

*“Call to the path of thy Lord with wisdom and goodly exhortation,  
and argue with people in the best manner.” (Holy Quran, 16:125)*

# ***The Light*** **AND** **ISLAMIC REVIEW**

**Exponent of Islam and the Lahore Ahmadiyya Movement  
for over eighty years**

**January – March 2009**

In the spirit of the above-cited verse, this periodical attempts to dispel misunderstandings about the religion of Islam and endeavors to facilitate inter-faith dialogue based on reason and rationality.

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**احمدیہ انجمن اشاعت اسلام لاہور**

◆ *Ahmadiyya Anjuman Isha'at Islam Lahore Inc., U.S.A.* ◆  
P.O. Box 3370, Dublin, Ohio 43016, U.S.A.

*The Light* was founded in 1921 as the organ of the AHMADIYYA ANJUMAN ISHA'AT ISLAM (Ahmadiyya Association for the Propagation of Islam) of Lahore, Pakistan. *The Islamic Review* was published in England from 1913 for over 50 years, and in the U.S.A. from 1980 to 1991. The present periodical represents the beliefs of the worldwide branches of the Ahmadiyya Anjuman Isha'at Islam, Lahore.

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The main objective of the A.A.I.I.L. is to present the true, original message of Islam to the whole world — Islam as it is found in the Holy Quran and the life of the Holy Prophet Muhammad, obscured today by grave misconceptions and wrong popular notions.

Islam seeks to attract the *hearts and minds* of people towards the truth, by means of reasoning and the natural beauty of its principles.

Hazrat Mirza Ghulam Ahmad (d. 1908), our Founder, arose to remind the world that Islam is:

**International:** It recognizes prophets being raised among all nations and requires Muslims to believe in them all. Truth and goodness can be found in all religions. God treats all human beings equally, regardless of race, nationality or religion.

**Peaceful:** Allows use of force only in unavoidable self-defence. Teaches Muslims to live peacefully under any rule which accords them freedom of religion.

**Tolerant:** Gives full freedom to everyone to hold and practise any creed or religion. Requires us to tolerate differences of belief and opinion.

**Rational:** In all matters, it urges use of human reason and knowledge. Blind following is condemned and independence of thought is granted.

**Inspiring:** Worship is not a ritual, but provides living contact with a Living God, Who answers prayers and speaks to His righteous servants even today as in the past.

**Non-sectarian:** Every person professing Islam by the words *La ilaha ill-Allah, Muhammad-ur rasul-ullah* (There is no god but Allah, and Muhammad is the Messenger of Allah) is a Muslim. A Muslim cannot be expelled from Islam by anyone.

Hazrat Mirza Ghulam Ahmad taught that *no* prophet, old or new, is to arise after the Holy Prophet Muhammad. However, *Mujaddids* will be raised by God to revive and rekindle the light of Islam.

#### About ourselves

Ahmadiyya Anjuman Isha'at Islam Lahore has branches in many countries including:

U.S.A.	Australia
U.K.	Canada
Holland	Fiji
Indonesia	Germany
Suriname	India
Trinidad	South Africa
Guyana	Philippines

#### Achievements:

The Anjuman has produced extensive literature on Islam, originally in English and Urdu, including translations of the Holy Quran with commentaries. These books are being translated into other languages, including French, German, Spanish, Dutch, Russian, Chinese, and Arabic. The Anjuman has run several Muslim missions around the world, including the first ever in Western Europe.

#### History:

**1889:** Hazrat Mirza Ghulam Ahmad founds the Ahmadiyya Movement.

**1901:** Movement given name *Ahmadiyya* after Holy Prophet Muhammad's other famous name *Ahmad*.

**1905:** Hazrat Mirza appoints central body (Anjuman) to manage the Movement.

**1908:** Death of Hazrat Mirza. Succeeded by Maulana Nur-ud-Din as Head.

**1914:** Death of Maulana Nur-ud-Din. Ahmadiyya Anjuman Isha'at Islam founded at Lahore as continuation of the original Anjuman. Maulana Muhammad Ali elected as Head.

**1951:** Death of Maulana Muhammad Ali after fifty years of glorious service to the cause of Islam. Maulana Sadr-ud-Din (d. 1981) becomes Head.

**1981–1996:** Dr Saeed Ahmad Khan, an eminent medical doctor and religious scholar, led the Movement, at a time of intense persecution.

**1996–2002:** Prof. Dr Asghar Hameed, a distinguished retired University Professor of Mathematics, and learned Islamic scholar, served as Head.

**2002:** Prof. Dr Abdul Karim Saeed Pasha elected Head.

## The Need For Reform

**An analysis of the political, intellectual and spiritual condition of the Muslim world in the 19th and 20th centuries.**

**By Fazeel S. Khan**

*[This article was presented at the symposium titled “Reforming the Muslim World: A Critical Assessment of the Reforms Proffered by Hazrat Mirza Ghulam Ahmad (1835-1908), a century later”, held in Columbus, Ohio on August 2, 2008 in conjunction with AAII(USA)’s annual convention. The symposium commemorated the centenary death anniversary of Hazrat Mirza Ghulam Ahmad, the founder of the Ahmadiyya Movement in Islam, by focusing the reforms he introduced and their applicability to contemporary times. This article was the introductory presentation, surveying the political, social and religious climate of the Muslim world in the past two centuries, thereby putting into context and setting the stage for an analysis of the major reforms called for by Hazrat Mirza Ghulam Ahmad.]*

Today we will be discussing the role that the Lahore Ahmadiyya Islamic Society plays in bringing about a reform in the Muslim world and, thereby, creating peace on earth. Now, in order to assess these reforms, it must first be determined whether there was any need for reform. And this is the topic I will be speaking about this morning. Because, when something is not broken, it doesn’t need to be fixed. We all can agree the state of the Muslim world today is not perfect

### **Legacy of Islamic Contributions to Civilization**

Every student of history is aware of the legacy of Muslim contributions to modern civilization. From every area of science (including medicine, chemistry, biology, astronomy, physics and mathematics), to every aspect of civil society (including, politics, commerce, economics, and education), to all spheres of the arts (including, architecture, painting and music), Muslims, either through invention or by building upon earlier knowledge, provided the world with gifts that set a trajectory for the development of the civilized world. Muslims of the early Islamic empires are recognized in history as being preservers of the past and providers for the future.

I would like to read to you a passage from a speech that I believe very eloquently and succinctly relates

the legacy of Islamic contributions to modern civilization. The author of the speech is Carly Fiorina. Ms. Fiorina is the former CEO of the technology giant Hewlett-Packard. While speaking of management and leadership at a conference during her tenure at Hewlett Packard, she stated the following:

There was once a civilization that was the greatest in the world.

It was able to create a continental super-state that stretched from ocean to ocean, and from northern climes to tropics and deserts. Within its dominion lived hundreds of millions of people, of different creeds and ethnic origins.

One of its languages became the universal language of much of the world, the bridge between the peoples of a hundred lands. Its armies were made up of people of many nationalities, and its military protection allowed a degree of peace and prosperity that had never been known. The reach of this civilization’s commerce extended from Latin America to China, and everywhere in between.

And this civilization was driven more than anything, by invention. Its architects designed buildings that defied gravity. Its mathematicians created the algebra and algorithms that would enable the building of computers, and the creation of encryption. Its doctors examined the human body, and found new cures for disease. Its astronomers looked into the heavens, named the stars, and paved the way for space travel and exploration.

Its writers created thousands of stories. Stories of courage, romance and magic. Its poets wrote of love, when others before them were too steeped in fear to think of such things.

When other nations were afraid of ideas, this civilization thrived on them, and kept them alive. When censors threatened to wipe out knowledge from past civilizations, this civilization kept the knowledge alive, and passed it on to others.

While modern Western civilization shares many of these traits, the civilization I’m talking about was the Islamic world from the year 800 to 1600, which included the Ottoman Empire and the courts of Baghdad, Damascus and Cairo,

and enlightened rulers like Suleiman the Magnificent.

Although we are often unaware of our indebtedness to this other civilization, its gifts are very much a part of our heritage.

The technology industry would not exist without the contributions of Arab mathematicians. Sufi poet-philosophers like Rumi challenged our notions of self and truth. Leaders like Suleiman contributed to our notions of tolerance and civic leadership.

And perhaps we can learn a lesson from his example: It was leadership based on meritocracy, not inheritance. It was leadership that harnessed the full capabilities of a very diverse population—that included Christian, Islamic, and Jewish traditions.

This kind of enlightened leadership — leadership that nurtured culture, sustainability, diversity and courage — led to 800 years of invention and prosperity.

In **dark and serious times like this**, we must affirm our commitment to building societies and institutions that aspire to this kind of greatness. More than ever, we must focus on the importance of leadership— bold acts of leadership and decidedly personal acts of leadership. [Conference theme: “Technology, Business and our way of life: what’s next”, September 26, 2001, Minneapolis, Minnesota.]

### **19th and 20th Centuries in the Muslim World: Dark and Serious Times**

Ms. Fiorina’s reference to “dark and serious times like this” was in reaction to the 9/11 terrorist attacks on America. Although the tragic events of 9/11 exposed America to the real and disturbing problem of global terrorism, in reality the Muslim world has been experiencing “dark and serious times” for the past few centuries. By the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, it became abundantly clear that the Muslim world had fallen far from the leadership role it once possessed and had become poor, weak and regressive. The Islamic empires were overcome by the colonial powers, one after another. The British destroyed the Moghal Empire in India, and had annihilated the Muslim rule in Egypt and Sudan. The French conquered a large portion of North Africa, including

Algeria, Tunis and Morocco. Spain also controlled a part of Morocco and Italy had taken over Tripoli. The Islamic kingdom of Zanzibar was divided between Germany and Britain. Russia expanded its dominion over Turkmenistan and was hovering over Iran. The great Ottoman Empire was reduced to becoming a slave of western, imperialistic powers. Even the effect of the Mongol invasion of Muslim lands in the 13<sup>th</sup> century, which utterly destroyed the libraries, universities and other centers of learning upon which the advanced Muslim civilization was built, was not as devastating as the impact colonialism had on the Muslim world.

### **Influence of European-style Nationalism**

Moreover, due to the influence of European-style nationalism, the Muslim nations not only had to deal with the rising western powers, but were engaged in competition with one another as well. The Muslim world was disunited, and a host of independent, autocratic regimes arose. Speaking of the position of the Muslim world in recent history, renowned historian and political advisor Professor Bernard Lewis explains:

By all standards that matter in the modern world — economic development and job creation, literacy, educational and scientific achievement, political freedom and respect for human rights — what was once a mighty civilization has indeed fallen low. [“What went wrong?”, *The Atlantic Monthly*, January 2002]

As a result, most of the countries in the world in recent times that have majority Muslim populations have unanimously been relegated to the status of “developing nations”.

### **Religious Illiteracy**

The decline in the Muslim world in the 19<sup>th</sup> and 20<sup>th</sup> centuries was not limited to the political front; rather, it extended to the spiritual realm as well. The effects of the widespread illiteracy in Muslim lands were visibly manifested in matters of religion. Muslims had become ignorant of the spiritual basis of Islam, thus leading to their faith being reduced to mere rituals. The Holy Quran, the supreme source of knowledge and guidance in Islam, was demoted to the position of an honored scripture that was to be wrapped in cloth and placed on the highest shelf in a house. When read, it was read for the purpose of recital only; studying and understanding its teachings was deemed

unimportant. In fact, it was believed that the *ulema* (the “scholars” of religion) only could understand the Quran, thereby denying the average Muslim the opportunity to reflect upon the Quran’s teachings in accordance with his or her own comprehension. Despite the concept of “priesthood” being forbidden in Islam (due to Islam recognizing that every individual has the inherent right to have a personal connection with God), the *ulema* was placed in the position of intermediary between man and God. In essence, the holy scripture of Islam, what Muslims believe to be a direct revelation from God for all of mankind, was relegated to a secondary status behind the *fatwas* and opinions of the Muslim clergy. Because all matters of faith were placed in the hands of the so-called “scholars”, the primary goal of Islam – that is, acquiring intimate knowledge of the Divine Being and cultivating a personal relationship with Him – was neglected and forgotten.

### Sectarianism and Intra-Religious Strife

And just as national imperialism dominated affairs of the state in the Muslim world, sectarianism and intra-religious strife consumed matters within the Muslim community. Engaging in the practice of “*takfir*” – that is, labeling a Muslim a heretic – over the most trivial grounds was widespread. Declarations of heresy were announced concerning whether one stated “Amen” in a loud or soft voice; regarding the length of one’s beard; about how one positioned their arms during their prayer. In 1954, the government of Pakistan, in response to the demands of the religious leaders, published the Munir Report in which the issue of “Who is a Muslim” was addressed. The Report stated:

The question, therefore, whether a person is or is not a Muslim will be of fundamental importance, and it was for this reason that we asked most of the leading *ulama* [religious leaders] to give their definition of a Muslim ... The result of this part of the inquiry, however, has been anything but satisfactory, and if considerable confusion exists in the minds of our *ulama* on such a simple matter, one can easily imagine what the differences on more complicated matters will be. (p. 215)

In response to the answers provided by the religious elite as to the simply question of “Who is a Muslim”, the Report concluded:

Keeping in view the several definitions given by the *ulama*, need we make any comment except that no two learned divines are agreed on this fundamental? If we attempt our own definition as each learned divine has done and that definition differs from that given by all others, we unanimously go out of the fold of Islam. And if we adopt the definition given by any one of the *ulama*, we remain Muslims according to the view of that *alim* [scholar] but *kafirs* [infidels] according to the definition of every one else. (p. 218)

Hence, the *fatwas* of heresy were so widespread, according to this extensive inquiry, that not one sect or school of thought was spared.

### Religious Colonialism

But this was not all. At the same time – in addition to the loss of political autonomy, widespread illiteracy and sectarian strife – the Muslim world was confronted with the concerted efforts by colonial powers to spread Christianity among the Muslim masses. The then Prime Minister of England, Lord Palmerston, declared:

I believe we are all united in our purpose. It is not only our duty, but our interest is related to it as well, that we should spread the preaching of Christianity as far as possible, and take it to every corner ... [The Missions, by Rober Clark, p. 234]

A report of the British Legislature, the House of Commons, published in 1873, further explained:

The Government commends the noble efforts of 600 missionaries with feelings of deep gratitude. Their unsoiled example and dedicated services are breathing a new spirit into the old lives of countless colonies of British subjects, and making them better men and preparing them to be better citizens of this great empire in which they live. [History of Protestant Missions, by A. M. Schering, London]

With the support of the European regimes, Christian missionaries were put to task to prove the superiority of their faith over all others. And it was the Muslims’ own misconceptions concerning issues such as the meaning of jihad, the punishment for apostasy, how Islam was spread in its early years, the status of women, etc., that proved as excellent opportunities

upon which the missionaries could capitalize. Thus, the combination of the deterioration in Islamic scholarship with the well organized missionary campaigns resulted in a substantial percentage of Muslims abandoning their faith. More crucial, though, was the prevalent abandonment of hope and extensive feelings of despair among the general Muslim population. “How could God let this happen to us?” was the common sentiment throughout the Muslim world.

### Period of Great Tribulation Foretold

What I have just related before you is a brief sketch of the condition of the Muslim world over the past couple of centuries. Indeed, it is a bleak picture. Interestingly, though, it is one that was actually foretold.

The period of European colonialism is alluded to in the Holy Quran itself. The Quran speaks of the days when “Gog and Magog” will “sally forth from every elevated place” (21:96). It is understood by many that Gog and Magog are references to the Eastern and Western European races – the Slavonic and the Teutonic peoples. The Bible also makes note of these two names as races of people north of the Caucasus (Ezekiel 38:2-3; 39:6). In fact, ancient effigies of Gog and Magog in Guildhall in London that are still present today also show them representing identifiable nations of ancestry. The reference to “sallying forth from every elevated place” plainly suggests that these nations will expand their presence in the world and dominate in every sphere.

And with regard to the disappointing state of the *ulema* in recent history, no more accurate depiction of such a condition could be made than that by Prophet Muhammad when he said:

A time of utter consternation will come over my *ummah* (community) and my people will go to their *ulema* for guidance, but will find them as apes and swine” [*Kanz al-Ummal*, vol. vii, p. 190]

The reference to “apes” and “swine” is very telling. Certainly it connotes characteristics of diminished intellectual and spiritual qualities. But there is also a more subtle implication. Being an “ape” is a metaphor for simply imitating another. And being a “swine” is symbolic of being filthy, unclean and by all accounts abhorrent, the complete opposite of being “pure”. And these two characteristics – that of the “ape” and the “swine” – precisely embody the

types of reform attempted by Muslims in recent history.

### Reform Attempts

And let us now direct our attention to these reform attempts. Generally speaking, they were of two types. The first called for Muslim nations to become more secular. At the heart of this view was that the problems underlying the Muslim world lay in its retention of old ways. These reformers, often referred to as “Modernists”, denounced the rigid applications of Islamic law. Some, like Kemal Ataturk of the Turkish Republic, advocated the adoption of Western-styled democracies wherein church (or mosque) and state were separate, and the creation of new laws applicable to contemporary issues. Others, like Sir Syed Ahmad Khan of India, advanced the objective of ridding Islam of its traditions and called for reinterpreting Islam according to modern education and science. Sir Syed’s emphasis on “modernizing” Islam is reflected in the following quote:

I am worried about improvement of our nation. I pondered hard and after a long reflection came to the conclusion that it is not possible to improve their lot unless they attain modern knowledge and technologies that are a matter of honor for other nations in the language of those who, through the Will of Allah, rule over us. [*Maqalat-e Sir Sayyid*, vol. 2, pp. 199-200.]

The so-called Modernists viewed traditional Islam as outdated and incapable of providing sustenance to Muslims living in contemporary times. They believed that Islam alone could not provide for the challenges Muslims were facing, and that the “aping” of western-based thought was required to fill this void.

The second type of reform entailed abandoning all forms of western notions and practices altogether and concentrating on following the letter of the Islamic law to the fullest. A return to what was perceived to be “authentic Islam” was understood as the remedy to the ills faced by the Muslim world. Advocates of this type of reform, often referred to as “Traditionalists”, argued that the Muslim world was once great because the Muslims were “good” Muslims and if Muslims were to return to being good Muslims, the Muslim world would again possess the glory it once achieved. A recent extreme example of this type of reform is manifested by the Taliban of Afghanistan. Like other so-called Traditionalists, the Taliban – as is principle

in its parent Deobandi school of thought – believe being a good Muslim entails the strict and rigid following of Islamic rules and regulations. And because Islamic law was created 1400 years ago, modernity was to have no part of being a good Muslim, according to them. A spokesman of the Taliban explained:

We want to live a life like the Prophet lived 1400 years ago ... We want to recreate the time of the Prophet ... [Ahmed Rashid, Taliban (2000), p.43]

And this re-creation of the *perceived* time of the Prophet included the administration of public executions and flogging; the prohibition of games such as kite flying; the eradication of “non-Islamic” influences, such as music, television and the internet; and the prevention of education of women. Despite claiming that these strict rules were designed to uphold “morality”, it is well known that the Taliban profited from smuggling operations and cultivation and sale of opium. The fact that this type of reform is proclaimed to be based on “traditional” Islam alone is sufficient to comprehend the reference to the characteristic of the “swine”. These so-called “Traditionalist” reform attempts were anything but traditional, far removed from the pure basis of the faith.

### **The Great Reformer**

Notwithstanding the common “Modernist” and “Traditionalist” reform attempts, there was another type of reform that was also advanced during this time. This reform did not advocate the following of other’s governing systems. Nor did it call for the establishment of closed societies based on strict rules and regulations. In fact, political governance was not its focus at all. This reform was based on the reformation of the individual. It aspired to instill the “spirit” of Islam back into the hearts of the Muslims by re-establishing the forgotten purpose of the faith: and that purpose, being to strive to obtain an intimate knowledge of God and to develop a personal relationship with Him. The spiritual reformation of the individual only, it claimed, could lead to the reformation of the Muslim world, just as it did in the time of the Prophet Muhammad and in Islam’s early history.

This reform aimed at revitalizing the honor of the Muslim world by revealing the unparalleled beauties and subtle truths of Islam that were forgotten, thereby laying the basis for a “national character” to which

the Muslims the world over could wholeheartedly subscribe. It laid the basis for self-reliance in the Muslim world, not through competition in the military sphere, but by presenting self-evident truths of Islam, based on logic and rationality, which could not be refuted by the most formidable of religious philosophers and debaters. And unlike the common Traditionalist reform attempts, it sought to correct the false notions that crept into the Muslim belief system, ridding Islam of the impurities that were the principle obstacle to its advancement; and this was done by establishing an academic approach to the study and interpretation of Islam.

And the major aspects of this reform are what will be discussed in the other presentations today. But first, a presentation on the man behind this reform, the Great Reformer, Hazrat Mirza Ghulam Ahmad. ■

## **The First Muslim Missions on a European Scale:**

### **Ahmadi-Lahori Networks in the Inter-War Period**

**By Eric Germain**

*[This article is taken, with permission by the authors, from Part 1 of the book “Islam in Inter-War Europe” by Eric Germain & Nathalie Clayer published in 2008. In this article, Mr. Germain presents the result of extensive research on the establishment of Islam in Europe in the early 20<sup>th</sup> century. His research reveals that the Lahore Ahmadiyya Movement played a pioneering role in this effort through its missions in Woking, England and Berlin, Germany. His research further reveals that not only did these Lahore Ahmadiyya missions impact the entire Muslim population of Europe, but it also provided support to Muslims in various other parts of the world where Islam was threatened by influences of Christian missionary activity. This external influence was primarily due to its periodicals, the most prominent of which was “The Islamic Review”. The book “Islam in Inter-War Europe” is available for purchase at: <http://cup.columbia.edu/book/978-0-231-70100-6/islam-in-interwar-europe>. The first part of the article is presented here; the second part will be included in the next issue.]*

## Introduction:

### The origins of Muslim missions in Europe

An article first published in Austria and reproduced in 1909 in several Russian Muslim newspapers presented a picture of Islamic propaganda in Western Europe at that time.<sup>1</sup> It shed light on two countries: Germany, where Islam was promoted by a couple of converts, and England with a far more organised propaganda spread by the Liverpool Institute of Abdullah (William Henry) Quilliam (1856-1932). One shall highlight the pioneering work done by this small institute, which paved the way for the various Muslim organisations emerging after Quilliam's departure to Turkey in 1908. Through weekly and monthly papers, pamphlets, public lectures and letters to the local press, the Liverpool Institute developed a specific communication style in which securing converts became an essential part of its agenda for the defence of Islam.<sup>2</sup> In the last decade of the nineteenth century, the Institute established a correspondence with Muslims from several places across Europe, sending its magazines to Belgium, France, Germany, Switzerland, Hungary, Greece, Bulgaria, and also Crete, Malta and Gibraltar.<sup>3</sup> Shaikh Abdullah Quilliam claimed that "scarcely a week passes without an extract from one of our journals being quoted in some other publication," adding that he regarded this "as one of the most important features of our [missionary] work."<sup>4</sup>

The mission that Khwaja Kamaluddin (1870-1932) founded in Woking (Surrey) reactivated and increased Quilliam's English reading public throughout Europe and within the British Empire. Its propaganda effort was a direct response to the worldwide intensification of Christian proselytism among Muslim populations. This new missionary zeal grew together with an "evangelical Orientalism"<sup>5</sup> exemplified by the periodical *The Moslem World* founded by the Reverend Samuel Zwemer in London in 1911.<sup>6</sup> In the foreword of the first issue of his monthly newspaper, Khwaja Kamaluddin expressed his determination to challenge the "campaign against Islam" orchestrated by this "pseudo-Muslim paper, under the name of the *Moslem World*."<sup>7</sup>

The Indian barrister arrived in London in September 1912 to plead the legal case of a Bombay businessman and started to give public lectures on Islam.<sup>8</sup> Prominent member of the Ahmadiyya movement, Khwaja Kamaluddin quickly gained control of the

vacant mosque of Woking – about twenty-five miles to the South-West of London – to base his *Muslim Mission and Literary Trust*. One may be surprised to see that the launching of this European Muslim mission was initiated from the remote Indian city of Lahore. That was precisely the point questioned by a book entitled "Young Islam on Trek, a study of the clash of civilizations," stressing in 1926 that "it is Indian Islam that has built the mosques and finances the able propaganda at Woking and at Berlin."<sup>9</sup>

### How an Indian movement became the voice of Islam in Europe

The movement founded by Mirza Ghulam Ahmad (c.1836-1908) was registered by the Government of India in the 1901 Census as a "distinct Mohammedan sect." Soon after the death of its founder, the Ahmadiyya community split in two antagonistic groups. The majority of its members joined the Qadian Party<sup>10</sup> which proclaimed the prophethood of Mirza Ghulam Ahmad, whereas a minority group based in Lahore spoke of the "Promised Mahdi and Messiah" as a *mujaddid* (a renewer of his century as known in the Sunni orthodoxy). In 1914 the latter group founded the *Ahmadiyya Anjuman-i-Isha'at-i-Islam* (Ahmadiyya Society for the Propagation of Islam, styled thereafter by its Urdu acronym AAII) under the leadership of Maulana Muhammad Ali (1874-1951). When Khwaja Kamaluddin decided to join the Lahore Party, the mission he had just founded in England became the spearhead of an Islamo-Christian dialogue/controversy that soon developed into a distinctive feature of this branch of the Ahmadiyya.

### Engaging Christian Churches in an assumed polemical argument

Indian Muslims studying in British universities showed interest in the historical interaction between Europe and Islam. Such curiosity is illustrated by the translation made by the young barrister Haroon Khan Sherwani of the classic French book on the incursions of Saracens into France and Switzerland, a text published as a serial story in the Indian Muslim press.<sup>11</sup> In launching a European Muslim mission, Khwaja Kamaluddin placed his action within a resolute historical perspective, claiming that "the fate of the Moors in Spain awaits us everywhere, and our annihilation is only a question of time."<sup>12</sup> He claimed that it was the Christian missionary propaganda that made possible the atrocities currently suffered by



Muslims in the Balkan wars. In order to “counteract the poison thus created,” Khwaja Kamaluddin called upon his Indian brethren to collect the means to allow the free circulation of his *Islamic Review* among members of Parliament and the Church as well as the numerous clubs and libraries of Great Britain. More than simple lobbying work, he expressed the ambition to undertake “the dissemination of Islam in Western lands” saying that “the trend of modern philosophy, ethics and socialism is towards Islam.”<sup>13</sup> Such a self-confident attitude was shared by a growing number of intellectuals, including one who lamented in a Lahore paper of 1907 that “in Muslim countries, governments as individuals have abandoned all idea of proselytism.”<sup>14</sup>

As a religious minority, Indian Muslims felt particularly threatened by the Christian missionary propaganda conducted since the beginning of the nineteenth century.<sup>15</sup> Mission schools were ironically instrumental in forming the new Western educated elite that engaged itself in “counter-missionary” work. Such was the case of Khwaja Kamaluddin who, during his studies at the Forman Christian College of Lahore, acquired a fairly good knowledge of the Bible.<sup>16</sup> In England, the eloquent barrister was particularly willing to engage himself into Islamo-Christian debates. On several occasions he was requested to address Christian audiences about Islam<sup>17</sup> and, in July 1913, travelled to Paris to speak at an Interfaith Congress convened by liberal Christians.<sup>18</sup> After the war, the founder of the Woking Mission adopted an increasingly polemical discourse targeting the kind of evangelists such as Samuel Zwemer who was accused of engineering “slanders against Islam.”<sup>19</sup> On the one hand, Lahori missionaries questioned the validity of the Christian scriptures by raising contradictions and variations in the accounts of the four Evangelists or mocking some doctrines like the Trinity or the virgin birth of Jesus.<sup>20</sup> The defence of Islam, on the other hand, focused mainly on questions such as the authenticity of the Qur’anic revelation, the holy war, slavery, polygamy and the position of women.

On Kamaluddin’s rhetorical talents, it is interesting to quote the opinion of William “Muhammad” Marmaduke Pickthall.<sup>21</sup> The famous British convert stated that he “had a gift for summing up a train of arguments in striking form” and “unlike much polemical writing it is not devoid of literary

grace.”<sup>22</sup> Khwaja Kamaluddin showed a true ability to reach an audience having little or no knowledge of Islam, a quality that, according to M. Pickthall, was lacking to most “Muslim ‘missionary’ publications” of the time. Even within the same movement, there was a noticeable difference between publications from Woking and the ones issued in Lahore. Commenting on a book by Maulana Muhammad Ali, the same M. Pickthall stressed that its argument and style were the ones of *fiqh* (Islamic jurisprudence), which “differ from that of Christian polemics and can only be appreciated in the West by the few who have already made some study of Islâm.”<sup>23</sup> Muslim missions in Europe brought a true added value to the worldwide effort of Islamic propaganda by publishing a popular kind of literature rather like those question/answer dialogues and compilations containing favourable references to Islam from famous western writers.<sup>24</sup>

#### **An apolitical discourse securing official recognition**

The little mosque at Woking was built in 1889, as part of the educational complex that Gottlieb Leitner – a former registrar of the University of Punjab, Lahore – dedicated to the study of oriental languages and civilisations. When the institution closed after the death of Dr. Leitner in 1899, the mosque remained open on only rare occasions.<sup>25</sup> One such event was the visit of Abdul Baha to Woking on January 1913.<sup>26</sup> The head of the Baha’i Faith announced, on behalf of the heir of Dr. Leitner, that “the mosque would in future be open for Muhammadans to worship at any time they pleased.”<sup>27</sup> A Trust for guardianship of the mosque was then created with a membership made up of three public figures having strong connexions with India – the Right Hon. Sayyid Ameer Ali, Sir Mirza Abbas Ali Baig and Sir Thomas Arnold<sup>28</sup> – who appointed Khwaja Kamaluddin as imam of the mosque. One could hardly consider that this appointment would have been made without the implicit consent of the India Office.

In his Memoirs, Sayyid Ameer Ali regretted that the inner city of London did not possess a “suitable place of worship for the Moslem subjects of the king and Moslem visitors coming to England.”<sup>29</sup> As a matter of fact it was the Woking Mosque that fulfilled the need and, as its first imam, Khwaja Kamaluddin could present himself as the paramount Muslim authority for London and the whole kingdom. In 1924, the mis-

sion claimed to assume a spiritual leadership not only over the thirty persons who regularly attended prayers at the mosque, but also over “the thousand British Muslims scattered about the country and the 10,000 Muslims from overseas.”<sup>30</sup> The British press acknowledged the pre-eminence of Khwaja Kamaluddin, referring to him as the “Very Reverend,” on the analogy of the Chief Rabbi.<sup>31</sup>

The Woking Mission constantly reinforced its status and prestige by the visit of diplomats and Muslim dignitaries. The bucolic setting of the Surrey mosque saw princes and begums from India, African chiefs and Arab sovereigns.<sup>32</sup> A trip to Woking became part of the usual agenda of foreign leaders coming to London, such as the Emperor Haile Selassie in 1936. In March of the same year, the former Prime Minister Lloyd George chose this mosque to deliver a speech on “Islam and the British Empire” in front of an audience made up of “ambassadors and ministers, chargés d’affaires, London mayors, ex-governors of Indian provinces and famous Oriental scholars.”<sup>33</sup> Illustrious visitors helped the mission to present itself as the heart of Islam in Great Britain as is shown by the name chosen for the telegraphic address of the mosque: “Islamabad” (City of Islam).<sup>34</sup>

The Woking Mission gave a positive image of Islam in UK and attested to the benevolent attitude of the Crown towards its Muslim subjects. If Woking publications denounced prejudice against Muslims in the Empire, Khwaja Kamaluddin stated that “sedition and anarchical movements are *haram*, and strictly prohibited in Islam.”<sup>35</sup> Wartime censorship influenced the content of *Muslim India and the Islamic Review*, which focussed even more on religious and social issues (significantly, the title was shortened in *Islamic Review* in 1921). Such a restrained political stance was common to most Muslim organisations in Britain at that time,<sup>36</sup> but the Ahmadiyya’s unequivocal condemnation of *jihad* (in its martial sense) surely made a decisive argument to generate sympathy. With the outbreak of the war, the mission tried to take advantage of its long-claimed loyalty by petitioning the government officially to be in charge of the plot opened for the burial of Muslim soldiers at the Woking Cemetery.<sup>37</sup> The imam supported his demand by pointing to the spiritual task that the mission fulfilled in hosting Indian soldiers coming on leave to Woking.

Khwaja Kamaluddin kept on enlarging contacts with members of influential circles of British society that

felt attracted by new thoughts and “exotic” oriental religions. The Lahori barrister was particularly keen to debate with other faiths and was “often requested to address the Theosophists, Spiritualists, leaders of New Thought.”<sup>38</sup> He was one of those Muslim intellectuals who found inspiration in the modern methods deployed by the flourishing alternative spiritualities. This was also the case of the London Central Islamic Society which aimed to “establish branches in England and all over Europe like those of the Theosophical and other world-important societies.”<sup>39</sup> This wish was realised by the AAI whose leader announced the launching of a German mission at the Annual Conference of December 1921.<sup>40</sup>

In Germany, a country dispossessed of its colonies, Indians like other Muslims from the British Empire found a space where they could have relative free speech on many political subjects.<sup>41</sup> The presence at the Berlin Mission Mosque of Indian revolutionaries such as Maulvi Barakatullah or the Arab activist Shakib Arslan might have indicated a more political inclination of the German mission. Nevertheless, from the reading of their publications, it seems that Berlin missionaries did not use this extraterritoriality to be more critical about British policy towards its Muslim colonial populations.

#### **The founding of the first mosque of Berlin to reach continental Europe**

Muslim students in Europe were a key target for Lahori missionaries as those educated young men could bring time and energy to the propaganda work. The AAI expressed its willingness to reach this audience by offering special prices to students who subscribed to its publications.<sup>42</sup> Among Indian students, a prominent figure was the great poet and philosopher Muhammad Iqbal who came to Cambridge in 1905 and received his Ph.D. in Munich three years later.<sup>43</sup> Despite the harsh material conditions of the post-war period, Germany remained an attractive place for Indian students. The Muslim press of Lahore encouraged this trend saying that “if Afghanistan can send twenty-five students in Berlin, India ought to be able to send a thousand.”<sup>44</sup> The fact that Germany was the second most popular overseas destination for Indian students surely motivated the opening of a second mission in Berlin.<sup>45</sup>

In the aftermath of WWI, Khwaja Kamaluddin visited France, Belgium and Germany to study the conditions for extending missionary activities in

Continental Europe.<sup>46</sup> On his advice, the Lahore headquarters decided to open a mission in Berlin and sent Maulvi Abdul Majid who arrived at the end of 1922 followed a couple of months later by Maulvi Sadr-ud-Din.<sup>47</sup> A missionary from the rival Qadian movement stated that Muslim propaganda expected the greatest achievements “among a people whom defeat and humiliation have sobered a good deal, and whose hearts are now turned from materialism to things spiritual.”<sup>48</sup> The success met by the German Mission in the cosmopolitan Berliner Muslim community might be attributed to the “outsider” image of Indian Islam. It allowed the mission to play the benevolent mediator between the numerous Muslim movements organised on national lines.

The building of a superb mosque located in a smart residential area<sup>49</sup> of Berlin was designed to be a landmark asserting the perennial presence of Islam in the heart of Europe. Drawings and pictures of the Brienner St. mosque were circulating in the Muslim press all over the world; the architecture of the mosque had to be sumptuous, even if its dimensions made it difficult to heat during the long winter. Despite its lavish Mogul style, the building was in search of symbols of its European character such as those Arabic calligraphies crowning the inside dome of the mosque reproduced from the Alhambra palace.<sup>50</sup> The reference to the Andalusian “golden age” of European Islam, common in the discourse of Lahori missionaries, was part of the propaganda function assigned to the mosque. The adjacent hostel was built to accommodate the imam and “at least four missionaries” showing that Berlin was expected to become the headquarters for itinerant missionaries to the Balkans, Central and Eastern Europe.<sup>51</sup>

In August 1932, the imam of the Berlin Mosque passed through Austria and Czechoslovakia “with a view to gain insight as to the possibilities of spreading Islam there.”<sup>52</sup> He came in contact with several Muslims who were propagating their faith “individually in their circles of influence.” At the same time, another missionary from Berlin, S. M. Abdullah, was in Lahore along with the Baron Omar (Rolf) Freiherr von Ehrenfels (1901-1980).<sup>53</sup> The Austrian convert had first heard about the Berlin Mosque from an imam of Sarajevo, while he was travelling in Yugoslavia.<sup>54</sup> Back from his journey to India, the aristocrat founded the short-lived Vienna Muslim Mission in 1934.<sup>55</sup> The same year, the AAI

aged launching a new mission in Spain, probably with the idea of securing help from the Arab students of Madrid and Granada who had founded in 1933 a review in Spanish published under the evocative title *Al-Andalus*.<sup>56</sup> For this purpose a fund was raised and regularly advertised in *The Light* that proposed to name the ‘*Id al-Adha* of 1934 “Spain Day.”<sup>57</sup> At this celebration presided over by Maulana Muhammad Ali, a medical student volunteered to go to Spain. It is interesting to note that articles from the Lahore newspaper dealing with the Spanish Mission were translated to Albanian and published in the Tirana journal *Zani i naltë*.<sup>58</sup>

Albania, the only country in Europe with a Muslim majority, was of great interest to Lahori missionaries.<sup>59</sup> The Muslim press from Punjab expressed concern about the progress made by Christian missions to Muslims in the Balkans, and the AAI was eager to help Muslim communities living in those countries.<sup>60</sup> Among them, Albania was considered as the European outpost of *dar al-Islam* (land of Islam), a present day Andalusia, and a gateway to gain access to Muslim populations spread throughout the Balkans.<sup>61</sup> The keen interest in Europe’s historic Muslim communities led the Berlin Mission to secure contacts with Tatars from Finland and Poland; a Tatar from Poland had translated several Lahori books and in 1929 contemplated starting a paper in Polish “on the style of *The Light*.”<sup>62</sup>

### Opposition to Lahori missions

The desire for control of the financial resources collected among Muslims throughout the British Empire led to an increasing competition between the various missionary organisations. In 1936, the ex-Secretary of the London Muslim Society argued that his main objection to Woking’s activities was motivated by the fact that the mission was channelling the largest part of funds coming from the Muslim world towards its own trust.<sup>63</sup> Newcomers in the field of Islamic propaganda had to present themselves as more orthodox than their “competitors” and constantly outbid them in a battle of image.

At the time the Woking Mission was launched, the only organisation of some importance in England was the Central Islamic Society. The fact that “the oldest Muslim institution in the British Isles” could not achieve what the Woking Mission did in a short time created a good deal of jealousy among some of its members. This is quite noticeable in the foreword

of a leaflet from the Islamic Society. While acknowledging the good work undertaken by the Woking Trust, it recommends “to keep the missionary work separate and limited in its scope.”<sup>64</sup> However, such resentment could not have been expressed more openly as the imam of Woking was also a member of the Managing Committee of the Islamic Society... In Berlin, the Lahori mission met with hostility from the *Islamische Gemeinde* founded in 1922 by two Indian brothers,<sup>65</sup> but the most serious competitors were the Qadiani missionaries.

Soon after Khwaja Kamaluddin affiliated the Woking Trust to the newly founded AAI,<sup>66</sup> the Qadian headquarters tried to establish their own mission in England.<sup>67</sup> Its opening in 1919 may have benefited from the slowing down of Woking’s activity after Khwaja Kamaluddin had to depart for India the very same year owing to his deteriorating health.<sup>68</sup> In 1924, the spiritual head of the Qadian movement came to England to lay the first stone of the Mission Mosque in the south-west London suburb of Southfields.<sup>69</sup> The opening two years later of the “first London Mosque” was announced at the same time as the inauguration of the Paris Mosque and the Qadian movement played on this coincidence in its publicity.<sup>70</sup> Qadianis shared with Lahoris a similar approach to how Muslim propaganda should operate and were struggling to represent the voice of Islam in the interfaith conferences organised in Europe.<sup>71</sup> In 1924, Qadianis were operating in London and Berlin and a third mission was even planned to open in Greece.<sup>72</sup>

At the grass-roots, there was a somewhat blurred frontier between the two branches of the Ahmadiyya. Despite their assumed rivalry, Qadiani newspapers mentioned the work accomplished by Lahori missions, and it was not uncommon to find people who subscribed to both Qadiani and Lahori newspapers.<sup>73</sup> In England, some people attended celebrations in Woking as well as in Southfields.<sup>74</sup> It is difficult to know whether they were fully aware of the conflict between the two groups, but such a confusion was somehow more convenient for the Qadianis whose impact on the European scene was less important in the inter-war period. One could not say the same for Lahori missions, which suffered from the “anti-Ahmadi” campaign that grew in India at the beginning of the 1930s.

After Khwaja Kamaluddin’s death in December 1932, the Woking Trust became attacked more often

for its link with the Lahore branch of the Ahmadiyya. Opposition to Ahmadi missions in Europe was supported by the All Malaya Muslim Missionary Society and its newspaper, *Genuine Islam*, published in Singapore.<sup>75</sup> Aiming to carry on work “in Europe, America, Japan, Australia and Africa,”<sup>76</sup> this new organisation led by Maulana M. A. Siddiqui became a direct rival to Ahmadi missions. The Society was eager to stress its difference in targeting more specifically “the Lahori sect of the Qadianees.”<sup>77</sup> The expression is not innocent because we know that in the 1930s several Egyptian and Indian *fatwas* had already condemned Qadianis for being “outside the pale of Islam,” whereas the Lahore movement was still considered by many as a modernist, atypical, but orthodox Sunni group.

This positive image explains why the Muslim Missionary Society focussed on trying to undermine the esteem that Lahori missions had gained all over Europe.<sup>78</sup> The Singapore-based organisation wrote to *Hlas*, the monthly Islamic journal of Prague, to warn Czechoslovak Muslims against translating Muhammad Ali’s articles.<sup>79</sup> The first issue of *Genuine Islam* proudly announced the results of a campaign calling on European Muslims to “sever all connections with Mirzais.”<sup>80</sup> This campaign received support from some leaders of the Muslim Society of Great Britain who were evicted after the Woking Trust took over the association at the end of 1934. Its former secretary argued that “the Woking Mission teaches nothing about Ahmadi doctrines,” but denounced an “indirect Ahmadi influence” in the “Salvation Army, milk-and-water, or Christened Islam” presented by the mission.<sup>81</sup>

[To be continued in next issue.] ■

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- 3 “Annual Meeting of the Liverpool Muslim Institute,” *The Islamic World (IW – Liverpool)*, IV/39, July 1896, pp. 65-93, see pp. 82, 86. The Institute was on the exchange list of European journals written in English, French, German, Dutch, Russian, Spanish, Bulgarian and Rumanian.

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- 5 Expression taken from Avril Powell who refers to the way that missionaries like C. G. Pfander studied Arabic and Persian sources in order to demonstrate how Islam "fell short of Christianity;" A. Powell, *Muslims and Missionaries in Pre-Mutiny India*, Richmond: Curzon 1993, pp. 144-151.
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- 7 Khwaja Kamal-ud-Din, "Foreword," *Muslim India and the Islamic Review (IR – Woking)*, I/1, February 1913, pp. 1-4, see p. 1.
- 8 "To the Memory of Khwaja Kamal-ud-Din," *IR*, 50th anniversary volume, 1962. He gave his first lectures at the Hyde Park Speakers' Corner and in meetings of British theological societies.
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- 13 *Ibid.*
- 14 Article from the Lahore-based *The Observer* quoted in "L'Avenir de l'Islam," *RMM*, III/11-12, November-December 1907, p. 599.
- 15 A. Powell, *op.cit.*, p. 229. The Ahmadiyya fought anti-Muslims polemics launched in India by Christian missionaries and Hindu revivalists from the Arya Samaj.
- 16 "Can Dogmas Rule The Religious World?," *The Moslem Outlook (MO – Cape Town)*, II/58, 13 March 1926, p. 13.
- 17 "What Means this Mission," *MO*, II/62, 10 April 1926, p. 4.
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- 19 Khwaja Kamal-ud-Din, *Message of Islam*, London/Woking: Unwin Brothers 1927, p. 5.
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- 22 Marmaduke Pickthall, "The Claim of Islam," *IC*, VIII/3, July 1934, pp. 506-507.
- 23 M. Pickthall, "The Perfect Polity," *IC*, X/4, October 1936, pp. 659-662. In this posthumous article, he reviewed Maulana Muhammad Ali's *The Religion of Islâm*, Lahore: Ahmadiyyah Anjuman Ishâ'at Islâm 1936.
- 24 See Dr. H. Marcus, "The Message of the Holy Prophet Muhammad to Europe," *IR*, XX/6-7, 8, 9, June to September 1932, pp. 222-239, 268-278, 281-286. These articles were also edited as a tract distributed by the AAIL in thousands of copies; Ezad Bakhsh, *19th Annual Report of the AAIL from 1st October 1931 to 30th September 1932*, p. 12.
- 25 Such as for the memorial service of the death of Shah of Persia in 1907 or an 'Id whose prayers were led by Abdullah Suhrawardy; "First Eid in England (1903)," *Daily Dawn* (Karachi), 10-16 June 1999, p. 13, quoted in N. Ahmad, "G. W. Leitner," on [www.wokingmuslim.org](http://www.wokingmuslim.org)
- 26 The Baha'i Faith was founded by Baha'ullah who was succeeded in 1892 by his eldest son Abdul Baha (1844-1921). Its initial expansion in the West was confined in the USA, despite the founding of branches in Britain and Germany in 1923; Peter Smith, *The Babi and Baha'i religions*, Cambridge: CUP 1987, pp. 106, 181.
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- 29 "Memoirs of the late Rt. Hon. Syed Ameer Ali," *IC*, VI/4, October 1932, pp. 503-525, see pp. 503-504.
- 30 Peter Clark, *Marmaduke Pickthall: British Muslim*, London: Quartet Books 1986, p. 41.
- 31 *Ibid.*, p. 40.
- 32 Some political activists visited Woking like Muhammad Ali Jinnah and Adal Arslan, brother of Shakib Arslan; Aftab-ud-Din Ahmad, "East meet West in Oriental Road," *IR*, XX/4, April 1932, pp. 101-103, see p. 103.
- 33 *Morning Post*, 9 March 1936, quoted in Simon Naylor and James Ryan, "The Mosque in the suburbs: negotiating religion and ethnicity in South London," *Social & Cultural Geography*, III/1, 2002, pp. 39-59, see p. 51.

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- 35 “Message of the Khwaja” [letter addressed to the meeting of the All-India Muslim League in Lucknow], *RoR*, May 1913, pp. 210-219, on [www.wokingmuslim.org](http://www.wokingmuslim.org)
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- 37 The Central Islamic Society, *The Central Islamic Society and its Need – An Appeal*, Woking/London: Unwin Brothers 1916, p. 5.
- 38 “Can Dogmas Rule The Religious World?,” *MO*, *op.cit.*, p. 13.
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- 40 Nasir Ahmad, *A Brief History of the Berlin Muslim Mission (1922-1988)*, 2004, 52 pp., see p. 3 (on [www.aail.org](http://www.aail.org)).
- 41 Berlin hosted Egyptian activists fighting British imperialism; Joseph Castagné, “Les Indes et l’Egypte vues de Russie,” *RMM*, LIX, 1st trimester 1925, pp. 213-271, see p. 264 .
- 42 For example, students had a 40% discount on the annual subscription to the English weekly *The Light*; Ezad Bakhsh, *op.cit.*, adverts appearing on the last page.
- 43 M. Iqbâl (1873-1938) studied at the University of Lahore where he attended Sir Thomas Arnold’s lectures; his education illustrates the link between India, England and Germany that we find in the Lahori network.
- 44 “Afghan King at Berlin,” *The Islamic World (IW – Lahore)*, VI/6, April 1928, p. 226.
- 45 This choice was not obvious as one of the capitals of countries with large colonial Muslim populations, such as France or the Netherlands, could also have been a suitable option.
- 46 “What Means this Mission,” *MO*, *op.cit.*, p. 4.
- 47 “The Berlin Mosque,” *IR*, XIII/3, March 1925, pp. 81-82.
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- 49 This residential area was also chosen, at the same period, for the building of the Berlin Russian Orthodox Church. The minarets of the mosque were completed in 1927; C. H. Seiler-Chan, *op.cit.*, p. 116.
- 50 Those calligraphies may have been drawn from an article by Prof. O. Tallgren on the decorative inscriptions of the Alhambra reviewed by M. Pickthall in *IC*, IV/2, April 1930, pp. 329-330.
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- 59 Nathalie Clayer, “La Ahmadiyya Lahori et la réforme de l’islam albanais dans l’entre-deux-guerres,” in V. Bouillier and C. Servan-Schreiber (eds), *De l’Arabie à l’Himalaya, chemin croisés*, Paris: Maisonneuve et Larose 2004, pp. 211-228.
- 60 Dr. Freytag, “German Missions to Muslims in the Balkans,” *IW* (Lahore), VI/12, October 1928, p. 417.
- 61 Sheikh Muhammad Din Jan, *Annual Report for the year 1928-29 of the Ahmadiyya Anjuman-i-Isha’at-i-Islam Lahore*, 1929, p. 14.
- 62 *Ibid.*
- 63 Ahmed Bennet, “Why I Resigned from the Secretaryship of the Muslim Society in Great Britain,” *GI*, I/1, January 1936, p. 28, objecting that “the Woking Mission draws its funds from the WHOLE of the Muslim world.”
- 64 The Central Islamic Society, *op.cit.*, pp. 5-6.
- 65 K. Sheldrake, “The Pioneers of Islam in England, France, Germany and America,” *GI*, I/1, January 1936, p. 26. The Lahori mission was a direct rival of Abdul Sattar and Abdul Jabbar Khairi’s own mosque project.
- 66 This affiliation was not clearly stated as the Woking Mission was proud to “count among its zealous supporters Sunnis, Shias, Ahl-i-Hadis, Ahmadis, Bowahirs (Bohras), Khojas, and every other school of thought in Islam”; “Editor’s Notes,” *IR*, XIII/3, March 1925, p. 84.
- 67 A first missionary from Qadian briefly sojourned in London in 1914; S. Naylor and J. Ryan, *op.cit.*, p. 45.

- 68 "Ahmadia Moslem Mission News Abroad," *MS*, I/1, July 1921, p. 20.
- 69 "The First Mosque in London," *RoR*, XXIII/12, December 1924, p. 428.
- 70 "New London Mosque" and "Islam in Paris," *MO*, II/82, 28 August 1926, p. 11.
- 71 If the Qadiani Abdur-Rahman Dard attended the Geneva Universal Congress of Religious Forces for Peace, it was a Lahori who spoke at the *Congress of Religious Liberals* in St Gallen; *Union des Eglises pour la Paix, Les religions contre la guerre*, Paris, 1929, p. 32. Ezad Bakhsh, *op.cit.*, p. 9.
- 72 The other foreign missions were in the USA, the Gold Coast, Mauritius and Egypt; *RoR*, XXIII/12, December 1924, inside front cover. "Moslem Mission News Abroad," *MS*, I/1, July 1921, p. 20.
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- 74 Afghan diplomats as well as Abdullah Quilliam attended 'Id in Southfields in 1922 and in Woking in 1925; "Ahmadia News Abroad," *MS*, I/6, October 1922, pp. 140-142 and "General," *MO*, *op.cit.*, p. 3.
- 75 The All Malaya Muslim Missionary Society was founded in 1931 by Maulana Muhammad Abdul Aleem Siddiqui Al-Qadri and the first issue of *Genuine Islam* appeared on January 1936.
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- 79 M. A. Brickcius' letter published in *GI*, III/10, October 1938, pp. 365-367.
- 80 "Ahmadi Propaganda," *GI*, I/1, January 1936, p. 35. "Mirzai" was the pejorative name given to Ahmadis (Qadianis as well as Lahoris) referring to the founder of the movement Mirza Ghulam Ahmad.
- 81 Ahmed Bennet, "Why I Resigned..." *GI*, *op.cit.*, p. 28.
- 82 *Daily Zamindar*, 30 August 1936, quoted in *GI*, III/1-2, January-February 1938, p. 56.

## The Holy Prophet on International Peace and Justice

By Maulana Sadr-ud-Din

*[This article, slightly modified, is a transcript of an inspiring lecture presented by Maulana Sadr-ud-Din at an event held at the Inter-Continental Hotel in Karachi, Pakistan in 1969. The article presents a concise yet profound review of the Holy Prophet's teachings on peace and justice and how such lessons can provide the basis for effective international relations in modern times. Maulana Sadr-ud-Din was the second Amir (head) of the Lahore Ahmadiyya Jamaat, being elected to the position upon the death of Maulana Muhammad Ali.]*

He has made plain to you the religion which He enjoined upon Noah and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus — to establish religion and not to be divided therein (42:13)

Real and lasting peace springs from a belief that all leaders and Prophets of all nations must be respected. We should respect their teachings. It should be our firm faith that by following their teachings, saintly people arose. This faith illumines the heart and charms away prejudice. Unless minds are purged of the prejudice of other faiths' religious personalities, there can be no international peace.

The most effective panacea for world peace was proclaimed by the Holy Prophet Muhammad. He forcefully exhorted people to revere the prophets of all nations and live up to their revealed teachings. This panacea was tried with unparalleled success in Arabia where the various warring tribes were cemented into brotherhood. This panacea can be tried even today. It will surely lay the foundation for real and enduring union and peace.

The laws that operate in the universe are cosmic in nature. The sun and the moon shed their light upon all nations. Rain also does not discriminate; it produces crops and fruits for people all over the world. Likewise, the air is beneficial for all men and animals. Thus, all that is indispensable for life is dispensed to all. This phenomenon points to the fact that the whole universe is governed by One Supreme Lord. His Oneness aims at creating unity among His creatures. The Holy Quran states:

All mankind is but a single nation (2:213)

If an adequate provision exists in the form of air, water and light for the maintenance of physical existence, there must be a corresponding dispensation for our spiritual life. The spiritual provision comes in the form of the books revealed to the prophets of all nations. As there is one source of all revelation, the substance of the revelation is also the same. To this effect, the Holy Quran states:

And We sent no messenger before thee but We revealed to him saying, 'There is no God but I; so worship me alone'. (21:26)

This verse emphasizes the basic unity of all religions which without exception taught the worship of One God. The Holy Prophet Muhammad was sent to all nations with the same message. Thus, belief in the Unity of God alone can bring about unity amongst nations. As this teaching is universal in character, the Holy Prophet, who professed this to the world, was rightly called "a mercy for all nations" (21:107).

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Just as one universal religion is an effective means of unity the nations, it is also a guarantee for establishing international peace and justice. With a view to attaining this noble object, the Holy Prophet was commanded:

O you who believe, be upright for Allah, bearers of witness with justice; and let not hatred of a people incite you not to act equitably. Be just; that is nearer to observance of duty. And keep your duty to Allah. Surely Allah is Aware of what you do (5:8)

All his life, the Holy Prophet carried out this command in letter and spirit. There are historical events that support this statement. For instance, in Madina, a stolen armor was recovered from a Jew's home. The Jew alleged that Taumah Ansari stole the armor and planted it in his home. He argued Taumah Ansari was the real culprit and should be punished. When Taumah Ansari was questioned, all of the Ansars tried interceding on his behalf to the Holy Prophet, claiming he was innocent. The stated that he should be let go, otherwise it would bring disgrace to their community. They also insinuated that this was a case between a Muslim and a Jew who was an enemy to Islam. When the Holy Prophet investigated the matter, he found the facts supporting Taumah Ansari's guilt. Taumah Ansari was accordingly punished and the Jew was acquitted. The Holy Prophet put into practice the divine injunction by declaring a member of the opposing community innocent. His example is a perfect illustration of justice and fair play. Unless this principle is adhered to, there can be no international peace.

The Holy Prophet required his followers to also implement such just measures. During the Holy Prophet's life-time, Yemen had come under Muslim rule. The inhabitants of Yemen at the time were Jews. The Holy Prophet appointed two very distinguished persons, Muaz bin Jabal and Abu Ubaidah, to administer the affairs of this territory. When they started on their journey to Yemen, the Holy Prophet accompanied them by walking on foot and advised them as to how to rule over non-Muslims. He explained that they were going over there as rulers of "People of the Book". It, therefore, was their duty to remember:

These people have a revealed religion. They are wise. Rule over them leniently. Do not be hard on them.



He added:

Your administration should have a benevolent complexion which should please them. On no account should it alienate their minds. The ruler's job is not to rob the subjects and swallow their possessions.

He further advised:

Do not deal with the non-Muslims cruelly, because the victim's cry of anguish caused by the rule will go straight to the heavens, as there is no barrier between it and God.

Similarly, the Holy Prophet gave the following glad tidings and exhortation to the Muslims:

O my people! You are about to rule Egypt. Keep the welfare of the inhabitants in view. You shall have to abide by the divine covenant that their life and property and their honor should be protected.

When Egypt came under Muslim rule, Amr bin al-As the "Victor" was appointed Governor. During his tenure, his son beat a Christian Copt. When the news reached Hazrat Umar (the Caliph to the Holy Prophet), he summoned both the father and son to appear before him in Madina. He paid no heed to the status of his Muslim Governor; such sense of prestige was unimportant to him. When the Governor reached Madina to account for his son's wrongful act, he was rebuked by Hazrat Umar thus:

Since when have you begun to enslave the people who were born free.

Accordingly, both father and son were reprimanded for injury caused to a Christian.

These are the Holy Prophet's guidelines for establishing peace and justice among the nations. Their efficacy has been vindicated. If any teaching can put an end to conflicts and strengthen the bonds of human brotherhood in these times of crisis, it is the Holy Prophet's teachings.

The Holy Prophet Muhammad is the Prophet for our times and will remain the Prophet for all times to come until the Day of Judgment. It is this teaching that is embalmed in the Kalimah "There is not God but Allah and Muhammad is the Prophet of Allah". That is, there is none but Allah worthy of worship, and guidance of no prophet other than Muhammad is perfect. ■

## Radical Islam versus Islam

By Prof. David Forte

*[David Forte is the Charles R. Emrick Jr. – Calfee, Halter & Griswold Endowed Professor of Law at Cleveland State University and author of Studies in Islamic Law (Austin & Windfield, 1999). This article was submitted as an editorial to the Ashbrook Publications website in September 2001 shortly after the infamous 9-11 attacks in the United States of America [http://www.ashbrook.org/publicat/oped/forte/01/islam.html]. In this article, Prof. Forte presents a compelling case against the "clash of civilizations" theory. He shows that the current global conflicts are between Islamic extremists and everyone else, including other Muslims who do not subscribe to the extremist's ideologies.]*

Islamic radicals hijacked airplanes to attack and undermine the West. They killed thousands of innocents without a single moral qualm. But their enmity is not just directed against us. They also mean to hijack Islam itself and to destroy 13 centuries of Islamic civilization. We are not in a war between two civilizations. We are fighting an enemy of two civilizations.

Osama bin Laden has a strikingly simple and violent conception of the world. It is bipolar. Taking his lead from ancient Islamic legalists who wrote when the world knew nothing but empires, bin Laden divides the earth into the *dar al-Islam* (the realm of Islam) and the *dar al-harb* (the realm of war). Between the two there is unceasing conflict.

But for bin Laden, the *dar al-Islam* is no longer the realm of Islam, or as is sometimes translated, the realm of peace. In common with many Islamic radicals, bin Laden believes that the Islamic world has fallen into perfidy and apostasy. He makes civil war on Islam as much as he makes international conflict with the United States.

He targets moderate Islamic leaders like Egyptian President Hosni Mubarak, former Pakistani President Benizir Bhutto, and Jordan King (then Prince) Abdullah. He has no respect for the Saudi government because it permits the stationing of Western troops, contrary to his view of the ancient Shari'a's prohibition of non-Muslims living on the holy soil of Arabia.

Bin Laden and other Islamic radicals claim they represent ancient Islam. It is true that they do represent

one tradition in Islam, but it is a tradition that Islam early on rejected as opposed to the universal message of its Prophet. In the earliest centuries of Islam, a great civil war was fought over who should be the successor to Muhammad. The battle was between the partisans of the assassinated third Caliph, Uthmann, and those who supported the fourth Caliph, 'Ali. This was the conflict that ultimately led to the division between Sunni and Shi'a Islam. But there was a moment when a truce and an arbitration promised a possible peaceful resolution to the conflict.

One group was adamantly opposed to any arbitration and any compromise. Later called the Kharajites, this sect believed that only God could determine who should be the proper successor, and God would let his will be known in battle. The Kharajites withdrew and made war on both factions. They held that any person who strayed from the perfect practice of Islam was ipso facto an apostate and could be killed. And they believed that only they had the true notion of what Islam required. They applied their doctrine with a ferocity against both the developing Sunni and Shi'a traditions of Islam, even assassinating 'Ali. Their tactics were frightfully violent, and it took centuries before they were put down.

Today, radicals like bin Laden replicate that ancient sect that threatened to destroy Islamic civilization at its inception. They copy that sect that stood against what came to be a civilization known in its time for its learning, science, openness and toleration. They engage in tactics that are far beyond what is acceptable in the Islamic moral tradition. They insult the vast multitudes of Muslims who abhor such actions.

Partly because of the timidity of the West, these radicals have gained influence. Some regimes protect them. Some apparently even sponsor them. . Many leaders in the West, bereft of and often hostile to their own Christian roots, have patronizingly assumed that radical violence was an essential part of the Islamic faith. Our own weak responses have helped to legitimate those whom Islam fought so earnestly to rid itself of at its beginning. If we have respect for ourselves, if we have respect for Islam, we can no longer tolerate the evil they represent. Two civilizations hang in the balance. ■

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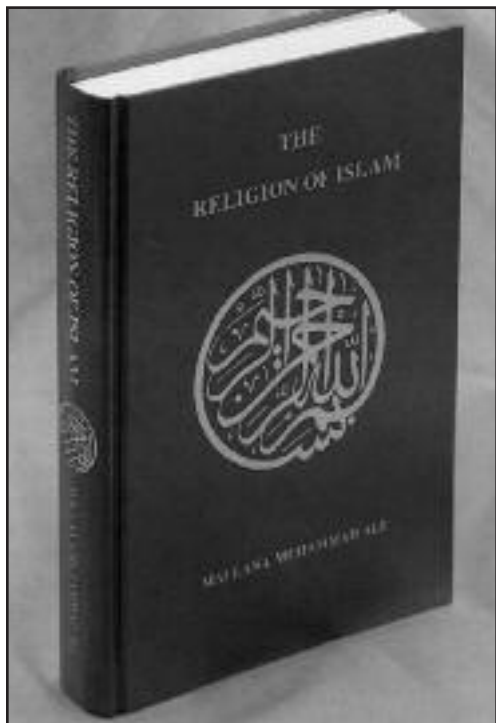
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