjab, but they carry on an active propaganda and have missionaries in England and Germany, in British colonies, and other parts of the world, and have succeeded in winning converts not only from among other Muslims, but also among Christians.

THE INFLUENCE OF ISLAM

By E. J. Bolus, M.A., B.D., 1932, pp. 108—111.

During the last decade a different type of Islamic world-movement has been pushing its way inland from the shores of the Gulf of Guinea. The Ahmadiya, though bitterly anti-Christian, officially counsels peace and toleration.....

Nothing could be more characteristic of Muslim sects than the sequel to Mirza's death, which occurred in 1908. The Ahmadiya split into two camps, precisely as the Babis had done before them. **The Lahore branch, being the more active, resolved to see what might be achieved in the direction of commending Islam to the western world.** Clearly the ship of faith was burdened with excessive ballast. So the Ahmadiya jettisoned the Sunnat¹. The Qur'an was to be the sole guide—as translated and annotated by the editor.

The English edition, published in 1916, is the work of a modernist, who is yet more than half a bigot. It provides notable example of Muhammadan ethics and psychology. The first aim of the Ahmadiya version is to smooth down the angularities of the text, and to

1. The Ahmadiyya look upon the Holy Qur'an and the Sunna as the two authoritative sources of the teachings of Islam. (M.A.).

gloss over or explain away whatever offends either moral or common sense. Secondly, the editor takes great pains to demonstrate the surpassing excellence of Islam. Thirdly, he tries to show the inferiority of the religion of Christ The Ahmadiya is determined at all costs to clear the character of the Holy Prophet

Throughout the comments may be seen the conviction that in the end Islam must inevitably triumph over every other religion. Whatever is good among Christian nations to-day is set down to their unconscious acceptance of Muhammadan principles. In explaining Sura 9.33, the editor declares that 'the doctrine of atonement, and that of Divinity of Jesus Christ, are dying a natural death, and Monotheism is daily gaining ground, while other principles of Islam are equally advancing day by day'. Muhammad, the editor thinks, is the only prophet sent, not to a particular people, but to the whole of mankind: 'We have not sent thee but as a mercy to the worlds'.

THE PEOPLE OF THE MOSQUE

By L. Bevan Jones—(1932)—pp. 211—217.

THE AHMADIYYA MOVEMENT

We have reserved for more detailed consideration the emergence of another party which owes its existence, partly, no doubt, to the upheaval of thought caused by the controversy with Christians seventy-five years ago, but which is evidence also of a reaction against the too bold policy of the Aligarh reformers.

The founder of the Ahmadiyya Movement, Mirza Ghulam Ahmad, was born in 1839 at Qadian, a small town in the north of the Punjab. He had received a good education in Muslim learning and languages. About 1880 he concluded that he was called of God to a special mission, and in 1889 openly announced that he was the recipient of divine revelation¹ and that he was authorised to initiate disciples of his own. From this time he began to expound a series of new doctrines.

He, too, found much to stimulate his thought, and furnish him with material for his doctrines in Muslim predictions concerning the Imam-Mahdi, with which he joined Muslim expectations about the Messiah. The day came when, claiming that the scriptures of Zoroastrians, Hindus and Buddhists alike prophesied the

1. This announcement was made as early as 1880 in his work, the *Barahin Ahmadiyya*. The announcement that he was called upon to initiate disciples was made in 1889 (M.A.).

coming of a great World Teacher, he gave out that the hopes of the nations were to be fulfilled in himself. He was, further, the *Mujaddid* sent by God for this century to restore the faith of Islam. He thus professed to be both the Promised Messiah (in spirit, though not in person) and the Mahdi.

In order to make good his claim to be the Messiah he had to combat the idea current among Muslims as well as Christians that Jesus would return (as the Messiah). For this purpose he tried to prove that Jesus did not die on the cross, but that he merely swooned and was revived by the application of an ointment, called *Marham-i-Isa*, "The Jesus ointment". Subsequently, so the Mirza declared, he travelled to Kashmir, where, after conducting a mission to the inhabitants, he died and was buried. The Mirza had the effrontery to claim that he had even discovered his tomb in the city of Srinagar. The tomb in connection is said to be that of Yus-Asaf, and has hitherto been revered as that of a Muslim "Saint"¹

1. I have already pointed out that in the *Tarikh A'zami*, an old history of Kashmir, this tomb is expressly stated to be the tomb of a prophet who came to Kashmir from another country. As no prophet could come after the Holy Prophet Muhammad, it is certain that the prophet lying buried there is one of the earlier prophets. He is further stated to have come from another country, and when the mysterious circumstances relating to the disappearance of Jesus Christ after the crucifixion are borne in mind, the identification of the tomb as that of Jesus Christ is the only possible solution (M.A.).

The Mirza stirred up much opposition. He never ceased to upbraid the professional *Mullas*, whom he charged with keeping the common people in the darkness and bondage of superstition. Nor could he tolerate the rationalists, such as Sayyid Amir Ali and S. Khuda Bakhsh, who, by tracing some of the elements of the Quran and Islam to pre-Islamic Arab cults, Judaism and Christianity, had weakened the claim and authority of the Quran. But in regard to social reforms he sided with the conservatives. He repudiated the abolition of *parda*, and defended the Islamic law of polygamy and divorce.....

THE SCHISM

Mirza Ghulam Ahmad died in 1908, and was succeeded by a disciple, Hakim Nur-ud-Din, as Khalifa, a man of different calibre who nevertheless successfully led the movement for some years. He died in 1914, but even before that date ominous signs were present which foreboded a serious quarrel. This broke out at the time of the election to the office of Khalifa of Mirza Bashir-ud-Din Mahmud, son of the founder. True, there were other differences among the more influential members of the community, but the rock of offence on which a violent split now took place was the insistence by this son, Bashir-ud-Din, and his supporters, that the original founder must be regarded as a *nabi*, prophet.

At this a group, headed by well educated men such as Khwaja Kamal-ud-Din and Maulvi Muhammad

Ali protesting that the Mirza was no more than a *Mujaddid* for this age, broke away and formed another branch with its headquarters in Lahore.

For the sake of clearness it is as well to speak of the adherents to these two sections as *Qadianis*, disciples of the original founder (sometimes called *Mirzais*), and *Ahmadiyyas*, members of the Lahore party. Such distinction is, indeed, made by the Lahore group. In answering the enquiry of a recent correspondent about the position of Khwaja Kamal-ud-Din, the following statement was made in the columns of the "Light" (August 8, 1931): "A Qadiani is one who looks upon Mirza Ghulam Ahmad, the founder of the Ahmadiyya Movement, as a prophet, and regards all those who do not accept him (as) outside the pale of Islam He (Khwaja) belongs to the Ahmadiyya Movement of Lahore, according to which the Holy Prophet Muhammad was the last prophet and no prophet can appear after him; which considers everyone who recites the *kalima*, whatever school of thought he may belong to, a fellow-brother in Islam".

This party claims to base its title "Ahmadiyya" on the less familiar name of the Prophet, *viz.*, *Ahmad* (Cp. Quran LXI, 6); that is to say, it does not connect it, as would the Qadian group, with one of the names of the founder. *Ahmad*, it is explained, was the Prophet's name in the early and humbler period of his life when he suffered persecution. The name *Ahmadiyya* was accordingly adopted to indicate that

Islam is at present passing through a time of trial.

The Lahore organisation is known as the Ahmadiyya Anjuman-i-Ishaat-i-Islam, or "Society for the diffusion of Islam", and has its head, Maulana Muhammad Ali, M.A., LL.B. It, likewise, carries on an extensive missionary propaganda throughout India and in foreign countries. Khawaja Kamal-ud-Din has for years been at the head of their mission to England with its headquarters at Woking, Surrey, where there is a small mosque. Both of these leaders have published works intended to commend Islam to Western readers, and also some polemical writings against Christianity. Of these Maulana Muhammad Ali's English translation of the Quran with commentary, now in its second edition, deserves special mention. It claims to present the results of the best Muslim scholarship, but does not attempt to conceal its anti-Christian bias.

Both sections of the Ahmadiyyas have a very active press, and disseminate their views widely in English and Urdu journals.

Recently the main objects of the Lahore section were summarised in the "Light," their English weekly. It is said to stand for: (1) a liberal Islam: it believes that *all* the religions of the world have a Divine origin. (2) a united Islam: it contends that there are present among Muslims no sectarian differences worth the name—all are agreed on the essentials; they observe the same periods for the prescribed prayers, recite the same number of *rakats* in each service, observe the

month of fasting, offer *zakat*, and make the pilgrimage (that is, of course, "all" except the *mullas*); (3) a *rational* Islam: the Quran, not the books of law, is their guide, so "Back to the Quran" is their clarion call. They encourage the free use of *reason* and a free interpretation of the Quran in the light of new world conditions; (4) a *free* Islam: at all costs the yoke of the *Mullas* must be cast off; (5) a *perfect* Islam: thus making unnecessary a second advent of either a Christ or a Mahdi. Muslims must, and can, "generate" self-reliance. Islam, itself, possesses "an irresistible spiritual grace"; (6) a *triumphant* Islam: it is the Muslims' duty to carry Islam to the end of the earth. "Millions of people have yet to be approached and the light of Islam must be carried far and wide". Islam is to "triumph over all religions." Conversions must be made to Islam; mosques must be erected in Christendom; the *Unity* must be proclaimed in the realm of the *Trinity*.