

# A Call to Faith



**Hazrat Mirza Bashir-ud-Din  
Mahmud Ahmad**



# A Call to Faith

In this inspiring and authoritative collection of short essays, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup> calls on the Muslim world to accept the message of the Promised Messiah<sup>as</sup> and eschew the doctrine of the second coming of Jesus<sup>as</sup> in order to bring about the revival of Islam. In a lively, vibrant and insightful manner, Huzoor captures the attention of the reader with the cogency of his arguments and the passion of his words.

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‘The principle quality of Islam is that it is a living religion.’

## A Call to Faith

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup> (1889-1965), the Musleh Mau'ud (the Promised Reformer), was the son of the Promised Messiah<sup>as</sup> and his second successor. He was elected as the khalifa of the Ahmadiyya Community in 1914 at the age of 25 and led the movement for 52 years. In the period of his khilafat, the message of Ahmadiyyat spread to countries as far and wide as the United States of America and Japan. He also set the foundations of the community's administrative structure and launched numerous initiatives for the propagation of Islam, most notably Tehrik-e-Jadid and Waqf-e-Jadid. A prolific writer, orator and the author of a ten-volume commentary of the Holy Qur'an, he leaves a profound and enduring legacy which lasts to the present day.

# *A Call to Faith*

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad  
Khalifatul-Masih II

TRANSLATED BY  
THE FAZLE UMAR FOUNDATION



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*A Call to Faith*

By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad  
Khalifatul-Masih II

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## *Note*

The words in the text in regular brackets ( ) and in between the long dashes—are the words of the author and if any explanatory words or phrases are added by the translator for the purpose of clarification, they have been placed in square brackets [ ].

The name of Muhammad<sup>sa</sup>, the Holy Prophet of Islam, has been followed by the abbreviation <sup>sa</sup>, which is an abbreviation for the salutation *Sallallahu 'Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other prophets and messengers are followed by the abbreviation <sup>as</sup>, an abbreviation for *'Alaihis-Salam* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless be understood as being repeated in full in each case. The abbreviation <sup>ra</sup> is used with the names of the companions of the Holy Prophet<sup>sa</sup> and those of the Promised Messiah<sup>as</sup>. It stands for *Radi Allahu 'anhu, 'anha, 'anhum* (may Allah be pleased with him, with her, with them). The abbreviation <sup>th</sup> stands for

*Rahimahullahu Ta'ala* (may Allah have mercy on him). The abbreviation <sup>at</sup> stands for *Ayyadahullahu Ta'ala* (may Allah, the Mighty help him).

Because of their frequency of use and for ease of reading, Islamic terms such as *hadith* or *umma* have, for the most part, not been italicised or transliterated in the main body of the text. Anyone interested in the correct pronunciation of these words can refer to the glossary at the end of the book.

All English renditions of the verses of the Holy Qur'an have been taken from the 2004 edition of Maulawi Sher Ali's translation.

## *Acknowledgements*

First and foremost all praise belongs to Allah Who, despite all our faults and weaknesses, has enabled us to contribute to this worthy project.

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Nasir Ahmad Shams

Secretary Fazle Umar Foundation



## *Foreword*

*A Call to Faith* is a series of short essays written by Hazrat Khalifatul-Masih II<sup>ra</sup> from 1930 to 1933, which despite their concise length, are a powerful rallying cry urging Muslims to unite around the message of the Promised Messiah<sup>as</sup>.

Beset by turmoil and strife, Huzoor argues the world of Islam is in dire need of reform. Without it the hour of Islamic triumph cannot come. In the course of his exhortations, Huzoor identifies the doctrine of Jesus<sup>as</sup>' life and second coming as one of the principle barriers to progress. Not only does this teaching undermine Islam's status as a living religion capable of producing individuals who can attain the status of the prophets of the past, but it also strengthens Christianity by ascribing near-divine qualities to Jesus<sup>as</sup>. More importantly, this tenet has prevented Muslims from accepting the message of Hazrat Mirza Ghulam Ahmad<sup>as</sup>, the Promised Messiah and Imam Mahdi of the age. In so doing they reject the prophecies of the Holy Prophet<sup>sa</sup> which foretold his

advent and described the circumstances in which he would be raised. Huzoor also elaborates on aspects of the Promised Messiah's<sup>as</sup> claim, the nature of his opposition and the constant divine support he received.

Though written over 80 years ago the themes touched on by this collection of essays are as pertinent to the world of Islam today as they were then.

These essays were originally published in Urdu under the series title نداءِ ایمان (*Nida e iman*) and can be found in Volumes XI, XII and XIII of *Anwar-ul-Uloom*.

*A Call to Faith*





أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ<sup>1</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مُحَمَّدًا وَنُصَلِّيَ عَلَى رَسُولِهِ الْكَرِيمِ<sup>2</sup>

خدا کے فضل اور رحم کے ساتھ۔ هُوَ النَّاصِرُ<sup>3</sup>

### *A Call to Faith I*

Brothers! You are well aware that almost 50 years ago today, Hazrat Mirza Ghulam Ahmad<sup>as</sup> the founder of the Ahmadiyya Community, undertook to reform the world after receiving revelation from Allah the Exalted. It is also not hidden from you that when this fearless servant of God Almighty came forward to champion the cause of Islam, he met with opposition from all quarters—from both friends and strangers alike. Even his close relatives sought his ruin and end because they saw this as an avenue to divine pleasure and reward. Those who know of these events will recall that his contemporaries surmised that unless Mirza Ghulam Ahmad<sup>as</sup> recanted

<sup>1</sup> I seek refuge with Allah from Satan the accursed. [Publishers]

<sup>2</sup> In the name of Allah, the Gracious the Merciful. We praise Allah, the Exalted, the Greatest, and we invoke His blessings on His Holy Messenger<sup>sa</sup>. [Publishers]

<sup>3</sup> By the grace and mercy of God Almighty—He alone is the Helper. [Publishers]

from his claim, he would as a certainty soon meet with ruin. Many went so far as to specify from themselves the time of his destruction. They brashly declared that within two or three years all trace of him would disappear and his claim would be remembered as a tale. It would have been one thing if these were simple boasts; instead his opponents actively sought the fulfilment of their goals and were relentless in their hostility. Those who once considered it hateful to sit in each other's company united in opposition as though they were more than brothers. And people of different faiths who were once at each other's throats became collaborators from a desire to inflict him harm.

The earth filled with inequity and injustice, and the heavens were shrouded by darkness at seeing such episodes of transgression committed by the people. The deliverers of this darkness presumed they would soon succeed in extinguishing the light of God Almighty which He Himself had lit. However, despite the collective efforts of the adherents of all religions and the unfavourable circumstances faced by the Promised Messiah<sup>as</sup> he was protected from harm and Allah the Exalted kept him firm in his footing.

When his people, his co-religionists, his kith and kin abandoned the Promised Messiah<sup>as</sup>, God Almighty, Who is the most loyal and the best of friends, turned to

him with greater love and affection. Purifying revelation began to descend on him like rain and through it God strengthened his heart and said to him:

Just as you suffer for the sake of My name; just as you are defamed; just as people turn against you as enemies and your near ones abandon you, not for the sake of a crime, but merely because you seek to establish the supremacy of Islam on the earth; just as your honour is attacked and all manner of reprehensible means are deployed to find fault in you; so will I exalt your name and give to you a large community dedicated to the cause of Islam; My angels will come to you with peace and blessings; you will give birth to a great community and like Adam<sup>as</sup> you will father a new world; your enemies will be humiliated and disgraced; they will be attacked on those paths from which they sought to assault you and many others besides, the like of which they could not even conceive; thus I will turn their evil designs against them. Like a faithful friend, I will fight alongside you against your opponents and I will strike down those who will strike against you.

All the while, I will honour him who is your friend and companion, and bless him with My light and

bestow much on him from My bounties; I will give him knowledge of My religion and raise him as a soldier of Islam; your name will shine in the world as brightly as the sun and moon; and day by day you and your community will scale the heights of prosperity and success.

Whenever the Promised Messiah<sup>as</sup> published these revelations, opposition to him grew and his enemies strove more ferociously than ever to prove him false. But who can hinder the work of God? Despite the many hostile devices deployed by his opponents, the truth of the Promised Messiah<sup>as</sup> soon began to dawn on people and the spiritually dead were raised to life at his hands. Those who were once deaf began to hear; those who were once blind began to see; and the bodies of those who were once spiritual lepers were illumined like the moon. From far and wide and many more great lengths, people rushed towards the sound of the trumpet of God. And as was the case with all the prophets since the remotest ages, slowly but surely a community of people gathered around this fearless champion of God. This general of Islam and loyal devotee of the Messenger of Allah, Muhammad<sup>sa</sup>, appeared among the company of his followers as though a young and resplendent prince and went forth for the protection of Islam.

Both you and all the world are witness that he who was once derided as a disbeliever and a heretic proved to be the standard bearer of Islam; and he who was declared an enemy of Islam was shown to be its only saviour. As supposed scholars and mystics pursued their livelihoods, rest and ease, the Promised Messiah<sup>as</sup> and his followers fretted over the plight of Islam and faced down its enemies. One can only imagine how he captivated the hearts of those who believed in him so that they took delight in nothing except the service of the religion and in exalting the honour of the Holy Prophet<sup>sa</sup>. And at last, when the day came wherein he restored Islam to its full glory and established a community of faithful devotees, this loved one of God joined his Beloved. His enemies who had constantly dreamt of his destruction were thereby left confounded by the affair.

Still they took solace in the hope his mission would end with his passing and the community of people who had gathered around him on account of his oratory and eloquence would soon disappear. But time has shown these expectations to be little more than a delusion. Just as the roots of a sturdy tree grow firmer by the day, so does his community continue to gather strength, and the signs are it will become ever stronger. Those hearts that love Islam and those souls who look out for its best interests will open their doors in loyalty to the Promised

One of this age in order to hasten the hour of Islam's victory. Then will disbelief be cast away from the world like an impurity.

Blessed are they who come forth to bring about this day and be among the first to accept the call of God. So my brothers, through this announcement, I urge you to accept the truth in haste. Do not neglect the voice of God, for no one knows when death will come and close this window of opportunity to perform good deeds. And if, *God forbid*, you delay in assuming this great undertaking and the time for accepting the faith is overtaken by the hour of your death, then tell what will become of you? Neither regret nor your cries for help will avail you anything. What proof do you await and what sign do you desire?

The tasks which were to be entrusted to the Promised Messiah are being fulfilled at the hands of Hazrat Mirza Ghulam Ahmad<sup>as</sup> and Islam has been given a new life. Be quick to accept him, so that you too may become heirs to the blessings of Allah the Exalted.

But if you are among those who have not already pondered over this matter, I call on you to conduct your inquiries with all possible haste and adopt one of the following methods:

1. If you have any questions which need to be answered, raise them with nearby Ahmadis and have them resolved.

2. If there is no Ahmadi organisation in your vicinity you can write to me about any questions you may have.
3. Hold gatherings in your particular localities and invite Ahmadi missionaries to speak on the truth of the Ahmadiyya Community, so that you and others may have the opportunity to listen to them.

May Allah the Exalted be with you and enable you to accept His light.

With Humility,  
Mirza Mahmud Ahmad  
Khalifatul-Masih II  
Imam of the Ahmadiyya Community  
Qadian, District Gurdaspur, Punjab  
15 January 1930

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ      نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

خدا کے فضل اور رحم کے ساتھ۔ هُوَ النَّاصِرُ<sup>4</sup>

## *A Call to Faith II*

### *Attacks against the Holy Prophet*

The blessed being of the Holy Prophet<sup>sa</sup> was so determined in his opposition to disbelief that anyone who possesses a hint of faithlessness in their heart, harbours enmity against him. Such people consider it their duty to attack his pure being for they reckon his success amounts to their downfall, and that his life brings about their death. Hence no other prophet has been slandered to the same degree as the Holy Prophet<sup>sa</sup> has, whether they are Arab, Syrian, Indian or Persian.

As I have mentioned, the enemies of Islam are compelled to malign its founder because Islam shatters

<sup>4</sup> I seek refuge with Allah from Satan the accursed. In the name of Allah, the Gracious the Merciful. We praise Allah, the Exalted, the Greatest, and we invoke His blessings on His Holy Messenger<sup>sa</sup>. By the grace and mercy of God Almighty—He alone is the Helper. [Publisher]



their deception and fraud. After all, everyone cherishes their own life. More astonishing is the case of those who claim to love Islam, profess apparent faith in the Holy Qur'an, invoke peace and blessings on the Holy Prophet<sup>sa</sup> and yet do not hold back from attacking his character. They propagate such doctrines which dishonour the blessed personage of the Prophet<sup>sa</sup> and thereby turn the hearts of people away from his love.

Time and again, some among them proclaim Jesus<sup>as</sup> is still alive and resides in the fourth heaven with the same physical body, and one day he will descend from there and bring the people under his rule. Unfortunately, they fail to comprehend that this is an insult to that prophet to whose beneficence they owe everything; whom God Almighty ordained the greatest of all humanity; and whose spiritual power far exceeds that of the angels and all other human beings. They seek to confer higher rank and station on an individual who, if he had lived in the time of the Messenger of Allah, Muhammad<sup>sa</sup>, would have prided himself on entering his servitude.

It is an inexorable truth that no one has suffered more than the Holy Prophet<sup>sa</sup> for the sake of God Almighty's religion. For 13 years in Mecca he endured such agony and torment that had it been inflicted on any other person it would have broken them within a year. His loyal and devoted followers also persevered in

the face of unbearable horrors. Conversely, the sacrifices made by the Messiah<sup>as</sup> and his disciples cannot begin to compare with those of the Holy Prophet<sup>sa</sup>. As great as they may be in their own right they hold no value against the sacrifices made by the Prophet of Islam<sup>sa</sup>. First, the ministry of the Messiah<sup>as</sup> is reported to have lasted for three years. And even during this brief period the injustices his opponents inflicted on him were limited to a few instances of verbal abuse and derision. Whereas the Holy Prophet<sup>sa</sup> spent the same length of time under siege in a confined valley. He [and his followers] were deprived of food and water and trade with them was made punishable. Their suffering was so acute the Prophet's<sup>sa</sup> wife, Hazrat Khadija<sup>ra</sup>, fell ill and died as a result. His companions would narrate that at times, due to a shortage of food, they would survive by eating leaves and as a consequence their excrement would resemble that of goats.

The lives of the Prophet<sup>sa</sup> and his followers were attacked on numerous occasions; they were stoned; strangulated; pelted with filth; there was no agony which they did not suffer. But through it all, Allah the Exalted continually instructed them to:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَرْصِ<sup>5</sup>

<sup>5</sup> *Surah Al-Ahqaf*, 46:36 [Publishers]

Have patience as had the Messengers of strong determination; and be steadfast in resisting your enemies.

Is it not strange that despite knowledge of this, those who call themselves Muslims and scholars believe that when the Messiah<sup>as</sup> was to be crucified, Allah the Exalted gave his likeness to another man and placed him in the hands of the Jews while raising the actual Messiah<sup>as</sup> to heaven? If this were true, Christians would be justified in the belief their guide is greater than the Prophet of Islam<sup>sa</sup> on the basis that he underwent 13 years of hardship in Mecca and five more in Medina; Allah the Exalted made him endure these agonies without coming to his help; whereas the moment Jesus<sup>'as</sup> enemies sought to harm him, God Almighty raised him to the fourth heaven and did not tolerate his torment for an instant.

I call on those who grieve for the plight of Islam and who claim to love the Messenger of Allah, Muhammad<sup>sa</sup>, and ask whether you have given thought to the damage such scholars have inflicted on Islam and how they have dishonoured the Holy Prophet<sup>sa</sup> by raising the Messiah<sup>as</sup> to heaven? Have you ever considered that the doctrine of the Messiah<sup>as</sup> surviving in heaven for so many years as advanced by these scholars only strengthens the hand of Christianity? Quite clearly an individual raised to heaven and kept alive there by Allah the Exalted is

perform more lofty than one who is allowed to live to an average age and then caused to die by divine will. Moreover, if it were accepted that not only was the Messiah<sup>as</sup> still alive, but that he brought the dead to life as is commonly believed by the Muslims of today, then *God forbid*, no doubt can remain that the Messiah<sup>as</sup> is greater than the Holy Prophet<sup>sa</sup>.

Does the Holy Qur'an, the final book of God Almighty, support this belief? Certainly not! The Holy Qur'an categorically rejects this and says in the clearest terms the Holy Prophet<sup>sa</sup> is the chief of all prophets. All the messengers took an oath that if he were raised in their age they would bring faith in him and extend to him their help and support.<sup>6</sup> How is it possible to ignore a sovereign and adorn one of lesser rank in regal dress?

Allah the Exalted is not unjust. If the Holy Prophet<sup>sa</sup> truly is the chief of all prophets, and I swear by God in Whose hand is my life—surely cursed are those who give false testimony in His name—the Holy Prophet<sup>sa</sup> is certainly the chief of all prophets and messengers, then no one who has previously lived and no one who will ever be born can rise to his rank. All others are subservient to him and the nearness to God Almighty enjoyed by him and the jealousy God Almighty showed

<sup>6</sup> *Surah Al-e-Imran*, 3:82 [Publishers]

for him has not been accorded to anyone else, nor has God Almighty ever shown such regard for another. Who was the Messiah<sup>as</sup>? He was but one in a long line of prophets from the Mosaic dispensation, whereas the rank of the Messenger of Allah, Muhammad<sup>sa</sup>, was such that all of the Mosaic prophets combined could not attain it. Thus how is it possible God Almighty raised the Messiah<sup>as</sup> to heaven in order to protect him from the onslaughts of his enemies and left the Holy Prophet<sup>sa</sup> alone for people to pelt him with rocks until he was wounded and bleeding, or to stone him and break his blessed teeth and not cease until he fell unconscious as in the Battle of Uhud. I swear by God this could not have happened. If God Almighty were to raise anyone to heaven, it would have been the Holy Prophet<sup>sa</sup>. And if God had willed to keep anyone alive for centuries, it would surely again have been him. Foolish are those who believe God Almighty raised the Messiah<sup>as</sup> to heaven where he is alive to this day. This creed not only goes against the Holy Qur'an, it bolsters Christianity. Moreover, it is an insult not only to the Holy Prophet<sup>sa</sup> but also to God Almighty as it implies, *God forbid*, that He is unjust for the one who deserved the best of His bounties was dealt with unfairly and the one who deserved lesser bounties was given the best of them. It further suggests, *God forbid*, that God Almighty was

helpless to do anything in this world and therefore raised the Messiah<sup>as</sup> to heaven in order to save him.

If Muslims would only reflect, they would recognise this belief of the Messiah<sup>as</sup> being raised to heaven was foolishly invented by Christians, on account of the fact it clearly says in their interpolated scripture the Kingdom of God does not hold sway on the earth.<sup>7</sup> So to this day Christians beseech God to establish His kingdom in the world just as He has in heaven. But in Islam such doctrines are considered disbelief. The Qur'an clearly says:

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ<sup>8</sup>

To Allah belongs the kingdom of the heavens and the earth.

Christians have little option but to accept God Almighty raised the Messiah<sup>as</sup> to heaven, for according to their beliefs, the Kingdom of God is not established on the earth, therefore, He was unable to protect the Messiah<sup>as</sup> in this world. But what of the Muslims? What caused them to imitate Christians and raise the Messiah<sup>as</sup> to heaven without good cause? The Kingdom of their God is established in heaven and earth. What

<sup>7</sup> *Matthew*, New Revised Standard Version, 6:9-10, [Publishers]

<sup>8</sup> *Surah Al-Jathiyah*, 45:28, *Surah Al-Fath*, 48:15 [Publishers]

need was there for Him to raise His prophet to heaven from fear of the Jews? He could have protected him and brought destruction on his enemies in this very world.

No matter how you look at it, the belief that the Messiah<sup>as</sup> is alive in heaven is an affront to God Almighty and the Holy Prophet<sup>sa</sup>. Christians have taken advantage of these circumstances, and hundreds of thousands of Muslims have faltered due to this creed and entered the fold of Christianity as a result. There is still time for the Muslims to ponder and repent from this nonsensical and un-Islamic tenet and convince others from among them to do the same. Otherwise to insult the Holy Prophet<sup>sa</sup> is no minor offence. They should know that one day they will entrust their lives to the custody of God Almighty rather than their clerics. Therefore, while there is still time, the Muslims should unite as one and drive this foul creed which insults the Prophet<sup>sa</sup> from their hearts and thereby loosen from themselves the grip of Christianity. Let the Messiah<sup>as</sup> die for in his death is the death of Christianity and the life of Islam. Is there a fervent soul out there who would bring death to the Messiah<sup>as</sup> and revitalise Islam? Surely, those who would do this from a religious zeal rather than from a rationalist approach would earn the mercy of God Almighty, and He would enable them to tread on His chosen paths.

وَأٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ<sup>9</sup>

With Humility,  
Mirza Mahmud Ahmad  
Imam of the Ahmadiyya Community, Qadian

If you hold sympathy for Islam and wish the best for your people, it is your duty to be compassionate to all those who refer to themselves as Muslims. Wherever possible try to give your business to Muslim traders and instil your children with the belief that Muslims are brave and courageous. They have nothing to fear from any individual or group of people.

Mirza Mahmud Ahmad

<sup>9</sup> And the conclusion of our prayer shall be, 'All praise be to Allah, the Lord of the worlds. [Publishers]



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مُحَمَّدًا وَنُصَلِّيَ عَلَى رَسُولِهِ الْكَرِيمِ

خدا کے فضل اور رحم کے ساتھ۔ هُوَ الْقَائِمُ<sup>10</sup>

### *A Call to Faith III*

#### *Enmity behind the Veil of Friendship*

The most distinguished quality of Islam is that it is a living religion; this cannot be said about any other faith. All religions refer back to the events of the past, but only Islam meets the criteria mentioned in the following verse:

مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ۝

تُوْتِي أكلَهَا كُلَّ حِينٍ يَأْتِي رِيبًا ط<sup>11</sup>

[Do you not see how Allah sets forth the similitude] of a good word? *It is* like a good tree, whose root is firm and whose branches *reach* into heaven. It brings forth its fruit at all times by the

<sup>10</sup> I seek refuge with Allah from Satan the accursed. In the name of Allah, the Gracious the Merciful. We praise Allah, the Exalted, the Greatest, and we invoke His blessings on His Holy Messenger<sup>sa</sup>. By the grace and mercy of God Almighty—He alone is the Helper. [Publishers]

<sup>11</sup> *Surah Ibrahim*, 14:25-26 [Publishers]

command of its Lord.

Such fruit can only be found in Islam and is a magnificent proof of its vitality. The Holy Prophet<sup>sa</sup> referred to one such fruit as the Promised Messiah and Awaited Mahdi. For 1300 years Muslims have looked to the tree of Islam to bear this fruit and prove its ascendancy over other creeds. And this era was certain to come as the Holy Prophet<sup>sa</sup> had inspired an eagerness for its arrival in the following words:

How can Islam perish when I am at the beginning and the Promised Messiah is at the end?<sup>12</sup>

Further, he is reported to have said:

I do not know if the period of the beginning of this umma is better or the end.<sup>13</sup>

After the demise of the Holy Prophet<sup>sa</sup>, the most earnest desire of the Muslims was to see the era of the Promised Messiah and Awaited Mahdi. All of them, young or old, literate or illiterate, looked forward to his advent, so that once again Muslims would be worthy enough to be numbered among the companions of the Holy Prophet<sup>sa</sup>; so that the light of God Almighty would once again dwell

<sup>12</sup> *Kanzul-Ummal*, Vol. 14, p.337, 2012 Damascus, hadith no.38858 [Publishers]

<sup>13</sup> *Al-Jami Us-Saghir*, Vol. 1, p.54, 1304h Egypt [Publishers]

among them; and despite the passage of so considerable a length of time they could once again place their hand in the hand of the reflection and spiritual son of the Holy Prophet<sup>sa</sup>, as though they were pledging their allegiance to the Holy Prophet<sup>sa</sup> himself. Then would Islam take pride over disbelief which would bow its head in shame before it. Muslims would call out to the disbelievers and say:

You who were taken in by the deception of false religions, look at how our living faith bears fruit in every hour of need. You who weep in the remembrance of your fallen patriarchs, know our prophet is alive and his blessings reverberate in every age through his spiritual progeny.

So as the Muslims waited with this hope and expectation, Hazrat Mirza Ghulam Ahmad<sup>as</sup>, the founder of the Ahmadiyya Community, made his claim to be the Promised Messiah and the Awaited Mahdi. The world of Islam clamoured in protest as to how he could rise from the earth when the Messiah was to descend from heaven? How could he be a Muslim when the Messiah was to be from among the Children of Israel? All the ulema issued edicts of apostasy against him, accused him of denying the prophecies of the Holy Prophet<sup>sa</sup> and held him up as an enemy of Islam. Not long after, in light of the testimony of the Holy Qur'an, the Promised Messiah<sup>as</sup>

and his followers firmly established the Messiah of Nazareth<sup>as</sup> had died and no messiah was to descend from heaven. The Muslim ulema, whom the Holy Prophet<sup>sa</sup> said would be the worst of all creation in the latter days<sup>14</sup>, came to realise the Messiah<sup>as</sup> could not be kept alive and there was no contesting the Ahmadiyya Community on this issue. So they immediately changed their stance, and now it is generally said there is no need for a messiah and mahdi as the Holy Prophet<sup>sa</sup> is a sufficient guide.

30 years ago people would allege the worst offence of the founder of the Ahmadiyya Community was that he rejected the advent of the heavenly messiah. Today, it is said his most grievous error was to believe in the advent of a messiah after the Holy Prophet<sup>sa</sup>. Is the Holy Prophet<sup>sa</sup> not an ample guide [they ask]. Those who have eyes can see this tumultuous change which reaches from the east to the west does not emanate from a love for Islam but from hostility to the Promised Messiah<sup>as</sup>. As someone once said:

لَا يَحِبُّ عَلِيًّا بَلْ يَبْغِضُ مُعَاوِيَةَ

What occurs is from enmity to Muawiyyah rather than love for Ali.

The same condition afflicts the Muslims of today

<sup>14</sup> *Kanzul-'Ummal*, Vol. 11, p.181, 2012 Damascus, hadith no. 31136 [Publishers]

who are determined to efface a magnificent virtue of Islam simply on account of their enmity towards the Promised Messiah<sup>as</sup>. They think that by this they will be able to halt the progress of Ahmadiyyat. Yet they fail to realise they are instead bringing to ruin Islam's greatest excellence and causing the faith to be humiliated in the face of disbelief.

Allah the Exalted says in *Surah Al-Jumu'ah* :

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ  
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ  
مُّبِينٍ ۝ وَأَخْرَجْنَا مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ط وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝<sup>15</sup>

It is God Who has raised among the unlettered (people) a messenger from among themselves who recites unto them the signs of Allah the Exalted, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error; and (He will raise him among) others of them who have not (yet) joined them [and teach them the same]. Allah the Exalted is the Mighty, the Wise.

This verse shows the advent of the Holy Prophet<sup>sa</sup> was destined to occur twice: first physically and then

<sup>15</sup> *Surah Al-Jumu'ah*, 62:3-4 [Publishers]

spiritually. Or to put it another way: in a literal and metaphorical sense. The purpose of both these advents was the same; to show fresh divine signs to the people and teach them manifest and subtle interpretations of the sharia in order to purify them. So in their hostility to the Promised Messiah<sup>as</sup>, Muslims accept the physical advent of the Prophet<sup>sa</sup> but deny his spiritual coming and thereby falsify the clear meaning of this verse and many others which cannot be mentioned here, as well as hundreds of ahadith and thousands of visions seen by Muslim saints about the arrival of the Messiah over the last 1300 years.

Those who deny this may misinterpret the meaning of this Qur'anic verse or tamper with a hadith, but they cannot conceal one verse after another nor can they hide hundreds of ahadith and thousands of visions. Not a single eminent personality has ever seen a vision regarding the physical ascent of the Messiah to heaven. Conversely, almost all saints foretold something about his advent. To deny the coming of the Messiah is to reject the Qur'an, the hadith and the holy personages of the past. What can remain of Islam after so absolute a repudiation?

I appeal to all Muslims who grieve over the plight of Islam to recognise this treacherous mischief and look to combat it. If they have not comprehended the truth of the founder of Ahmadiyyat then what of it, let them await the hour of God Almighty's blessings. However,

they should at the very least cease their hostilities which hinder the cause of Islam and the abiding beneficence of the Holy Prophet<sup>sa</sup>. Also they ought to save others from this as well.

Those who reject the advent of the Promised Messiah deceive others by suggesting that because the Holy Prophet<sup>sa</sup> attained perfection, there is no need for anyone else to come. But do these ignorant souls not understand God Almighty Himself is perfect, yet He still sent the Holy Prophet<sup>sa</sup> because His light had become hidden from the people? When it was essential for the Holy Prophet<sup>sa</sup> to come and manifest the light of God Almighty, what would prevent an individual who has partaken of the Prophet's<sup>sa</sup> beneficence to come and restore his own light? These people accept the condition of the Muslims has deteriorated. However, they are unwilling to accept God Almighty would offer a remedy for their ills. In their estimation the decline of the umma of Muhammad<sup>sa</sup> is not a blemish against the perfection of the Holy Prophet<sup>sa</sup>, whereas they view a remedy to offset this decay as a flaw in his excellence. The unabated continuance of Satan's progeny is not an affront to the Prophet<sup>sa</sup> but the perpetuation of his spiritual offspring is? When closely considered, those who hold such beliefs wilfully or otherwise take after Abu Jahl who accused the Holy Prophet<sup>sa</sup> of being

without a son, *God forbid*. Whereas in the Holy Qur'an Allah the Exalted says:

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ<sup>16</sup>○

Surely, it is thy enemy who shall be without issue and while your progeny will ever continue.

Whenever a satanic movement will arise, a spiritual descendant of the Holy Prophet<sup>sa</sup> will come to annihilate it. The prevailing dogma which denies the advent of the Messiah current in the Muslim world has its origins in Satan and the Antichrist. And this is because it is the mission of the Antichrist to confront the Messiah. And what greater opposition could there be than to convince people to reject his advent outright? Though this movement of denial may appear in friendly garbs, in truth, it is the real enemy of Islam.

Ultimately this will cause Muslims to either succumb to the belief Islam is not the beloved religion of God and He has no regard for its decline, or they will incline towards the idea their current practices and beliefs are free of error. On the one hand they will lose sight of the need for reform, and on the other, they will come to regard God Almighty as unjust—for in their reckoning

<sup>16</sup> *Surah Al-Kauthar*, 108:4 [Publishers]



He would have abased them through no fault of their own. If any of these two viewpoints prevail, they will deprive Muslims of future success. It is not too late to fight against the movement of the Antichrist. Do not cut the roots of Islam out of animosity to the Promised Messiah<sup>as</sup>. Otherwise, know well the rejection of God Almighty's bounties will not go unrequited.

He says:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ  
إِنَّ عَذَابِي لَشَدِيدٌ<sup>17</sup>

If you are grateful I will surely bestow more (favours) on you; but if you are ungrateful, (then know) that My punishment is severe indeed.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ<sup>18</sup>

With Humility,  
Mirza Mahmud Ahmad  
Khalifatul-Masih II  
Imam of the Ahmadiyya Community, Qadian

<sup>17</sup> *Surah Ibrahim*, 14:8 [Publishers]

<sup>18</sup> And the conclusion of our prayer shall be, 'All praise be to Allah, the Lord of the worlds. [Publishers]

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ      نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

خدا کے فضل اور رحم کے ساتھ۔ هُوَ النَّاصِرُ<sup>19</sup>

### *A Call to Faith IV*

#### *Enemies in the Guise of a Friend*

Islam has no lack of external enemies, but unfortunately many foes have arisen from within too. These so-called Muslims encourage the opponents of Islam and fervently draw their co-religionists towards the slumber of negligence. The Holy Prophet<sup>sa</sup> said in the final days his umma would degenerate and the people would be Muslims in name alone. Nothing would remain of the signs of Islam or the Holy Qur'an—the latter being reduced to a mere collection of words. At this hour, Allah the Exalted would raise someone from the spiritual progeny of the Prophet<sup>sa</sup> who would once again restore Islam to its full glory. This individual would prepare the

<sup>19</sup> I seek refuge with Allah from Satan the accursed. In the name of Allah, the Gracious the Merciful. We praise Allah, the Exalted, the Greatest, and we invoke His blessings on His Holy Messenger<sup>sa</sup>. By the grace and mercy of God Almighty—He alone is the Helper. [Publishers]

foundations for the renaissance of Islam by bringing back the faith and restoring the Qur'an. At that time the ulema would be the worst of all creation on earth and more deprived of spirituality than any other people.<sup>20</sup> At its inception Islam was like a traveller with no home, country or nation. In the final days it would again be destitute and itinerantly wander from place to place with no one willing to give it shelter in their home.<sup>21</sup>

These ahadith plainly show a time was to come when Muslims would ostensibly follow Islam, while their inner selves would be ravaged by disbelief. Their tongues would declare allegiance to Islam, but from within they would reject the faith and the Qur'an. Rather than recall people to Islam the ulema would, in practice, abandon the faith. Hence they would be the worst of all creation on the face of the earth. Clearly it would be foolish to assume that at such a point the ulema could be expected to support the truth. Therefore, to protect Muslims from destruction, Allah the Exalted would raise an individual of Persian descent who would return the people to Islam and re-establish the faith.<sup>22</sup>

It is also evident from the ahadith that in the future of Islam, Christianity would be the worst of disorders.

<sup>20</sup> *Mishkat, Kitabal-'Ilm*, p. 38, 1368b Karachi [Publishers]

<sup>21</sup> *Muslim*, p. 75, 2000 Riyadh, hadith no. 373 [Publishers]

<sup>22</sup> *Bukhari*, p. 869, 1999 Riyadh, hadith no. 4897 [Publishers]

So much so, according to these ahadith, Christians would prevail over the world in terms of their strength and might. Indeed, this disorder is intimated in the Holy Qur'an itself when Allah the Exalted says:

وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ<sup>23</sup>○

When Gog and Magog are let loose they will hasten from every height and prevail over the world.

It is further clear from the Bible Gog and Magog are the people of Christianity. Gog symbolises Russia and Magog alludes to a great power which rules over its territories in peace.<sup>24</sup> That is to say, the British Government. In both these nations, Christianity is the religion of royal patronage. So it is manifest the problems which were to inflict the Muslims as foretold by the Holy Prophet<sup>sa</sup> were to coincide with this disorder, that is, the era of Christian ascendancy. This chaos has already risen, indeed it has begun to show signs of decline as is evident from the state of Russia. Thus it is impossible the condition of the Muslims would not have deteriorated in accordance with the

<sup>23</sup> *Surah Al-Anbiya*, 21:97 [Publishers]

<sup>24</sup> *Ezekiel*, New Revised Standard Version, 38:3, 39:6 [Publishers]

words of the Holy Prophet<sup>sa</sup>.

The enemies of Islam who do not want to admit to its truth seek to hide it. They soothe the Muslims and tell them they are in a state health as they pray, fast and perform the Hajj; according to them there is no cause for alarm. They insist the ulema are sufficient to address any faults which may arise within them. But there is no greater injustice than to conceal an ailment from a patient, or to give the task of curing an ill to a mortal enemy. The Holy Prophet<sup>sa</sup> said in the age of Christian ascendancy the Muslims would suffer a decline and their Islam would be a superficial creed. But so-called Muslim leaders tell the people to be content with their affairs as if there were nothing at all amiss. Hence, the Holy Prophet<sup>sa</sup> said at such a time the ulema would be the worst of all creation. Yet they claim that, first, there is nothing ailing the Muslims, and if any strife should emerge it will be resolved by the ulema. Not only do they deny the prognosis of the Holy Prophet<sup>sa</sup>, even when they accept the possibility of a disease, they exhort the people to have it tended to by those whom the Holy Prophet<sup>sa</sup> declared as fatal to the life of Islam, so that any last remnants of faith and belief may be destroyed.

Brothers! Know well there is no one who holds more compassion for you than the Holy Prophet<sup>sa</sup>. He is our spiritual father, and as such, loves us more than our

physical parents. What kind of father would speak ill of his children or refer to his righteous and healthy child as sinful and unwell, except for one who is an enemy to them or bereft of his senses? Do you think a father like the Holy Prophet<sup>sa</sup> could ever be guilty of such a failing? If this fate did not await them, the Prophet<sup>sa</sup> would never have said in future times people would be Muslims in name alone.

Again it is patently manifest the Holy Prophet<sup>sa</sup> was the foremost person in establishing the honour of the ulema. He said:

عُلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ<sup>25</sup>

The ulema of Islam have been given such honour as no other prophet of the past has bestowed on his people. Thus the Prophet<sup>sa</sup> would not have suggested in future times they would become the worst of all creation beneath the heavens without good reason. It is certain Allah the Exalted showed him the corrupted state of the ulema of today; otherwise the Prophet<sup>sa</sup> was so merciful that had a few minor faults attended them, he would not have raised the issue. And in his forbearance and his capacity as the concealer of faults, he would have masked these shortcomings in order to uphold their honour. But he did not choose

<sup>25</sup> The ulema of my umma are like the prophets of the Children of Israel. (*Maktubat-e-Imam Rabbani*, Vol.1, p.336, 1889 Awadh) [Publishers]

this course and instead spoke of their condition in the harshest tones. It is quite obvious he undertook this from a sense of sympathy for the umma; for he feared that in the time of their despair they might destroy themselves by turning to the ulema to cure their ills, and in this way wash their hands of whatever spirituality they had left.

My brothers keep in mind the words of the Holy Prophet<sup>sa</sup> for there is no one else who is as sincere to you as him. Be wary of those enemies who appear to you as friends and who, when they look upon your malady, do not prescribe a cure and instead wish to further misguide you. Not only are they your foes, they deny the Holy Prophet<sup>sa</sup>. The terrible plight of the Muslims is as manifest as the sun. They have squandered their rule; their business and commerce is ruined; their hearts are devoid of knowledge; righteousness has left them; they no longer remember God Almighty; their passion and zeal to follow the Holy Prophet<sup>sa</sup> has gone cold; they have lost all sense of sympathy for others; their spirit of sacrifice has died; and according to the most truthful of all people only superficial observances of Islam remain whilst its soul and spirit has ebbed away.

Had Allah the Exalted not attended to the needs of the Muslims at this hour, and failed in His promise to raise an individual of Persian descent, that is Hazrat

Mirza Ghulam Ahmad<sup>as</sup>, the founder of the Ahmadiyya Community, surely He would stand accused of betraying His word. But no one is truer to their promise than Allah the Exalted. He fulfilled His commitment at the appointed time and sent a physician as soon as the disease took hold. The onus is now on you to have yourselves cured by the recommended physician of the Holy Prophet<sup>sa</sup> and the one sent by Allah the Exalted. Enter his allegiance and enhance the splendour of Islam, or choose to have your ills tended to by those whom the Holy Prophet<sup>sa</sup> has called the worst of all creation beneath the heavens and who are hostile to your faith. But know well that one who turns away from a friend and seeks sanctuary with an enemy can never prosper. And one who eschews the prescription of Allah the Exalted and looks to man-made remedies offered by people can never return to health.

The hour is precarious and the calamity is great. Value the guidance given to you by Allah the Exalted. Be thankful to Him for sending a spiritual doctor as and when the disease took hold. Enter into the fold of Ahmadiyyat by accepting the claims of Hazrat Mirza Ghulam Ahmad<sup>as</sup>, the appointed one of God, so that these days of menace may be averted and Islam may once again witness victory and honour. The orchard of the Holy Prophet, Muhammad<sup>sa</sup>, turns barren. If your loyalty is to him, make haste and water its trees



with the sweat of your effort. Heavenly orchards are irrigated not by wells, but by the sweat and toil of believers. Wait not for the day when the angels of God Almighty will record your names in the archive of traitors and leave you to confront an everlasting death. Instead, come forward and choose the death of sacrifice so that you are raised to eternal life. May Allah the Exalted be with you.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ<sup>26</sup>

With Humility,  
Mirza Mahmud Ahmad  
Imam of the Ahmadiyya Community  
Qadian, District Gurdaspur, Punjab  
(*Alfazi*, 22 October 1933)

<sup>26</sup> And the conclusion of our prayer shall be, 'All praise be to Allah, the Lord of the worlds. [Publishers]



## Glossary

**Ahmadiyyat or *Aḥmadiyyat*** (اَحْمَدِيَّة) a religious community within Islam founded by Hazrat Mirza Ghulam Ahmad<sup>as</sup> who claimed to be the Promised Messiah and Imam Mahdi.

**Hadith or *Ḥadīth*** (حَدِيث) the recorded sayings and traditions of the Holy Prophet<sup>sa</sup>.

**Hazrat or *Ḥadrat*** (حَضْرَت) an honorific Arabic title.

**Khalifatul-Masih or *Khalīfatul-Masīḥ*** (خَلِيفَةُ الْمَسِيح) a title conferred on the spiritual successors of the Promised Messiah<sup>as</sup>.

**Umma or *Ummah*** (أُمَّة) the global community of Muslims.

**Ulema or ‘*Ulemā*’** (عُلَمَاء) Muslim religious scholar.