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## IZĀLA-E-AUHĀM

### *The Removal of Misconceptions*



Volume Number	3
Book Number	3
Progressive Number	11
Title of the Book	<b>Izāla-e-Auhām</b>
English Version	The Removal of Misconceptions
Language	Urdu
Number of Pages	1000 *
Year Written	1891
Year Printed	1891
Name of the Press	Riāḍ-e-Hind Press, Amritsar

\* This is published in two parts: Part I – pp.1-424, Part II – 426-1000.



### *Background*

This book is a continuation of earlier two books, *Fatḥe Islām* and *Tauḍīḥ-e-Marām*. It is of the same size as other two books, but covered about one thousand pages and was published in two parts.

### *The Book*

The book begins with a comparison of the miracles shown by Jesus and the Promised Messiah<sup>as</sup>. The author answered a great number of objections raised by his opponents. He compared the strong language occasionally used by him in his writings and discussed its necessity and justification. Then he explained the meaning of the signs and the prophecies mentioned in the scriptures relating to the second advent of the Messiah and showed that they had all been fulfilled in his person. The death and the alleged resurrection of Jesus are fully discussed in the light of the Christian and Muslim scriptures. He advanced valuable and definite criteria with which the truth of his claim could be tested and false Messiahs could be easily identified.

In short, in this book, the Promised Messiah<sup>as</sup> called men to God and invited all mankind to enter His Kingdom. And, it is most remarkable that when this book was being written and his enemies were proud of their strength and thought that they would grind him to powder, the Mighty Lord gave him repeated assurances of His favour and support and comforted him by saying:

... The Rising of the Sun from the West<sup>10</sup> means that the western countries, which have for centuries been in the darkness of unbelief and error, shall be illumined by the Sun of righteousness, and shall share in the blessings of Islam. And, I once saw myself in a vision standing on a pulpit in London and delivering a reasoned speech in English on the truth of Islam and thereafter catching several white

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<sup>10</sup> As predicted by the Holy Prophet<sup>sa</sup> of Islam.

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feathered birds sitting on small trees, whose bodies resembled those of partridges. I understood this to mean that though it might not be given to me to proceed personally to London, writings would be published among those people and many righteous English men would realize the truth. Western countries have so far not been so conspicuous for their spiritual wisdom as God had bestowed greater spiritual wisdom on the East than the wisdom bestowed on Europe and the Americas. All the prophets from the first to the last have appeared in Asia and spiritual men other than the prophets, who attained nearness to God have also been confined to the Eastern people. But God wishes now to extend His beneficence to the West. (*Izālu-e-Auhām*, pp. 515- 516, *Rūḥānī Khazā'in*, vol. 3, pp. 376-377)

The meaning of this passage is perfectly clear. Many years ago, God informed the Promised Messiah<sup>as</sup> that Islam would be propagated in Europe through him, that the means of such propagation would be his writings, and that in the end the West would share the blessings of the Faith as it shares today the good things of the world.

Towards the end of the book (p. 907), the Promised Messiah<sup>as</sup> also referred to the views of Sir Syed Aḥmad Khān, published in the *Aligarh Gazette*, regarding "revelation," which was, he said, "just a brain-wave or an idea put into his mind." Being the recipient of Divine inspiration and revelation, the Promised Messiah<sup>as</sup> told him that he was prepared if he so wished to vindicate and demonstrate the claim of the prophets that they held verbal communication with God. The Promised Messiah<sup>as</sup> also pointed out that Sir Syed Aḥmad Khān was contradicting his own previous writings.

The book also included a commentary on 30 verses of the Holy Quran and a number of well-known *Aḥādīth* to prove that Jesus Christ died a natural death. The Promised Messiah<sup>as</sup> also discussed the true import of the words *Nuzūl* and *Tawaffī* and the reality of *Gog* and *Magog*. He offered a prize of Rs. 1,000 to anyone who could

disprove his arguments and bring other meanings of *Nuzūl* and *Tawaffi* to what he did.

Part II of the book, among other things, laid down ten conditions of the *bai'at*.

### *Specimen of Writing*

It is clear that those who have accepted this humble one as the Promised Messiah are secure against every danger and will be accounted as deserving several kinds of merits and regards together with the strengthening of their faith ....

- They thought well of a brother and did not declare him an impostor or a liar and did not admit any doubts concerning him. They are, therefore, deserving of the merit which is earned by those who think well of a brother.
- They have not been afraid of anyone's reproaches in the matter of accepting the truth, nor did they yield to passion or prejudice. They have, therefore, become deserving of merit in that having heard the call of a divinely inspired caller they accepted His message and did not hold back for any reason.
- Having believed in the one who has appeared in fulfilment of prophecy, they have been freed of all troublesome thoughts which are generated by a long period of waiting, and in the case of disappointment occasion a loss of faith. These fortunate people have not only been delivered from such risk but having observed the fulfilment of a divine Sign and of a prophecy of the Holy Prophet, their faith has been much strengthened and has taken on the colour of reality. They have now been relieved of all anxiety that invades the hearts in the matter of the prophecies that do not arrive at fulfilment.
- Having believed in one sent by God Almighty they have been rescued from Divine wrath which pursues the

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disobedient ones who persist in denial and in calling the claimant a liar.

- They have become deserving of the graces and blessings which descend upon those sincere people who, out of thinking well of a claimant, accepting the ones who comes from God Almighty.

These are the benefits which will, God willing, be bestowed by Him on those fortunate ones who have accepted this humble one, Those who do not accept me are deprived of all this good fortune. (*Izālah-e-Auhām*, pp. 180-181, *Rūhānī Khazā'in*, vol. 3, pp. 186-187)

### *Impact*

The publication of these three books, *Fatḥe Islām*, *Tauḍīḥ-e-Marām* and *Izālah-e-Auhām*, represented a point of time at which the ulema all over India rose against the Promised Messiah<sup>as</sup> calling him kafir, *Mulḥid* and what not, because these books together gave a new life to Islam by demolishing the outdated and outworn Christian concept of Jesus Christ.

On March 23, 1889, at Ludhiana, the Promised Messiah<sup>as</sup> took the *bai'at* of a number of his followers, thus laying the foundation of the Aḥmadiyyah Muslim Community. Maulavī Muḥammad Ḥussain Batālvī and other ulema were now openly arrayed against the Promised Messiah<sup>as</sup> and instead of strengthening the hands of the Promised Messiah<sup>as</sup> in his battle against Christian missionaries, created a great rift. A great significance is attached to Ludhiana. The question is, why of all places, including Qadian, the Promised Messiah<sup>as</sup> decided to choose Ludhiana as the place for his *bai'at* and the launching place of his mission, that of the Promised Messiah and Mahdi?. The fact is that it is Ludhiana where the Christian missionaries set up the first branch of the Bible Society in the Punjab . So God ordained that the Promised Messiah<sup>as</sup> should begin the work of *Kasr-e-Ṣalīb* (the

mission of countering Christianity) from Ludhiana, where its foundation was first laid.

During this period, the Promised Messiah<sup>as</sup> issued a large number of posters, handbills and tracts advising ulema and making urgent appeals that instead of abusing him, they should try to read the three books together in which he had presented a true and complete picture as revealed by Divine command about Jesus Christ. The opposition against the Promised Messiah<sup>as</sup> was, however, so misguided that they were not prepared to listen to him. In some quarters, however, these books brought tears of joy to the eyes of the righteous, for they recognized the Word of God. They circulated these books among their friends and relations so that they might also partake of the spiritual blessings. The hearts of seekers after truth were illumined and they were comforted by the reasoned solution of their doubts which they found in these books. To them, it appeared, the dark days were over. Islam was now re-entering a period of renaissance and revival. And, indeed, they were correct in their assumption.

