Homage to the Prophet Muhammad

EVERY MAN ought to be judged by what he does, and Muhammad (Peace be upon him) accomplished within twenty years what centuries of the labors of other reformers could not accomplish, notwithstanding the temporal power at their back. He swept away centuries-old idolatry, superstition, credulity, ignorance, prostitution, gambling, drinking, oppression of the weak, internecine war and a hundred other evils from a whole country. History cannot show any other reformer who wrought so wonderful and complete a transformation on so large a scale within so short a time. Never was reform more hopeless than at the advent of Muhammad, and never was it more complete than when he departed.

“If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius,” writes the distinguished French writer Alphonse de Lamartine in his Histoire de la Turquie (1854), “who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world: and more than that, he moved altars, gods, religions, ideas, beliefs and souls. On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blended together peoples of every tongue and of every race. He has left us as the indelible characteristic of this Muslim nationality, the hatred of false gods and the passion for the One and Immaterial God. This avenging patriotism against the profanation of Heaven formed the virtue of the followers of Muhammad: the conquest of one-third of the earth to his dogma was his miracle; or rather it was not the miracle of a man but that of reason. The idea of the unity of God, proclaimed amidst the exhaustion of fabulous theogonies, was in itself such a miracle that upon its utterance from his lips it destroyed all the ancient temples of idols and set on fire one-third of the world. His life, his meditations, his heroic revilings against the superstitions of his country, and his boldness in defying the furies of idolatry, his firmness in enduring them for fifteen years at Mecca, his acceptance of the role of public scorn and almost of being a victim of his fellow-countrymen: all these and, finally, his flight, his incessant preaching, his wars against odds, his faith in his success and his superhuman security in misfortune, his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire: his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture but to a firm conviction which gave him the power to restore a dogma. This dogma was twofold, the unity of God and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with the words.

“Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask: Is there any man greater than he?”

A life so great cannot be devoid of potentialities as great for the future. It is the life of a man who lived for God and died for God. It cannot but inspire into any heart the noblest ideas of service to humanity.

—Mumtaz Ahmad Faruqui
In the Name of Allah, the Beneficent, the Merciful.

Dear Readers,

We are making a humble beginning with this issue of The Islamic Review and are fully conscious of the fact that the namesake forerunner of this magazine which was published from Woking, Surrey, U.K., by the Woking Muslim Mission, a subsidiary of the Ahmadiyya Anjuman Ishaat Islam, Lahore, Pakistan, had played a historic role in the generation and formation of conditions favorable for the acceptance of Islam as a great religion of the world. Its publication having ceased from the U.K. a few years ago, the growing demand for Islamic literature in English by Muslims as well as non-Muslims in the U.S.A. and other English-speaking regions has motivated us to publish this magazine.

Qur’an and sunnah being two major and foremost sources of Islamic teachings, every issue of this magazine will have an article on and/or from the Holy Qur’an and the Hadith.

Comments on the social, economic, and political problems of the Muslim world will not only highlight the issues underlying these problems but may also serve to offer the other side of the picture to many readers in the U.S.A. and Europe hitherto used to the customary one-sided painting of the scene by the media.

We welcome any questions on Islam and the Muslim world from any quarter, and shall do our best to provide the answers, but we ask to be excused if our views differ from yours.

The lessons from the Qur’an primer are our humble effort to enable the youth of the Muslim immigrants as well as the converts to Islam to read the Holy Qur’an for themselves. We pray this proves useful.

We have embarked upon this project in obedience to the Qur’anic injunction enjoining the propagation of Islam as a duty on every Muslim; therefore, in all humbleness do we beseech Allah for help and success.

Yes, you can join us in this noble cause by reading The Islamic Review and by giving it to your dear ones and friends.

Yours sincerely,
The Publishers

In This Issue

Editorial
4

The Holy Qur’an:
World’s Greatest Spiritual Force
by Maulana Muhammad Ali
5

Eid-ul-Adha: The Islamic Festival of Sacrifices
7

The Muslim World
by Abul-Bilal
9

In Reply to Your?
by Abul-Qasim
11

Maulana Muhammad Ali:
The Greatest of All
A biographical sketch
13

How Divine Revelation Came to the Holy Prophet
by Maulana Muhammad Ali
17

The Qur’an Primer:
Lesson I
22

Coming In November 1980:
An Open Letter to General Mohammed Zia-ul-Haq and Heads of States in the Muslim World

In December:
Can Russia Be Contained in the Middle East?

A publication of the Ahmadiyya Anjuman Ishaat Islam, Lahore, Inc., 36911 Walnut Street, Newark, California 94560, U.S.A. Subscriptions: $12.00 per year ($13.00 outside the U.S.A.): by air $25.00.
Editorial

Allah has made man His viceroy and successor in the universe and has subjugated to man whatever is in the universe. This delegation required power and authority and freedom of action and thought; therefore, Allah bestowed upon man all His attributes to some degree, and set the rules of action for him which enable man to develop these hidden faculties or powers so as to manage best his own life as well as this universe and develop it to the heights where communion between the Creator and the Creation is experienced; and Allah gave man complete freedom of action, unfettered and unlimited freedom, and gave him the faculty of reason which enables him to make proper use of the powers, attributes and freedoms; reason is the distinguishing feature of man compared to other creations of Allah.

And what has man, this intended ruler of the universe, rendered himself into?—a slave of his desires, a slave of his environments, a slave of all kinds of vices: drinking, gambling, womanising, robbing, cheating, and killing; and yet this man calls himself “civilized” man—a civilization which man has tried to build by himself based on rules coined by man himself. This civilization will destroy all of mankind: or else it must give way to some other way of life where man can live in happiness and satisfaction rather than being a slave of his own material products. Man must rediscover himself and must rediscover and develop those hidden faculties which Allah bestowed on him and which can surely make him a ruler of the universe in a true sense of the word. Man is a complex of physical as well as spiritual being, and a balanced development of both these beings makes a balanced, normal, and natural human being. The soul is as important as the physique—rather, more important, because the spirit is the life: once it leaves the body one dies.

Let us pause for a moment and cast a look on ourselves and answer a question, being honest with ourselves: “Have I devoted attention to my spiritual development and well-being as much as I have for my physical and material well-being?” The answer in all our cases is No, a big No.

It is here that the problem of our civilization starts. We are all imbalanced, abnormal personalities, and the more materially, technologically, and scientifically developed a society is, the more imbalanced its members are. The United States is the most developed country of the world, and the number of persons suffering from mental and psychological diseases, and the number of criminals in the United States, are the largest in the world. In fact all of us are somewhat lunatic in one way or another, and this is the product of our civilization we are so proud of.

What then is the solution of this problem? Religion and faith alone is the answer. When we talk of religion the very first name that flashes upon the mind is God or Allah. The Holy Qur’ān tells us that Allah (God) is in every human being. Allah is in the nature of man and no man has ever lived without an idea of a deity or god. True, man in all ages in accordance with his own conception has created and worshiped gods other than God, which in religious terminology is called setting parallel to God. This being an age of knowledge and ideas, some men have fallen prey to the worship of their own ideas, and such are the people we call atheists.

Since Allah is in every man, therefore, essentially every man will find his Allah if once he is able to rediscover himself. Here a very pertinent question arises as to how man lost himself. The answer is not far to seek. When a man exploits another man in the name of Allah and religion, he creates institutions wherein he can sit high, posing as an agent and representative of Allah, and tries to control the destiny of fellow human beings in the name of Allah. No doubt Allah revealed religion through His beloved prophets for the guidance and spiritual uplift of human beings; but He did not at any stage of history of religion ordain priest-ridden institutionalized religion—rather, such institutions in all ages have tended to pollute the Revealed Words of God and have proved the worst enemy of the prophets of Allah. Professional priestcraft, wherever and in whatsoever form, is abhorrent in the eyes of Allah, as it is a corrupted form of religion. Priests weave a web of myths in order to exploit man in the name of religion, and in most cases preach to followers that they must submit blindfolded to all reasonable or unreasonable dicta.

Institutionalized priestcraft, still the second largest power group in terms of economic and social power in the free world and in fact a state within the state, due to the exposure of the myths taught in the name of religion has lost a large number of its followers. The path to God known to the common man in most countries, which was paved by this priestcraft for two thousand years or so, having proved an illusion, men got lost in the bewilderment. But man must find the right path, a path on which he can tread straight to his God without the intervention of any priest, and can gain spiritual heights much higher than a priest can ever imagine and thus strike a balance in his hitherto unbalanced life. This path should fulfill both the spiritual and the material aspirations of a man; and as we find that this hope of man is fulfilled only by the teachings of the Holy Qur’ān, therefore calling humanity back to this path is our objective.
The Holy Qur’an, World’s Greatest Spiritual Force

by Maulana Muhammad Ali, M.A., L.L.B.

Object to bring humanity to perfection.

The Holy Qur’an claims to be the greatest spiritual force which is ultimately destined to bring the whole of humanity to perfection. Anyone who will simply cast a glance at its opening and closing verses will not fail to see this. It opens thus:

“Praise be to Allah, the Nourisher of the worlds to perfection” (1:1).

And it ends thus:

“Say, I seek refuge with the Nourisher of mankind to perfection” (114:1).

And this is the theme of the Holy Book throughout. It calls itself al-Ruh (42:52) or the Spirit which gives life to humanity, and time and again compares itself to the water which gives life to a dead earth:

“And among His signs is that thou seest the earth still, but when We send down on it water, it stirs and swells. Surely He Who gives life to it, is the Giver of Life to the dead” (41:39).

This giving of life to the dead earth is a constant theme of the Qur’an and it is full of repeated assurances that the dead earth will be raised to life spiritual:

“Know that Allah gives life to the earth after its death. Indeed We have made (Our) messages clear to you that you may understand” (57:17).

It calls itself Shifa or Healing (10:57) to show that it heals all the spiritual diseases of humanity. It calls itself al-Dhikr or a source of eminence to mankind (15:9). It calls itself al-Nur or the Light (7:157) which will ultimately dispel all darkness from the surface of the earth. It calls itself al-Haqq or the Truth (17:81) which will ultimately take hold of the minds of men and before which falsehood will vanish. It calls itself al-Huda or the Guidance (72:13) which will make men ultimately attain the goal of life.

A spiritual force which will ultimately overcome all.

It goes further and lays claim to the fact that it is the only spiritual force which will ultimately conquer the whole world and that the whole of humanity cannot produce a force like it:

“And if there were a Qur’an with which the mountains could be made to pass away or the earth could be travelled over or the dead were made to speak—nay, the command is entirely Allah’s” (13:31).

“Had We sent down this Qur’an on a mountain, thou wouldst certainly have seen it falling down, splitting asunder” (59:21).

All opposition was to be swept away:

“Leave me and those who reject the Truth, the possessors of ease and plenty, and give them a little respite” (73:10, 11).

Not the whole world could produce a book like it:

“If men and jinn should combine together to produce the like of this Qur’an, they could not produce the like of it, though some of them were the scribes of others” (17:88).

“And if you are in doubt as to that which We have revealed to Our servant, produce a chapter like it, and call on your helpers besides Allah, if you are truthful” (2:23).

And it is repeated thrice that the Qur’an was ultimately to prevail over the whole world:

“He it is Who has sent His Messenger with the Guidance and the religion of Truth that He may cause it to prevail over all the religions” (61:8; 48:28; 9:33).

Unparalleled transformation wrought by the Qur’an.

In fact, the transformation wrought by the Holy Qur’an is unparalleled in the history of the world. No other reformer brought about such an entire change in the lives of a whole nation in his lifetime. The Qur’an found the Arabs worshippers of idols, stones, trees, heaps of sand, and yet, within less than a quarter of a century, the worship of the One God ruled the whole country, idolatry being wiped out from one end to the other. It swept away all the superstitions and gave in their place the most rational religion that the world could imagine. The Arab who prided himself on his ignorance had, as if by a magician’s wand, become the lover of knowledge, drinking deep at every fountain of learning to which he could get access. This was the direct effect of the teachings of the Qur’an, which not only appealed to reason, ever and anon, but declared man’s thirst for knowledge to be insatiable, when it directed the Prophet himself to pray: “O my Lord, increase me in knowledge” (20:114). Not only had the Qur’an swept away the deep vices and barefaced immorality of the Arab; it had also inspired him with a burning desire for the best and noblest deeds in the service of humanity. The burying alive of the daughter, the marriage with a stepmother, and loose sex relations had given place to equal respect for the offspring, whether male or female, to equal rights of inheritance for father and mother, son and daughter, brother and sister, husband and wife, to the chastest relations of sex and to placing the highest value on sexual morality and the chastity of woman. Drunkenness, to which Arabia had been addicted from time immemorial, disappeared so entirely that the very goblets and the vessels which were used for drinking and keeping wine could no more be found and, greatest of all, from an Arabia, the various elements of which were so constantly at war with one another that the whole country was about to perish, being “on the brink of a pit of fire” (3:102), as the Qur’an so beautifully and so tersely puts it—from an Arabia full of these jarring and clashing elements, the Qur’an welded together a nation, a united nation full of life and vigour, before whose onward march the greatest kingdoms of the world crumbled as if they were but toys before the reality of the new faith.

No faith ever imparted such a new life to its votaries on such a wide scale—a life affecting all branches of human activity; a transformation of the individual, of the family, of the society, of the nation, of the country; an awakening material as well as moral, intellectual as well as spiritual. The Qur’an effected a transformation of humanity from the lower depths of degradation to the highest pinnacle of civilization within an incredibly short time where centuries of reformation work had proved fruitless. To its unparalleled nature, testimony is borne by the non-Muslim, sometimes anti-Muslim, historian. Here are a few instances:

“From time beyond memory, Mecca and the whole Peninsula had been steeped in spiritual torpor. The slight and transient influences of Judaism,
Christianity, or philosophical inquiry upon the Arab mind had been but as the ruffling here and there of the surface of a quiet lake; all remained still and motionless below. The people were sunk in superstition, cruelty and vice... Their religion was a gross idolatry; and their faith the dark superstition of drear unknown things.

Thirteen years before the Hejira, Mecca lay lifeless in this debased state. What a change had these thirteen years produced!... Jewish truths had long sounded in the ears of the men of Medina; but it was not until they heard the spirit-stirring strains of the Arabian Prophet that they too awoke from their slumber, and sprang suddenly into a new and earnest life” (Muir’s Life of Mahomet, ch. vii).

“A more disunited people it would be hard to find, till suddenly, the miracle took place! A man arose who, by his personality and by his claim to direct Divine guidance, actually brought about the impossible—namely, the union of all these warring factions” (The Ins and Outs of Mesopotamia, p. 99).

“And yet we may truly say that no history can boast events that strike the imagination in a more lively manner, or can be more surprising in themselves, than those we meet with in the lives of the first Musalmans; whether we consider the Great Chief, or his ministers, the most illustrious of men; or whether we take an account of the manners of the several countries he conquered; or observe the courage, virtue, and sentiments that equally prevailed among his generals and soldiers” (The Life of Mahomet by the Count of Boulainvilliers, English translation, p. 5).

“That the best of Arab writers has never succeeded in producing anything equal in merit to the Qur’an itself is not surprising” (Palmer’s Introduction to English Translation of the Quran, p. iv).

“It is the one miracle claimed by Muhammad—his standing miracle, he called it—and a miracle indeed it is” (Bosworth Smith’s Life of Muhammad).

“Never has a people been led more rapidly to civilization, such as it was, than were the Arabs through Islam” (New Researches, by H. Hirschfeld, p. 5).

“The Quran is unapproachable as regards convincing power, eloquence, and even composition” (Ibid., p. 8).

“And to it was also indirectly due the marvellous development of all branches of science in the Moslem world” (Ibid., p. 9).

“Here, therefore, its merits as a literary production should, perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad’s contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hither-to centrifugal and antagonistic elements into one compact and well-organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history” (Dr. Steinbass, in Hughes’ Dictionary of Islam, art. “Quran”).

Two other unique characteristics.

The marvellous effect produced by the Holy Qur’an on the minds of those who first came into contact with it, the unparalleled revolution brought about in the world, the uplift of not one but many nations from the depth of degeneration to the height of civilization is, however, not the only characteristic which establishes its claim to uniqueness. It possesses two other characteristics equally unique—the wealth of ideas and the beauty of style—and these two combined with the effect it produced are the three things which raise the Qur’an to an eminence which no other book has ever aspired and which make an imitation of it impossible. In fact, the effect produced by the Holy Qur’an is not a magical mystery. It was merely the greatness and reasonableness of the ideas clothed in the best of forms that appealed to the heart of man and, taking deep root in it, became the driving power to the great goal of life. A blaze of light was cast on all the great questions which had hitherto puzzled man, and the way was thus cleared for onward march and progress. Hence it is, that one of the names by which the Holy Book speaks of itself is al-Buran, or the Clear Argument, showing that argument was the weapon which it used to conquer the heart of man; and, as it appealed to reason and not to sentiment, its conquests were so far-reaching and permanent that it swept away all mysteries and dispelled all darkness. It is also called al-Bayan, or the Explanation, indicating that it had removed all obscurities in religious problems. It claimed not only to have per-

fected religion (5:3), and thus to have stated all religious truths needed for the moral and spiritual advancement of man, but also to have dealt with all objections to its truth: “And they shall not bring to thee any argument, but We have brought to thee one with truth and best in explanation” (25:33).

Style and diction.

A few more words on the outer garb in which the grand life-giving ideas of the Qur’an are clothed and I shall have done with the subject. The style and diction of the Qur’an have been universally praised. In the introduction to his translation of the Holy Qur’an, Sale says:

“The Koran is universally allowed to be written with the utmost elegance and purity of language in the dialect of the tribe of the Koreish, the most noble and polite of all the Arabians, but with some mixture, though very rare, of other dialects. It is confessedly the standard of the Arabic tongue.”

And again:

“The style of the Koran is generally beautiful and fluent and in many places, especially where the majesty and the attributes of God are described, sublime and magnificent.”

What, however, establishes the Qur’an’s claim to uniqueness even in the outward form, apart from its subject and the effect produced, is the permanent hold that it has kept on the Arabic language itself, the fact that it remains forever the standard by which the beauty of style and diction may be judged in Arabic literature. No other book in the world can be credited with even the achievement of keeping alive a language for thirteen centuries; the Qur’an has done this, attaining to the eminence of being the standard of eloquence for so long, and of retaining that position while the nation speaking it emerged from oblivion to become the leader of civilization in the world, leaving its home to settle in far distant lands where Arabic became either the spoken language of the masses or at least their literary language. Such is the incredible achievement of the Holy Qur’an. It is true that the Arabs had a literary language before the Qur’an—the language of poetry, which notwithstanding slight dialectic differences, conformed to one standard—but the scope of that poetry was very limited. Their most eloquent themes rarely went beyond the praise of wine or woman and horse or sword. In the... continued on page 11
Pilgrimage to Mecca—
a symbol of world brotherhood

"And proclaim the Pilgrimage to ALL MEN" is the Quranic command of Allah unto the Holy Prophet Muhammad. It is a perpetual call unto all Believers in God who accept the Patriarch Abraham as the father of organized Religion.

Muhammad was that Prophet and descendant of Abraham, sent by God to invite all men into Abraham’s monotheistic Faith of Islam, that in truly organized form they may develop his religion; and in establishing a great world brotherhood would bring about the peace and happiness of Heaven on earth that was promised to those true followers of Abraham.

The Pilgrimage is thus a wonderful exercise of human unity. Pilgrims of every race and nation, and from every walk of life gather upon the plains of Arabia and at the Holy Centers of Abraham in a grand show of mass unity of thought and purpose.

Spiritual power

Dressed only in two pieces of unsown cotton garment and chanting together, “Here we are in Thy presence, O God,” the pilgrims must lose all feelings of personal importance to the urge for collective spiritual power and purpose; together they must prostrate themselves upon the earth that gave them birth and succor, that they may reflect upon their humble origins and their utter dependence upon Allah for life.

In this collective frame of mind the pilgrims think only of God as the Sovereign over all and of themselves as equal co-sharers of the innumerable bounties of God. Here is born the spiritual power of Islam, of Abraham’s Religion that demands purposeful submission only to Allah, and sacrificing of the self for the benefit and welfare of others.

Abraham was the first man to organize religion for the benefit of society, and the shrine he built at Mecca in Arabia is a living testimony to his desire for all men to rally around this symbol of monotheistic faith that would inspire them into a single world-religious brotherhood. “God is one and mankind is a single community” is the Quranic dictum first voiced by the Great Patriarch.

Abraham’s prayer

The Shrine at Mecca is the first one upon the face of the earth to have had the distinction of having men and women drawn from all races and nations gather in pilgrimage around its holy precincts, and thus stands in fulfillment of the famous prayer of Abraham which the Patriarch had addressed to his Lord when dedicating the building to Divine worship:

“O Lord, I have settled a part of my offspring in this valley unproductive of fruit near Thy Sacred House that they may keep up prayer (to Thee). So make the hearts of people yearn towards them and provide them with ample fruit, and make this city secure and save me and my sons from worshiping idols, make them a nation submissive to Thee.

... and raise from among them a Messenger who shall recite to them of Thy Messages and who will teach them and purify them. Surely Thou art the Mighty, the Wise.” —Holy Qur’an.

Living symbol

It was in response to this prayer that through Ishmael the mighty Arab nation came into being and the Arabian wilderness began prospering with tremendous wealth—that through the Arabs, peoples of all races who “yearned towards them” began accepting Abraham’s Religion of Islam and above all the great world-Messenger Muhammad came with the true Messages of the Lord to teach and purify the world in the name of Allah.

The Pilgrimage to Abraham’s shrine in Mecca stands until today the symbol of Abraham’s monotheistic faith, a symbol of his desire for complete human unity, a symbol of the truth of Muhammad’s Divine appointment as the world Messenger (prayed for by Abraham) who has been the cornerstone in the building and the establishment of Islam as God’s True Religion on Earth.

Seeking Divine guidance

Eid-ul-Adha is the grand Islamic Festival of Sacrifices. It commemorates the historic sacrifice the Holy Patriarch Abraham had made of his son Ishmael on the barren wastes of Arabia.

Many of us seem not to wonder about this kind of God-man relation—ship which Abraham had experienced through the phenomenon of Divine Revelation. Mankind today does not seem to believe that such Divine Revelation has been reality in the past and still is unto today—that God still speaks to those deserving of this special Divine Favor.

We wonder why it is that God has been close to man in centuries past, that He spoke to His creatures and showed many signs of Divine Grace, Glory and Grandeur to peoples of the past, and now He fails in His Graces to Mankind.

Where is God, is the question now. Why is He not around to help us in our modern-day crises? Why is He not speaking to us and giving us hope as He did to our forefathers in ages past?

Many of us answer these questions by saying—There is no God and there never was. Revelation is just man’s imagination and is unreal.

But there are others who believe there is a God and they have kept faith in His existence because of stories such as Abraham’s that have kept intriguing their minds with their ring of truth and their beautiful human appeal. But although they believe in God and that in the past He spoke to righteous men and Prophets such as Abraham, Jesus, Muhammad, etc., they do not believe He still contacts mankind in this blessed way.

The truth is, however, that God still speaks to men, and it is of utmost importance that we have faith in this greatest of Divine Favors. It is through hearing the spoken word of God, personally, that we can really believe in the true existence of God and come to obey His commandments that alone can save us from the destruction facing mankind today.

But how do we receive speech from God? We have to listen keenly and faithfully with our spiritual ears for His Voice that ever keeps up His speech within our innermost selves. We can only succeed in hearing from the Lord when we purify our bodies of unclean thought and deeds and enter into prolonged and sincere meditation and prayer the way Abraham and other righteous human beings had done.

Divine Revelation is not a joke or a thing of the past. In our own age the Founder of the Ahmadiyya Movement in Islam Hazrat Mirza Ghulam
Ahmad, had this most favorable experience. He proved it by showing certain signs and by way of prophecy. In these modern days of atheism, agnosticism and materialism, he proved the truth of Divine Revelation and we cannot ignore this wonderful phenomenon. It has meaning and relevance to our day-to-day existence.

We need Revelation now to assist us in our present miserable existence and we must quest like the Prophets after such Divine Favors and Grace. Let us then emulate the life-pattern of Abraham and seek the Lord’s Guidance for the better and happier Life Divine.

Ishmael—the legitimate heir of Abraham

His birth was by Divine Promise

The Holy Bible has proven beyond a doubt that Ishmael was the first born and beloved son of Abraham and not an illegitimate child of an unworthy handmaid as some erroneously imply.

Ishmael was born out of Divine Promise according to the Holy Bible:

“And behold the word of the Lord came unto him (Abraham) saying... he that shall come forth of thine own bowels shall be thine heir.” (Gen. 15:4)

“And the angel of the Lord said unto her (Hagar). Behold thou art with child and shalt bear a son and shalt call him name Ishmael, because the Lord hath heard thy affliction.” (Gen. 16:11)

Ishmael not Isaac

From the above Biblical quotations none can doubt that Ishmael was born by Divine design, being promised to Abraham and Hagar and blessed by God. Ishmael was Abraham’s first born and heir, the elder of his two sons who was offered to God for the historic Sacrifice.

Many claim it was Isaac who was offered for sacrifice, but there is no truth in this. It is always the first born that is offered in God’s way for sacrifice of all sorts.

The Bible confirms this law of God:

“And the Lord spoke unto Moses saying, sanctify unto Me all the first born, whatsoever openeth the womb among the children of Israel, both of man and of beast is mine.” (Exodus 13:1)

The Bible also stresses that the first born must be the foremost inheritor of the father, and Ishmael was:

“If a man has two wives, one beloved and one hated, and they have borne him children, and if the first born son be hers that is hated: then it shall be when he is making his sons to inherit that what he hath, that he shall not make the son of the beloved before the son of the hated which is indeed the firstborn, but he shall acknowledge the son of the hated as the firstborn, for he is the beginning of his strength: the right of the firstborn is his.” (Deut. 21:15–17)

St. Paul’s theory

These verses of the Bible give ample testimony to the fact that Abraham’s firstborn Ishmael has been so honored by the great Patriarch and he was that son who was most assuredly involved in the famous Sacrifice and not Isaac. The theory of St. Paul that Ishmael was born after the flesh, thus falls to the ground and can be regarded as a violation of God’s Holy Words and as slander upon the sacred and pure characters of Abraham and Hagar (may Allah’s blessings be ever upon them).

Ishmael was not born of the flesh. His birth was designed by God and made legal through His words in the Bible.

“And Sarah said unto Abraham: Behold now the Lord hath restrained me from (child) bearing. I pray thee go in unto my maid; it may be I may obtain children by her. And Abraham hearkened to the voice of Sarah. And Sarah, Abraham’s wife, took Hagar and gave her to her husband Abraham to be his wife.” (Gen. 16:2–3)

Want to change your life? . . .

Read the Holy Qur’an and follow its teachings.

An English Translation and Commentary by Maulana Muhammad Ali, M.A., LL.B.

“It opened my eyes anew to the beauties of Islam.”

—Miss Kuterman, Turkish journalist

“To deny the excellence of Maulvi Muhammad Ali’s translation, the influence it has exercised, and its proselytizing utility would be to deny the light of the sun. The translation certainly has helped in bringing thousands of non-Muslims to the Muslim fold and hundreds of thousands of unbelievers much nearer Islam. 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 darkness, atheism and skepticism. Even Maulana Muhammad Ali of the Comrade was greatly enthralled by this translation and had nothing but praise for it.”

—Maulana Abdul Majid Daryabadi, author of an English and Urdu translation of the Holy Qur’an, and editor, Such, Lucknow, India.

“A careful comparison of Mr. Pickthall’s translation with that of Ahmadiyya translator Maulvi Muhammad Ali shows conclusively that Mr. Pickthall’s work is not very much more than a revision of the Ahmadiyya version. . . . It will be seen that both Mr. Sarwar and Mr. Pickthall have followed Muhammad Ali very closely.”

—Revd. Zwemer in The Moslem World, July 1931

“A leading star for subsequent similar Muslim works.”

—Islam in Its True Light, p. 69

8 October 1980
PAKISTAN

The author of the biography of Earl Mountbatten of the United Kingdom has mentioned an affair between Pandit Jawaharlal Nehru, the first prime minister of India, and Lady Mountbatten in 1947, and has further stated that Mr. Mohammed Ali Jinnah, the Muslim League leader of India, upon gaining knowledge of this affair insisted upon the partition of the subcontinent into Bharat and Pakistan. Revelation of this affair may perhaps be news to the Britons or the Americans but it was common talk in India in 1947. However, the deduction drawn by the author that Mr. Jinnah insisted upon the partition of the country upon gaining knowledge of this affair is not only a baseless fairy tale invented to present Mr. Jinnah as a rival of Pandit Nehru but also betrays either complete ignorance of the history of the struggle for freedom of India on the part of the author or an intentional attempt at distortion of this history. To set the record straight, it was Mr. Mohandas Karamchand Gandhi and not Pandit Jawaharlal Nehru who was a contemporary and political rival of Mr. Jinnah. Mr. Nehru was a much junior politician to Mr. Jinnah, a contemporary of his father.

Lady Mountbatten emerged on the scene of India only in 1946 when her husband replaced Lord Wavell as vice-roy of India, whereas the demand for a separate homeland for the Muslims of the Indian subcontinent, first voiced by Allama Dr. Sir Muhammad Iqbal in his presidential address to the All India Muslim League Convention in 1935, had taken a concrete shape in 1940 in the Lahore Resolution which demanded in unambiguous terms that the northeastern and northwestern areas of India, where the majority of the population were Muslims, be separated from the rest of India and a sovereign state of Muslims be established therein. Much water had flowed between 1940 and the advent of Lady Mountbatten in India in 1946, and Pakistan had already become the cry of the Muslims of the subcontinent. It had already become a matter of life or death for the Indian Muslims. The motto “Achieve Pakistan or Perish” given to Muslim youth by their Quaid-e-Azam (the greatest leader), as they used to call Mr. Jinnah, had been spread to the farthest village in India, and as a result the Muslim League had swept the general elections for the provincial as well as the federal assembly. In such a state of matters if the author of Mountbatten’s biography tries to make the world believe that Mr. Jinnah insisted upon the partition of the country on gaining knowledge of the Nehru-Lady Mountbatten affair, then one cannot but pity his knowledge of history. The Nehru-Lady Mountbatten affair in fact had no relevance to the demand for the partition of India. However, it has another relevance to the partition of the subcontinent which unfortunately became one of the darkest pages of the history of mankind—that Lord Mountbatten, quite contrary to all principles of justice and morality, through a change imposed on Redcliff in his original award for the partition of the provinces of the Punjab and Bengal, handed over to India a number of Muslim majority districts of these provinces, which first resulted in the massacre of more than a million persons and secondly provided a land route connection of India with the state of Jammu and Kashmir, again a Muslim majority area, and thus sowed the seeds for the dispute on the status of Jammu and Kashmir which has caused two armed confrontations between India and Pakistan and yet is borne on the records of the United Nations awaiting settlement.

EGYPT-ISRAEL TALKS

Egyptian officials have announced that the United States, Egypt and Israel summit suggested by President Anwar-al-Sadat will be held on November 20, 1980, after the U.S. presidential election. President Sadat has emerged as a most accomplished politician and the strong man of the Middle East, first by throwing out all Russian advisors—this amounted to a slap in the face of one of the two superpowers of the world, and in a world ridden with superpower hegemonies to do so needs real guts—secondly, in defying the wishes of neighboring Arab states in his quest for peace with Israel, and thirdly by providing asylum to the late Reza Shah Pahlavi in complete defiance of the desires of Khomeini’s regime in Tehran. All these facts point to a man full of guts.

The Russians have not taken Sadat’s slap passively. They are active in strangulation of Egypt. They were in Yemen and then they infiltrated into Ethiopia to gain control of both flanks of the Red Sea and thus be in a position to block any access to Egypt’s Suez Canal from that end. Capitalizing on the Qaddafi-Sadat rivalry on the one hand and the West’s reluctance to sell arms to Libya on the other, the Russians have quietly crept into Libya and have posed a threat of encirclement to Egypt. Every sane politician finding his country surrounded by opponents on all four flanks will most naturally try to secure at least one of its flanks even if it comes to choosing between two evils. Thus Sadat was left with an option to choose between Russia and Israel and he chose to set out in search of peace with Israel. He has been able to tread a few paces in this direction even at the cost of traditional ties with other Arab states, some of whom call him traitor (most probably they are oblivious of Egypt’s present geopolitical problems). Not only for keeping face with the Muslim world at large and especially with his own people on the one hand, and for the security of the region and particularly of Egypt on the other, an overall solution of the Palestinian-Israel issue is a must, for that alone can guarantee peace in that region, and peace in turn will diminish, if not completely eliminate, the Russian presence and influence in that area. Sadat seems to have fully grasped the need for peace in that region, and that makes him insist on a solution of the Palestinian issue. In this regard Sadat is faced with problems from both sides—the Palestinians, for Sadat neither represents them nor has any mandate to speak on their behalf, and the Israeli government, for their negative attitude. Talk to even a moderate Palestinian and he will tell you that all talk about Palestinian autonomy amounts to just hoodwinking the real issue. He will remind you of the United Nations resolution whereby Palestine was partitioned into Arab Palestine and Jewish Palestine, and will further go on to ask, “What happened to that Arab Palestine? Who has swallowed it?” And mind
you he is a moderate Palestinian, not a member of the PLO or any radical Palestinian group who jeer at inherent contradiction in the Western democracies’ sense of justice and morality by telling you “Nazi Germans persecuted the Jews in Europe, and Churchill and Truman decided to punish the Palestiniens for the crimes of Hitler. This is the colonial and superpower fashion of justice. Even Satan would have felt ashamed of this morality...” On the other end the Israelites are allergic to the very word Palestinian. Poor Sadat is thus caught between two repelling poles.

Though Sadat’s quest for peace is inherently due to political compulsions of his country, nevertheless, his bold efforts have provided a ground, a chance, and probably the last chance, for all the parties to the dispute, and especially the United States, to settle the entire Middle East issue peacefully, as time evidently seems to be running out for Israel. Looking back at what has been happening in the United Nations during the last few years, it does not require anything more than common sense to realize that world opinion has gradually come around to discover the underlying political philosophy of the state of Israel. In 1975 and again in 1976 the General Assembly with an overwhelming majority passed resolutions calling Israel a fascist and racist state. In spite of the U.S. media playing down these most significant declarations of world opinion to the extent almost of black-out, resulting only in keeping U.S. citizens in darkness about the change in world opinion, world opinion is growing stronger with the passing of each day. The Security Council resolution in August 1980, U.S. abstention from voting on this resolution, and withdrawal of already existing embassies from Jerusalem by a number of European states are clear indicators in this direction.

Sadat’s call is in fact a call to face the realities of the Middle East political situation, and if the parties concerned fail to accept these realities, then the time is not far when there will be no Egypt, no Israel, no Palestine, and perhaps not the same world as we know it today.

ANTI-MUSLIM RIOTS IN INDIA

News of anti-Muslim riots in India at the Eid-ul-Fitr and thereafter spreading to various areas of the country are disturbing. Communal riots, which have become a permanent feature of Indian life, are a stigma on the name of India, which claims to be adhering to Mahatma Gandhi’s philosophy of non-violence. Again, India is a democratic and secular state, as its constitution proclaims, but shedding human blood simply for difference in religious belief is a complete negation of both democracy and secularism. Some years back Mr. K. L. Gauba, attorney-at-law who in spite of being a Muslim migrated from his native Pakistan to India at the time of independence simply because of his staunch adherence to the Congress Party political philosophy, tried to draw the attention of the intellectual class of Indians to this grave communal problem. It is most unfortunate that the then government of Mrs. Indira Gandhi did not permit the publication of the book in India; it was only after Mr. Gauba got his book published outside India at Oxford Printing Press that it was allowed to be reprinted in India.

Evidently neither the prohibition of the printing of Mr. Gauba’s book, nor the communal riots which have been discussed by him in that book and which are a permanent feature of Indian life, enhance the prestige of India in any manner. Before independence the blame for such riots was shifted to the political leadership of the Muslims, which even then was not correct most of the time. Now all those leaders who migrated to Pakistan in 1947 and strangely enough not a single communal riot has been reported from Pakistan during its 33 years of history. There have been riots on language issues and disturbances between various sects of Muslims, but not a single instance where any rioting against non-Muslim minorities may have occurred. This unblemished record of Pakistan should serve as an example for the people of neighboring India. The consistent history of anti-Muslim riots in India goes to prove that apart from all other considerations the demand of Pakistan was justified for the safety of the life of the Muslim minority of the then India. —A.B.

MUHAMMAD IN WORLD SCRIPTURES

By Maulana Abdul Haq Vidyarthi

A scholarly work in three volumes describing how the scriptures of all the great religions of the world contained predictions for the advent of the Holy Prophet Muhammad, peace be upon him. A work the like of which has not been written in the Islamic world so far.

MUHAMMAD THE PROPHET

By Maulana Muhammad Ali, M.A., Ll.B.

ANECDOTES FROM THE LIFE OF PROPHET MUHAMMAD

By Mumtaz Ahmad Faruqui

Biographies of the greatest man known to the history of mankind.
Q. How does one become a Muslim? Is there any special ceremony for it? Once a Muslim, can one be declared a non-Muslim by anyone? —Muneeb Asim, Hayward, California, U.S.A.

Ans. You have asked three questions in one, though very closely related to each other. I will, therefore, answer these three separately.

As to how one becomes a Muslim: When a person is convinced of the truthfulness of Islam and seeks to become a Muslim, all he has to do is to believe in his heart and confess:

“I bear witness that nothing deserves to be worshipped except Allah, and I bear witness that Muhammad is the Messenger of Allah.” This is known as the Two Testimonies, and an English transliteration of the actual Arabic words recited is as follows:

“Ashadu an La Ilaha illa-lah, wa Ashhadu anna Muhammadan Rasulullah.”

There is no special ceremony for this conversion to Islam except a public declaration of the above.

Once a person becomes a Muslim, he cannot be declared a non-Muslim until he himself renounces Islam in clear terms. There is a verse of the Holy Qur’an which tells Muslims not to call a person non-Muslim when he offers you a salutation in the Islamic way, and there are Hadith of the Holy Prophet Muhammad which declare that if a person has one out of a hundred reasons to be known as a Muslim and ninety-nine reasons for being a non-Muslim, he should not be called a non-Muslim. Then again there is a Hadith which tells us that the Holy Prophet Muhammad, peace be upon him, said that whosoever prays our way (man sala salaatana) and adheres to our Qibla (wastaqaba qiblatana) and eats our slaughtered meat (wa aqala zabehehatana) he is a Muslim and Allah and Allah’s Messenger vouch-safe for him. Now in the presence of such clear injunctions whosoever calls a Muslim a non-Muslim is clearly violating the Qur’an and Sunnah and his pronouncements clearly amount to telling us that such a person in fact likes to give preference to his personal views over the injunctions of the Qur’an and Sunnah. Such an idiocy merits the dislike of all righteouse Muslims who believe in the supremacy of the Qur’an and Sunnah to all other things.


Ans. I will answer this question in reverse order. The question of American hostages in Iran is essentially a political rather than a religious question. Islam does not permit such acts. Accepting the ambassadorial staff of any country, the receiving country as a matter of international custom becomes bound by a covenant of safety of life and freedom of action in discharge of their functions. Islam does not allow breaking of covenants, nor does it allow maltreatment of the diplomatic personnel sent by other countries to Islamic countries. As far as we know neither Khomeini nor any other Iranian leader has at any stage claimed that their detention of the American hostages is an Islamic deed. This is a political issue pure and simple and it is treated as such by the Iranian government.

Coming to the first part of the question as to what Khomeini is doing, I will simply say that he is playing the game of the superpowers on one of the superpowers. He is very honest in his endeavors, as he is playing this game on the grounds of the superpowers under the rules set by the superpowers without committing any foul, and further, that compared to the superpowers he has so far proved to be much more decent. The two superpowers have continuously indulged in interference in the internal affairs of other, smaller states, and in this dirty pursuit have very often indulged in killing the leaders of third-world countries, even those who were their friends. They have not hesitated to run over nations with their armies. Both the superpowers are equally blame-worthy in this respect—only the modus operandi differs. The released records of the CIA openly show such involvement of the USA in such dirty affairs. This killing, plundering of the nations, interfering in the affairs of other nations, nay thrusting the governments of their liking on other nations and setting puppet governments in other lands, is permitted under what clause of the UN Charter? It is permissible under what rule of international law? This all is done almost every day and none raises his smallest finger in the West nor in Soviet Russia. Now when Khomeini has taken hostages, playing upon the rivalry of the two superpowers, the media in the USA and the free world are raising a lot of dust. The most unfortunate fact in all this is that none has the honesty to ask for looking at the problem in its true perspective. Khomeini’s acts have in fact drawn the world’s attention towards a very important factor in international affairs, perhaps as important as any other issue, for ultimately the future of the world depends on this one issue. And that issue is, how to rid this world from the immoral deeds of the superpowers.

The Holy Qur’an . . .

(Continued from page 6)

condition in which Arabic was before the advent of Islam, it would soon have shared the fate of the sister languages of the Semitic group. It was the Qur’an which made it the language of a civilized world from the Oxus to the Atlantic. Whatever changes spoken Arabic, like any other language, may have undergone, literary Arabic is to this day the Arabic of the Qur’an, and the Qur’an remains its one masterpiece.

Unity of God, Unity of Mankind

There is no God but Allah.
Mankind is one Nation.
Man is the Viceroy of Allah on the Earth.

—The Holy Qur’an

The Islamic Review 11
Maulana Muhammad Ali, M.A., LL.B.
MAULANA MUHAMMAD ALI, THE GREATEST OF ALL

Probably no man living has done longer or more valuable service for the cause of Islamic Revival than Maulana Muhammad Ali of Lahore.

—Muhammad Marmaduke Pickthall

Perhaps no Muslim, living or dead, has done more than Maulana Muhammad Ali to lead people to see the good side of Islam. With these books no student of world religion would find any excuse for failing to learn about Islam.

—W. J. Milburn

During the 14th century hijrah, many great men by the name of Muhammad Ali were born in the Islamic world. Maulana Muhammad Ali Jauhar, the great orator, patriot and politician; Mr. Muhammad Ali Jinnah, the founder of a country and a nation, Pakistan; and Mr. Muhammad Ali, boxer, probably the greatest boxer of all times, but most probably Maulana Muhammad Ali, M.A., L.L.B. of Lahore will go down in the history of mankind as the greatest of them all, for through his writings he shaped the future of mankind by bringing a change at the intellectual level. Being the first Muslim author of an English translation and commentary of the Holy Qur’an, which is considered the best and the most authentic, he became instrumental in illuminating the minds of the thinkers and intellectuals of the West. The Nation of Al-Islam in U.S.A. is a living evidence of his efforts as it was his English translation of the Holy Qur’an which was presented by Fard Muhammad to His Excellency Elijah Muhammad and resulted in transforming the lives of hundreds of thousands of persons through his movement. Through his books on various Islamic topics he expounded the beauteous teachings of the Qur’an and the beauteous character of the Holy Prophet Muhammad in such accomplished terms that the West came to acknowledge the Qur’an as the greatest spiritual force and the Holy Founder of Islam as the greatest man known to history. It can be said without any fear of contradiction that Maulana Muhammad Ali’s writings were the major source of information about Islam in the West in the major part of this century.

The depth of Maulana’s learning is borne out by the fact that he wrote thousands of pages during his more than fifty years’ sojourn in the field of religious literature, and not a single contradiction can be found in his writings of various periods. This makes him the most outstanding and accomplished author on religion of this century—and all others fall much below him in this respect.

He died on October 13, 1951, and in acknowledgment of his unparalleled services to the cause of Islam, we are publishing a brief biographical sketch of this illustrious son of Islam.

Life and Work

It was probably in the winter of 1876 C.E. that Muhammad ‘Ali was born at Murar, a small village in the Kapurthala State of India. He was the fifth son of Hafiz Fath Din, the headman of the village. He was not yet five years old when sent to the nearest village school of Dialpur with his brother ‘Aziz Bakhsh who was four or five years older than he. After three years the two brothers were sent to Kapurthala High School and from there they passed their Matriculation examination in 1890 C.E.

Muhammad ‘Ali was a brilliant boy doing very well in the school. His love of virtue and truth was proverbial, commanding a great respect for him from the teachers and fellow scholars.

He was not taught to read and recite the Qur’an before he was admitted to the school, but having an inherent love for this Sacred Book he used to study it regularly till he learnt to recite it by himself.

After completing his studies in school, his father was anxious to give him higher education and with scanty means he managed, somehow, to provide funds for sending both of his sons to the Government College, Lahore. The Maulana spent five years in this college, passing the Faculty of Arts examination in 1892 C.E., Bachelor of Arts in 1894, and Master of Arts in 1895 C.E.

As for his academic life, his college career was brilliant. Having an aptitude for mathematics, he stood first in that subject in the Panjab University in B.A. When he once asked for a certificate from one of his professors the only remark he received was:

“He is the best mathematician of our College.”

For his M.A., he took up English as his subject and was one of the five candidates out of twenty-three, declared successful in the examination.

Strangely enough, during his college days he never took part in literary activities. He never wrote anything for publication and never appeared on the college platform to deliver a speech. He was only interested in athletic sports and was a good player in football (even at the age of 75 he went for long walks early in the morning, this being perhaps the secret of his good health even in his old age).

After passing his B.A. examination in 1894 C.E. and while still attending the M.A. classes at the Government College, he joined the Islamia College, Lahore, as a lecturer in mathematics when he was only nineteen. After getting through his M.A., while still working in the Islamia College, he joined the Law College and came out second, first and third in the three Law Examinations of the Panjab University.

In 1897 he left the Islamia College for the Oriental College, Lahore, where he worked as a professor till 1900 C.E. when he left that college too to start practice as a lawyer in Gurdaspur, but before three months had passed he decided to begin the great work of his life as editor of the Review of Religions, in obedience to the wishes of Hadrat Mirza Ghulam Ahmad of Qadian, Founder of the Ahmadiyyah Movement.

Contact with the Founder of the Ahmadiyyah Movement

It was in 1892 C.E. that the Founder paid a visit to Lahore and the two brothers had the chance to visit him frequently. They had much about his reputation as a great saint, in
their village Murtar, being situated only twenty miles south of Qadian. They had now the opportunity to hear from his own lips, what the saint of Qadian had to say. It was at this time that they were told that the time had come when Islam was destined to triumph in the world. The impression left on their minds was going to stay with them for the rest of their life, though at the moment Muhammad ‘Ali did not realize that these meetings had in fact cast his life in a different mould.

Later Muhammad ‘Ali paid a visit to Qadian in March 1897 C.E. in the company of Khwajah Kamal al-Din, the Founder of the Woking Muslim Mission and Literary Trust, Woking, England, who was also at the time a lecturer in the Islamia College and who had earlier joined the Ahmadiyyah Movement. There he too enlisted himself as a member of this great re-vivalist Movement in Islam and had his spiritual instructions in the company of the Founder and was enlightened on the deeper meaning of Islam. He admits himself in the preface of the English translation of the Qur’an:

“And lastly, the greatest religious leader of the present times, 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 Ahmadiyyah Movement, has made to flow.”

After joining the Movement he remained at Lahore for three years. During that time he paid frequent visits to Qadian and did the work of rendering into English many of the manifestos issued by the Founder. This was just the beginning of his literary career.

A visit to the village of Qadian in those days was rather a hard task, as it was situated at a distance of about eleven miles from Batala, the nearest railway station, and accessible only through an ekka (a type of horse carriage) on kachcha road. But often would Muhammad ‘Ali walk over this distance at midnight, on Saturday in the company of friends, and come back on foot on Sunday evening for his work in the college next morning.

When he decided to start work as a lawyer in 1890 C.E. he sought the advice of the Master, who, after some time told him that he was thinking of starting an English monthly to carry the message of Islam to Europe and America, and that he would like him to edit the journal. Muhammad ‘Ali immediately gave up the idea of working as a legal practitioner.

Assiduously learning all he could in the company of the Founder, he now undertook, for the rest of his life, to convince the world of the beauties and practicability of the teachings of Islam.

The first number of the Review of Religions came out in January 1902 C.E. with the following declared object:

“Our object in starting the Review of Religions is two-fold. Firstly, to draw the world to truth, viz., to teach true morals, to inculcate true beliefs, to disseminate true knowledge, and last but not least, to make men act upon the principles of truth ordained.

“Secondly, to draw them with a magnetism so mighty in operation that it may create in them a power to act upon the doctrines taught.”

This declaration ends with the words:

“It shall defend the cause of truth and oppose every false doctrine or erroneous teaching which is in violation of the rights of the Creator or the created.”

Dealing with all burning questions which troubled men’s minds in those days, the Review within a period of three years acquired a fame not only in India but also in the religious circles of England and America. Its great merit was its clear exposition of the religion of Islam, though at the same time it carried on controversy with other religions, particularly with Christianity.

The Founder of the Ahmadiyyah Movement had, however, also a desire to get the Qur’an translated into English, to which he gave expression in 1891 C.E. in his book entitled Izalah Auham. He passed away on 26th May, 1908 C.E. at Lahore and the Sadr Anjuman Ahmadiyyah, Qadian, which was founded by him to carry on his mission, worked under the guidance of the late Maulana Nur al-Din who was a great scholar and religious divine of his age.

In 1909 C.E. Muhammad ‘Ali was called upon to undertake the work of the translation of the Qur’an. Here also Nur al-Din helped him and went through “the greater part of the explanatory notes and made many valuable suggestions” (Preface to the English translation of the Qur’an). It took him eight years to accomplish this task. The labour spent on this translation is evident from the wealth of the footnotes attached to it. The author had to work hard for these years, tracing not only original authorities and sayings of the Prophet Muhammad and all sorts of questions that are dealt with in the notes, but also the great Arabic Lexicons on which he based his interpretations whenever he made a departure from the interpretations of the current translations. He worked on it for almost twelve hours daily and had at times to perform the task in a standing posture, to keep himself fit, for which he used a high desk to enable him to work in this position. He gave up this habit only after many years when he was forced to the use of a table and chair entirely.

**Farewell to Qadian**

By this time difference had arisen in the Ahmadiyyah Movement. This is a sad, but inevitable aspect of the story. The Founder had been misunderstood and misrepresented by his friends and foes alike. A certain number of his followers, overpowered with passion and fanaticism, thought that the Founder was a prophet in the real sense of the term and all those who did not accept him as such were outside the pale of Islam. After the death of the Maulana Nur al-Din in 1914 Muhammad ‘Ali left Qadian in April 1914, owing to these differences on doctrinal issues with the party in Qadian and took up his residence at Lahore where a new Anjuman was formed under the name of The Ahmadiyyah Anjuman Isha’at Islam, of which the Maulana Muhammad ‘Ali was chosen the President.

The belief in the finality of the Prophethood of the Holy Prophet Muhammad was perhaps never brought under discussion so explicitly before. The question engaged the Maulana’s attention for a considerable time. His various writings and particularly his book Al-Nabuwah fil Islam (The Prophethood in Islam) made this point abundantly clear. There has never been anybody else in the past centuries who so elaborately discussed and defended the conception of the finality of prophethood (khutam Nabuwwat). His writings in this respect are unique.

The other point which he emphasized was that whoever declared his faith in the Kailmah (There is no god except God, Muhammad is His messenger) is a Muslim and nobody has any right to dub him as kafir (heretic). Declaring brother Muslims kafirs had sapped the vitality of Muslims and had divided them against one another.
This was a "pleasant" pastime of the so-called Mullahs. When such a practice made its way through the followers of Hadrat Mirza Ghulam Ahmad, Muhammad 'Ali and Khwajah Kamal al-Din stood up against it. To them this was quite alien to what they had been taught by the Founder.

When Muhammad 'Ali settled in Lahore he started from scratch. There was no organization and no funds to push forward the cause of Islam. A handful of men assembled and decided to carry on the task of the propagation of Islam assigned to them by the Founder. As Amir (spiritual leader) and President of the Anjuman, the Maulana Muhammad 'Ali had manifold duties. Besides all this he steadily pushed on with his literary work. The English translation of the Qur'an with notes and comments was published in 1913 C.E., the Urdu translation and commentary of the Qur'an being published seven years later.

He was a prolific writer, being the author of a large number of books both on the doctrinal and historical sides of Islam and having contributed about seven thousand pages to English literature and about ten thousand pages to Urdu literature on Islam. Reviewing one of his books, The Religion of Islam, Marmaduke Pickthall, an English convert to Islam and the translator of the Qur'an, wrote in 1936:

"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 Kamal al-Din, have given fame and distinction to the Ahmadiyyah Movement. In our opinion the present volume is his finest work. It is a description of Al-Islam by one well-versed in the Sunnah who has on his mind the shame of the Muslim decadence of the past five centuries and in his heart the hope of the revival, of which signs can now be seen on every side. 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 because here the rules and practices are not based on an ordinance of the Qur'an or on an edict of the Prophet (peace be on him) and should be altered when they cease to meet the needs of the community. 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.

"We recommend it as a stimulus to Islamic thought. To use an old fashioned word, it is an edifying book."

Like his translation of the Qur'an this book is "indispensable," as the late 'Allamah Iqbal put it, to the students of Islam. This monumental work deals comprehensively with the sources, principles, laws and regulations of Islam. In parts this work has been translated into Turkish and Arabic. Living Thoughts of the Prophet Muhammad, New World Order, A Manual of Hadith and an Urdu translation of al-Sahih al-Bukhari with comments of al-Sahih al-Bukhari with comments, are some of his books which have also been greatly appreciated.

When the educated classes of Muslims were dazzled by the glory of Western civilization, Muhammad 'Ali's writings showed them the right path. From the date when the Maulana Muhammad 'Ali Jauhar (of the Khilafat Movement) was editing the Comrade till now Muhammad 'Ali's writings have been awakening Muslims to the potential beauties of Islam. Muhammad 'Ali Jauhar was thrilled when he received a copy of the translation of the Qur'an. He wanted to shout about it from the top of every European house. To him it was an austere faithfulness in English which could help grooping humanity at this great hour of peril. Muhammad 'Ali Jinnah (Founder of Pakistan) sometimes remarked with pride that he had read the English translation of the Qur'an by his namesake. He possessed all the important works by the Maulana in his library and would often consult them whenever he wanted to address Muslims of India on any religious occasion.

The late Liaquat 'Ali Khan, the first Prime Minister of Pakistan (d. 1951) was also a great admirer of the Maulana's works. He was so interested in his writings that he donated a considerable sum to present these works to various libraries of the world on his behalf.

As a man, writer and preacher

After the death of the Founder, the Movement had to pass through many difficulties internal as well as external but Muhammad 'Ali always stood against all forces which threatened to undermine the spirit and message of the Movement.

Although Muhammad 'Ali had never been a legal practitioner or a judge, he kept close to the evidence of facts and was never moved to action on the basis of emotion. This attitude of his has been the guiding principle of the Lahore Ahmadiyyah Movement, which has stayed away throughout these years from the extremism of the Qadian section. It was Muhammad 'Ali the man, the writer and the preacher who was the moving figure behind all the activities of the Lahore Ahmadiyyah Movement.

The secret of his success lay in his unwavering faith in God kept active by his constant study of the Qur'an, the Hadith and the inspiring words and memory of the Founder, and last but not least his devotional prayers. As a man he had unassuming habits and did not know how to pose. As a writer he was a very hard-working and methodical person. As a preacher he only knew how to say a thing and he simply said it. It is rather difficult to describe him in full as he was. Only those who have seen him and lived with him may feel and remember the live personality behind him.

He always spoke gently. His gestures were very few. While addressing his audience from the pulpit he had a gentle and easy manner. He would never go in for effect. Unnecessary oratorical expressions were alien to his nature. He said nothing superfluous. He would quote the Holy Qur'an and the Hadith accurately but on quoting poetry he was not so good, forgetting a line or altering the sequence of words, not caring, not knowing perhaps about the metre.

He used to dress in a sherwani (a long coat) and a white shalwar (a kind of pyjama). Generally he used a turban but occasionally used a fez. More or less this was his dress throughout his life. In this respect he did not change.

He used to start his sermon with a recitation of the Qur'an in a low voice. He would stand straight and hold his right hand with his left just a little below his abdomen. This posture was very common with him. As he proceeded with his sermon he steadily moved his face sideways. His movements were reserved for a while but when he wanted to emphasize some point, he lifted his left hand with its palm towards the audience and raised his voice and became enthusiastic. He let his hand then move freely. Sometimes he would place one of his hands on his hip, in his effort to bring home some point to his audience, and point out with the first finger of the other to make them really understand it. He
then pressed the palms of his hands against each other, sometimes running his fingers into one another. When he finished the sermon he uttered words of prayer loudly and asked forgiveness and pardon from God and then quietly sat down. This is how he spoke in public.

The last phase

As the shadows of the evening of life fell on him he became more busy and worried. In 1950 C.E. his main health trouble started. He had a severe attack of coronary thrombosis at Karachi in September. For forty days he was struggling with life and death and then he recovered. On December 10th he reached Lahore by Pakistan Mail in the evening. His friends gathered at the Lahore station to receive him and took him out sitting in a chair which they placed by the wall of the platform. He looked completely exhausted but smiled and shook hands with all those who were present. From the next day, despite the advice of doctors, he started his work. As he could not sit on a chair for long he ordered his bed to be moved to his office. Here he would sit and go through the proofs of the new edition of the English translation of the Qur'an, reply to letters and send instructions to the Anjuman's office. When visitors came he listened to them but said very little in reply. Talking for him was more or less forbidden. That might affect his lungs which had become weak through his prolonged illness.

The climate of Lahore had a soothing effect on him and his health steadily improved. He could stroll a little now and worked harder. For the annual gathering of the Anjuman in December he dictated two long speeches which were later read out at the meeting. He emphasized the need of opening missions in Hong Kong, Turkey, and Egypt. Two more months slipped by peacefully. In March 1951 he was almost working with the zeal of a young man. When requested not to exert himself so much, he would just smile and say that he could not live without work. If he stopped doing anything he would cut short his life; this work kept him going. He did not listen to what his friends and doctors said.

He wanted to go through the proofs of the Qur'an that were coming from England. He had another programme in mind, so he wanted to complete this work as soon as possible. He wanted to make a tour of Europe, America and the Middle East and perform the Hajj when returning. We quote a part of his letter to S. M. Tufail, his secretary, in this regard:

"I had decided to leave this year in the month of June but two difficulties have arisen in the meantime. Firstly, the typed manuscript is still lying with Dr. Ahmad Hasan and has not been fully compared by him yet and secondly they have also started sending me the proofs (of the Qur'an T.) which has increased my work considerably. I intended to leave after the 'Id but that is not possible now, and still if I go sufficient time is not left, so I have decided to leave for England in April next. And if God wills I would like to present the true picture of Islam to those people by visiting these places. It is just possible that God may bless me in these efforts. After staying for sometime at Woking, I intend to go to Berlin and then visit Istanbul . . . while returning I have definitely a mind to stay in Egypt. If God makes it possible for me I would like to perform the Hajj also which has been my ardent desire throughout. After the Hajj we shall be coming back via Damascus, Baghdad and Basra."

So everything was settled and the passage was booked for April, but when the doctors examined him in March they dissuaded him from undertaking such a long journey. In April he had another attack of the disease and once more he was in the hands of nurses and doctors, who struggled hard day and night for his recovery. The proofs of the Qur'an were still coming from England and that was his main worry. He wanted to see the Qur'an printed as early as possible. He personally looked through every detail of it. He was never content unless he himself had compared the manuscript for the last time. His writings were dear to him like one's own child. He was warned not to exert himself again but Allah gave him another chance.

The All-World Muslim Conference was held in the month of February 1951 at Karachi, delegates from several Muslim countries attended. After the Conference was over, many of them came to visit Lahore, and quite a few made a point to meet Maulvi Muhammad 'Ali at his bungalow in Muslim Town, as he was too weak to go out. The leader of the Turkish delegation, Mr. Omar Raza Doghral, who was a great literary man as well as a member of the Turkish Parliament, wrote an account of his interview in the May 1952 issue of The Islamic Review, Woking. He was greatly and very favorably impressed by what he saw and heard from Maulvi Muhammad 'Ali. The main burden of the meeting was the necessity of spreading Islam all over the world and as soon as possible. Mr. Doghral also informed Maulvi Muhammad 'Ali that many of his books were already translated into the Turkish language. The Ceylonese Muslim delegation expressed the wish that the translation of the Holy Qur'an into Tamil might be published soon. The Thailand delegate, Mr. Ibrahim Qureshi, showed Maulvi Muhammad 'Ali's books in the Thai language. Similarly, the Chinese delegates showed the Chinese translations of his books. On 27 April 1951, the Egyptian Ambassador, Abdul Wahab Azzam (who later on became Secretary-General of the Arab League) came to see Maulvi Muhammad 'Ali. Copies of literature were supplied to the Ambassador and also permission was given to him to have the book The Religion of Islam translated into Arabic. A Turkish lady journalist, Miss Kuterman, also came to Lahore, specially to see Maulvi Muhammad 'Ali. She kissed his hands, saying that his English translation of the Holy Qur'an had opened her eyes anew to the beauties of Islam. Similarly, one prominent lady, Habiba Shoban Bekan of Lebanon, wrote from Beirut that the book Muhammad and Christ by Maulvi Muhammad Ali had changed her life. She got it translated into Arabic and distributed its copies.

In 1951, when the late Liaquat 'Ali Khan, Prime Minister of Pakistan, was touring the United States of America, he received a telegraphic message from Mr. William Aherberg, Secretary, Religious Section of the United Nations in New York, asking him to convey his suggestion to Maulvi Muhammad 'Ali and the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, Pakistan, to come and open a "branch" of theirs in the United Nations Center for which he promised all the facilities, viz. of international press, radio, etc. They may form part of the Pakistan delegation to the UNO or may remain independent.

About the middle of August 1951, Maulvi Muhammad 'Ali received a request, channelled through the Government of Pakistan, from the great Orientalist Professor Kraemer of Holland, that he had formed a board to edit the Encyclopedia of Islam, and that he would be pleased if Maulvi ... continued on page 21
How Divine Revelation Came to the Holy Prophet

By Maulana Muhammad Ali, M.A., LL.B.

1. “And it is not for any mortal that Allah should speak to him except by inspiration or from behind a veil or by sending a messenger and revealing by His permission what He pleases” (42:51).

2. “And surely this is a revelation from the Lord of the worlds—the Faithful Spirit has come down with it upon thy heart that thou mayest be of the warners—in plain Arabic language” (26:192–195).

3. “And thus have We revealed to thee an Arabic Qur’an” (42:7).


5. “Whoever is the enemy of Gabriel, surely he revealed it to thy heart by Allah’s command” (2:97).

6. “We have revealed it, revealing portion by portion” (17:106).

Revelation according to the Holy Qur’an is a universal fact. It speaks of revelation to inanimate objects—heaven and earth (41:11, 12; 99:5)—and of revelation to lower animals (16:68, 69). Revelation to man is undoubtedly of a different nature from these revelations, and it is with this that we are at present concerned. In the first verse quoted above it is stated that Allah speaks to man—i.e., revelation to man is granted—in three ways: (1) by infusing an idea into the mind—the word wahy used here carries its original significance of a sudden suggestion; (2) from behind a veil, which includes ru’ya (dream); its higher form kasf (vision) and the still higher form ilham, when voices are heard or uttered in a state of trance; and (3) when a messenger, the angel Gabriel, is sent with the Divine message in clear words to the recipient of the revelation. The third is the highest form of revelation: the Divine message is sent not in the form of an idea as in the first case or in the form of a vision as in the second but in words through the angel; and it is peculiar to the prophets. The Holy Qur’an was revealed to the Prophet in words in the Arabic language (vv. 2, 3) through Gabriel, who is also called the Faithful Spirit and the Holy Spirit (vv. 2, 4, 5), the angel descending upon the heart of the Prophet (vv. 2, 5). The last verse shows that the Holy Qur’an was revealed in portions.

The hadith narrated hereunder bear out what has been so clearly established in the Holy Qur’an. We are told that before the higher revelation, the Prophet received revelation in the form of dreams; that the Prophet’s first experience of higher revelation was marked by the appearance of the Angel, who communicated to him the first Divine message in words, contained in the first five verses of ch. 96, and that the Prophet related his experience to Waraqah who believe in him, saying that it was the angel Gabriel who brought the Divine message to Moses (h. 2). The Prophet’s second experience of the higher revelation was similar to the first (h. 3). It is further shown that the higher revelation of the Holy Qur’an came in words through Gabriel (hh. 4, 5). He felt a great strain when this revelation came to him: he perspired even on cold days and grew heavier and a perceptible change came over him (hh. 5–8). It appears that to receive this spiritual experience he was translated to another sphere, and his detachment from the material environment was so real that it brought about a physical change as well.
Then Khadijah went with him until she brought him to Waraqah ibn Naufal ibn Asad ibn 'Abd al-'Uzza, Khadijah's uncle's son, and he was a man who had become a Christian in the time of Ignorance, and he used to write the Hebrew script, and he wrote from the Gospel in Hebrew what it pleased Allah that he should write, and he was a very old man who had turned blind. Khadijah said to him, O uncle's son! Listen to thy brother's son. Waraqah said to him, My brother's son! What has thou seen? So the Messenger of Allah, peace and blessings be upon him, was in a true dream in a state of sleep, so that he never dreamed a dream but the truth of it shone forth like the dawn of the morning. Then solitude became dear to him and he used to seclude himself in the cave of Hira, and therein he devoted himself to Divine worship for several days before he came back to his family and took provisions for this (retirement); then he would return to Khadijah and take (more) provisions for a similar period, until the Truth came to him while he was in the cave of Hira; so the angel (Gabriel) came to him and said, Read. He (the Prophet) said, "I said I am not one who can read." And he continued: "Then he (the angel) took hold of me and pressed me so hard that I could not bear it any more, and then he let me go and said, Read. I said, I am not one who can read. Then he took hold of me and pressed me a second time so hard that I could not bear it any more, then he let me go again and said, Read. I said, "I am not one who can read." (The Prophet) continued: "Then he took hold of me and pressed me hard for a third time, then he let me go and said, Read in the name of thy Lord Who created—He created man from a clot—Read and thy Lord is most Honourable."

The Messenger of Allah, peace and blessings be upon him, returned with this (message) while his heart trembled and he came to Khadijah, daughter of Khuwa'ilid, and said, "Wrap me up, wrap me up," and she wrapped him up until the awe left him. Then he said to Khadijah, while he related to her what had happened: "I fear for myself." Khadijah said, Nay, By Allah. Allah will never bring thee to disgrace, for thou unitest the ties of relationship and bearest the burden of the weak and earnest for the destitute and honourest the guest and helpest in real distress.
3 Jabir said, speaking of the temporary break in the revelation, (The Holy Prophet) said in his narrative:

"Whilst I was walking along, I heard a voice from heaven and I raised up my eyes, and lo! the Angel that had appeared to me in Hira was sitting on a throne between heaven and earth and I was struck with awe on account of him and returned (home) and said, Wrap me up, wrap me up. Then Allah revealed: 'O thou who art clothed! Arise and warn, And thy Lord to magnify, And thy garments do purify, And uncleanness do shun.'"14

Then revelation became brisk and came in succession.15 (B. 1:1.)

4 Ibn 'Abbas ... said.

The Messenger of Allah, peace and blessings be upon him, used to exert himself hard in receiving Divine revelation and would on this account move his lips ... so Allah revealed: "Move not thy tongue with it to make haste with it. Surely on Us devolves the collecting of it and the reciting of it." (75:16, 17.)

... So after this when Gabriel came to him the Messenger of Allah, peace and blessings be upon him, would listen attentively, and when Gabriel departed, the Prophet, peace and blessings be upon him, recited as he (Gabriel) recited it.16 (B. 1:1.)

5 'A'ishah reported that Harith ibn Hisham asked the Messenger of Allah, peace and blessings be upon him, O Messenger of Allah! How does revelation come to thee? The Messenger of Allah, peace and blessings be upon him, said:

"Sometimes it comes to me like the ringing of a bell and that is the hardest on me, then he departs from me and I retain in memory from him what he says; and sometimes the Angel comes to me in the likeness of a man and I retain in memory what he says."17

'A'ishah said, And I saw him when revelation came down upon him on a severely cold day, then it departed from him and his forehead dripped with sweat.18 (B. 1:1.)

6 Zaid ibn Thabit said, Allah sent down revelation on His Messenger, peace and blessings be upon him, and his thigh was upon my thigh and it began to make its weight felt to me so much that I feared that my thigh might be crushed. (B. 8:12.)

7 Safwan ibn Ya'la reported that Ya'la said to 'Umar, Show me the Prophet, peace and blessings be upon him, when revelation is sent down to him. So when the Prophet, peace and blessings be upon him, was in Jarranah19 and with him a number of his companions ... revelation came to him. Thereupon 'Umar made a sign to Ya'la; so Ya'la came and over the Messenger of Allah, peace and blessings be upon him, was a garment with which he was covered and he entered..."
his head under the garment, when he saw him, the face of the Messenger of Allah, peace and blessings be upon him, was red and he was snoring; then that condition departed from him. (B. 25:17).

8 'Ubada ibn al-Samit said,

The Prophet, peace and blessings be upon him, felt, when the revelation was sent down upon him, like one in grief and a change came over his face.

And according to one report:

He hung down his head, and his companions also hung down their heads, and when that state was over, he raised his head. (M-Msh. 27:5).

Notes

4. A true dream is thus a kind of Divine revelation (waḥṣ). According to another hadith al-ruya al-salihah (the true vision) is a part of prophethood: “The Messenger of Allah said, ‘nothing has remained of prophethood except mubahshirat’” (lit. good news). (The companions) asked, “And what is meant by mubahshirat?” He said, “The true dream” (B. 92:5). The dream of the believer is expressly called a part of prophethood in B. 92:26. In the Holy Qur’an also al-bushra or true visions are promised to believers (10:64). Prophethood and revelation are not therefore synonymous terms, and while prophethood has terminated, revelation of the first two kinds (42:51) will continue for ever.

4. This cave (6 ft. by 2 ft.) lies to the north-east of Makkah at a distance of about three miles from the city.

5. Khadijah was the Holy Prophet’s wife whom he married when he was twenty-five years old while she was forty, and who remained his only wife till her death when he was fifty years of age.

7. By the Truth is meant the Spirit of Truth or the Holy Spirit, i.e., Gabriel. He is called ‘the Angel’ in the words that follow. This first appearance of Gabriel which was the beginning of the highest form of revelation took place according to one report on the 25th of the month of Ramadan. Others say it was the 17th of Ramadan which seems to be a mistake for the 27th, for according to the Holy Qur’an, the first revelation came on the lailit al-qadr which occurs on one of the three nights of Ramadan, 25th, 27th and 29th. According to a report of 'Ibne Abbas, the Holy Prophet saw him on the second occasion, and then attained the age of forty (B. 63:28).

8. These are the first three verses of the 96th chapter of the Holy Qur’an, and the first five verses of this chapter are by consensus of opinion the first Quranic revelation that came to the Holy Prophet. It was after this, as appears from the hadith that follows, that the first verses of ch. 74 were revealed.

9. The awe was due to his first experience of Divine revelation.

10. The feat to which the Prophet gave expression could not have been able to achieve the great task or the reformation of humanity which was imposed upon him. Khadijah’s reply clearly shows this to be the import. If anyone was equal to that great task, Khadijah, comforted him, he was he who had already laid down his life for the sake of humanity.

This also shows how well the Prophet’s life was spent even before prophethood. Neither in this hadith nor in any other is there anything to show that the Prophet feared that he would be killed by the jinn or that he had become insane. The Prophet was forewarned at the first experience that he had been raised to the dignity of prophethood and entrusted with the great task of reforming humanity.

11. Pre-Islam days are called al-Jahiliyyah (Ignorance) or ayyam al-Jahiliyyah (Time of Ignorance), as compared with the learning and light which follow in the wake of Islam. This means that the whole of the thirteenth century of the Holy Qur’an was due to Moses, and this was probably a reference to the Bile prophecy that a prophet 'like unto' Moses would be raised among the Ishmaelites (Arabs).

13. The temporary break of revelation was not very long: not barely not longer than six months. Ibn Ishaq’s report that it lasted for three years is belied by historical facts. Persecution had begun and a large part of the Holy Qur’an had been revealed, long before the expiry of three years. It is also an established historical fact that an attack on persecution which had grown so severe the Holy Prophet was compelled, in the fourth year of the Call, to take shelter in the house of Arqam and there prayers were said in congregation, and it is a fact that the Holy Qur’an was recited in prayers from the first.

14. While the previous hadith relates the Holy Prophet’s first experience of revelation, this one speaks of his second experience. On this occasion the first five verses of ch. 74 were revealed to him. This portion is from the Holy Prophet’s own mouth, and therefore not the least doubt can be entertained as to the fact that Gabriel’s second visit was the occasion mentioned in this hadith. What is, therefore, added by Zuhri in B. 92:1 (where h. 2 is repeated) that during the break in revelation the Holy Prophet used to go to the tops of the mountains to throw himself down and Gabriel appeared to him on such occasions and comforted him that he was the true Messenger of Allah, cannot be accepted as true. This hadith makes it clear that Gabriel was never seen by the Holy Prophet during the break, and that when he saw him on the second occasion, he was struck with awe as on the first occasion. Zuhri, moreover, gives no authority for his addition in B. 92:1.

15. Five short verses of ch. 96 were revealed on the first occasion and five short verses of ch. 74 on the second. After that, it is stated, revelation became plentiful—the Arabic word is hamiya which literally means became hot—and continuous, there being no break like the break between the first two revelations.

16. This hadith shows that all revelations without any exception were delivered to the Holy Prophet by the angel Gabriel and that the method of their delivery was always the same, viz., that Gabriel first recited the revelation and the Holy Prophet listened to it and then when Gabriel departed the Holy Prophet recited the same words. On the first two occasions, the five short verses were revealed and it was not difficult for the Prophet to repeat them; but after that, as shown in the last hadith, revelation became plentiful, i.e., large portions were revealed at one time, and as Gabriel began to recite, the Holy Prophet made haste to repeat lest any word or sentence might be lost. He was, therefore, told not to make haste with it and to wait until Gabriel had delivered the whole message and then to repeat the same, being assured that it was a Divine arrangement and that nothing would be lost (75:16, 17). In another very early chapter he was still more plainly told: “We will make thee recite so thou shalt not forget” (87:6). There are chapters—one of these containing over a thirtieth of the Holy Qur’an—that were revealed to him in their entirety at one time, yet Gabriel recited them once only and then the Holy Prophet repeated them without omission of a word and ordered them to be written down at once.

It would further appear from this hadith that other people saw the Holy Prophet’s lips move when he received the revelation, which shows that his reception was not subjective but a real and external experience.

17. The difference in the two states is one of the form the Angel assumed. In the first case it is not stated what likeness the Angel assumed—it was an angelic form beyond description—and the words came forth with the clear resonant sound of vibrating metal. In the second case the Angel assumed the likeness of a man and the words were uttered as one man talks to another. That words were spoken in both cases is clear enough from the words of the hadith; in both cases we are told: “I retain in memory what he says.” In the first case, however, the words ‘an-hu (i.e., from him) have been added to show that it was the Angel who spoke the words. In both cases the Holy Prophet saw the Angel and heard the words from the Angel and then retained them in memory; the difference is only one of the likeness of the Angel, and consequently, of the tone in which the words were uttered.

18. There are many hadith showing that a real change came over the Holy Prophet when revelation came down upon him. Here it is stated that the Prophet’s brow on a severely cold day; according to h. 6, Zaid felt his thigh being crushed under the Holy Prophet’s thigh when revelation came on; h. 7 says that Ya’la saw the Holy Prophet when revela-
Maulana Muhammad Ali . . . (Continued from page 15)

Muhammad 'Ali could become a member of that board. It was a great and noble work and, in spite of his bad health, Maulvi Muhammad 'Ali expressed his willingness.

When his condition improved he left for Karachi. It was on the 31st May, 1951 C.E., when his friends, relatives and followers saw him off to Karachi for the last time. He looked pale and exhausted. When the train whistled and started moving he started up from his chair and with shaking legs and hands said goodbye to all who had come to see him off. The train faded away in the mist taking away the soul which was dear and near to many hearts.

Karachi again put on him a comforting hand and within three months he finished going through the proofs of the Qur'an (except those of the Index), making minor alterations here and there, at the same time sending instructions to the office at Lahore, as he still controlled the general administration of the Anjuman. This was too heavy now for his weak constitution, but he worked and worked because he could not live without it. But the mighty pen wielded for fifty years for the cause of Islam at last came to a stop at 11:30 a.m. on the 13th of October, 1951.

THE TEACHINGS OF ISLAM

By Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi

Every man likes to know the answer to:

1. What are the physical, moral, and spiritual states of man?
2. What is the state of man in the afterlife?
3. What is the object of man's life and the means of its attainment?
4. How do the practical ordinances of law operate in this world and the next?
5. What are the sources of Divine knowledge?

—All answered by the author from the Holy Qur'an and with a challenge to the followers of all other religions of the world in these words:

"I deem it a matter of the first importance that every person who believes in any sacred scriptures as the revealed Word of God should so set limits to his advocacy of the religion he supports as not to go outside of the Holy Book or rely upon arguments other than those which the Book furnishes. For, if he does not observe this rule, he, in fact, makes and advances a new Book and not the one which he professes to support."

"O soul that art at rest! Return to thy Lord well pleased with Him, well pleasing Him" (89:27–28).

He had booked his seat for Lahore by Pakistan Rail on the 15th, but he arrived two days earlier. Five or six days before his demise he became very quiet and lost all interest in things around him. He wanted to come to Lahore as early as possible. He told his attendants that he must go on the 13th otherwise it would be difficult for them to take his body to Lahore, as if he knew his appointed time had come. Everybody tried his best to book a seat for him on the thirteenth but it was not possible. His body was carried to Lahore on the same day by train.

About a thousand people gathered at the Railway Station to receive him. They brought his coffin out of the train at 8 p.m. with tears in their eyes. The funeral services were led by the Maulana 'Aziz Bakhsh, his elder brother, in the mosque at the Ahmadiyyah Buildings. At 9:40 p.m. his body was slowly lowered at Miami Sahib Graveyard in his earthly abode for eternal rest. Forty-five minutes later people showered flowers on his grave and prayed for him for the last time and slowly and sorrowfully moved out of the graveyard. It was dead quiet after a while. Only the pale moon was shedding its yellow light over the grave.
THE QUR'AN PRIMER

LESSON I: THE ARABIC ALPHABET

(Read vertically)

ا  a  با  b  ت  t  ث  s  ج  j  ح  h  خ  k  ح  kh  د  d  ذ  z  ر  r  

ا  Alif  a  از  z  ق  q  ل  l  لام  m  م  m  نون  n  

ب  Ba (bay)  b  سين  s  مم  m  نون  n  

ت  Ta (tay)  t  شين  sh  نون  n  

ث  Sa (say)  s  ص س  s  مم  m  نون  n  

ج  Jim  j  ض س  s  مم  m  نون  n  

ح  Ha (hay)  h  ط طا  t  مم  m  نون  n  

خ  Kha (khay)  kh  ظ ظا  t  مم  m  نون  n  

دال  Dal  d  ع عين  i  حمزة  h  

ذال  Zal  z  غ غين  gh  ي  y  

رآئ  Ra (ray)  r  ف فا  f  و  w  

PRACTICE READING — Read right to left

ا ب ت ث ج ح خ د ذ ر

ز س ش ص ض ط ظ ع غ

ف ث ك ل م ن 4 و 6 ي

READING PRACTICE (right to left)

ج ذ ن خ ض ز ن ظ با ع ى

ص ل د س مث ك د ش ح ب

و 6 ق 8 ط
SOME AUTHENTIC WORKS ON ISLAM

By Maulana Muhammad Ali, M.A., LL.B.—
THE HOLY QUR’AN
English translation with Arabic text, exhaustive footnotes, and detailed index

THE RELIGION OF ISLAM
“Extremely useful work, almost indispensable to the students of Islam.” —Dr. Sir Muhammad Iqbal

A MANUAL OF HADITH
A selection from Hadith.

MUHAMMAD THE PROPHET
A biography.

THE EARLY CALIPHATE

THE LIVING THOUGHTS OF THE PROPHET MUHAMMAD

THE NEW WORLD ORDER

THE AHMADIYYA MOVEMENT

MUHAMMAD AND CHRIST

MUSLIM PRAYER BOOK

By Maulana Abdul Haq Vidyarthi—

MUHAMMAD IN WORLD SCRIPTURES

By Khawaja Nazir Ahma, Barrister-at-Law—

JESUS IN HEAVEN ON EARTH

By Mumtaz Ahmad Faruqui—

ANECDOtes FROM THE LIFE OF THE PROPHET MUHAMMAD

ANECDOtes FROM THE LIFE OF THE PROMISED MESSIAH

THE CRUMBLING OF THE CROSS

PRAYERS OF THE QURAN AND THE HOLY PROPHET

By Mirza Masum Beg—

CHRIST IS COME

Ask for these books at your bookstore, or write to:
Zafar Abdullah, 36911 Walnut St., Newark, Calif. 94560
MUHAMMAD THE GREATEST MAN OF HISTORY

“If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? . . . Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask: Is there any man greater than he?”

—Alphonse de Lamartine in Histoire de la Turquie

QUR’AN, THE GREATEST SPIRITUAL FORCE

“It is the one miracle claimed by Muhammad—his standing miracle, he called it—and a miracle it is.”

—Bosworth Smith

“Never has a people been led more rapidly to civilization, such as it was, than were the Arabs through Islam. . . . And to it was also indirectly due the marvelous development of all branches of science in the Moslem world.”

—New Researches by H. Hirschfeld

“Here, therefore, its merits as a literary production should, perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad’s contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history.”

—Dr. Steingass, Hughes’ Dictionary of Islam