

“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 ninety years

January – March 2017

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.

Vol. 94

CONTENTS

No. 1

<i>ISIS’S Caliphate</i>	3
<i>A Violation of Scripture and Historical Precedent— By Fazeel S. Khan, Esq.</i>	
“Takfir” (Excommunication) in Contemporary Practice ..	6
<i>Part 2 – Chapter 1 – By Dean Sahu Khan, Esq.</i>	
<i>Reflections on Translating Maulana Muhammad Ali’s Quran Tafsir (Commentary)</i>	9
<i>– By Prof. Hussein Ali</i>	
<i>Continuing the Great Revival Initiative</i>	12
<i>A Report on the Lahore Ahmadiyya Islamic Society’s Work – By Mrs. Samina Malik</i>	
<i>Profound Impact of the Holy Quran on its Opponents</i> ..	16
<i>Jummah Khutba from March 16, 1917</i>	
<i>– By Maulana Muhammad Ali (Translated by Dr. Mohammed Ahmad)</i>	

Published on the World-Wide Web at: www.muslim.org

احمدیہ انجمن اشاعت اسلام لاہور

◆ Ahmadiyya Anjuman Isha‘at Islam Lahore Inc., 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.

ISSN: 1060-4596

Editor: Fazeel S. Khan, Esq.

Circulation: Mrs. Samina Malik.

Contact information:

'The Light', P.O. Box 3370, Dublin, Ohio 43016, U.S.A.

Phone: 614 – 873 1030 • **Fax:** 614 – 873 1022

E-mails: aaiil@aol.com

Website: www.muslim.org

The main objective of the A.A.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.

ISIS'S Caliphate

A Violation of Scripture and Historical Precedent

By Fazeel S. Khan, Esq.

[This article is based on a presentation delivered at Lake Forest College in March 2017, hosted by the Islamic World Studies Department. In this article, the Editor discusses the concept of “Caliphate” in Islam, from an etymological, scriptural and historical perspective. The Editor further contrasts this defined concept with how the term is commonly incorrectly perceived today, primarily as a result of the emergence of ISIS and its misleading propaganda. It is further argued that exposing the illegitimacy of ISIS’ understanding of this concept, which is central to the extremist ideology it is founded upon, is necessary to effectively counter its influence and claimed authority.]

Introduction to the so-called Caliphate of ISIS

What I will be presenting on today is the concept of “Caliphate” in Islam, and, in particular, its contrast to the propaganda from extremist groups like ISIS. So, to start, briefly, who is ISIS and what do they believe?

The origins of the group can be traced to *Al Qaeda in Iraq*. *Al Qaeda in Iraq* was formed in 2004 and was headed by a man named Abu Musab al-Zarqawi. *Al Qaeda in Iraq* became a major force in the insurgency in Iraq after the invasion of the country and the toppling of the dictator Sadaam Hussein. After al-Zarqawi was killed in a joint US targeted mission in 2006, *al Qaeda in Iraq* morphed into the new entity – the *Islamic State in Iraq* – and it continued to lead the insurgency efforts.

In 2010, a new leader emerged for the *Islamic State in Iraq*, a man named Abu Bakr al-Baghdadi. Although the *Islamic State in Iraq*’s operational capacity had become severely weakened after the U.S. troop surge in 2007, by 2013, al-Baghdadi managed to rebuild the *Islamic State in Iraq*’s capabilities to the point that it was carrying out dozens of attacks in Iraq every month. The group then expanded its operations by joining the rebellion against Syria’s President Bashar al-Assad. And this expansion into Syria led to al-Baghdadi’s announcement in April 2013 of the establishment of the *Islamic State of Iraq and Syria* – what we now know as ISIS.

By seizing large portions of northern and western Iraq and eastern Syria, and displacing more than a million people in the region, ISIS quickly attracted worldwide attention. It also gained notoriety for using brutal tactics, including, abductions, slave trafficking, beheadings and mass killings. On June 29, 2014, al-Baghdadi declared the creation of a *new caliphate* and pronounced himself the *new caliph*, unilaterally claiming authority over the world’s 1.6 billion Muslims.

Appropriate Response to ISIS

Now, ISIS has been condemned by Muslims all over the world. Recently an international group of 120 Islamic scholars issued an open letter to ISIS, in which they argued against the extremist ideology that the group promotes. And not only do Muslims around the world denounce ISIS, it is often an overlooked fact that over 90% of ISIS’ victims are in fact Muslims.

Some go so far as to argue that members of ISIS are not even Muslims and have nothing to do with Islam at all. Although such a sentiment can be appreciated – as it is unimaginable that such atrocities can be committed in the name of a religion, any religion for that matter – the response to ISIS must be more nuanced.

And what do I mean by that? See, ISIS is indeed Islamic in the sense that they follow a very extreme *understanding* and *interpretation* of Islam. It is a perverted view of a spiritual faith, seen through the lens of fundamentalists who view religion as more to do with *power* and *control* than *morality* and *spirituality*. In fact, ISIS relies heavily on theology to promote an apocalyptic world view, their goal actually being to orchestrate events to fulfill their interpretation of certain end-time prophecies.

Acknowledging the religious foundation of ISIS (as erroneous as it may be) is critical to defeating this menace. As is commonly understood, this battle against ISIS (and the war on terror in general) cannot be won in the battlefield alone; rather, the ideology upon which these groups base their cause must be addressed, exposed and ultimately discredited. This is what defeats their propaganda and halts their recruitment abilities. And this task, obviously, must be done by Muslims.

At the core of ISIS’ ideology is the establishment of a civilization that *it believes* to be reflective of seventh-century Arabia, which includes a distorted and medieval view of political governance and norms of war. They perceive this as a return to “pure” Islam. And central to this goal of theirs, is the *revival of the institution of the Caliphate*, which they argue every Muslim is duty-bound to pledge allegiance to.

The Quranic view on “Caliphs”

So, what is a Caliphate? What does the word “Caliph” mean and what does the Quran (the holy scripture of Islam) say about it? The word “Caliph” is derived from the Arabic root word “*khalafa*” and literally means “came after or succeeded”. It signifies being a “successor”: *a representative in a position of authority after another*.

And the Quran uses derivatives of this verb in several ways. It refers to all “**mankind**” as a ruler (or caliph) on earth, and, consistent with the notion of evolution, suggests that humans “succeeded” previous species that

came before it. The Quran also refers to certain “**generations**” of people being caliphs, specifically referring to the generation that succeeded the people who rejected Noah.

Another way in which the term “Caliph” is used in the Quran, is to refer to “**an individual who succeeds another as a leader of a community**”. And it is this use of the word “Caliph” that is most commonly known. The Quran uses the term Caliph in this manner in reference to David, the second King of the Israelites.

O David, surely We have made thee a ruler (Caliph) in the land; so judge between men justly and follow not desire, lest it lead thee astray from the path of God.

David being a successor to King Saul (as leader of the Israelites), one can see how the term “Caliph” is applied to him. But the fact that David was a prophet as well (according to Islam), is significant. It reveals the **connection** between *temporal rule* and *spiritual leadership*. And, the first four successors to Prophet Muhammad – referred to by Muslims as *al Khulafa ar-Rashi-dun* (or the *Rightly Guided Caliphs*) – personify this type of Caliphate. These four individuals (Abu Bakr, Omar, Uthman and Ali) were close companions of Prophet Muhammad, who became successive leaders of the Muslim community, because of their following pure Islamic precepts and their adherence to the spirit of the faith.

It was under their leadership that the young and fragile Muslim community continued to progress and did not simply collapse and disintegrate after Prophet Muhammad’s death. And, like David, the four *Rightly Guided Caliphs* were not simply temporal rulers, but moral leaders as well. In fact, it was because of their spiritual stature, that they were accepted as worthy of being in this leadership role.

Their combined Caliphate, which lasted 30 years – from 632 to 661CE – is considered the Golden Age of Islam, and the perfect model for governance based on Islamic principles. After the period of the *Rightly Guided Caliphs*, various kingdoms and empires and dynasties would appear among Muslim communities, and they referred to themselves as “Caliphates”. But, as I mentioned previously, the true significance of an individual caliph lies in being a successor to Prophet Muhammad not in temporal rule alone but in the *spiritual sphere* as well. It’s like the famous French diplomat and historian Alexis de Tocqueville, who once said of American democracy: “*America is great because she is good. If America ceases to be good, America will cease to be great.*” The same rationale applies to the concept of an *Islamic Caliphate*: “A Caliphate is *Islamic* because

it is good. If a Caliphate ceases to be good, it will cease to be *Islamic*.”

The Rightly Guided Caliphate

So what were the distinguishing features of the *Rightly Guided Caliphate*, particularly in contrast to the purported Caliphate of ISIS?

1. Democratic Governance

Probably the most important characteristic of the *Rightly Guided Caliphate* was its administration of a democratic form of government. The Quran requires a governing system based on the democratic principles of consultation (over autocracy), and based on leaders being chosen on the basis of merit (over hereditary ties). And this was how the *Rightly Guided Caliphate* worked.

Democratic “Election” of Caliphs

Each one of the first four Caliphs were “*elected*” to this position. None of them were blood relations to one another, and none of them actively sought any position of power. Abu Bakr was elected by popular vote, after an open discussion on the merits of the candidates. Speeches were given and issues concerning who was best to lead were debated. Umar, Uthman and Ali were elected by representative committees, the members of which voted in line with their constituents’ views.

And in the election of each of these individuals, the key principle of consultation with, and by the permission of, the governed was preserved. And these elections were all the more *remarkable*, as they took place in the seventh century, an era in which hereditary kingship was the norm, with rulers frequently taking and maintaining power by force. Peaceful election of rulers on the basis of merit was a completely novel idea.

Head of State Subordinate to the Will of the People

And once elected, each one of these four Caliphs showed by example that the position of Head of State was subordinate to “*the will of the people*”. In his first address to the community immediately upon being elected as Caliph, Abu Bakr expounded on the essentials of democratic governance of the Muslim State. He began his address by declaring that he had no desire to be elected Caliph, but had accepted the responsibility of the office only in obedience to the will of the community. Then, in simple, short sentences, he clarified the parameters and limits to his authority as Head of the community. He said:

“*Help me if I am in the right. And correct me if I am in the wrong!*”

“*The weak among you shall be strong in my eyes until I have vindicated their just rights, and the*

strong among you shall be weak in my eyes until I have made them fulfil the obligations due from them.”

“Obey me as long as I obey the law and the regulations. In case I disobey the law and the regulations, I have no right to obedience from you.”

So, from the very start, he laid down as the very corner-stone of Islamic government that all power is ultimately vested in the people themselves.

Representative Governance

And these principles of “representative governance” continued throughout the *Rightly Guided Caliphate*. During the time of Uthman, two consultative bodies were established: a larger body for making major policy decisions regarding affairs of the state, and a smaller body for managing day-to-day administrative matters. Members of these consultative bodies included representatives from all parts of the community, including non-Muslim citizens.

Institution of Rule of Law

And this democratic governance of the *Rightly Guided Caliphate* included examples of advancing the notion of what we refer to today as “The Rule of Law”. The Caliphs had the same rights and responsibilities as any other citizen, and would not receive any special privileges. They were given meagre salaries, and lived simple lives. They were not masters of the Public Treasury, but rather understood as being faithful custodians of it. They lived in modest homes, wore simple clothes, walked the streets with no bodyguards or security, and were accessible to the people.

Abu Bakr is known to have held “town halls” so that he could hear the peoples’ grievances and address them personally. Nor were the Caliphs above being sued in court by ordinary citizens. A claim was once made in court against the Caliph Umar, and it is recorded that Umar admonished the judge for showing partiality towards him and not adhering to a blind application of justice.

2. Protection of Civil Liberties: Religious Freedom and Gender Equality

Another distinguishing feature of *The Rightly Guided Caliphs* is that they practically demonstrated the Quranic prescriptions on protection of fundamental civil rights and civil liberties. For instance, the Quran upholds **absolute religious freedom** by unequivocally stating: “*There is no compulsion in religion*”. And under the Rightly Guided Caliphate, Non-Muslim citizens were guaranteed the exact same rights granted to Muslims.

There are records of many instances in which a dispute arose, the matter was heard by an arbitrator in a fair hearing, and a Muslim was held accountable for a wrong committed against a non-Muslim. Non-Muslims were not only free to continue to believe and practice their respective faiths, but *state funds* were also used for the maintenance of their places of worship.

During the Caliphate of Umar, a treaty was made with the Bishop of Jerusalem. And the express terms of this treaty are illustrative of how the Rightly Guided Caliphate viewed people of other faiths. The treaty stated:

“This is the covenant of peace ... made with the people of Jerusalem. This peace treaty guarantees them protection of life, of property, of churches of crosses, and of those who set up, display and honor these crosses. Their churches shall not be used as dwelling houses, nor shall they be dismantled, nor shall they or their compounds, their crosses and their belongings be in any way damaged. They shall be subjected to no compulsion in matters of religion, nor shall they be in any way harmed.”

Similarly, the **equal rights granted to women** in the Quran – which were unheard of at the time – were vigorously enforced by the Rightly Guided Caliphs. Far from being considered mere property of male relations, the Quran (in the 7th century, mind you) specifically upholds the independence of women and gender equality. It states that women have the right to:

- Own and inherit property
- Earn and receive equal pay for equal work
- Engage in business transactions (and participate in politics and matters of the State)
- And even the right to divorce if she so wanted.

As a result, women played a prominent role in the Rightly Guided Caliphate.

Ayesha, the wife of Prophet Muhammad, was a great religious scholar, known for not only being a transmitter of information about the sayings and practices of Prophet Muhammad, but also for her deductive reasoning and interpretation of Islamic texts. The Rightly Guided Caliphs would routinely seek her advice on important matters. Similarly, a woman was appointed during the time of Caliph Umar to the important position of Superintendent of the Market in Medina, comparable to the position of Secretary of Commerce today.

Once Caliph Umar delivered a sermon and opposed the practice of men giving extravagant dowries to their wives at the time of marriage, and a woman stood up and objected, and in front of the entire crowd said that he had no right to limit what the Quran itself placed no

limit on. Now, one may think that Umar – the Caliph, the Head of State – would have considered this lady’s approach to be rude, at best, and may have admonished her for insulting him in such a manner. Instead, he considered her argument, acknowledged her legitimate point, showed his appreciation for her courage of conviction and complimented her by stating: “The women of Medina have more understanding of the Quran than Umar”.

3. Social Welfare Programs and Rules of War

Also during the Rightly Guided Caliphate, a host of **social welfare programs** were established for the benefit of its citizens, in accordance with the Quranic ideals of charity and helping the less fortunate. “**Poor houses**” were established for people who struggled financially. **Pensions** were given to the elderly and to widows or others deserving of financial assistance. And these programs were administered to citizens regardless of their faith tradition. Even a **public education** system was implemented, for both boys and girls.

And with regards to “**National Defense**”, the *Rightly Guided Caliphate* followed the Quranic principles that permitted war only in self-defense, and only as a last resort, almost identical to the “*Just War*” concept accepted by all civilized nations today. And what is probably the greatest distinction of the *Rightly Guided Caliphate* in terms of its national defense, was its humane conduct during and after battles. The **rules of war** that they followed were the same as that implemented by Prophet Muhammad in his life. These rules included:

- No elderly man, woman or child was to be harmed;
- No non-combatants were to be injured, even if they were in the service of the opposing force;
- No priest or cleric was to be abused, and no place of worship was to be damaged;
- No bodies of the fallen were to be defiled;
- And no trees or crops were to be destroyed;

It was this magnanimous treatment which won over many soldiers and subjects of the opposing forces.

Conclusion

These are some of the distinguishing features of the *Rightly Guided Caliphate*. Today, the term “Caliphate” conjures brutal images associated with ISIS. A comparison of the *Rightly Guided Caliphate* with the purported caliphate of ISIS could not be any more divergent.

Far from the principles and practices of the *Rightly Guided Caliphate*, ISIS represents a diametrically opposed system of belief and conduct. It represents autocratic and tyrannical rule, deprivation of human rights (in particular, religious liberty), brutal treatment

of civilians (without any due process), and aggressive warfare (including orchestrating and promoting acts of terrorism). The *Rightly Guided Caliphate*, to the contrary, from its inception functioned on the basis of the democratic principle of “government by counsel”, adherence to the Rule of Law, protection of civil liberties, the implementation of social welfare programs for the good of the people, and humane conduct when required to defend itself from opposing forces. These distinguishing features were based strictly on principles contained in the Quran and the practical example set by Prophet Muhammad.

So, the true significance of Islamic Caliphate lies in being a “successor” to Prophet Muhammad in the “spiritual sense”, not simply in terms of achieving political governance over a Muslim community. It has less to do with *geographical territory on earth*, and more to do with *providing for peoples’ needs*. A Caliph is to be less concerned with *controlling societies* and more concerned with *cultivating hearts and souls*. The true significance of a Caliphate is not dependent on a so-called “*Islamic State*” *per se*, but rather is reliant on an *Islamic State of Being*.

Which brings me to an end to my presentation. I thank you very much for your attention. ■

“Takfir” (Excommunication) in Contemporary Practice

Part 2 – Chapter 1

By Dean Sahu Khan, Esq.

[Mr. Dean Sahu Khan authored a book titled “*Is Takfir (Excommunication) Permissible in Islam?*” based on his thesis for a Masters in Arts degree in Islamic Studies from Charles Sturt University in Australia (for which he received “High Distinction”). That book is being published as a series of articles with the above-captioned titled for *The Light and Islamic Review*. Mr. Sahu Khan is by profession a Senior Prosecutor with the Office of Director of Public Relations in Canberra. He is also the Chair of the Canberra Interfaith Forum and past, long-term President of the Australian branch of the Lahore Ahmadiyya Movement. In this series of articles, Mr. Sahu Khan assesses the concept of takfir (excommunication) from an Islamic theological perspective, then discusses the implications of this practice within a legal framework, and finally critically analyzes the motivations for this practice. Produced here is Part 2 of the series, which comprises Chapter 1, a discussion on “Iman” (belief), “kufr” (disbelief) and the implications for “takfir” (excommunication) within Islamic theology.]

Chapter 1: *Iman* (belief), *kufir* (disbelief) and the implications for *takfir* (excommunication) within Islamic theology

Excommunication of Muslims (*takfir*) is a very significant act with serious consequences. The meanings of *iman* and *kufir* have been a controversial subject since early Islam, as it was discussed in tandem with the nature of belief. The controversy is centred around whether *iman* is both belief and action or belief alone, e.g. can a person be a sinner and a Muslim at the same time? (Winter, 2012, p. 86). The answer is significant in that, if action is part of faith, it becomes easier and justified to excommunicate someone. It is therefore essential to explain, with precision, what is *iman* and *kufir*, and the implications for making *takfir* within Islamic theology.

Iman and *kufir*

A *mu'min* is one who truly believes in Islam, tries to implement it in their lives and “has embraced the right set of beliefs (*iman*)” (Ozalp, 2010, p. 8). There is, then, a subtle difference that gives the term *mu'min* clear connotations of firm belief and positive action to see that belief is put into practice. It is an axiomatic proposition that a perfect Muslim is one who, not only believes, but practises their *iman* as opposed to someone who has the *iman* but does not practise it. The scope of this study is not to discuss the levels of *iman* in or of an individual, but is to determine whether the individual has *iman*, according to Islamic theology, irrespective of level, upon whom *takfir* should not be made.

Imam Al Tahawi (d.933), a *muhadith* (scholar in hadith) and prolific writer, explains *iman* as believing in Allah and the prophethood of Prophet Muhammad by the heart and utterance by the tongue. He further states, “Faith is one reality, and the people of faith are essentially the same” (H. Yusuf, 2007, p. 66). The distinction among the people of faith results from the different levels of knowledge, *taqwa* (piety) and their general practices and behaviour, not *iman* per se. According to Al-Tahawi, *iman* requires both believing by heart and declaration of faith. A declaration is easy to both detect and confirm; belief by the heart, however, is more difficult to verify.

Abu Hanifa (d.767), founder of the Sunni Hanifi school of Islamic jurisprudence and a renowned Muslim scholar, distinguished between actions and belief, and wrote, “Actions are other than belief and belief is other than actions” (A. Yusuf, 2007, p. 178). He explained that a Muslim can be excused from action, but they cannot be excused from *iman*. He illustrated this by giving an example of women who can be excused from praying during their menstruation, but they do not suspend their *iman* during this time (A. Yusuf, 2007, p.178). Abu Hanifa further explained that even the worst sinners cannot be treated as *kafirs* so long as they do not regard the sin as lawful. He

concluded that “it is possible that a person be an unrighteous believer, without being an unbeliever” (H. Yusuf, 2007, p. 148). Abu Mansur al-Maturidi (d.944), founder of the Maturidi theological school in Sunni Islam, agreed with Abu Hanifa in that major sins do not nullify one’s faith. Therefore, no one should be permitted to make *takfir* on them. Al-Maturidi said the decision as to whether a Muslim sinner has *iman* should be left to Allah and he added that *iman* does not increase or decrease, only *taqwa* does (Winter, 2012, p. 86). Those views have not changed in contemporary times. Ozalp (2010.p.253) refers to the Puritans who deem those Muslims who do not support them against Western aggression as committing grave sins, thus declaring them as *kafirs*. Ozalp criticises the Puritans as “they conveniently ignore the normative Sunni view that major sins do not nullify one’s faith and they do not make a person a non-Muslim” (Ozalp, 2010, p. 253). Therefore, making *takfir* on Muslims who commit major sins, so long as they do not consider the sins lawful, is not supported in Islamic theology.

Ibn Athir (d.1233), in his well-known dictionary of tradition the *Nihayah*, explained the term *kufir* as having two different meanings. *Usul* of Islam are the ordinances. Practical rejection of any ordinance is *kufir*, but is not disbelief in the technical sense of excommunication from Islam. One can remain a Muslim even though they may be guilty of an act of unbelief (Ali, 1950, p. 94). Colloquially, the term *kufir* means excommunicating someone from the religion of Islam.

In determining whether action is part of faith, in classical times, the Khawarij held “that commission of major sins negated faith, and thus placed the sinner outside Islam, adopting the slogan ‘*La hukma illah li’Llah* (judgement is God’s alone)” (Winter, 2012, p. 37). Thus making action part of the faith. The Murjia¹, on the other hand, held “the mere confession of belief sufficed for a new Muslim to be acknowledged as a Muslim and indeed as a believer” (Winters, 2012, p. 44). Al-Maturidi (d.944) argued that even the worst sinner cannot be treated as an unbeliever and whether a person is a believer or not should be left to God (Winters, 2012, p.44). Further, Al-Tahawi (d.933) spells out that “A believer does not lose his faith (*iman*), i.e. becomes a *kafir*, except by denying that which made him a believer” (H. Yusuf, 2007, p. 66). In other words, once a person is a believer, irrespective of the level of their *iman*, *takfir* should not be made on them unless the individual expressly denies their *iman*, in which case they become an apostate.

Qur’an and *Hadith*

The Qur’an is quite explicit that anyone who offers a Muslim salutation should not be called a *kafir*. Allah commands, “O you who believe... say not to anyone who offers you salutation, Thou art not a believer” (Qur’an, Al Nisa,

4:94). This commandment lays down the principle that *takfir* cannot be made on anyone whose claim to be a Muslim is borne out only by offering the Muslim salutation. It can therefore be argued that a person who offers a Muslim salutation displays a sign of *iman*, upon whom *takfir* should not be made, as Allah specifically prohibits calling the one who offers salutation a *kafir* (Ali, 2002, footnote 94a). Further, there are numerous ahadith reinforcing the constraints and restrictions in making *takfir*. Since God commanded that Prophet Muhammad be obeyed (Qur'an, Al Nisa, 4:59) and followed², and equated obedience to the Prophet (PBUH) as obedience to Him³, the *ummah* (Muslim community) therefore has a religious obligation to 'obey' and 'follow' Prophet Muhammad (PBUH) on all issues and, in the context of this paper, on *takfir*.

The two verses of the Qur'an, "Know that there is no God but Allah" (Muhammad, 47:19) and "Muhammad is the Messenger of Allah" (Al Fath, 48:29) explains why and how Prophet Muhammad (PBUH) received a person into Islam. He received seekers by asking them to recite the *shahada* (testification), which is *la ilaha ill-Allah* (there is no God but Allah) and *Muhammaddur rasul Allah* (Muhammad is the messenger of Allah). For example, when Abu Talib's (Prophet Muhammad's uncle) death was approaching, Prophet Muhammad (PBUH) desired to convert him to become a Muslim, so he pleaded with him and said "O uncle! Say 'There is no god but Allah', I shall bear witness for you to Allah about this" (Aziz, 1987, p. 64). But he refused and died. It follows that Abu Talib would have become a Muslim, on the advice of the Prophet, by simply reciting there is no god but Allah. The only criterion for someone to be considered as a believer is the *shahadah*. Consequently, whoever testifies to this and does not openly reject it cannot be considered a *kafir*.

Further evidence on how a person obtains *iman* is provided by Maulana Shibli Nomani (d.1914), an Islamic scholar from the Indian subcontinent during the British *Raj* (rule). He related that Umar, the second caliph, converted to Islam by announcing "I testify that there is no god but Allah, and I testify that Muhammad is the messenger of Allah." (Aziz, 1987, p. 65). Also, Abu Bakr, the first caliph, wrote a letter to certain apostates and explained that he became a Muslim by declaring "that Allah is One, without partner, and Muhammad is His servant and messenger" (Aziz, 1987, p. 67). Similarly, when the tribe of Abdul Qais became apostate upon the death of the Prophet, one member of this tribe brought them back to Islam by announcing "...I declare that there is no god but Allah and that Muhammad is His servant and messenger." His tribe responded "We too testify that there is no god but Allah, and certainly Muhammad is His servant and messenger", and stayed firm in Islam (Aziz, 1987, p. 68). Further, there are a number of ahadith that provide practical signs of who is a Muslim, e.g. the Prophet (PBUH) highlighted "Whoever

says prayers as we do, and faces our *qibla* [direction of worship], and eats the meat slaughtered by us, he is a Muslim" (Sahih Bukhari.8:28). Having provided sufficient evidence on how a person becomes a Muslim, there is a need to determine the theological status of those who simply recite *shahada* without sincerity.

Khalid Ibn Walid, who played a pivotal role in the conquest of large territories after Prophet Muhammad's (PBUH) demise, once asked Prophet Muhammad (PBUH) about the sincerity of a person's faith. The Prophet (PBUH) responded "I have not been commanded to open out people's hearts and cut open their insides [to see what is their intention]" (Aziz, 1987, p. 82). Theologians have also written about people who fall into this category. Imam Ghazali (d.1111), one of Islam's greatest theologians and most influential scholars, emphasised accepting the utterances of seekers without requiring anything further of them. He reinforced that one who says, 'There is no god but Allah, and Muhammad is His messenger', with the tongue but does not confirm it in their heart, "there is no doubt that in the Hereafter he shall be included among the unbelievers..." (Aziz, 1987, p. 68). However, Ghazali's position was, so far as affairs of this world are concerned, the religious and secular authorities of the *ummah* should include them among the Muslims because it is not known what is in his heart, and "we are obliged to accept what is on his tongue" (Aziz, 1987, p. 68). In his biography of Ghazali, Shibli confirmed Ghazali's position that in Islamic doctrines "the principle of Islam is only two sentences: There is no god but Allah, Muhammad is the messenger of Allah" (Aziz, 1987, p. 68). It follows that if a person simply utters *iman* without sincerity, they may be saved from being called a *kafir*, but will not be exonerated from liability before Allah on the day of judgment. To further illustrate the simplicity with which a person becomes a Muslim, another eminent theologian, Imam Ibn Taimiyya (d.1327), wrote " the mere confession of the *Kalima* (recitation of belief in one God and the prophethood of Prophet Muhammad) by tongue was made the criterion of embracing Islam" (Aziz, 1987, p. 69).

It should, however, be noted that the *shahada* necessitates a declaration to that effect to be identified as a Muslim. Dr Ebrahim El-Khouly, an Islamic academic, compares the need for *shahada* as any testimony in worldly matters. However, at the same time, he admonished that, "concealing the *Shahada* deprives a person of being regarded as a Muslim until he declares it" (Aziz, 1987, p. 77).

Therefore, a person becomes a Muslim by reciting the *shahada*. Even though the expression should be stated with inner conviction, one can only verify what an individual says, not what they think. One cannot verify the speaker's intention, as that will be encroaching on God's zone of divine judgement. Wolff (2012) concludes very succinctly

“that the verbalisation of the *shahada* must be accepted as the only and unquestionable doctrinal evidence of faith” (p. 455).

Contemporary Situation

Despite what the Qur’an, ahadith, theologians and scholars have written, some Islamic sects or groups claim only those who accept their brand of Islam are the people of *iman*. To claim that only those who follow, even blindly, a particular school of thought, be they sectarian or otherwise, are the only ones who have *iman* and others are *kafir* is a manifestation of ignorance and prejudice in understanding or appreciating the correct meanings of *iman* and *kufir*. They each claim sectarian sovereignty, so they each see themselves as the only divine creatures. They hold onto this belief, despite the absence of any support from Islamic theology for their particular views. They each continue to make *takfir* on those who hold a contrary view to theirs.

In current times, issues of *takfir* appears to exist and escalate because of lack of consensus on the definition of a Muslim. ‘The Amman Initiative’ is a recent positive initiative, although well overdue. The body of initiators focused on the fundamental definition or explanation of who is a Muslim and decided:

whoever adhered to one of the four Sunni schools, [Hanifi, Maliki, Shafii or Hanbali] the two Shi’i schools or any school of thought, so long as they adhered to the belief in God, His Messenger Prophet Muhammad (PBUH) and the five pillars of Islam, it is neither possible nor permissible to make *takfir* on them. (The Amman Message. 2005, vol 1. p. 1)

This initiative, endorsed by approximately 552 signatories from 84 countries around the world, forms a powerful consensus (*ijma*) on an acceptable broad foundation for defining Muslim orthodoxy. *Takfir*, therefore, should not be made on anyone who qualifies as a Muslim within the definition in the Amman Initiative.

Implications of “*takfir*”

Further, the adherents of violent Islam appeal to *takfir* as a rationalisation for executions and other atrocities. If the incidents of violence, as a result of making *takfir*, continue to escalate, there are a number of other major implications. Most significantly, attraction to a violent cause by people who suffer from various degrees of psychosocial disturbance will create an incorrectly negative image of Islam. This perception of Islam, as a violent religion, would increase and be less likely to attract people to convert to what is a religion of peace, thereby hindering all propagation work, which is a religious obligation on the part of all Muslims.

Iman therefore is belief in Allah and the prophethood of Prophet Muhammad (PBUH), and those beliefs on their own

should place a taboo on making *takfir*. What is apparent from this study is that all those upon whom *takfir* is pronounced believe in the two basic tenets of Islam, i.e. belief in Allah and belief in the prophethood of Prophet Muhammad (PBUH). Scholars like Tahawi and Abu Hanifa also say that rejecting a verse of Qur’an, e.g. rejecting the finality of prophethood in Prophet Muhammad (PBUH) (Qur’an, Al-Ahzab.33:40) also lead one to *kufir*. Qur’an is clear that prophet Muhammad (PBUH) is the final prophet and no prophet can come after him. Therefore belief in another prophet after prophet Muhammad (PBUH) make well take one outside the pale of Islam.

Making *takfir* appears to stem from interpretations, or rather misinterpretations, of ideologies by individuals to justify their respective positions. Since pronouncements are also made in defiance and ignorance of the principles in Islamic theology, it is therefore vital to discuss and explain *takfir* within Islamic legal framework, from the primary sources, Qur’an and Sunnah, followed by the scholars’ conclusions on the act of making *takfir*.

Since those making *takfir* do not appear to correctly comprehend the meaning of *iman* and *kufir* in Islamic theology, theologians and jurists were very careful in defining what is *iman* and *kufir* because they realised its significance and implications. They knew that wrong theology on such vital definitions of *iman* and *kufir* could have disastrous consequences if people, who may be only deviants, are branded as *kafirs*. ■

Notes:

1. An early Islamic theological school who opposed Kharijites, especially on the definition of a Muslim
2. “Say: If you love Allah, follow me: Allah will love you...” (Qur’an, Al Imran, 3:31).
- 3., “Whoever obeys the Messenger, he indeed obeys Allah” (Qur’an, Al Nisa, 4:80).

Reflections on Translating Maulana Muhammad Ali’s Quran Tafsir (Commentary)

By Prof. Hussein Ali

[This paper was presented at the Lahore Ahmadiyya Islamic Society’s annual convention in August 2016 in Columbus, Ohio. The author is a professor of Applied Linguistics/Translation and the Director of the Arabic Translation Studies Division at the American University of Cairo. Prof. Ali also recently completed translating the English commentary of the Holy Quran by Maulana Muhammad Ali into Arabic. This paper contains his personal reflections on that work and the need for such a publication in the Arab world.]

In the name of Allah. Allah will exalt those of you who believe and those of you who are given knowledge to high ranks. And Allah is aware of what you do. And above everyone possessed of knowledge is the All-Knowing.

There is no god but Allah, the Lord of the Mighty Throne, the Lord of the heavens and Lord of the earth. May peace be upon the Holy Prophet Muhammed, the seal of prophets, whom Allah has sent with the final message to mankind.

I would like to thank my dear brother Fazeel for his introduction and thank you all for attending my presentation. I would like to speak today about my experience as a translator of Maulana Muhammad Ali's Holy Quran English Translation and Commentary.

Three years ago, I started that translation. Two years before that, I was studying most well-known Quran interpretations such as Ibn Kathir, Qurtubi, Zamakhshari etc. And I want to relay my impression about these interpretations, in other words, what I liked and what I did not like about them. There is no doubt that these interpretations were very useful and they helped me understand many things, particularly when it came to vocabulary which is not originally Arabic. For example, in Chapter 2 Verse 58 the word "Hittah" is not Arabic. These interpretations were very helpful in that context. In addition, these interpretations make good use of many of the Holy Prophet's Hadith which were originally said to explain some verses. More importantly still, they explained some of the occasions when certain verses were revealed to the Holy Prophet. However, I could not understand why they mentioned so many stories, some even contradicting one another, when they interpret certain verses. Some are even childlike, such as those related about the "companions of the cave" and "Gog and Magog".

At that time, I gave up reading more interpretations. At that time also, secular humanists and freethinkers grew in number and visibility in Egypt. They casted doubt on everything. My mind was blurred for a while and I could not find logical arguments when arguing with my freethinker colleagues. In addition, at the same time, terrorism worsened the situation as Muslims were accused of being violent. I never lost my faith in Allah. I never stopped reading the Holy Quran. But I was praying everyday to find answers to the questions asked all the time by secular humanists who tried to cast doubt on the Holy Message of Quran.

When trying to find my way out of the darkness of doubt, I received a telephone call from a lady who asked to meet me. She came the next day and met with me for 15 minutes. She said she wanted me to translate Maulana Muhammad Ali's Commentary on the Holy

Quran. Although at that time I was very busy and I could hardly find time for my own readings, I agreed. She said she wanted it complete within one year. For me, that was not possible. And so, I thought perhaps Allah did not want me to do that work. I was about to decline as it was really impossible to find time within one year to finish anything, but as if she could read my mind, she said deeply and passionately, "but there is no problem if it takes a little longer than one year."

That lady is Mrs. Malik, whom I like to call Mother Samina, and who was speaking early today. She is indeed an inspiring person, and she inspired me in many of the things I do in my life. She came to my office looking for a translator, and spent 15 minutes with me, but by the time when she went out, she left behind her a great deal of inspiration and love. She left behind her a person praying to God to take him closer to the truth. Working on that translation took me many steps closer to the truth, to the Holy Quran, to life and to myself.

As a person who works in the field of education and as a linguist, I find myself consciously and unconsciously, analyzing how people process information. And I want to tell you something about education in Egypt, maybe the whole Arab world. In fact, in the Egyptian educational system, we focus more on knowledge rather than on skills. So, you find people who memorize the Quran interpretation by heart. They think that there is some authority springing from their knowledge, and for them as well as for many people particularly when it comes to the Holy Quran interpretation, skills like analyzing, critiquing, evaluating, etc. may not be of any value. For them, it is knowing *what* rather than knowing *how*. As a result, they looked at the interpretations of the Holy Quran as scared writings itself. Any attempt to evaluate or critique is taken as heresy.

Let me give you one example. When we look at Ch. 4, Verse 34, which states "And (as to) those on whose part you fear desertion, admonish them, and leave them alone in the beds and beat them", the word "beat" in this verse may meant different things in Arabic. In the interpretation of Ibn Kathir, he starts the interpretation by explaining how a woman cannot be a leader. This view is not correct as shown by many examples in the history of Islam. For example, Hazrat Aisha was a leader in the broad sense of the word as she was reportedly asked in more than one situation to give advice to the Prophet's companion after the death of the Holy Prophet. Ibn Kathir further states that beating is allowed as far as it does not cause bruises or broken bones. Slapping the face is not allowed and beating can be with the *sewak* (the teeth cleaning twig). This view is found in many interpretations, and many give details on permissible beating techniques.

However, all of these commentators failed to give a single story in which the Holy Prophet Muhammad or any of his companions ever beat women. There are stories concerning the companions of the Holy Prophet Muhammad having serious conflicts with their wives, and if beating was really allowed, there would be no better occasion for it to have been recorded than those occasions. There are stories of when there was a clear disagreement between the Holy prophet and his wives but the maximum he did was to turn away from them without speaking. The story of Zaid and his wife Zainab is yet another clear example that there was no practice of any beating. Zainab was of harsh temper, she never liked Zaid and she wanted a divorce. One would think this was a perfect opportunity for Zaid to have engaged in such a practice if it were permissible, but nothing of the sort took place.

Maulana Muhammad Ali translated the word *daraba* not as “beat” but as “chastise”. Indeed the verb in Arabic in this context means chastise, and this is consistent with the records of the practices of the early Muslims.

This introduction cannot be complete without referring to the approach taken by Maulana Muhammed Ali in his commentary. In this context, I would like to share what Sheikh Mahmoud Shaltout, the late President of Alazhar, explains in the Introduction to his Quran Commentaries; he writes:

In Middle ages, at the time when different groups took sides in Islam, and political as well as sectarian differences emerged, and people categorized one another as belonging to such or such group. At that time politics has the upper hand over religion. So, people looked at the Holy Quran and started writing commentaries so as to support particular political views. These views were documented and kept up till our times. By time, these interpretations were taken as sacred writings. People were afraid to look into the Holy Quran differently. And so, they took these commentaries as the final word.

This is very similar to what Maulana Muhammad Ali wrote in his Preface to the Revised Edition of Quran Commentary:

I must add that the present tendency of Muslim theologians to regard the commentaries of the Middle Ages as the final word on the interpretation of the Holy Qur'an is very injurious and practically shuts out the great treasures of knowledge which an exposition of the Holy Book in the new light reveals. A study of the old commentators, to ignore whose great labour would indeed be a sin, also shows how freely they commented

upon the Holy Book. The great service which they have done to the cause of Truth would indeed have been lost to the world if they had looked upon their predecessors as uttering the final word on the exposition of the Holy Qur'an, as most theologians do today.

Maulana Muhammad Ali did not take the final word from his previous commentators without critical thinking. His commentary is in fact training for readers to think critically. The most significant feature of his commentary is that it is written in academic style that keeps a balance between the Holy Quran as a Book of Guidance and the Holy Quran as a Book for Contemplation. The Commentary addresses the mind, the heart and the soul.

In addition, his commentary is based on a multi-pronged approach: He carries out linguistic analysis to find out the original meaning of words; he uses historical and geographical evidence to support the meaning; and he uses the Bible to corroborate the Quran's claim of being the Final Message from God.

I had the chance in my career to examine various Quran translations: as a scholar, as a supervisor and as a teacher trying to find practical examples to support theories of translation that we teach in classes. Taking into consideration that the Holy Quran is multi-layered in meaning, and that its style is too elegant and pure for any translator to replicate fully, I could not find a translation which is academic enough to support my views on translation. Most translators realize that Quran translation cannot contain the multi-layered meaning of the Holy Quran. The solution and even the recommendation of scholars is to convey the intended meaning rather than the literal meaning. That solution sounds safe and reasonable, however, it makes the meaning shallow and restricts critical thinking and creativity on the part of the reader in comprehending the holy text. The only translation, I may claim, that keeps the richness of the spirituality of the Holy Quran, is Maulana Muhammd Ali's.

This uniqueness of Maulana Muhammad Ali's approach to his translation is due to a number of factors, but, principally, is explained by Maulana Muhammad Ali himself in the Preface to the Revised Edition; he states:

I have tried to be more faithful to the Arabic text than all existing English translations. It will be noticed that additional words as explaining the sense of the original have generally been avoided, and where necessary – and these cases are very few – they are given within brackets. Wherever a departure has been made from the ordinary or primary significance of a word, reasons for this

departure has been given in a footnote and authorities have been amply quoted.

Faithfulness to the holy text cannot be achieved by conveying the intended meaning alone, and Maulana Muhammad Ali did not find that sufficient. Instead, he provided all necessary explanations in the footnotes. The explanations are usually supported by authorities, references or at least sound arguments. In addition to the footnotes, Maulana Muhammad Ali commenced each chapter with ample introductory notes explaining the development of the chapter and the relationship among its sections as well as the relationship between it and the preceding and subsequent chapters.

My work on Maulana Muhammad Ali's translation and commentary was indeed a blessing from Allah. It helped me understand what I could not understand from Arabic religious literature. In reading many Arabic books, many people find themselves driven by various emotions, mainly fear and love without critical thought on the substance of what they read. With Maulana Muhammad Ali's calm tone, readers are encouraged to think while they read. I can claim that this is what we need at the time being in the Arab world. We have seen the print word as a sacred word for long, and it is time to read literature, particularly religious, that stimulates thinking and creativity.

Maulana Muhammad Ali, following the steps of Hazrat Mirza Ghulam Ahmad, has been a great reformer of his age. In his Introduction to the translation and commentary, Maulana Muhammad Ali explained that the miracle of the Holy Quran cannot be solely explained in light of the elegance and purity of its language. The uniqueness in form is indeed accompanied with uniqueness in impact. The Holy Quran has transformed the lives of millions of people. The presentation of Maulana Muhammad Ali's English Translation and Commentary of the Holy Quran has provided the opportunity for the transformation to continue in many parts of the world and, God-willing, with its Arabic translation, it will go on have this impact anew. The speakers of Arabic are in need today more than anytime else for the commentary of Maulana Muhammad Ali. They are in need of a book that stimulates thinking and revives spirituality, rather than a book that is based on inspirations of fear or love.

I did my best to keep all the features and the meaning of the text intact. I hope the Arabic version motivates people to exert more effort to study Islam and reform religious Islamic discourse. ■

Continuing the Great Revival Initiative

A Report on the Lahore Ahmadiyya Islamic Society's Work

By Mrs. Samina Malik

[It is often claimed that Muslims do not speak out against terrorism. This is obviously not the case, as there are countless condemnations by Islamic organizations every time a Muslim is involved in a terrorist act. What seems to distinguish the Lahore Ahmadiyya Islamic Society, though, is that it not only condemns terrorist acts but works to counter the extremist ideology upon which many terrorists base their cause. And this is done, primarily, through our world-renowned literature and a thriving international translation project. This work provides authoritative education to laypeople and leaders alike, and facilitates the rejection of interpretations that foster violent extremism on an Islamic basis. This article is based on a report presented by Mrs. Samina Malik – Vice-President of the Lahore Ahmadiyya Islamic Society and the primary force behind its publication and translation projects – at the symposium on The True Significance of Islamic Caliphate in August 2016 in Columbus, Ohio.]

I will be presenting to you today a Report on the work being done by the Lahore Ahmadiyya Islamic Society – which is the U.S. Branch of the international Lahore Ahmadiyya Movement – to continue the legacy of Hazrat Mirza Ghulam Ahmad's mission of reform.

Our work is multi-faceted. The primary focus is on **publication**. This includes, translation projects, coordinating printing in various parts of the world, and developing strategies for distribution on the ground. Another aspect of our work concerns establishing **foreign missions**, to assist in the distribution process and address the needs of local populations.

Our work also entails two approaches. One, is to **educate people of other faiths** about the religion of Islam – as a spiritual and inspiring faith, distinguishable from the radical interpretations from extremist groups – so as to build bridges of understanding and commonality in multi-faith societies. And two, is to bring about **reform in some Muslim societies** where lack of proper understanding about Islam is giving rise to radical views and acts of violent extremism.

Western Hemisphere

In the Western hemisphere, our work primarily consists of making our literature accessible to anyone wanting to learn about the religion of Islam. And this is done by making our literature available through various

pipelines, including major bookstores, university classrooms, libraries and even prisons.

U.S.A.

Here in the USA specifically, the Ahmadiyya Movement has had a presence since the early 1900s. Like in Europe, the Movement played a primary role in introducing Islam to the West in a post-Industrial Revolution era. Alexander Russel Webb, who is considered the first American Muslim missionary, became a Muslim through his correspondences with Hazrat Mirza Ghulam Ahmad, the founder of the Ahmadiyya Movement. Missionaries were sent to America from the Indian sub-continent over the years as well and, through their work on racial equality from an Islamic perspective, the Movement became extremely influential in the African American community. Some historians consider the work of the Ahmadiyya Movement to have been extremely influential in the rise of the African-American Civil Rights Movement. Its literature was also the primary source material for Islamic education used by the newly emerging African American Muslim community.

Over the past 30 years, the Lahore Ahmadiyya Islamic Society has engaged in a concerted effort to maintain a strong presence in shaping modern Islamic thought in America. We are a top publisher of Islamic literature in the country. Our publications are recognized as not only containing scholarly and authentic information, but also meeting the highest of publication standards. As a result, all major retailers carry our publications and they have become very accessible to the general public. Many universities use our publications as text books in religious studies and theology classes. In addition, over 700 universities, libraries and academic institutions subscribe to our quarterly periodical *The Light and Islamic Review*, which routinely deals with issues on Islam in a contemporary light.

Our publication work in America helps bridge the informational-divide and provides opportunities for improved understanding in a religiously diverse society. It is a resource utilized to counter extremist ideologies that normally consume discussions about Islam in the media. And we host symposiums and conferences on topics about Islam that is relevant to current events. Whether it is about sharia, or human rights, or Islamic Caliphate (as discussed today), we provide an educational forum for the general public to learn new perspectives in a safe and friendly environment.

United Kingdom and Germany

Like in America, the Lahore Ahmadiyya Movement has a long history in Europe. The Woking Mission was the first Islamic mission in Europe, established in 1913 in

Woking England, and was run by the Lahore Ahmadiyya Movement. Notable persons such as Lord Headly, Marmaduke Pickthall and William Henry Quilliam were all affiliated with the Woking Mission. Recently, the Lahore Ahmadiyya Islamic Society has made a major breakthrough in establishing the presence of our literature in all major retail chains in England. The country's leading book distributors now promote our publications, making our literature widely available to the general public.

The second Islamic mission in Europe was in Berlin, Germany in 1922, and this was also established by the Lahore Ahmadiyya Movement. Its mosque in Berlin has been officially declared to be a historic monument by the German government. Like its counterpart in Woking, it was a center from which Westerners learned about Islam and developed peaceful relations with their Muslim neighbors. The famous Jewish convert to Islam, Muhammad Asad (formerly Leopold Weis) was affiliated with our Berlin Mission.

In addition to having the Holy Quran and our commentary translated into German, we have also had many of our other major publications about Islam and the life of Prophet Muhammad translated into the German language. Thousands of copies of these publications have been distributed for free to libraries and universities throughout the country.

Holland, Italy and France

We have also expanded our presence to other Western European countries. We have translated the Holy Quran and our commentary into Dutch and have partnered with our local sister organization, the Stichting Ahmadiyya, which attends to printing and distribution (along with their many other Dutch publications) throughout the country.

We have also translated the Holy Quran and commentary and most of our major publications into Italian and French. French was actually the first foreign language in which the Lahore Ahmadiyya Islamic Society began to translate its major books. The Holy Quran translation was published in 1989. The very positive response to the French Holy Quran translation encouraged us to further expand our French literature. We now have twenty books translated into French, including *The Religion of Islam*, *Muhammad the Prophet*, *Early Caliphate*, *Manual of Hadith* and *The Teachings of Islam*.

We have also registered a sister organization in France to assist in this work locally. We are also fortunate to have been welcomed by local French Muslim organizations who support our efforts. And, we are invited regularly to participate in interfaith conferences in the country.

In addition to working in France, our French publications also serve the purpose of providing educational material to other French speaking countries, most of which are located in West Africa. This is important in view of the rise of extremist groups in that region that justify their violent actions on a perverted understanding of Islam. More close to home, we ship our publications to Quebec and to French speaking Haiti where there is a demand for our literature among local Muslim populations.

Eastern Europe and Asia

Russia and Central Asian Republics

After the French translation project, the next major translation project was to have our literature translated into Russian. The decision to translate the Holy Quran into Russian was taken in 1989. There was some apprehension at first, as we did not know how we would be able to introduce the Holy Quran and other Islamic literature into a Communist country. In spite of this legitimate concern, the translation was begun at the urging of our late president and spiritual mentor, Dr. Saeed Ahmad. By the Grace of Almighty God, as soon as the translation work of the Holy Quran had begun, the Communist rule in the former Soviet Union collapsed. This resulted in paving the way for our literature into Russia and the former Central Asian Republics.

From 1998 to 2006, the Lahore Ahmadiyya Islamic Society sent seventy thousand copies of our Holy Quran translation and commentary to Russia for free distribution. For the first three shipments, I personally went to Russia to have the Qurans cleared through the Customs. It was a very difficult task dealing with the bureaucracy but, thanks to Almighty God, I managed to have the shipments cleared each time. On one occasion the customs official said that he would release the Holy Quran shipment only on one condition. On hearing that, I thought he was going to ask for a bribe, which I was not willing to give. To my surprise, when I asked him what the condition was, he smiled and replied that he wanted one personal copy of the Holy Quran.

For the distribution process, we partnered with the Hilal Foundation, a Muslim organization that promotes a very liberal and tolerant understanding of Islam in Russia. On its campus in Moscow, in addition to a mosque, the Hilal Foundation also built a church and a synagogue as a demonstration of interfaith goodwill. Our literature has been well-received by other Muslim organizations in Russia as well, and I have been invited to speak about the objectives and work of our organization in mosques in Moscow and St. Petersburg.

One Region in Russia where our literature is greatly needed is Chechnya. I have been invited to speak on

several occasions by the President of Chechnya, Mr. Kadorov, at an annual International Islamic Conference convened to promote peace and harmony in the region. The Islamic University in Grozny, attached to the Grozny Mosque, also known as “the Heart of Chechnya”, requested us to supply it with our Russian translation of the Holy Quran with commentary and our premier text *The Religion of Islam*, for their Islamic study classes. This, we hope, will be influential in promoting an understanding of Islam that rebuts the interpretations of extremist groups in the region.

Our Russian translation work has also enabled us to spread our literature throughout Central Asia. I have traveled to Kazakhstan, Uzbekistan, Tajikistan and Kyrgyzstan. In these countries, I have met with the Muftis (the government certified religious clerics) as well as professors of religion in several universities, and have discussed with them ways in which we can promote our literature. We have made initial shipments of our Russian translation and commentary of the Holy Quran to these countries and plans are in the works for further projects. In Kyrgyzstan, especially, we have had much success. Through our close friendship with Mr. Bakir uulu Tursunbey, the Ombudsman of the country, we have not only been able to make our literature available to the public and promote our work on t.v. and radio, but we have also been able to serve in social programs which benefit the local population.

Albania

Similar to our work in Russia, the Lahore Ahmadiyya Islamic Society directed its attention to Albania, another country formerly under communist rule. In 1948, after World War 2, the country fell under communist rule and its leadership was particularly anti-religious. With the death of Enver Hoja in 1985, communism rule collapsed and democracy was instituted. Due to the anti-religious policies of the former communist government, there was a religious void in the country which had to be filled, and the danger was that extremist elements would find a foothold in Albania.

With this in mind, I travelled to Albania and met with leaders of the Muslim community there. We discussed the connections that the Lahore Ahmadiyya Movement had in the country prior to World War 2 and ways in which we can work together to foster the true spiritual teachings of Islam in the country. After making these connections, we planned on having our introductory literature translated in the Albanian language and made available on a large scale. Thousands of copies of our literature have been printed and distributed already. Our project to have the Holy Quran with commentary translated into Albanian is also complete, and in the final stages of proofreading. Because of the need and the

wonderful opportunities presented, we have registered a branch of the Lahore Ahmadiyya Islamic Society in Albania and established a Center in Tirana.

Turkey

Another country in which we are working is Turkey. Maulana Muhammad Ali, who was the first President of the Lahore Ahmadiyya Movement and the person who produced our translation of the Holy Quran and commentary into English, is well-known in Turkey for his literary contributions. Some of his major works, like *The Religion of Islam* and *Muhammad the Prophet* had been translated into Turkish by persons and organizations outside of our Movement even during Maulana Muhammad Ali's lifetime.

We have translated the Holy Quran and commentary into Turkish and are in the process of translating other books as well. We have also been invited to speak at academic conferences by the Theology Department at Marmara University, which provided us with the opportunity to promote our literature among intellectuals and other influential people in the country.

India

We also work to spread the peaceful and spiritual teachings of Islam in India. Interfaith peace and tolerance among Hindu's and Muslims is essential, as large communities of followers from both faith traditions live side by side in almost every state in the country. Because English is spoken as a second language by most Indians, our vast library of English literature is very useful.

Recently, we published and donated six thousand copies of the Holy Quran and commentary for free to libraries, university professors, journalists, and others who are in positions to present the correct teachings from our literature to the general public. In the Preface to the Special Edition of the English translation of the Quran published specifically for India, we emphasized the fact that Mahatma Gandhi used to particularly read the English translation of the Holy Quran by Maulana Muhammad Ali, and no other, along with readings from the Vedas and the Bible every morning. His closest followers, such as the past President of India, Dr. Radhakrishnan, also followed this practice. It is our prayer that our Quran translation and commentary will once again contribute to influencing a new generation of great souls like Mahatma Gandhi.

Philippines and Pacific Rim

In 2007, I traveled to the Philippines to see if there was an opportunity to establish the Lahore Ahmadiyya Islamic Society's presence there. There is a great need for a peaceful message of Islam in the country as the conflict between some Muslim tribes in the Southern

part of the country and the government has on occasion turned violent. And, some marginalized Muslims have turned to radical views of Islam to further their political goals.

We have started translations of our literature into various local dialects. We have also distributed thousands of our introductory publications for free to the general public, and held symposia on various topics in several universities. We have also registered a local branch in the country and established a Center in Cagayan de Oro. We have been blessed with local individuals, who are very loyal to our cause, joining the Lahore Ahmadiyya Movement and providing valuable help to us in our work. Our Center serves as a mosque and a library, and from our Center we carry on many charitable activities including feeding the poor. Members gather at our Center every week to attend lectures given by Noman transmitted via Skype and projected on a large screen.

Following this model, we are now translating our Holy Quran and commentary and other literature in Thai, Vietnamese and Korean.

Africa and Middle-East

Nigeria

The Lahore Ahmadiyya Islamic Society also works closely with its sister organization in Nigeria to distribute the English translation of the Holy Quran and its other literature in the country. The importance of disseminating views on Islam that counter extremist ideologies in Nigeria can be witnessed by the rise of groups like Boko Haram who, through lack of knowledge, carry out violent attacks in the name of religion to further their political grievances. We have also conducted courses on Islam in Nigeria for groups of people from various Muslim denominations. And, we are excited to be attending the local branch's centenary anniversary next month.

Egypt

Probably most important in our various current projects, is our work in the Middle East. In particular, we have been working in Egypt for many years. Egypt is the most populous Arab country and is the home of Al-Azhar University, which is considered the most prestigious Islamic educational institution in the world.

I first traveled to Egypt in 1996, looking for a qualified translator to translate our English literature into Arabic. I made very good contacts and started the Arabic translation project. Today we have a library of Arabic publications. And we are very excited to have recently completed the Arabic translation of Maulana Muhammad Ali's commentary of the Holy Quran, about which you will hear more from Prof. Hussein Aly.

While in Cairo, I was able to develop close ties with very influential people at Al Azhar, including the former Grand Imam, Muhammad Syed Tantawi of blessed memory. Sheikh Tantawi was very impressed by the Arabic translation of Maulana Muhammad Ali's monumental work *The Religion of Islam* and wrote a glowing Foreword for it. He also had his personal printers attend to the printing of the book. He would often utilize the book in his talks and lectures, especially when explaining the true concept of "jihad" in Islam.

I also managed to have our Arabic literature certified by Al-Azhar. These certifications from Al Azhar, along with the Foreword written by Sheikh Tantawi to the *Religion of Islam*, greatly facilitates the acceptance of our publications in the Arabic speaking world.

In addition to having our literature translated into Arabic and being certified by Al Azhar, we have partnered with local like-minded organizations to assist in the distribution process. Most notable is our relationship with Sheikh Azayem. Sheikh Azayem is the Head of the Azayemi Sufi Order (which has over 1 million members) and the President of the World Organization of Sufi Orders. Sheikh Azayem has facilitated the distribution of thousands of copies of our publications. Earlier this year, we jointly held a first-of-its-kind conference in Cairo titled "The True Portrait of Prophet Muhammad" in which we emphasized the peaceful nature of Prophet Muhammad, so very different from those who claim to be defending his character by engaging in violent acts towards others. God willing, the future looks very bright for our work on Egypt and we pray the successes we have there will spread throughout the Middle East.

Jordan

Another example of a country in which our Arabic publications has been very well received is Jordan. I travelled to Jordan several times and have met with the Minister of Religion, several leading Muftis and university professors. They were very impressed with the quality of our publications and its utility in the country. Again, the certifications from Al Azhar and Sheikh Tantawi's personal endorsement also adds as a very attractive feature.

Jordan is a close ally to Western nations, including the United States, and a valuable partner in the effort to counter violent extremism in the region. It recently determined that it would be creating a curriculum from which its registered clerics will be educated about Islam, so as to standardize the interpretations being taught to the masses and prevent the spread of extremist ideologies. We are currently working to have our literature, primarily the Arabic translation of *The Religion of*

Islam by Maulana Muhammad Ali, accepted by the Jordanian authorities to be part of this curriculum.

Conclusion

With that, I will conclude this brief summary of the work being conducted by the Lahore Ahmadiyya Islamic Society. Although a lot is being done to continue this great legacy of reform initiated by the *Mujaddid* of the Age, Hazrat Mirza Ghulam Ahmad, we feel much more needs to be done. The daily news stories about unrest in the world gives us more incentive to continue this mission. We pray that our humble efforts, along with those of many other peace-makers around the world, will provide future generations with opportunities to establish goodwill and reconciliation among all members of humanity. ■

Profound Impact of the Holy Quran on its Opponents

Jummah Khutba from March 16, 1917

By Maulana Muhammad Ali

(Translated by Dr. Mohammed Ahmad)

[This article is a Jummah Khutba (Friday Prayer Sermon) delivered by Maulana Muhammad Ali on March 16, 1917, and translated from its original Urdu into English by Dr. Mohammed Ahmad. In this Khutba, Maulana Muhammad Ali presents deep spiritual insights into the meaning of the verse from the Quran that states "Had We sent down this Quran on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of fear of Allah". Maulana Muhammad Ali explains that the intent of this verse is to describe the profound impact the Quran can have on moral reformation of a society, just as was witnessed by the historic spiritual transformation in Arabia during the life of Prophet Muhammad. In doing so, Maulana Muhammad Ali also presents valuable lessons on how to interpret the Quran, namely: distinguishing between literal/decisive statements and parables/allegories, contextualizing the verse with historical precedent, and seeking a practical lesson that can be applied in daily life for one's betterment.]

I bear witness that none deserves to be served besides Allah and I bear witness that Muhammad is the servant and messenger of Allah. After this I seek the protection of Allah from the accursed devil. In the name of Allah, the Beneficent, the Merciful.

Had We sent down this Quran on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of fear of Allah. And We set forth these parables to men that they reflect.

He is Allah besides Whom there is no God: The Knower of unseen and the seen; He is the Beneficent, the Merciful.

He is Allah, besides Whom there is no God; the King, the Holy, the Author of Peace, the Granter of Security, Guardian over all, the Mighty, the Supreme, the Possessor of greatness. Glory be to Allah from that which they set up (with Him)!

He is Allah; the Creator, the Maker, the Fashioner; His are the most beautiful names. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise. (Holy Quran 59:21-24)

Holy Quran's Claims

There are certain claims made in the Holy Quran that are not difficult to understand. For example, the Holy Quran states that it is a "Healing". It is easy to comprehend the implied meaning of this statement. Just as medicine is needed for curing certain diseases, the guidance of the Holy Quran becomes a remedy for curing spiritual illnesses. Similarly, when the Holy Quran claims to be a "Guide", it means that its teachings lead to a higher level of spirituality where there is freedom from all forms of moral deficiencies and weaknesses. The Arabic word *Nur* (Light) in reference to the Holy Quran means that it dispels all forms of darkness in matters of spirituality, morality and other realms. There are many such claims made that are easily understood.

On the other hand, there are also certain statements that are a little difficult to comprehend. One of these is mentioned in the verses I recited today. It is stated:

Had We sent down this Quran on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of fear of Allah.

Comprehending its meaning seems a little difficult. What is the meaning of the Quran being sent down on a mountain, and how would a mountain be capable of appreciating the fear of God? Does this mean if God wished this to happen, it would happen, or is it that (I seek Allah's refuge) God has made a statement which seems to be improbable? The words that follow need to be pondered upon.

And We set forth these parables to men that they reflect.

These words show that there is certainly a deeper meaning to it, as it is a parable to illustrate an underlying truth. The spiritual illnesses that affect man can be compared to a seedling planted in the soil. If properly nurtured, it gradually grows into a large tree. Such is the example of an evil deed. It first starts out as a tiny implant that grows into a firmly established habit with

repetition. This is how evil becomes firmly rooted in a person. The seed of a banyan tree, for example, is extremely small in the beginning. Very soon a shoot grows out which in its initial stages of development can be easily uprooted. With further growth and establishment of a root system it needs a greater effort to be uprooted. When it attains maturity and becomes a large tree, it takes several men to work together to cut it down.

The Holy Quran has described such a parable. Evil in its rudimentary form appears insignificant and can be easily overcome. When nurtured and engaged in repeatedly, it becomes more visible and firmly rooted but can still be eliminated with a strong effort. If left to thrive, a full and comprehensive exertion is eventually required for its removal. A time however comes when no amount of effort can rid the evil. It becomes firmly established as a part of one's disposition and cannot be purged with personal effort and determination, just as you observe that it is nearly impossible for an individual to remove a firmly established and a fully-grown tree even though he puts all his effort into it.

Removing Evil in its Early Stage

Evil habits, once they become deeply rooted and established are difficult to eliminate as much as we may wish to do so. In old age when one loses the ability to do much, these habits are naturally given up and people pretend to be pious. The parable describing this condition is that of a tree which becomes uprooted and withers away because it is deprived of its nourishment from the ground. Similarly, sometimes a tree that is firmly established spontaneously turns dry and lifeless. In old age evil habits naturally die out.

There is a verse of Arabic poetry that states: "Old age and Islam are enough to keep a man away from evil." Somebody recited this before the Holy Prophet and he liked it, but recited it as "Islam and old age are enough to keep a man away from evil." Hazrat Abu Bakr advised, "O messenger of Allah, the previous rendition was the correct version", but the Holy Prophet said to leave it like he had recited. The Holy Prophet was obviously not concerned about the rules of poetry, what he wanted to show is the truth. In reality it is only Islam that keeps one away from evil. Old age is more like an illness that takes away the capability to perform evil deeds and it is therefore no great accomplishment to become pious in old age. Wise is the one who tries to remove evil propensities before reaching that stage.

Impact of the Holy Quran

In addition to trees, we also observe mountains in nature. Unlike the growth and development of a seed, the condition of a mountain remains visibly unchanged. It is true that with passage of time they also undergo

change. These changes, however, are not noticeable to the casual observer. If we view them on a daily basis, we do observe any noticeable change. While trees and human beings naturally decline when affected by illness, mountains are a symbol of strength and firmness. Unlike animals and plants they are not subject to physical deterioration through illness.

Evil habits sometimes become entrenched into the nature of man. Take the example of the Arabs before Islam. Idol worship, sexual immorality, drunkenness and all forms of debauchery were rampant in the pre-Islamic Arabian society. These evil habits were firmly established like mountains towering over the social landscape. Idol worship had permeated into the moral fabric of the society and the previous attempts by Christians and the Jews failed to bring about reform. These attempts had been cogent and persistent, nevertheless the Arab nation remained firm and steadfast like mountains in their pursuit of idol worship. It was difficult to imagine that these people could ever be reformed. Their idol worship had become so well-known that a prophet from among the Children of Israel advised his followers to become as firmly established upon the principle of Divine Unity as the Arabs were in worshiping their idols. It was at such a time that these words of the Holy Quran were revealed:

Had We sent down this Quran on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of fear of Allah. And We set forth these parables to men that they reflect.

Allah the Most High states: Do not think that We cannot provide a remedy for all illnesses affecting you and diseases that have become a part of your nature. We will totally remove them. Your hearts that have become hardened like these mountains will be consumed with such fear of God that these evil habits will be totally forgotten. This was not merely a claim. In fact we observe that Allah the Most High brought it about. This parable was proven true in the lives of the Holy Prophet and his companions.

Miraculous Achievement of the Holy Prophet

We observe this wonderful distinction only in the life of the Holy Prophet. As soon as a verse of the Holy Quran was revealed, a spiritual illness was remedied. The most dangerous manifestations of criminal behavior were momentarily eliminated from society. Ordinarily we do not witness the cure of such dangerous illnesses so speedily. As soon as the verse prohibiting the use of alcohol was revealed it is related that the wine casks in the homes were broken and poured into the streets of Madinah. This was a visual demonstration of submission to the command of Allah proving the truth of the

Quranic statement:

Had We sent down this Quran on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of fear of Allah.

These events prove that this was not merely an empty claim but rather the Holy Quran could actually remove such evils that were solidly embedded into the people's disposition. Evils that were fixed and strong like the mountains on the terrestrial landscape, that appeared to be unaffected by human effort or upheavals of time. Was the Holy Prophet Muhammad not successful in removing these evils? Indeed he was and that is why in this day and age we do not find even a trace of idol worship or drinking in the land of Arabia. Do we see any of the evil deeds or the moral laxity that was there in the pre-Islamic Arabian society? Only Allah the Most High knows the amazing knowledge contained in this verse. As far as I have pondered upon it, the meaning is that the Holy Quran will be able to remove even the spiritual diseases that have become second nature to man, and no evil can withstand the purifying force of the Quranic revelation. We saw an unprecedented practical manifestation of this during the lifetime of the Holy Prophet. The cure of these illnesses was so complete and comprehensive it was as if the disease was never there.

Is there hope for us to also benefit to this extent from the teachings of the Holy Quran? Can the Holy Quran affect our hearts in such a manner? Concentrate and ponder upon this. If a person reads and benefits from a verse of the Holy Quran by putting it into practice, that verse is revealed to him. If you want the whole Quran to be revealed to you then act upon all its teachings and get rid of all spiritual illnesses. This is how the Quran will truly be sent upon your heart. Do you wish the life-giving waters of the Holy Quran and Allah's Mercy to fall upon and nurture your souls? Try and make it happen! I get great pleasure when I realize that even those teachings of the Holy Quran that people consider impossible were put into practice by the companions of the Holy Prophet. We see a highly exalted display of the Quranic teachings in the life of the Holy Prophet. He suffered extreme persecution at the hands of his enemies but readily forgave them when he got the opportunity to do so. Such was the miracle of his character. The excellent example of spiritual development displayed by all the companions of the Holy Prophet was a result of keeping company with him. They were thus able to accomplish in practice deeds that were no less significant. ■



Some of our publications

World-renowned literature published by

Ahmadiyya Anjuman Isha'at Islam, Lahore (USA)

"Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore. His literary works, with those of the late Khwaja Kamal-ud-Din, have given fame and distinction to the Ahmadiyya Movement." — Marmaduke Pickthall, translator of the Quran into English.

The Holy Quran pp. 1418. \$24.95 HB. \$18.95 PB.

Redesigned, typeset new edition published in year 2002.

Arabic text, with English translation, exhaustive commentary, comprehensive Introduction and large Index. Has since 1917 influenced millions of people all over the world. Model for all later translations. Thoroughly revised in 1951.

Also available in Spanish, French, Russian, German, Italian and Dutch.

The Religion of Islam pp. 617. \$22.95 HB. \$18.95 PB.

Comprehensive and monumental work on the sources, principles and practices of Islam.

"Such a book is greatly needed when in many Muslim countries we see persons eager for the revival of Islam, making mistakes through lack of just this knowledge." —

Marmaduke Pickthall.

Also available in German, Dutch and Indonesian.

A Manual of Hadith pp. 400. \$15.95 HB.

Sayings of the Holy Prophet Muhammad on practical life of a Muslim, classified by subject. Arabic text, English translation and notes.

Muhammad, The Prophet pp. 200. \$8.95

Researched biography of Holy Prophet. Corrects many misconceptions about his life, and answers Western criticism.

Early Caliphate pp. 214. \$7.95

History of Islam under first four Caliphs.

"Indeed two books (1) Muhammad The Prophet, (2) The Early Caliphate, by Muhammad Ali together constitute the most complete and satisfactory history of the early Muslims hitherto compiled in English." — Islamic Culture, April 1935.

The Muslim Prayer Book pp. 90. \$4.95

Details of Muslim prayer, with Arabic text, transliteration and translation into English. Illustrated with photographs.

Living Thoughts of the Prophet Muhammad

Brief biography of the Holy Prophet, and his teachings.

"... so beautifully done by Muhammad Ali ... should form part of the education of every person who aspires to know the life and career of a great historical personality" —

Times of Ceylon.

pp. 156. \$7.95

The New World Order pp. 86. \$5.95

"... makes a thorough analysis of the complicated problems of the world ... examines the various solutions offered by Islam to the numerous problems of the modern world" — The Dawn, Karachi.

History and Doctrines of the Babi Movement pp. 115

By M. Muhammad Ali. Deals with the Bahai religion. \$4.95

The Teachings of Islam pp. 226. \$6.95

by Hazrat Mirza Ghulam Ahmad. Highly-acclaimed discussion of the Islamic path for the physical, moral and spiritual progress of man.

"The ideas are very profound and very true." — Count Tolstoy, Russia.

Muhammad in World Scriptures, v. 1 pp. 412. \$14.95

By Maulana Abdul Haq Vidyarthi, scholar of scriptural languages. Prophecies about Prophet Muhammad in the Bible, with quotations in original Hebrew and Greek. HB.

Jesus in Heaven on Earth pp. 471. \$18.95 HB. \$18.95 PB.

By Khwaja Nazir Ahmad. Post-crucifixion journey of Jesus to Kashmir and identification of his tomb there.

Islam to East and West pp. 142. \$4.95

By Khwaja Kamal-ud-Din. His famous lectures delivered in various countries of the East and West during 1913 to 1926.

Table Talk pp. 65. \$3.95

By Khwaja Kamal-ud-Din. Religion for the rational thinker.

The Ideal Prophet pp. 212. \$8.95

By Khwaja Kamal-ud-Din. His character and achievements.

Fundamentals of the Christian Faith in the light of the Gospels, by Maulana Sadr-ud-Din pp. 62. \$2.95

Anecdotes from the life of Prophet Muhammad pp. 49

By M. A. Faruqui. Life of Prophet in simple language. \$3.95

Introduction to Islam pp. 66. \$4.95

by Dr Zahid Aziz. For younger readers and beginners. Basic Islam explained in question/answer format.

The Meaning of Surah Fatihah pp. 16. \$4.95

By Fazeel Sahukhan. Illustrated, color, children's book.

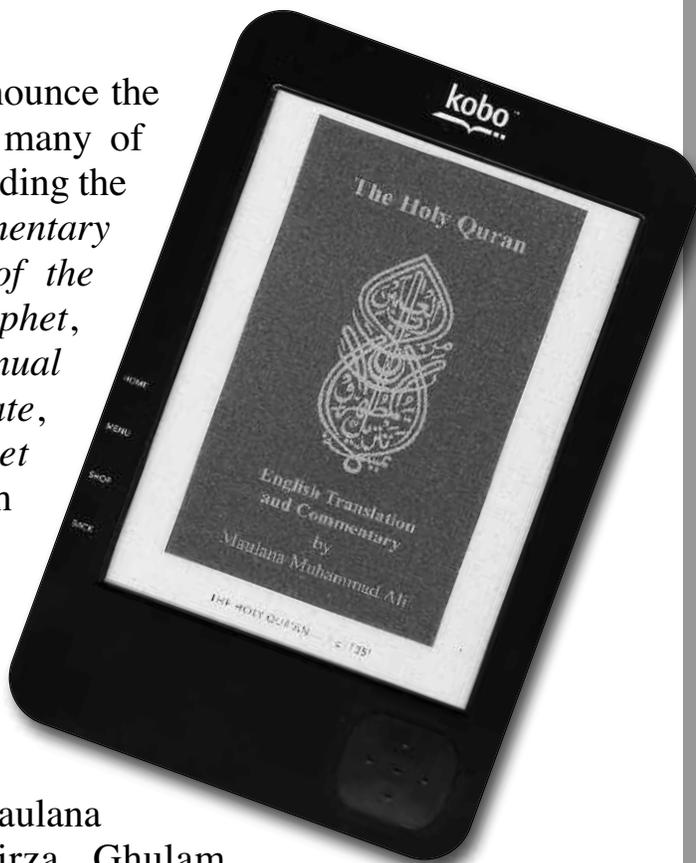
Al-Hamdu-li-llah pp. 18. \$7.95

By Fazeel Sahukhan. Illustrated, color, children's book for under-fives to teach them ten basic Islamic phrases.

E-books now available!

“And when the books are spread”
(81:10)

It gives us great pleasure to announce the conversion and availability of many of our titles in e-book format, including the *English Translation and Commentary of the Holy Quran, History of the Prophets, Muhammad the Prophet, The Religion of Islam, The Manual of Hadith, The Early Caliphate, Living Thoughts of Prophet Muhammad*, among others. With the increasing popularity of e-readers, e-books have, by many accounts, become a preferred means to read literature. In order to continue to have the world-renowned literary treasures written by Maulana Muhammad Ali, Hazrat Mirza Ghulam Ahmad, and other Lahore Ahmadiyya authors easily accessible to the general public, we have ventured to generate e-books of our standard publications.



These, and a growing library of our e-book publications, are available through all major on-line book vendors or by contacting us directly at:

Ahmadiyya Anjuman
Isha'at Islam, Lahore (USA)
P.O. Box 3370, Dublin, Ohio 43016, U.S.A.