

“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**

**July – September 2014**

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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.

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

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

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

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

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

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

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

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

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

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

#### About ourselves

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

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

#### Achievements:

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

#### History:

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

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

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

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

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

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

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

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

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

## The Great Revival Initiative

### Introducing the Ahmadiyya Movement and its Mission of Reviving the True Spirit of the Islamic Faith

By Fazeel S. Khan, Esq.

*[This article served as the introductory presentation at the Lahore Ahmadiyya Islamic Society's centenary anniversary celebration, held in conjunction with its annual convention in Columbus, Ohio, on August 16, 2014. This presentation provided an outline for the day's program, and introduced the origins and objectives of the Ahmadiyya Movement. Quotes from the founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad, were also relayed to show that the true significance of the Movement is to bring about reform in the Muslim world, particularly by eradicating extremist ideologies and offering a basis for spiritual development in the modern age. The video recording of the presentations given at the symposium are available at: <http://vimeo.com/album/3039057>.]*

As most of you are aware, the Lahore Ahmadiyya Islamic Society (which is the US branch of the international Lahore Ahmadiyya Movement) hosts a symposium each year devoted to a topic about Islam that is relevant to contemporary issues. As this year marks the Movement's centenary anniversary, we will be celebrating the occasion by reviewing some of our historic accomplishments and discussing our current activities.

Before we begin, I'd like to share with you a short story about two friends of mine, both of whom are non-Muslims. They were traveling in the Middle East, backpacking, and were on a journey in a desert between two Bedouin villages. They were tired, hungry and thirsty. Suddenly they saw in the distance, what appeared to be a mosque. The one friend says to the other, let's go to the mosque, introduce ourselves with Muslims names and we will surely be welcomed and given nourishment. So they arrive at the mosque, the one friend says: "Salaam, My name is Abdul". The other didn't feel comfortable with the plan and said: "Hi, my name is Steve". The person at the mosque that greeted them, quickly called others and said: "Please take Steve and give him something to eat and drink. Br. Abdul, we still have 8 hours before we break our fast, Happy Ramadan!" Although purely fictional, this story provides, I think, a valuable lesson: that it is always good to present ones' self openly and honestly. And this is what the Lahore Ahmadiyya Movement has been doing for Islam for the past 100 years.

First and foremost what comes to mind upon hearing the name Lahore Ahmadiyya, is the literature that has been produced by this Movement. Literature that is world-

renowned for its scholarship, authenticity, and spiritually enlightening qualities. Literature that received accolades from the time of its first publication and continues to be praised and admired throughout the world today. And this literature, not exclusively but primarily, was authored by Maulana Muhammad Ali. So, our first presentation today will be about Maulana Muhammad Ali – who he was and what inspired him to engage in this work. And we are thrilled to have with us today, Congressman Andre Carson, who will share his personal reflections on this literature.

In addition to the publication work that gave fame and distinction to the Lahore Ahmadiyya Movement, the Movement is also widely recognized as being a catalyst for introducing Islam to the West through peaceful engagement, interaction and dialogue. And in this regard, we are very grateful to have with us today Dr. Gerdien Jonker, Ms. Siv Hackzell and Dr. Eric Germain (via recording) to discuss key aspects of their academic research on these pioneering missions that were established in the early part of the 20<sup>th</sup> century by the Lahore Ahmadiyya Movement.

And in the afternoon session, we will also be sharing with you information about our current work – a summary of the US branch's projects in various countries to continue this great legacy of promoting the true picture of Islam to the world. And we are very excited to have with us two guests from Egypt: Sheikh Azayem (the head of the Azayemi Sufi Order) – who will speak about the need for this literature in the Muslim world today; and Sheikh Omar El-Bastawesy (former Head of the Office of the Grand Imam of the prestigious Al-Azhar) – who will share a short address in Arabic about the Lahore Ahmadiyya Movement and the work that is currently being done by the USA branch.

But first, by way of introduction, I'd like to take a few minutes to provide a brief overview of the origins and objectives of this Movement.

The Ahmadiyya Movement was founded in the year 1889 by Hazrat Mirza Ghulam Ahmad, a saintly Muslim personage who lived in a small village in the Indian sub-continent named Qadian. Pursuant to the prophecy of the Holy Prophet Muhammad that a *mujaddid* (spiritual reformer) would arise among his followers at the head of every century, Hazrat Mirza Ghulam Ahmad claimed to be the *mujaddid* (reformer) of the current age. Now, the role of a *mujaddid* is simply to revive the faith; that is, to provide guidance in terms of interpretation and understanding of religion and to serve as a model for how to achieve spiritual development in the contemporary era. Accordingly, Hazrat Mirza Ghulam Ahmad's teachings focused on the Islamic basis of spirituality.

Hazrat Mirza Ghulam Ahmad expounded on the deep insights contained in the Holy Quran that not only served as food for the soul, but also the mind. His teachings and

lessons presented Islam as a spiritual faith and one that resonates with logic and rationality. And as a practical matter, his teachings showed how the religion of Islam provides solutions for mankind in an age consumed by materialism and disregard for the higher values upon which all faith traditions are based (whether it be truthfulness, justice, compassion, forgiveness, honest dealings, etc.). Wars for land, resources and power over the past century (including the two world wars ) revealed the terribly destructive potential of man that had never been witnessed before, millions upon million having been killed. And this reform initiative by Hazrat Mirza Ghulam Ahmad was based on the premise that the achievement of peace in the world is dependent on the spiritual reformation of the individual. The reformation of the individual, is what leads to the reformation of a community, then of an entire people, and then of humanity. In essence, it was a call for individual responsibility. You are all familiar with the famous words of President Kennedy: “Ask not what your country can do for you; ask what you can do for your country”. Hazrat Mirza Ghulam Ahmad’s mission entailed asking what each individual can do for humanity, in terms of bringing peace to the world.

And integral to this initiative of reviving this principle of individual reformation among Muslims, was to remove the belief that Islam condones hostility, aggression and intolerance. Looking around the world today, we see how aptly identified this focus was and how imperative it is in order to establish peace in the modern world. Whether it be international networks like Al Qaeda and its calls for terrorism, or ISIS in the Middle East and its so-called “Islamic Caliphate” based on oppression of others and brutal treatment of anyone not following its ways, or even groups like Boko Haram in Nigeria which has received a lot of attention due to their heinous kidnappings of innocent school girls – they all claim to be following Islam in order to justify their political agendas. This reform by Hazrat Mirza Ghulam Ahmad was aimed at stripping these misguided people from the garb of Islam that they wear to claim authority and to recruit the ignorant and uninformed.

In a very moving passage in a book titled “Message of Peace”, Hazrat Mirza Ghulam Ahmad explains that the God of Islam is described in the Quran as a God of love, mercy and compassion, and that intolerance is antithetical to an understanding of the Divine in this faith. He wrote:

*Friends, ponder for God’s sake, and say whether such beliefs are acceptable to reason, whether there is anything in human conscience which responds to them. I cannot see how a rational being can believe, on the one hand, that God is the Lord of the whole universe, and yet say, on the other, that He has withdrawn His fostership and care from the greater part of the world, and that His love and mercy is confined to one people and one country.*

He goes on to write:

*Our God has not withheld His bounty from any people. The powers and faculties which He bestowed on the ancient peoples of India, have also been bestowed on the Arabs, the Persians, the Syrians, the Chinese, the Japanese, the Europeans and the Americans. For all of them, the earth of God serves as a floor, and for all of them His sun, moon, and stars give light ... All of them derive benefit from the air, water, fire, earth and other things created by God, and all of them use the produce of the earth ... These liberal ways of God teach us that we also should do good to all mankind, and should not be narrow-minded, nor limit our sympathy (for anyone).*

Now, as a consequence to articulating this position of the universality of God and the need for man to manifest the same approach in his or her dealings with others, it was necessary for Hazrat Mirza Ghulam Ahmad to call out the extremist religious personalities who were preaching a distorted and perverted interpretation of the concept of *jihad* in Islam. And relatedly, he called attention to the true character of the Holy Prophet Muhammad as a mercy to all nations and not a proponent of warfare, as many have tried to portray him as. Hazrat Mirza Ghulam Ahmad wrote:

*The ignorant religious leaders have greatly deceived the masses and declared acts of brutality, cruelty and inhumanity to be the key to attaining paradise.*

*Is it a virtuous deed that there is a man going about in the market place, we have no connection with him so much so that we don’t know his name and he doesn’t know ours, but despite this he is shot at with the intention to kill him? Is this religious behavior?*

*Contrast this with those pious early Muslims whom God instructed in Makkah not to respond with violence even if they were cut to pieces. Alas, today the religious leaders have forgotten all those events, and think that to fire a gun at an innocent man constitutes Islam.*

*The ignorant ones have merely heard the word “jihad” and are using it as a pretext and cover for satisfying their own selfish ends, or purely out of fanaticism and lunacy are perpetrating bloodshed.*

This Movement created by Hazrat Mirza Ghulam Ahmad advocated the belief that Muslims do not need to focus on being strong military to defend their faith from others, but rather the true and pure teachings of Islam are such that if presented to people its beauty would be naturally apparent, and that this is how Islam spread in the early years, not by force as many have come to believe. And he named the Movement “Ahmadiyya” after the Holy Prophet Muhammad’s other name “Ahmad”, which signi-

fies one who is patient and shows perseverance in times of trials (and reflects the period of the Holy Prophet Muhammad's life in Mecca in which he and the early Muslims suffered severe persecution and bore it all patiently). And members of this Movement pledged to revive this example of the Holy Prophet Muhammad's character and promote the spiritual basis of the Islamic faith to others. Hazrat Mirza Ghulam Ahmad explained:

*Those who join my army, I order them to give up these ideas [of a jihad of war], and to purify their hearts, develop and nurture their feelings of mercy towards all humankind and be helpers of those in distress and suffering. They should spread peace on earth, as this is how their religion will spread.*

Today we hear calls for a Gandhi or a Martin Luther King or a Nelson Mandela of the Muslim world – yet many are unaware that the non-violent movement founded by Hazrat Mirza Ghulam Ahmad was established over a century ago.

And the person who played the role like that of a General of this spiritual army, devoting his life to furthering this cause, was Maulana Muhammad Ali. He served as faithful student at the feet of the *mujaddid* (spiritual reformer) of the age, and as you will hear about in the next presentation, along other senior companions of Hazrat Mirza Ghulam Ahmad, founded the Lahore Ahmadiyya Movement, in the year 1914, 100 years ago, to continue the practical work envisioned by the founder.

Which brings me to the end of my introduction. I thank you for your attention. ■

## A Mighty Striving

**Maulana Muhammad Ali, the Establishment of the Lahore Section of the Ahmadiyya Movement, and the Literature that would Influence Modern Islamic Thought**

**By Dr. Noman Malik**

*[This article was presented at the Lahore Ahmadiyya Islamic Society's centenary anniversary celebration, held in conjunction with its annual convention in Columbus, Ohio, on August 16, 2014. In this presentation, Dr. Noman Malik (who is Maulana Muhammad Ali's grandson) provides an evocative look at the life of the founder of the Lahore section of the Ahmadiyya Movement. The details provided by Dr. Malik reveal that Maulana Muhammad Ali was gifted as a child, excelled in academics in his college years, and later became the extension of Hazrat Mirza Ghulam Ahmad's mission of reviving the true spirit of Islam in the modern age. His literary works are world renowned for its scholarship and authenticity, and contin-*

*ues to influence modern Islamic thought. The reason for its widespread appeal and acclaim is that Maulana Muhammad Ali "wielded a scholar's pen with a saint's hand."]*

### Early Years

I am honoured to make this short presentation about the life and work of Maulana Muhammad Ali, the founder of the Lahore Ahmadiyya Movement and translator of the Holy Quran into English. Who then was this man? What do we know about him?

Maulana Muhammad Ali was born in the Punjab, India in 1874. He was a gifted child. When his elder brother began to attend primary school at age seven, Maulana Muhammad was three and a half years old. The toddler would accompany his elder brother daily to school which was about a two mile walk from the house. The teacher, who would affectionately call him "my assistant", soon began to notice that the child was learning faster than many of the older children in the class. And when the examination for advancing to the next class came around, he easily passed the exam.

Although his father was not wealthy, he managed to send both sons to the prestigious Lahore Government College where Maulana Muhammad Ali obtained his Bachelor of Arts degree in 1894, standing first in the University with his major in mathematics. This was followed by a Master of Arts degree in English in 1896, after which he commenced studies in law. He distinguished himself in law school by securing second, first and third positions in the three law examinations. All this time he supported himself by teaching mathematics, first in Islamia College and later in Oriental College, Lahore. When he applied for a professorship in Mathematics in Islamia College, his professor in his recommendation letter wrote a single line: "He is the best Mathematician in the University." At nineteen years old, he was the youngest professor in the college with most of his students older than himself. He was liked and respected by students and faculty for his honesty, integrity and piety. Whenever people wanted to praise a person they would say "He is another Muhammad Ali". He also cleared the rigorous traditional examinations of *Munshi Fazil* and *Maulvi Fazil* which gave him mastery over Persian (Farsi) and Classical Arabic and entitled him to use the honorific title *Maulvi* before his name.

### Introduction to Ahmadiyyat

Maulana Muhammad Ali, his brother and father heard about the saintly reputation of Hazrat Mirza Ghulam. They had been convinced about the truth of his claims after reading some of his books, but as yet had not taken the pledge to join the Ahmadiyya Movement. While Maulana Muhammad Ali was in law school, he met Khwaja

Kamaluddin who later would found the Woking Mission in England (which we shall hear more about later in the symposium) and they became fast friends. Khwaja Kamaluddin had already joined the Ahmadiyya Movement, and in 1897, Maulana Muhammad Ali visited Qadian with his friend Khwaja Kamaluddin and personally took the pledge at the hands of Hazrat Mirza Ghulam to join the Ahmadiyya Movement. His brother, father and other family members soon followed suit.

While in law school he would translate Hazrat Mirza Sahib's articles into English and write articles in defense of his views. In the weekends, he and Khawaja Kamal-uddin would regularly visit Hazrat Mirza Sahib in Qadian, which was situated about sixty miles from Lahore.

### Devotion to Hazrat Mirza Sahib's Mission

In 1900 when he had completed law school and was making preparations to start his law practice in a town close to Qadian, Hazrat Mirza Ghulam Ahmad asked him to spend some time with him in Qadian before commencing his law practice. Maulana Muhammad Ali gladly accepted the invitation and stayed for about six months with him. As the time for his departure approached, Hazrat Mirza Sahib asked him to stay with him in Qadian and dedicate his life to the service of Islam. This young man with a brilliant academic record and law degrees was poised to start a life of worldly success, but the natural inclination towards the divine which was already present in his heart had been set ablaze by the spiritual teachings and saintly personality of Hazrat Mirza Sahib and he readily accepted Hazrat Mirza Sahib's offer.

In 1901 Hazrat Mirza Ghulam Ahmad initiated an English Magazine titled *Review of Religions*, which would be the first ever English periodical to present the Islamic faith and values to a Western Audience. Because of his sterling moral character, competence, integrity and an excellent command of English, Maulana Muhammad Ali was appointed as its Editor. Under his editorship, the magazine quickly became popular and elicited praise for the high quality of its articles from many people around the globe including the likes of Alexander Russell Webb and Count Tolstoy. Most of these articles were written by Hazrat Mirza Sahib and translated into English by Maulana Muhammad Ali. In 1905 Hazrat Mirza Sahib formed a fourteen member governing body ("*Anjuman*") to run the affairs of the organization along democratic lines, and Maulana Muhammad Ali was appointed as the Secretary of this governing body. A key provision in the constitution of this governing body was that the decision of the majority of members could override the decision of the Head of the Movement including that of Hazrat Mirza Ghulam Ahmad's except in certain spiritual matters. Hazrat Mirza Sahib took care to emphasize that this exception was limited only to his lifetime and after his death the

majority decision of the governing body would be supreme.

### Death of Hazrat Mirza Sahib and Split in the Movement

Hazrat Mirza Ghulam Ahmad died in 1908 and was succeeded by Maulana Nuruddin who died in 1914. In 1914, Hazrat Mirza Ghulam Ahmad's son became the head of the Movement, and he introduced two innovations that were totally opposed to Hazrat Mirza Sahib's views. Briefly, these were as follows:

The first was the assertion that Mirza Gulam Ahmad was a prophet and that any one who did not believe in him as such was a non-Muslim;

The second was that the edict of the leader of the Movement superseded that of the 14 member democratic body ("*Anjuman*") created by HMGA to govern the affairs of the Movement.

These two developments, the first destroying the unity of Muslims and the second the principle of democratic governance, prompted Maulana Muhammad Ali and the majority of the senior members, who had been hand-picked by Hazrat Mirza Ghulam Ahmad to be members of the *Anjuman*, to leave Qadian and establish the Ahmadiyya Anjuman Ishaat Islam (Lahore) in 1914 in Lahore, India.

The express purpose of the new organization was to remain focused on the objective of bringing the unifying, tolerant and peaceful message of Islam to a strife ridden humanity. This group headed by Maulana Muhammad Ali, would continue the practical missionary work of the Movement, primarily by producing a library of books on Islam aimed at introducing the faith to a western audience, and secondarily by establishing centers in the West to spread that literature. The bulk of this literature would be produced by Maulana Muhammad Ali.

### The Mighty Striving

The Arabic word "*Jihad*" means to *strive* or *struggle* and implies a struggle to amend or remedy a situation. To spread the word of God so it may enable people to develop the Divine within themselves, so they are able control their lower desires and treat each other with justice and love, is surely an act of doing the greatest good to mankind. In the Holy Quran this has been referred to as the *Jihad un kabirun* or the "*mighty striving*" and hence the title of this talk.

Although Maulana Muhmmad Ali had been editor of the Review of Religions for over a decade and had written articles about Islam and religion in general, it would not be till 1917 when with the publication of his famed English translation of the Holy Quran, his *mighty striving*, the *Jihad-un-kabirun*, would truly begin. And what a mighty striving it indeed would be!

For the next 34 years he would produce 83 major books on Islam and comparative religion, with several running into thousands of pages each and entailing thorough original research of both the classical literature of Islam and modern Western Scholarship; 96 tracts and booklets, concise, informative and replete with knowledge; a collection of Friday sermons (*khutbas*) in 25 volumes averaging 300-400 pages per volume; and a collection of articles in 20 volumes averaging the same number of pages per volume as the collected sermons. And what is more remarkable is that this literature was produced whilst he was fully preoccupied with setting up and sustaining a new organization.

This mighty striving actually was the continuation of the work of Hazrat Mirza Ghulam, as Maulana Muhammad Ali himself acknowledges in his Preface to his Holy Quran Translation and Commentary:

*And lastly, the greatest religious leader of the present time, Mirza Ghulam Ahmad of Qadian, has inspired me with all that is best in this work. I have drunk deep at the fountain of knowledge which this great Reformer — Mujaddid of the present century and founder of the Ahmadiyya Movement — has made to flow. There is one more person whose name I must mention in this connection, the late Maulawi Hakim Nur-ud-Din, who in his last long illness patiently went through much the greater part of the explanatory notes and made many valuable suggestions. To him, indeed, the Muslim world owes a deep debt of gratitude as the leader of the new turn given to the exposition of the Holy Quran. He has done his work and passed away silently, but it is a fact that he spent the whole of his life in studying the Holy Quran, and must be ranked with the greatest expositors of the Holy Book.*

The two most well-known books in English in this treasure trove of books produced by Maulana Muhammad Ali are undoubtedly the *English translation (and Commentary) of the Holy Quran* and the monumental encyclopedic work on Islam, *The Religion of Islam*. The impact that these books had on the understanding and appreciation of Islam can be judged from its reviews, both at the time of their publication and more recently.

One of the earliest and most eloquent of the reviews of the *Religion of Islam* which is as relevant today as when it was written in 1937 is that by the famous translator of the Holy Quran into English, Mr. Marmaduke Pickthall. He writes:

*Probably no man living has done longer or more valuable service for the cause of Islamic Revival than Maulana Muhammad Ali of Lahore... In our opinion the present volume is his finest work. Without moving a hair's breadth from the traditional*

*position with regard to worship and religious duties, the author shows a wide field in which changes are lawful and may be desirable... Such a book is greatly needed at the present day when in many Muslim countries we see persons eager for the reformation and revival of Islam, making mistakes through lack of just this knowledge.*

A more recent review is by Antony T. Sullivan, from the Center for Middle Eastern and North African Studies, The University of Michigan. He writes:

*This book is among the most important single-volume studies of Islam written during the 20<sup>th</sup> century... Maulana Muhammad Ali's masterwork should be required reading for Muslims and non-Muslims alike...remains especially useful for all those interested in Christian-Muslims relations, and is indispensable to any serious student of Islam.*

The excellence of Maulana Muhammad Ali's *English Translation and Commentary of the Holy Quran* can also be judged by the reviews of the book by several well-known orthodox Muslims who were themselves translators of the Holy Quran. For example, Abdul Majid Daryabadi, leader of Muslim Orthodox opinion in India and a holy Quran translator himself, in his review of Maulana Muhammad Ali's work states:

*To deny the excellence of Maulana Muhammad Ali's translation, the influence it has exercised and its proselytizing utility, would be to deny the light of the sun ... Speaking of my own self, I gladly admit that this translation was one of the few books which brought me towards Islam fifteen or sixteen years ago when I was groping in the darkness of atheism and skepticism.*

Hafiz Ghulam Sarwar, another author of a popular translation of the Holy Quran into English wrote:

*The English translation of the Holy Quran is not the only book he has written, but it is the one by which he will perhaps become an immortal amongst those who have written about the Holy Quran. ... The English of the Preface and the notes is unimpeachable, and Maulvi Muhammad Ali has corrected the mistakes of the previous translators in scores of passages; and wherever he differs from them his rendering is either the correct and most authoritative one or has at the back of it full support to be found in the standard dictionaries of Arabic. ... There is no other translation or commentary of the Holy Quran in the English language to compete with Maulvi Muhammad Ali's masterpiece. ... both editions have had phenomenal success and popularity amongst all classes of Muslims.*

The third book which has been of immense value in defending Islam is *Muhammad the Prophet*. In this thoroughly researched biography of the Holy Prophet Muhammad, Maulana Muhammad Ali refutes those charges against the Holy Prophet Muhammad which are a blot on his character and depict him as being unfit to be a prophet of God. He presents historical evidence that conclusively proves that the wars of the Holy Prophet were defensive, and that the multiple marriages he contracted were not to satisfy his carnal desires, but rather to provide protection to widows or promote peace among warring tribes. He also proves that Hazrat Ayesha was past the age of puberty when she married the Holy Prophet Muhammad, thereby absolving him of the charge that he had marital relations with a minor. The result is a portrayal of the Holy Prophet as a great benefactor of mankind and an ideal exemplar for spiritual development. This theme, that the wars of the early Muslims were of a defensive nature, is continued in his book *The Early Caliphate*. In this book he offers historical evidence that these wars were waged, not for loot or conquest, but rather in response to aggression by the much more militarily powerful Romans and Persians. The role of these books in clearing misconceptions about the Holy prophet Muhammad and the early Muslim wars is acknowledged by reviews of the two books. The review in the *New Orient* states:

*... He has now produced a biography of the Prophet of Islam in English... It is not only Muslims who should feel grateful to him for the publication. The book should, indeed, give greater gratification to the English-speaking non-Muslims, whom it gives an opportunity of knowing the truth about the life and personality of one who is admitted on all hands to be the greatest reformer in the history of the world.*

Another review in the *Islamic Culture*, published from Hyderabad Deccan, states:

*(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.*

### **Resurgence of Appreciation in the Muslim World**

Recently, many of the books by Maulana Muhammad Ali have been certified by Al Azhar-Al Sharif in Cairo, Egypt. One of the most significant reviews is that of the Arabic translation of the *Religion of Islam* by Sheikh Muhammad Tantawi, the late Grand Imam of Al Azhar al Shareef, Egypt. The manuscript of the Arabic Translation was given to Sheikh Tantawi for review by Mrs. Samina Malik. When he completed the review of the manuscript, he called Samina, and in front of her penned the following foreword.

*I have read the book titled "Religion of Islam" by Allama Maulana Muhammad Ali, may Allah grant*

*him His mercy. In this valuable book I have seen devotion, truthfulness of faith and useful knowledge. I pray to Allah, the Honourable, the Majestic, to consider this great book as a part of his good deeds. Peace and Blessing of Allah be upon Prophet Muhammad and upon his family and companions.*

*The Religion of Islam* was the first of the nine books by Maulana Muhammad Ali which were given certificates of approval by Al Azhar al Shareef. Sheikh Tantawi was very impressed by the content of the Book and he personally wrote the honorific *Allama* in front of the name of Maulana Muhammad Ali. He then called his personal printer and asked him to undertake the publication of the book. Subsequently on many occasions, he would consult the *Religion of Islam* before giving a speech or lecture. For instance, when Pope Benedict made certain controversial remarks about Islam, Sheikh Tantawi formulated a reply titled *A Peaceful Dialogue with the Pope*, and in it he quoted from the *Religion of Islam* when explaining the term *Jihad*:

*... The western writers were mistaken when they interpreted the word Jihad in Islam to be war and fighting only. Seventy years ago Maulana Muhammad Ali explained Jihad in his valuable book The Religion of Islam stating on page 413.*

He then proceeded to quote directly from *The Religion of Islam* showing that *Jihad* means primarily a spiritual struggle to better a situation.

This book is being distributed free in Egypt by the Lahore Ahmadiyya Islamic Society together with the Arabic Translation of *Mohammad the Prophet, Living Thoughts of Prophet Muhammad, Manual of Hadith, Jihad in Islam*, and the Arabic translation of the *Ahmadiyya Movement*. Twenty thousand of these books have been distributed so far. As the demand for this literature is so great, we are planning on a wide-spread distribution project in other Arabic speaking countries as well.

### **Scholars Pen in a Saint's Hand**

What makes the literature produced by Maulana Muhammad Ali so attractive to people? The reason why Maulana Muhammad Ali's writings are so acclaimed is that he wielded a scholar's pen with a saint's hand. He firmly believed that the truth of Islam would be spread not by any physical army, but by exposing its beautiful teachings to the world. The literature is solidly based on the correct understanding of the Holy Quran as is disclosed to those servants of God who have a connection with Him. The resulting reason, light, logic, justice and goodness which permeate his writings are what attract the hearts of people.

There are several distinguishing characteristics of this literature:



- It establishes unity among *Muslims* by prohibiting *takfir* of a Muslim who recites the *kalmia* (or confession of faith);
- It firmly establishes the absolute finality of prophet-hood by presenting the view that no prophet can appear after the holy prophet Muhammad neither whether old nor new;
- It establishes the unity of mankind and religious toleration on the basis of Quranic verses which declare that all revealed religions are from God and their founders are messengers of God even though they may not be mentioned in the Holy Quran;
- It presents the correct concept of *Jihad* as primarily a spiritual struggle, with physical fighting allowed only in self-defense under strictly limited circumstances;
- It clearly establishes that there is no punishment of death for apostasy;
- It shows that there is no concubinage in Islam;
- It establishes the primacy of the Holy Quran in deciding all religious matters;
- It proves that there is no abrogation of Quranic verses;
- It promotes the correct concept of the afterlife (heaven and hell);
- It proves that the door of *Ijtihad* (using the faculty of reasoning) is still open.

This literature addresses and removes misconceptions about religion in general and Islam in particular among both Muslims and Non-Muslims. The result is a presentation of Islam in its original splendor – a religion of spirituality, light and reason which is universally appealing and acceptable to humanity.

Sometimes it is difficult to fathom the extent of the influence Maulana Muhammad Ali's literature had on the world. Maulana Muhammad Ali's literature provided the educational basis for the early Islamic missions in the West (more on this will be presented later in the program). It also served as a precedent for others who would follow in this work. In particular, two famous translators of the Holy Quran into English, Marmaduke Pickthall and Muhammad Asad, personally sought guidance from him while engaged in their respective works and benefitted greatly from his work. The following quotations from a review in Revd. Zwemer's quarterly *The Moslem World* (July 1931), published from the Hartford Seminary in Connecticut, furnish an interesting reading in this connection:

*A careful comparison of Mr. Pickthall's translation with that of the Ahmadiyya translator, Maulvi Muhammad Ali, shows conclusively, that Mr.*

*Pickthall's work is not very much more than a revision of the Ahmadiyya version. (p. 289)*

*We think it will now be evident to the reader how much Mr. Pickthall is indebted to the version of Maulvi Muhammad Ali, not only for his footnotes but also for the translation itself. (p. 293).*

*By comparing these two passages with Mr. Sarwar's rendering given on page 133 of the last issue of this journal, it will be seen that both Mr. Sarwar and Mr. Pickthall have followed MA very closely. (p. 294).*

Similar views have been expressed by other writers. The author of *Islam in its True Light* calls Maulana Muhammad Ali's Translation "a leading star for subsequent similar Muslim works" (p. 69) and mentions both Mr. Sarwar and Mr. Pickthall as following it closely. In America, this English Translation of the Quran was held above all others by the likes of Malcom X. Interesting, it was recently learned that Mahathama Gandhi would read the Maulana Muhammad Quran Translation (and not any others, despite several being available) every morning, together with readings from the bible and the Bhagwad Gita. Some of Gandhi's close associates such as Dr. Rhadakrishnan, the Indian President, would do the same.

### **Legacy of Islamic Revival**

In August 1951, Maulana Muhammad Ali received a message, channeled through the Government of Pakistan, from the famous orientalist Professor Kraemer of Holland. The Professor had formed a board of writers for the *Encyclopaedia of Islam*, and had himself proposed the name of Maulana Muhammad Ali to join this group of writers. He expressed the hope that the Maulana, despite his poor health, could join the board in view of the great importance of this work, particularly for Muslims all over the world and generally for everyone else as well. In reply Maulana Muhammad Ali expressed his happy willingness to accept this responsibility, but God had willed otherwise. As soon as the revision of the second edition of his Holy Quran translation was completed, the Maulana died in October 1951.

In the end I would like to strongly emphasize that Maulana Muhammad Ali's work was not simply an academic feat, but rather it was an expression of love for humanity which sprang from his deep faith in a Merciful, Living God, as put forth in the teachings of the Holy Quran and of the Holy Prophet Muhammad – a love he inherited from his mentor, Hazrat Mirza Ghulam Ahmad. It is a love which only a persons with a close connection with God can have, such as the prophets of God or the saints of high eminence. And the ardor of his concern and care for humanity is apparent in this appeal of his to the members of his community:

*Rise up at night and pray. To be enabled to serve the Quran is a great blessing. Implore God to grant you*

*the spiritual strength by which you can carry the light of the Quran to others. I appeal to all members of the Jamaat that if they want to succeed in achieving their magnificent goal, there is only one way — prayer. As much as possible they must cry before God and keep their stress on prayer, so much so that prayer must be uppermost in their minds during all activities ... While prayers in congregation are a means of attaining a high goal, you must also say some of your prayers in solitude, in some corner of the house where there is no one to see you but God. Develop the kind of prayer in which, when you are in prostration before God and the time comes to rise from it, you feel unable to lift your head.*

*... Ask only of this, yearn only for this, shed tears only for this, seek that which has been destined to happen.*

We are told in the Quran that those who die in God's way are not really dead. In the case of Maulana Muhammad Ali, we can see how his mighty striving lives on after his death by way of his substantial contributions to Islamic literature. ■

## A Needed Message

**The Importance of the Ideology promoted by the Lahore Ahmadiyya Islamic Society in a time of unrest throughout the Muslim World**

**By Sheikh Alaa Abul Azayem**

*[This article was presented at the Lahore Ahmadiyya Islamic Society's centenary anniversary celebration, held in conjunction with its annual convention in Columbus, Ohio, on August 16, 2014. Sheikh Alaa Abul Azayem is Head of the Al-Azmeyya Order, a prominent sufi group in Egypt. He graduated from the Faculty of Science at Assiut University in 1967 and became the Head of Azmeyya Order in 1994. Sheikh Azayem is also a member of the Supreme Council of Sufi Orders. As is reflected in his address, Sheikh Azayem has been a wonderful partner with the Lahore Ahmadiyya Islamic Society by helping facilitate the distribution of our Arabic literature in Egypt. The video recording of the presentations given at the symposium are available at: <http://vimeo.com/album/3039057>.]*

All praise is due God, and his blessing and peace be upon our master the Holy Prophet Muhammad. I am very happy to address you on this occasion of the centenary anniversary of the Lahore Ahmadiyya Islamic Society.

It give me great pleasure to inform you that the books donated by your organization for free distribution in Egypt were accepted and greatly appreciated by people who

received them. Among these books are *The Religion of Islam*, *Mohammad the Prophet*, *Living Thoughts of Prophet Muhammad* and *Ahmadiyya Movement* by Maulana Muhammad Ali, and *Sirr-ul-Khilafa*, *The Teaching of Islam*, *Hamamatul Bushra*, *Mawahabur Rahman*, *Tafsir Surah Fatiha* by Hazrat Mirza Ghulam Ahmad. The stock of books were finished in a few weeks time. We are happy to know that you will be sending more books in the future.

These books contain useful knowledge and those Islamic truths which are greatly needed in the world today to bring peace and harmony among humanity. The Foreword written in the *Religion of Islam* by Sheikh Muhammad Tantawi, the late Grand Imam of Alazhar Al Sharif, describes this literature very well. We pray to Almighty Allah that the ideals of Islam present in these books will bring peace among the Muslims and among people in general.

I would like to point out those features which make these books very valuable in promoting peace and harmony, especially in the Middle East in these troubled times, and with which we are in full agreement. These teachings in the literature of the Lahore Ahmadiyya Movement have the full backing of the Holy Quran and the authentic hadith of the Holy Prophet Muhammad. These teachings are present in the writings of Hazrat Mirza Ghulam Ahmad, the reformer of the age, and have greatly inspired Maulana Muhammad Ali, as he has acknowledged in the Preface of his translation of the Holy Quran.

But before I discuss these features, I would like to make the general observation that that despite the fact that the truth is clear and is always supported by manifest proofs, only those intellectuals with inspired minds are wise enough to follow it, and among these are few. And this is because the act of following the truth is burdensome and difficult, yet it is through following the truth that great things and blessings accrue to people as a reward from Allah Almighty. Those who find it difficult to follow the right surely end up losing in their spiritual life and powers, and become mired in a life of evil and misdeeds.

The following are the features in the Lahore Ahmadiyya literature which promote peace and harmony:

- The first feature is that that the Holy Prophet Muhammad, may the peace and blessing of Allah be upon him, is the last and final Prophet and no prophet can come after him, neither new nor old. As it states in the Holy Quran:

*Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever-Aware of all things" (Ahzab:40).*

And the Prophet (Peace be upon him) himself said to Hazrat Ali (May Allah be pleased with him): the relationship between you and myself is like the relationship between Prophet Musa and Prophet Haroun, only that there will be no prophets after me).

- The second feature of the literature is that the Holy Quran is the last scripture and it contains the best of the previous scriptures and that it is immune to change or alternation. As almighty Allah Almighty says:

*Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian. (Al-Hijr:9)*

And Allah says:

*And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Quran other than this, or change it. Say (O Muhammad): It is not for me to change it of my accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of a grievous Day. (YUNUS:15)*

- The Third feature of this literature is that it proves that Prophetic Revelation in which the angel Gabriel brings the scripture to a Prophet has come to an end. This is because the final prophet, the Holy Prophet Muhammad (PUBH), and the final revelation the Holy Quran have come and there is no need for a new scripture or prophet. The Angel Gabriel will not be sent with revelation to anyone, as this will be in conflict with the following two verses of the Holy Quran:

*... This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion. (Al-Mai'idah:3)*

*Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things. (Ahzab:40).*

- The fourth feature is that all the companions of the Messenger of Allah, peace be upon him, and all the imams of the Muslims, should be revered and respected by all Muslims. This is because they have been praised by Almighty Allah:

*Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph. (Al-Tawbah:100)*

And Allah has also praised the great scholars:

*Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed." (Al-Zumar:9)*

- The fifth feature is that believing in the advent of heirs (*Khalifas/ Mujaddids*) of the Holy Prophet Muhammad who come after him to renew what has become hidden of his message is necessary for spiritual success. As is stated in the hadith:

*God shall send to this nation at the start of every one hundred years those who will renew what has become hidden and forgotten of the teaching of this religion.*

Allah Almighty says in the Holy Quran:

*Then We gave the Scripture as inheritance unto those whom We elected of Our bondmen. But of them are some who wrong themselves and of them are some who are lukewarm, and of them are some who outstrip (others) through good deeds, by Allah's leave. That is the great favour! (FATIR:32)*

Paying heed to the teachings of such a person is necessary as he removes misconceptions which are a danger to Islam. Such a person will be a follower of the Holy Prophet and will not be a prophet, as Holy Prophet Muhammad peace and blessing of Allah be upon Him is the last Prophet. He will not alter or change the religion but will only purify it of wrong ideas and practices that may have crept in to the faith.

- The sixth very important feature is that anyone who believes there is no God but Allah, and Muhammad is the Messenger of God (i.e. recites the *Kalima*) is a Muslim and cannot be regarded as a blasphemer (or *kaffir*).

These teachings of belief in a Merciful God who is the Rabb (Lord) of all, that all Muslims have the same Quran and the same Holy Prophet Muhammad, that all the companions of the Holy Prophet are to be venerated, that everyone who pronounces the *kalima* is a Muslim, are those teachings which will unify Muslims, stop sectarian violence, and promote brotherhood. The literature of the Lahore Ahmadiyya Movement is ideally suited to achieving this goal.

May Almighty Allah Bless and Reward Maulana Muhammad Ali for his great work and May Allah help all of us to be steadfast in what pleases Him. Ameen. ■

## A Tribute to a Legacy

### An Address Affirming the True Conception of the Lahore Ahmadiyya Movement

By Sheikh Omar El-Bastawesy

[This article was presented at the Lahore Ahmadiyya Islamic Society's centenary anniversary celebration, held in conjunction with its annual convention in Columbus, Ohio, on August 16, 2014. Sheikh Omar El-Bastawesy is the former Head of the Office of the Grand Imam at Al-Azhar Al-Shareef, in Cairo, Egypt. Sheikh Bastawesy has been an invaluable resource of support and help for the Lahore Ahmadiyya Islamic Society's dealings with Al-Azhar and our work in the region. His appreciation for the literature authored by Maulana Muhammad Ali and the work engaged in by the Lahore Ahmadiyya Islamic Society is clearly manifest in this address. The video recording of the presentations given at the symposium are available at: <http://vimeo.com/album/3039057>.]

In the name of Allah, the Beneficent, the Merciful.

The Holy Quran states:

*Mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware (49:13).*

The Holy Quran also states:

*Blessed is He Who sent down the Discrimination upon His servant that he might be a warner to the nations (25:1).*

In addition, it is stated in the Holy Quran:

*Muhammad is not the father of any of your men, but he is the Apostle of Allah and Khataman Nabiyyeen—The Seal of the Prophets. (33:41), and*

*Muhammad is the Messenger of Allah, and those with him are firm of heart against the disbelievers, compassionate among themselves. Thou seest them blowing down, prostrating themselves, seeking Allah's grace and pleasure. Their marks are on their faces in consequence of prostration. That is their description in the Torah — and their description in the Gospel — like seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the disbelievers on account of them. Allah has promised such of them as believe and do good, forgiveness and a great reward (48:29).*

Prophet Muhammad (peace and blessings of Allah be upon him) says:

*The example of me and other prophets before me is like a person built a building. He made it fine and beautiful, except for a stone at a corner. People walked around the building and were amazed but said, 'For what reason this cornerstone is not placed?' I am the cornerstone and I am the seal of the prophets. (Al-Bukhari, Hadith 3535).*

History will continue to remember with admiration, appreciation and respect some men whose great works were helpful to Muslims in the past and will continue to be helpful for generations to come and until Allah inherits the earth and those thereon. One of those men whose invaluable works benefited the Muslims is Maulana Muhammad Ali. Having a look into the life story of Maulana Muhammad Ali, one can see that Allah had prepared him since his birth to be a leader and one who nourishes the minds with his precious books.

Maulana Muhammad Ali was born in Punjab, India in 1874. By 1899, he had achieved distinction in academic studies as he obtained degrees in English (M.A.) and Law (L.I.B.). Standing on the threshold of a lucrative career in law, Maulana Muhammad Ali was called upon by Hazrat Mirza Ghulam Ahmed, the Great Reformer in Qadian, to devote his life to the service of Islam. Hence, Maulana Muhammad Ali abandoned his worldly plans and joined the Ahmadiyya Movement where he learned the true essence of Islam that Hazrat Mirza Ghulam Ahmed uncovered in this era.

Maulana Muhammad Ali was appointed the Secretary of the Sadr Anjuman Ahmadiyya executive council. He also became the Editor of the Review of Religions, one of the first Islamic journals in English, which introduced the pristine beautiful image of Islam to a world that had only seen an ugly image of it. Later, a split occurred in the Movement, which led Maulana Muhammad Ali and senior members of the Movement to relocate from Qadian to Lahore. They became known as Ahmadiyya Anjuman Ishaat-i-Islam (Ahmadiyya Association for the Propagation of Islam). The new section of the Movement worked to accomplish the original mission of Mirza Ghulam Ahmed. Since the foundation of the Movement in 1914 and until his death in 1951, Maulana Muhammad Ali led the movement, organized its worldwide missionary activities and produced a vast amount of valuable literature in English and Urdu. His writings include *The Religion of Islam, A Manual of Hadith, Muhammad The Prophet, The New World Order, and The Living Thoughts of Muhammad*.

This unique and invaluable collection of books presents the pristine pure image of Islam as a religion of peace, tolerance and spirituality. This literature has spread to and is appreciated by Muslims all over the world. Thus, a famous British Muslim scholar, Marmaduke Pickthall, the translator of the Holy Quran into English, began his review of a

book by the Maulana with the following words: “Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore.” The contribution of this precious collection of books constitutes a presentation of the true beautiful teachings of Islam that calls for peace and facilitates the clearing of serious misconceptions about Islam in the world today, particularly in the West.

Written in English and Urdu, access to some of those books was denied to speakers of other languages, including Arabic, and hence the need for translations so that speakers of other languages may benefit from that pure source of knowledge. Among the books that were translated into other languages are *The Religion of Islam*, *The Holy Quran with English Translation and Commentary*, *The Teachings of Islam*, *The Founder of Ahmadiyya Movement*, *The Split in the Ahmadiyya Movement*, *Early Caliphate*, and *Introduction to the Study of the Holy Quran*. The Arabic translation of *Muhammad the Prophet*, among other books, was submitted to Al-Azhar for publication approvals. In its certification, published in the book, Al-Azhar indicated that the book contains good and useful information on Islam.

Samina Malik, the Vice-President of Ahmadiyya Anjuman Ishaat-i-Islam Lahore (USA), commands that translation project, and we pray for Allah to bless all those who participated in the project, and crown those publication efforts with success. I also pray to Allah that Muslims all over the world may benefit from those invaluable books, particularly those approved by Al-Azhar. We also pray for Allah to reward Sister Samina Malik and Brother Noman Malik for their efforts in the service of Islam. I also pray for the late Grand Imam Prof. Muhammad Sayed Tantawi for his support for them as he introduced them to Sheik Ali Abdelbaqi, the Sectary General of the Islamic Research Academy and had him review and approve some of those books. I also pray for Mr. Ahmed Abdelkhalik, who passed away this year, as he was so cooperative and helpful in any effort for the service of Islam.

To conclude, I would like to mention some of the valuable teachings of Maulana Muhammad Ali that he stressed in his books:

- A person who professes the *Kalima Shahada* is a Muslim, and cannot be called a *kafir* by anyone.
- The Holy Prophet Muhammad was the Last of the Prophets, and after him *no prophet can appear*, neither a past one, nor a new one.
- Angel Gabriel cannot bring prophetic revelations to anybody after the Holy Prophet Muhammad, as this contradicts the two following verses: “This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion”. (5:4) and “Muhammad is not the father of

any of your men, but he is the Apostle of Allah and Khataman Nabiyyeen—The Seal of the Prophets.” (33:41). Anything that contradicts this cannot be consistent with the doctrine of Khatam El-Nubuawah (the discontinuation of prophethood).

- All companions and successors of Prophet Muhammad (peace and blessings of Allah be upon him) are recognized with high regard and respect.

It is also stressed by Maulana Muhammad Ali that the main objective of the Ahmadiyya Movement is to present the true original message of Islam as a religion of tolerance and reason; it neither aspires to gain political power, nor allows the use of force in support of the faith as the Holy Quran says “There is no compulsion in religion” (2:256).

Wasalaam alykom wa rahmatullahi wa barakatuh ■

## A Resurgence of the Great Revival

**A Review of the Work by the USA Branch in the  
fields of Publication, Translation and Establishment  
of Foreign Missions in Contemporary Times**

**By Mrs. Samina Malik**

*[This article is a report on the current work engaged in by the USA Branch presented at the Lahore Ahmadiyya Islamic Society's centenary anniversary celebration, held in conjunction with its annual convention in Columbus, Ohio, on August 16, 2014. Mrs. Samina Malik is the Vice-President of the Lahore Ahmadiyya Islamic Society. She spearheaded the publication work of the Society and has single-handedly established a thriving translation venture for the Society in which 24 Quran translation projects are either complete or in the process of being completed. In addition, Mrs. Malik has been instrumental in the Society's work of establishing foreign missions in contemporary times and, as has been relayed in the articles by our Egyptian presenters, has been the driving force behind the Society's ongoing collaborative work with foreign Islamic institutions like Al Azhar. Mrs. Malik's voluntary services for the past quarter century has once again given fame and distinction to the Lahore Ahmadiyya Movement, a true resurgence of the grand objective of spreading the true teachings of Islam to the world. The video recording of the presentations given at the symposium are available at: <http://vimeo.com/album/3039057>.]*

### Introduction

The prime objective of the Lahore Ahmadiyya Movement is to disseminate those teachings of Islam which will instill in people the conviction of a Living, Merciful and

Forgiving God. It is only when man develops these divine attributes within themselves, and treats each other as “Children of God”, will humanity be able to leave in peace and harmony.

The best way to achieve this objective on a large scale in this day and age is by spreading books containing these teachings through the print and electronic media. Therefore, publication and dissemination of printed books and E-books is the major activity of this organization. In addition, this organization establishes centers in various countries to promote this literature and conducts seminars, symposia and lectures to inform and educate both Muslims and Non-Muslims about Islam.

The person who inspired the USA branch to undertake these projects was the late President of the Lahore Ahmadiyya Movement, Dr. Saeed Ahmad. The success of our organization in the publication field is due to the prayers and encouragement of this saintly man. I will now briefly talk about the Lahore Ahmadiyya Islamic Society’s educational and propagation efforts throughout the world.

### **France (and French speaking Countries)**

The first foreign language in which the Lahore Ahmadiyya Islamic Society began to translate our major books was French. The Holy Quran translation was published in 1989. The very positive response to the Holy Quran translation encouraged us to further expand our French publication. To date, we have translated twenty books, including our major works such as *The Religion of Islam*, *Muhammad the Prophet*, *Early Caliphate*, *The Teaching of Islam and Manual of Hadith*, etc. In addition to our publication efforts we have delivered lectures about various topics in Islam at meetings with other Muslim organizations and interfaith gatherings.

We hope and pray, *inshallah*, our literature will help remove misconceptions about Islam among non-Muslims and spread the tolerant and peaceful teaching of Islam among the French Muslims. We have registered a sister organization in France to aid in these efforts. In addition to spreading our literature in France we are shipping our books to other French speaking countries, most of which are located in West Africa. This is important in view of the conflicts radical Islamic organizations are creating in that region. Closer to home we are shipping our literature to Quebec and to French speaking Haiti where there is a demand for our literature among local Muslim populations.

### **Russia and Central Asia**

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 to how we could introduce the Holy Quran into a communist country. But, in spite of our doubts, the translation was started on the urging of our

late president Dr. Saeed Ahmad. By the Grace of Almighty God, as soon as the translation of the Holy Quran had begun, communist rule in the former Soviet Union collapsed — with the result that the way was opened for us to send our literature into Russia and the former Central Asian Republics.

From 1998 until 2006, the Lahore Ahmadiyya Islamic Society sent 70,000 copies of our Holy Quran translation and commentary to Russia for free distribution. For the first three shipments, I personally went to Russia to clear the Qurans through Russian Customs. It was a very difficult task dealing with the customs bureaucracy but, *Alhamdulillah*, I managed to clear the shipments each time. On one occasion the customs official said that he would release the Holy Quran shipment, only on the condition that I would give him something. On hearing that, I thought “Oh my God, he is going to ask me for a bribe” so I asked him “what do you want? He smiled and said “a copy of the Holy Quran”.

The Qurans were distributed through the Hilal Foundation, a Muslim Organization with which I had previously formed a relationship. This foundation promotes a very liberal and tolerant Islam in Russia. In addition to the Mosque, it has built a Church and Synagogue on its campus in Moscow as a demonstration of Inter-faith good will. I was also invited to speak on Islam and the aims and objectives of our organization in mosques in Moscow and St. Petersburg.

One region in Russia where our literature is greatly needed is Chechnya. I was twice invited by the President of Chechnya, Mr. Kadorov, to attend and speak at the International Islamic Conferences convened to promote peace and harmony in the region. The Islamic University, which is attached to the Grozny Mosque, the largest Mosque in Europe, asked us to supply them with our Russian translation of the Holy Quran and the Arabic translation of the *Religion of Islam* by Maulana Muhammad Ali for their Islamic Studies courses. The importance of promoting the correct, peaceful teachings of Islam cannot be emphasized enough as has been demonstrated by the fact that the two young men involved in the Boston Marathon bombing had been radicalized by militant propaganda in this very region.

### **Central Asian Republics**

I have also visited the former Soviet Republics of Azerbaijan, Kazakhstan, Uzbekistan, Tajikistan and Kirgizstan, and met with the Muftis and professors of Islamic Studies in universities in these countries. In Azerbaijan I met with the Sheikh-ul-Islam. We had a very productive meeting in which we discussed shipping of the Russian and Turkish Holy Quran to Azerbaijan. The country which I visit most frequently in Central Asia is Kirgizstan. I was invited to give lectures on radio and TV

and also to several Islamic organizations. I also visited prisons and orphanages with Mr. Bakir uulu Tursunbay, the Ombudsman in Kyrgyzstan. We have made initial shipments of the Russian Holy Quran to these countries. We intend, God willing, to start the publication of the Holy Quran in Russia itself and make regular shipments to the Central Asian republics.

### **Albania**

Another country to which the Lahore Ahmadiyya Islamic Society directed its attention is Albania. Albania presents a special case. After World War II, in 1948 it fell under communist rule headed by a particularly anti-religious dictator, Enver Hoja. Under his rule, every effort was made to eliminate religion in the country.

When Enver Hoja died in 1985, communist rule collapsed and democracy was instituted. Due to the anti-religious policy of the communist government, there was a religious void in the country which had to be filled, and the danger was that radical organizations would find a foothold in Albania. As Dr. Eric Germain explained in his presentation earlier, the Lahore Ahmadiyya Movement, prior to World War II, had extensive connections with Albania. We decided to re-establish these ties by introducing our literature into the country on an even larger scale.

With this purpose in mind, I went to Albania and met with the chairman and executive committee of the major Islamic organization in the country, named *The Muslim Community of Albania*. We discussed ways in which we could cooperate to foster a moderate and tolerant Islam in Albania. Since then, we have printed and distributed thousands of copies of our introductory literature in Albanian. The translation of the Holy Quran into Albanian has been completed and is being proofread.

I visit Albania on a regular basis in connection with our publication projects. We have also registered a branch in Albania and have purchased a center in Tirana. Hopefully, God willing, our literature will counter extremist religious views in this country.

### **Turkey**

Another country in which we work is Turkey. Maulana Muhammad Ali is well known and respected for his literary contributions to Islam in Turkey. Some of his major works such as *The Religion of Islam* and *Muhammad the Prophet* had been translated into Turkish by individuals and organizations in Turkey even during Maulana Muhammad Ali's lifetime. We published the Turkish Translation and Commentary of the Holy Quran and are in the process of translating other books as well.

Noman and I were also invited to give lectures on the Ahmadiyya Movement and on Quran Tafsir by the Theology department of Marmara University. We hope to

build on this relationship and expand our efforts to other centers of learning in the country.

### **United Kingdom**

The Lahore Ahmadiyya Islamic Society is also making an extensive effort to disseminate our literature in the United Kingdom. For this purpose we are distributing sets of our major books to professors of theology and religious studies in general, and Islamic Studies in particular.

We have participated recently in the London Book Fair where leading distributors have agreed to distribute our books to book stores in the UK, making our literature widely available to the general public.

Our branch here in the USA has also helped the Central office in Pakistan to purchase a center in London for the Lahore Ahmadiyya members in the region.

### **Holland**

The Lahore Ahmadiyya Islamic Society has also translated the Holy Quran into Dutch, and our sister organization, the Stichting Ahamdiyya, is printing and distributing it in Holland. The Stichting organization, with which we have had a longstanding relationship, is very active in publication and translation work. They also hold symposia and give lectures on Islam. Noman has been invited several times to give lectures in Holland by this organization, and we are very pleased to have eight delegates from Holland attending this conference.

### **Italy**

We have also translated the Holy Quran and most of our books into Italian. Most of the translation has been done by a single translator, who has been working with us for ten years on this project.

### **Germany**

We have also translated our Holy Quran and other major books into German and have distributed these to libraries throughout Germany.

In Professor Gerdien Jonker's presentation, you have heard about the construction of the Berlin Mosque in 1925 and its importance in introducing Islam in Germany and Continental Europe. The minarets of the Mosque were badly damaged in World War II. In 1996, I undertook the project to have the Mosque, the Minarets and the Mission house renovated and restored to their original state. I managed to secure funds from the German government and worked closely with the architect, Mr. Jurgen Lampaitl, and Mr. Wendlend of the Monument Department for twelve years. Thanks to God, both Minarets have been restored to their original 32 meters height, the dome of the Mosque has been replaced, and the mission house has been completely renovated. Approximately 80% of the repair and renovation costs were borne by the German Government and the remaining 20% by the USA Branch

(Lahore Ahmadiyya Islamic Society) on behalf of the Center in Pakistan.

### South Africa

South African Muslims have had a long association with the Woking Mission in UK, which gave them valuable support in the early and mid-twentieth century, mainly through its publications. Khwaja Kamal-ud-Din, the founder of the Woking Mission and a leading member of the Lahore Ahmadiyya Movement, and Lord Headly visited South Africa in 1920, where they were joyfully welcomed by South African Muslims.

The Lahore Ahmadiyya Islamic Society works jointly with its sister branch in South Africa to distribute the Holy Quran and other literature to individuals and to institutions such as libraries and universities. In order to facilitate this work, the Lahore Ahmadiyya Islamic Society has purchased a center for the South Africa branch in Cape Town. And we are honored to have three delegates from South Africa present at this convention.

### Nigeria

The Lahore Ahmadiyya Islamic Society also works closely with its sister organization, *The Ahmadiyya Movement in Islam, Nigeria*, distributing the English translation of the Holy Quran and other books in Nigeria. The importance of disseminating this literature, which promotes peace and tolerance and combats extremism and violent ideologies (as espoused by groups like the Boko Haram), cannot be overemphasized. In addition to literature distribution in Nigeria, the Lahore Ahmadiyya Islamic Society conducts courses on Islam and the Ahmadiyya Movement, and Noman conducts weekly Quranic classes via the internet. We visit Nigeria almost every year to continue this important work.

### Philippines

In 2007, I visited the Philippines to see how the Lahore Ahmadiyya Islamic Society can help spread its message of peace, tolerance and inter-faith relations in the country. We now have established a Center in Mindanao in Southern Philippines where an unfortunate conflict between some Muslim tribes and the Philippine government is occurring. In addition to spreading our literature we hold symposia and interfaith conferences in different parts of Mindanao and throughout the country. The main thrust of our organization is to further peace and harmony among the Muslim and Christian populations. This is done by promoting ideas that remove misconceptions among Christians that Islam is a violent faith, and among Muslims by promoting the true conception of *jihad* as primarily a spiritual struggle.

The Lahore Ahmadiyya Islamic Society has sent thousands of copies of the Holy Quran and other books to the Philippines for free distribution. Our Center in Cagayan de

Oro serves as a mosque and a library, which was donated by Noman. The center is open to all Muslims in that area and many charitable activities are undertaken from it. Noman gives lectures every Sunday to the members in the Center for three hours over the internet.

### Thailand, Vietnam and Korea

The Lahore Ahmadiyya Islamic Society is also very active in translating the Holy Quran and our other literature into the Thai, Vietnamese, and Korean languages with the same objective as our work in the Philippines.

### India

India is another country in which interfaith peace and tolerance among Hindus and Muslims is very essential, as large communities of Hindus and Muslims live side by side in almost every state in India. In order to advance the cause of interfaith peace and harmony, our organization prints and distributes the English translation of the Holy Quran and our other literature in India. As most Indians speak English as a second language, it is easy to spread our literature in India. Recently we published and distributed — free — 6,000 copies of the Holy Quran to libraries, university professors, journalists, and important opinion-makers throughout the country.

In the Preface to this free special edition of the Holy Quran, we emphasized the fact that Mahatma Ghandi 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.

### Jordan

I have visited Jordan several times and have met with the Minister of Religion, several Muftis and university professors to inform them about the aims and objectives of the Lahore Ahmadiyya Islamic Society. In these meetings, we discussed ways in which we could donate, for free, our books such as the *Religion of Islam* to universities and other institutions.

One of our notable works in Jordan is participating in the Amman Message project. The Amman Message is a set of principles based on the Holy Quran and the Hadith which have been proposed to end sectarian conflict in the Muslim World, by preventing charges of apostasy among Muslims. These principles were drawn up by a large multinational committee representing the majority of schools of thought in the Muslim World convened by King Abdullah of Jordan. It was headed by Sheikh Sayed Tantawi, the Grand Imam of Alazhar in Egypt.

### Egypt

Egypt is another country where our literature could have a very beneficial effect. It is the most populous Arab country



and is the home of Al-Azhar Al Sharif, considered the most prestigious Islamic teaching institution in the Middle East, and it has a significant Christian Coptic population. Our literature is ideally suited to supporting and strengthening the spread of peace, tolerance and interfaith harmony.

Our work in Egypt began in 1996 when I went there looking for a translator to translate our literature into Arabic. While in Cairo, I developed close ties with some of the sheikhs at Al Azhar, such as the late Sheikh Khalifa (Head of the Library section) who helped me greatly in my dealings with Al-Azhar, and the late Mr. Ahmed Abdel Khalek, who served as interpreter for the past three grand Imams. We also were able to develop strong ties with Sheikh Omar Bastawesy, who we are honored to have present here at our convention.

By the Grace of Almighty God, I also got to know the late Grand Imam of Al-Azhar, Sheikh Muhammad Tantawi, very well. 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 would often utilize the book in his talks and lectures. One such instance was his reply to the Pope titled "A Peaceful Dialog with the Pope" in which he quoted extensively from the *Religion of Islam* to show that Islam was not a violent religion.

I also managed to get our books certified by Al-Azhar. This certification and the Foreword to the *Religion of Islam* by Sheikh Tantawi greatly facilitates the acceptance of our literature in the Arabic speaking world. Thanks to God, 13 books have been certified and more are pending.

By the Grace of Almighty God, we have been very fortunate to have met Sheikh Abu Ala Aziem through our esteemed brother Sheikh Omar Bastawesy. Sheikh Ala is the head of a large Sufi organization in Egypt. Sheikh Ala has distributed thousands of copies of the following Arabic books printed by the Lahore Ahmadiyya Islamic Society: *The Religion of Islam*, *Manual of Hadith*, *Muhammad the Prophet*, *The Living Thoughts of the Prophet Muhammad*, and *The Ahmadiyya Movement*, all by Maulana Muhammad Ali, and *The Tafsir of Sura Fatihah*, *Sirrul Khilafa*, *Muwahabur Rahman*, *Teachings of Islam* and *Hamamatul Bushra* by Hazrat Mirza Ghulam Ahmad. We look forward to a long and productive relationship with Sheikh Ala and his organization in the spread of the true, peaceful teachings of Islam in the region.

### U.S.A.

Within the USA, we have had a strong presence in shaping modern Islamic thought for the past 25 years. Our publications are recognized as not only containing scholarly and authentic information, but also meeting the highest 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 books as texts in Islamic, religious and theology classes. In addition, over 700 universities, libraries and other centers for learning subscribe to our quarterly periodical *The Light and Islamic Review*, of which Fazeel S. Khan is the Editor. And all of this distribution work is done by volunteers, primarily Dr. Ahmad and Sr. Lubna Ahmad, from our warehouse right here in Central Ohio.

Here at home, we are also very active in promoting interfaith relations. Our members are regularly called upon to speak at churches and community organizations, and have built strong bonds with the interfaith community. Dr. Ahmad and Sr. Lubna Ahmad volunteer in activities like the "Spiritual Sharing" gatherings of the Interfaith Association of Central Ohio, and Fazeel Khan was a past President of the Interfaith Center for Peace.

In addition, we understand the great need for building intra-faith relations. We regularly participate in events and support causes of other Muslim organizations. Fazeel Khan is invited each year by the Islamic Society of North America to attend programs at its annual convention. We have also started a tradition of holding an intra-faith *iftar* each year, in which we bring together persons from all different Muslim denominations and organizations in the holy month of Ramadan to unite in solidarity.

And we also make concerted efforts to help our communities by participating in social and community programs. Whether it is Project Sakinah's work of strengthening families, volunteering with the Noor Medical Clinic which provides free medical services to the needy, helping alleviate hunger for the poor through CAIR's feed the needy program, or being active in the Horizon Prison Initiative's work of helping reform the incarcerated so that they may return to communities as better individuals, our members devote countless hours to all of these and many more worthy causes.

And we host symposiums each year dedicated to a topic about Islam that is relevant to current events. Whether it is about sharia, or human rights or even about science versus religion, we provide an educational forum so that community members may learn new perspectives in a safe and friendly environment.

### Conclusion

With that, I will conclude this brief summary of the work of the USA Branch of the Lahore Ahmadiyya Movement. Although much is being done to continue this great legacy, we feel more work is needed. Daily news stories about unrest in the world give us greater incentive to continue this mission. Please pray that Almighty God gives us the strength to do just that. Thank you. ■

## Messages by U.S. Congressman Andre Carson and Dr. Eric Germain

Compiled by the Editor

Among the presenters at the Lahore Ahmadiyya Islamic Society's centenary anniversary celebration, held in conjunction with its annual convention in Columbus, Ohio, on August 16, 2014, were U.S. Congressman Andre Carson and Dr. Eric Germain. Representative Carson, of the state of Indiana, is the second Muslim congressman in U.S. history, and, as reflected in his words below, a great admirer of the literary works of Maulana Muhammad Ali. Dr. Eric Germain, of France, is an academic and historian, who has conducted significant research on the role and impact of the Lahore Ahmadiyya missions in the early 1900's. In this article, we share with you excerpts from their inspirational messages given at the symposium. The video recording of these presentations are available at: <http://vimeo.com/album/3039057>.

### Excerpts from Presentation by U.S. Congressman Andre Carson

"It is a tremendous honor to be with you all today and to be invited to share my personal thoughts about the writings of the great Maulana Muhammad Ali. I particularly appreciate being invited to speak on this topic because of the profound impact that his writings have had on my own life."

"Like many young Americans who have grown up in urban areas, my childhood, and teenage years quite frankly, were marked with the realities of violence and in many cases poverty. I was very lucky to grow up in a community like Indianapolis that was incredibly diverse. Rich with individuals from different races, religions, backgrounds, who were dedicated to helping one another and helping to improve our community. At the same time, we had to acknowledge that there were serious struggles were growing in our community. As many of you, when I grew older I began to think far more deeply about where I belong. How I fit into the world. What truths I personally believed in. Who I was and who I wanted to become. These questions led me on a spiritual journey. During that journey, I read the works of many wise individuals and found a wealth of ideas that personally challenged me. People like Gandhi, Malcom x, Dr. Martin Luther King, Fannie Lou Hammr, Elijah Muhammad, Imam W. D. Muhammad, Sheikh Bawa Muhaiyaddeen, different Sufi orders, different Sunni order. Those writings had a huge impact on my life."

"And during this time I felt myself becoming more and more pulled toward Islam and I began to delve more deeply into its teachings and beliefs. And Maulana Muhammad Ali's *Translation of the Quran* and his book

*Religion of Islam* was one of the first works that I had a chance to read. And I'll tell you, his commentary alone should have been a book unto itself. That's how insightful his writings were to me. They were inspirational. They were liberating. They removed from me what I felt were the burdens of religion. The burdens of the guilt associated with overly ritualizing the process and losing the connection with God. His translations were so relatable and digestible to me, they spoke to me in a profound way, in a different way. By presenting Islam as it truly is. As a holy, peaceful and tolerant faith. It gave me protection from the coercion of others. One of the main things that struck me as I thought about today, as I was revised some of his works, was how timely and relevant they are today. How peaceful his interpretations were. Not only for non-Muslims, or even non-theists, but for Muslims, the entire community."

"I think the Islam that Maulana Muhammad Ali talked about is the kind of Islam that forces us to speak about our next generation's leaders: the next Dr. King, the next Malcom x, the next thought leader that will form a movement of liberation."

### Excerpts from Presentation by Dr. Eric Germain

"I first became aware of the role of the Lahore Ahmadiyya Movement while I was writing my PhD thesis on the history of Islam in South Africa. I came to know the trip of Khwaja Kamal-ud-Din in Cape town in mid-1920. Documenting the Ahmadiyya Movement, I discovered the outstanding transnational role and impact of the Movement in those years. It was genuinely a transnational and worldwide movement, the very first of its kind in the Muslim world. Born in a colonial British India context, its impact was all over the world, with missions in Asia, Africa, America, Europe and even Australia ... It is a fact that this legacy of the Lahore Ahmadiyya Movement is still very much under-researched and under-valued in academic literature."

"A century ago, the Ahmadiyya Movement, and especially the Lahore Group with great intellectuals among them, had been fighting the idea that Islam was not a religion made for scientific, intellectual modernity of 20<sup>th</sup> century. People like Maulana Muhammad Ali and Khwaja Kamal-ud-Din and many others spent all their energy to bring to the entire world this message that Islam was a religion for the century to come. Their message to fellow Muslims was simple: *Do not be afraid. You should not be in a state of inferiority, but rather have pride in your belief.*"

"This is what the founding fathers of the Lahore Ahmadiyya Movement called an "intellectual struggle". *Ajihad* of the brain and heart. At that time it was called the "jihad of the pen". And I believe this is the main legacy for today. People whose faith is strong enough to engage peacefully in dialogue with people of different beliefs. People who are strong enough in their faith to look at the future with hope."

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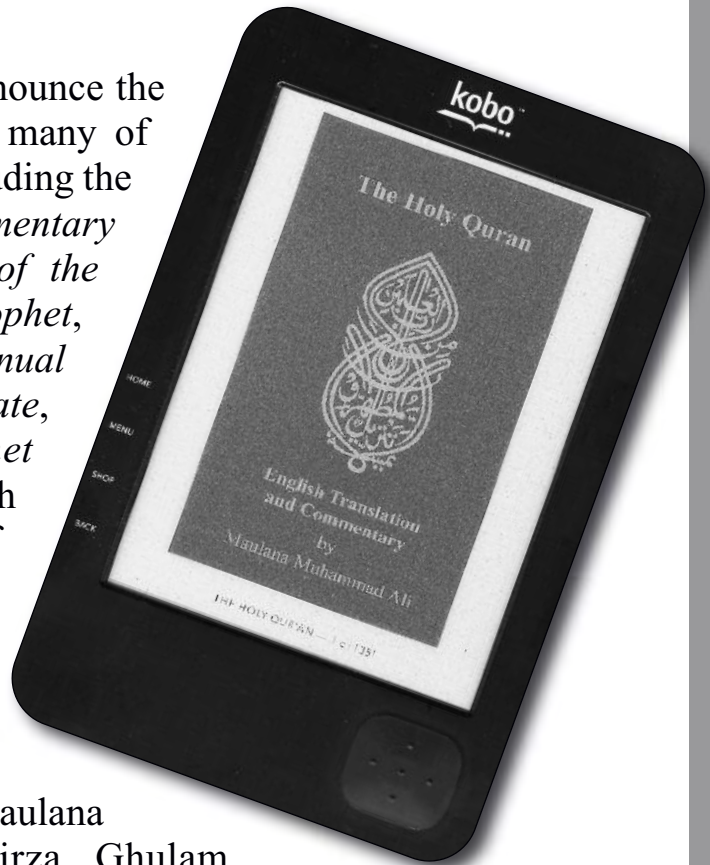
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