



The Light — London edition

August 2006

The Lahore Ahmadiyya monthly magazine from U.K.

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Published from London by: **Ahmadiyya Anjuman Isha'at Islam Lahore (U.K.)**
The first Islamic Mission in the U.K., established 1913 as the Working Muslim Mission
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Next Meeting at Darus Salam:

Date: **Sunday 6th August 2006**

Time: **3.00 p.m.**

Topic: ***Family Day Special Meeting***
in presence of Hazrat Ameer
Dr A.K. Saeed

Regular activities:

Darus-i Quran and Hadith:

Every Friday at 2.30 p.m.

Meetings of the Executive:

First Sunday of every month at 2.00 p.m.

Meeting of the Jama'at:

First Sunday of every month at 3.00 p.m.

True meaning of *Jihad*

by **Zahid Aziz**

The Arabic word *jihad* means striving or exerting yourself to the utmost against something disapproved. It does not as such mean war or fighting by means of arms. No doubt an armed conflict could also be described as a *jihad*, but that usage would be similar to applying the word 'struggle' in English to a war. To determine what is considered as *jihad* in the teachings of Islam, we need to examine the usage of this word in the Quran.

In such a broad sense is the word *jihad* used in the Quran that it is applied to the striving carried out

by those opposed to Islam to make Muslims worship other beings and things than the One God:

“And We have enjoined on man goodness to his parents. But if they strive with you to ascribe partners to Me, of which you have no knowledge, do not obey them.” — 29:8 and see also 31:15

The Arabic word translated as 'strive' here indicates the act of *jihad*. This use shows that, firstly, *jihad* does not mean war, as no war is being waged here, and secondly that even the opponents of the Muslims are spoken of as engaging in a *jihad* against the Muslims!

In the Quran we find that the *jihad* or striving it requires Muslims to conduct is of the following kinds:

1. Striving to attain nearness to God by improving yourself morally and spiritually and overcoming your bad desires;
2. Sticking to Islam under difficult circumstances, such as when facing persecution, by showing perseverance and patience in conditions of suffering;
3. Striving to take the message of Islam to others, by devoting your time, energy and money for this work;
4. Fight or help to fight in battle in the defence of the Muslims community *under the conditions* in which Islam allows Muslims to fight a war by military means.

Jihad to attain nearness to God

This is mentioned in the following verse:

“And those who strive hard for Us, We shall certainly guide them in Our ways. And Allah is surely with the doers of good.” — 29:69

The word translated as “strive hard” indicates the act of doing *jihad* in the original Arabic. The meaning is clearly striving hard to bring about your moral and spiritual improvement. It may be noted that a synonym of *jihad* is the word *mujahada*, which is applied to religious exertions such as fasting.

The two verses given below indicate the same *jihad*, where again the word “strive” is used to translate the act of *jihad*:

“And strive hard for Allah with due striving. He has chosen you and has not laid upon you any hardship in religion ... so keep up prayer and pay the due charity and hold fast to Allah.” — 22:78

“And whoever strives hard, strives for himself. Surely Allah is Self-sufficient, above need of His creatures.” — 29:6

These verses were revealed to the Holy Prophet Muhammad while he was living under persecution at Makka, and therefore the command here to do *jihad* cannot refer to fighting. In case of the first verse, the form of striving is indicated as by prayer, giving in charity and holding fast to God.

Jihad of patience and endurance

This is indicated in the following verse:

“Then surely your Lord, to those who flee after they are persecuted, then strive hard and are patient, surely your Lord after that is Protecting, Merciful.” — 16:110

This verse was revealed while the Holy Prophet was still resident at Makka, before Muslims had been commanded to fight in battle, while they had started to emigrate to Madina. Their striving hard or *jihad* was to bear all this hardship with patience, and did not mean fighting.

A *jihad* of this kind is also indicated in a well-known Hadith, in which the Holy Prophet Muhammad said:

“The most excellent *jihad* is to say a word of truth before an unjust ruler.”¹

Here, speaking the truth for a noble purpose, when it requires great courage to do so, is called *jihad*, indeed the most excellent *jihad*, by the Holy Prophet of Islam.

Jihad of propagating the message of Islam

The *jihad* of the verse quoted above (16:110) includes propagating the message of Islam, because it was for this also that the Muslims were being persecuted. This verse requires them to persevere in the *jihad* of preaching and be patient as to the results.

The Holy Prophet Muhammad is commanded:

“And if We pleased, We could raise a warner in every town. So do not obey the disbelievers, and strive against them a mighty striving with it.” — 25:51–52

The mighty or great striving, the great *jihad* (*jihad kabir* in Arabic) mentioned here, is the mission of the Prophet Muhammad to spread the truth *with the Quran*, which is what the words “*with it*” refer to. This is also the duty of every Muslim as the great *jihad*. This verse, again, was revealed during the Makkan phase of the Holy Prophet’s life and therefore the command in it to “strive a mighty striving”, which mentions *jihad* twice, cannot possibly refer to undertaking any armed conflict.

There are also verses revealed after the Holy Prophet had moved to Madina commanding Muslims to undertake *jihad* where it cannot mean fighting by arms. For example:

“O Prophet, strive hard against the disbelievers and the hypocrites and be firm against them.” — 9:73; 66:9

¹ Tirmidhi, *Abwab-ul-Fitan*.

The hypocrites were those people who were outwardly within the Muslim community but at critical junctures they refused to support the cause of Islam and showed insincerity of faith. No war was ever undertaken against this group. The striving hard or *jihad* against them were efforts to convince them of the truth of Islam.

Another example of verses revealed at Madina where *jihad* cannot mean fighting is as follows. In chapter 61, verse 11 states:

“You should believe in Allah and His Messenger, and strive hard in Allah’s way with your wealth and your lives. That is better for you, if you but knew!”

Three verses later it is stated:

“O you who believe, be helpers (in the cause) of Allah, as Jesus, son of Mary, said to the disciples: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah.” — 61:14

The striving hard, or *jihad*, of verse 11 is explained in this verse 14 as making yourselves helpers in the cause of Allah in the manner in which the disciples of Jesus responded to his call to be helpers in the Divine cause. The disciples of Jesus, whether according to Islamic or Christian sources, were not asked to fight in any battle with weapons. They helped the cause of truth by propagating his message in the face of persecution and the utmost difficulties.

Jihad of war

The Quran also speaks of *jihad* by fighting, as for example:

“Go forth, light and heavy, and strive hard in Allah’s way with your wealth and your lives.” — 9:41

“And when a chapter is revealed, saying, Believe in Allah and strive hard along with His Messenger, the wealthy among them ask permission of you and say: Leave us behind, that we may be with those who sit at home. ... But the Messenger and those who believe with him strive hard with their property and their persons.” — 9:86, 88

There are instances reported in Hadith where, when certain Muslims expressed the desire to join a *jihad* of fighting, the Holy Prophet told them that their *jihad* was to perform some other duty entirely unrelated to fighting. For example:

“Aishah (wife of the Holy Prophet) asked: Messenger of Allah, we consider *jihad* to be

the most excellent of all deeds. Should we not then engage in *jihad*? He said: The most excellent *jihad* is the properly-performed *Hajj*.”¹

“A man came to the Prophet and asked his permission for *jihad*. He asked: Are your parents alive? The man said, Yes. He said: Then do *jihad* in their way.”²

The words “do *jihad* in their way” can only mean, and are understood by everyone as meaning, “exert yourself in the service of your parents”. The Holy Prophet here has *not* presented *Hajj* or service of parents as a metaphorical or lesser alternative for people unable to take part in a real *jihad*. He has described these as the actual *jihad* on their part.

A very illuminating incident is recorded in Hadith, of a time some sixty years after the death of the Holy Prophet, when there was a rebellion of some Muslims led by Ibn Zubair against the Muslim government of the time. Abdullah ibn Umar, one of the greatest commentators of the Quran and son of the second Caliph Umar, was urged by some to join this rebellion as they considered it as *jihad*. It is reported:

“A man came to Ibn Umar and said: Why is it that one year you go for the *hajj* and one year you go for the *umra* [a lesser form of the pilgrimage], and yet you have discarded *jihad* in the way of God? You know how much God has encouraged *jihad*? Ibn Umar said: My nephew, Islam is based on five things: Belief in God and His messenger, five prayers, fasting in Ramadan, giving *zakat*, and the pilgrimage to the House of God.

The man said: Do you not hear what God has said in His Book, ... ‘so fight them till there is an end to the mischief’. Ibn Umar said: ‘We acted on this in the time of the Holy Prophet. At that time, Muslims were few, and a man [who accepted Islam] used to face persecution for his religion — they would kill him or punish him. But then the followers of Islam multiplied in number, and there was no mischief left’.”³

Thus Ibn Umar refused to recognize that this armed conflict, regarded as *jihad* by many Muslims,

¹ Bukhari, Book: *Manasik*, ch. 4. In the Muhsin Khan translation see the report 2:26:595.

² Bukhari, Book: *Jihad*, ch. 138. In the Muhsin Khan translation see the report 4:52:248.

³ Bukhari, Book: *Tafsir*, ch. 30 under Sura 2. In the Muhsin Khan translation see the report 6:60:40.

was at all a *jihad*, even though it is generally regarded as a just cause against a caliph who was a usurper of that position. As his reference to the five pillars of Islam shows, Ibn Umar did not consider it a part of Islam to join that so-called *jihad*.

For a war to be a *jihad* in Islamic terms, it must fulfil the conditions specified in the Quran. The primary such condition is the following:

“And fight in the way of Allah against those who fight against you, but do not be aggressive. Surely Allah does not love the aggressors.” — 2:190

This is not only our translation, that of a Muslim. Even two well-known Western Christian translations of the Quran, that of George Sale of the 18th century and of J.M. Rodwell of the 19th century, whose authors display strong bias against Islam and accuse it of having spread by the sword, are nonetheless compelled to translate this verse as follows:

Sale: “And fight for the religion of God against those who fight against you, but transgress not by attacking them first, for God loveth not the transgressors.”

Rodwell: “And fight for the cause of God against those who fight against you: but commit not the injustice of attacking them first: God loveth not such injustice.”

A *jihad* by arms can only be a war of self-defence and self-preservation by an entire Muslim community which is being persecuted for its religion. Only the government of a state or the leadership of a community can call upon Muslims to engage in such *jihad*. There must be negotiations with the enemy to avoid war and establish peace, if possible. In battle, the clear instructions of Holy Prophet Muhammad must be followed, who strictly forbade the killing of the non-combatants and the defenceless among the enemy such as women, children, old people, and even those only doing labouring work for the enemy soldiers, not being fighters themselves. Again, the Holy Prophet’s example must be followed in the proper and humane treatment of any captured prisoners of war, who must eventually be freed to rejoin their people.

There is no legitimacy at all in Islam for fringe, secretive, self-styled ‘Islamic’ groups to declare a *jihad* of war in the first place. Then to conduct their so-called *jihad* by indiscriminate violent attacks on the general, unsuspecting public, and kidnapping people and holding them as hostage, is simply abhorrent to the teachings of the Holy Quran and the Holy Prophet Muhammad. ■

Qadiani leader’s recent comments about our *Jama‘at*

The Qadiani *Khalifa* Mirza Masroor Ahmad, in connection with his recent tour of the Asia-Pacific region, has made mention of members of the Lahore Ahmadiyya *Jama‘at* in three of his Friday *khutbas* during April and May. In the first of these, delivered in the Fiji Islands on 28th April, published in *Al-Fazl International* dated 19–25th May, he quotes the following statement of Hazrat Mirza Ghulam Ahmad about his mission:

“The principal objective of the coming of the prophets in the world, and the great aim of their teaching and preaching, is to make people find God and be saved from their sinful lives which are leading them to hell and destruction. ... So at the present time this Movement that God has established and He has commissioned me, the purpose of my coming is the same as the purpose that all the prophets had in common. That is, I want to tell you what is God?”

After making some reasonable observations about this statement, Mirza Masroor Ahmad adds:

“Secondly, this excerpt that I have read is also an answer to those of our brothers who believe that the Promised Messiah was a *Mujaddid* and reformer, but not a prophet. By saying that the purpose of his coming is the same purpose that all the prophets had in common, he has made it clear that Allah bestowed upon him the status of prophet-hood.” (p. 6)

This conclusion is simply baseless. The purpose of the work of all saints, preachers and reformers among Muslims is “the same purpose that all the prophets had in common”, but they are not prophets. In the Holy Quran the Holy Prophet Muhammad is told to declare:

“This is my way: I call to Allah, with sure knowledge (*baseerat*) — I and those who follow me.” 12:108.

The Holy Prophet, as well as those who follow him, call mankind to God through *baseerat* or their sure personal knowledge and experience of spiritual matters. The followers do not become prophets by sharing the mission of the Holy Prophet with him.

We may also point out that Hazrat Mirza Ghulam Ahmad has written in his book *Fath Islam*, published in 1891, that one essential part of the work of the prophets was to meet and talk to

individuals and gatherings, and answer their questions and doubts according to the needs of the people, and that people were commanded to keep company with the prophets. This practice, he writes, is followed by him as well:

“The usual practice of the prophets was that, at times of need, ... they, with the power of the Holy Spirit, delivered discourses in various assemblies and gatherings to suit the level and condition of the audience. ... *The same principle is also followed by this humble servant*, so that the speech is always in accordance with the capacity of understanding and the needs of the visitors and guests, and bears in mind their spiritual ailments. ... This is the reason why God the Most High sent thousands of prophets and messengers, and commanded that the privilege of their company should be sought... *So it is on the same basis that this humble servant has been raised* in order to continue this institution.”

Even the Qadiani Jama‘at holds that when he wrote the above lines he was not claiming to be a prophet; according to them he did not claim to be a prophet until ten years later. So, according to their own beliefs, if Hazrat Mirza Ghulam Ahmad writes that he is continuing the mission of the prophets it does not mean that he is claiming to be a prophet himself as well.

Again, appealing to Muslims in general to help him in his mission, he writes in the same book:

“... I call the attention of the Muslims to provide help, *as all the prophets of God in the past called attention* at times of difficulty.”

The Qadiani Jama‘at have no option but to admit that he wrote this without claiming to be a prophet.

Do we forbid our members to read any books?

In his *khutba* of 19th May 2006, Mirza Masroor Ahmad describes meeting a member of our Jama‘at in New Zealand and his talk with him as follows:

“He was insistent that the Promised Messiah was not a prophet, but he had not read the literature. I said to him: You do not need to read anything else except this booklet *Ayk Ghalati Ka Izala*. The same discussion is in other books as well, but this will be sufficient to satisfy you. ... I was also told there that the executive body of these people do not allow them to read all

the books of the Promised Messiah, or do not publish them, in case they find out the truth about the claim to prophethood.” (*Al-Fazl International*, 9-15th June 2006, p. 8)

It is an entirely false and baseless allegation that our Jama‘at prohibits its members from reading certain writings of Hazrat Mirza Ghulam Ahmad. We find it astonishing that Mirza Masroor Ahmad, after being told this by someone, announces this allegation in a *khutba* broadcast to the public on television, without any attempt to verify its truth. Is it his practice to repeat hearsay allegations that he picks up from here and there without checking them, as long as they serve his purpose? Let him name any book that we are allegedly prohibiting our members from reading, and we will forthwith advise our members to read it!

Take the case of *Ayk Ghalati Ka Izala*, mentioned by him, which the Qadiani Jama‘at considers as the best proof that Hazrat Mirza Ghulam Ahmad claimed to be a prophet. Our Jama‘at first published the text of this booklet in 1915, shortly after the Split, within the appendix of the epic work *An-Nubuwwat fil-Islam* by Maulana Muhammad Ali. In 1951 the English translation of this booklet by the late Maulana S.M. Tufail was published under the title *Correction of an Error*, with an introduction and explanatory notes by the translator. The same translation was later incorporated within *Prophethood in Islam*, the translation of the above-mentioned *An-Nubuwwat fil-Islam* done by Maulana Tufail and published in 1992. Urdu editions of *Ayk Ghalati Ka Izala* have also been published by our Jama‘at along with explanatory notes to clear misconceptions.

Your editor (Zahid Aziz) also translated *Ayk Ghalati Ka Izala* into English anew, with explanatory notes, after the experience of the South Africa court cases. This has been available on our websites for about seven years. Please see the link:

www.ahmadiyya.org/noclaim/gh-trans.htm

While he accuses us of concealment, perhaps he should next explain in a *khutba* the whole truth about what the Qadiani Jama‘at believes in regard to this very booklet. Their belief is that prior to publishing this pamphlet in 1901 Hazrat Mirza Ghulam Ahmad had been *wrongly* denying the allegation of his opponents for ten years that he claimed to be a prophet, so now he was announcing to the world that his previous denials were to be disregarded. This view is obviously outrageous and absurd that a prophet constantly and repeatedly denied being a prophet, for ten years of his mission out of a total of 17 years, because he misunderstood

his own claim, but all this time his opponents who accused him of making this claim were right and in the end they were proved correct and he was wrong.

Mirza Masroor Ahmad either does not know or he does not wish to mention that his own Jama'at believes that Hazrat Mirza's pre-1901 statements about prophethood and his claim, in *17 volumes out of the 23 volumes* of his collected works (published in the series *Ruhani Khaza'in*), are **incorrect and invalid**. On the other hand, our Jama'at believes that all such statements from the beginning in 1891 to the end in 1908 are **valid and consistent**.

Mrs Razia Madad Ali



Above: At home with a grandchild

It is with profound sorrow and regret that we announce the passing away of Mrs Razia Madad Ali in Lahore on 8th July at the age of 87 years — 'We belong to God and to Him do we return'. One of our senior-most members in Pakistan, she was also well-known in branches outside, including the U.K. Jama'at, because of her many visits to various countries. Below are some biographical details compiled by your Editor.

The late Mrs Razia Madad Ali was one of the daughters of Dr Mirza Yaqub Baig, a close, senior-most follower of Hazrat Mirza Ghulam Ahmad from the earliest days of his mission. Dr Mirza Yaqub Baig also acted as medical doctor to Hazrat Mirza *sahib* and other prominent figures in the Movement including Maulana Nur-ud-Din. In fact, he attended to both the Promised Messiah and Maulana Nur-ud-Din in their final illnesses. When the A.A.I.I. Lahore was founded in 1914, Dr Mirza

Yaqub Baig was among its leading founding figures. When he died in 1936, Maulana Muhammad Ali said of him:

“When the foundations of the Anjuman in Lahore were laid, there was no building, no office, and no missionary. The sacrifices that the Doctor sahib made in those days, it is entirely beyond my power to describe them; only Allah knows them and only He can reward him, *and also have mercy on his progeny because of his sacrifices*. Then, in those circumstances, when he was being transferred from Lahore in the course of his employment he resigned from his job, fulfilling his pledge of giving priority to religion over worldly gain. He dedicated himself to the service of the faith. He donated his valuable property for the offices of the Anjuman, and till today the offices are in that building.”

Dr Mirza Yaqub Baig gave this as his last advice to the Jama'at sometime in the 1930s: “All friends should try to show what qualities they gained by accepting Ahmadiyyat. Nothing is achieved by mere talk and mere claims. Like the Companions of the Holy Prophet Muhammad, make your lives a notable example and a guiding light for the propagation and service of Islam, from which others too find the right way and they become convinced of the truth of the Promised Messiah by seeing your sincere intentions and good deeds.”



Making speech in Suriname, 1979

These principles of her father guided the late Razia Madad Ali in her life. She was born around the year 1919 in Lahore, and in the days when few Muslim men received any schooling, let alone women, she acquired higher education and obtained a Master's degree in Psychology from Government College, Lahore. She then taught for a long time, till retirement around 1980, at the well-known Lady McLagan teacher training college in Lahore, her speciality being in Child Psychology.

Apart from her academic subject, she had a deep interest in the study of Islam and Ahmadiyyat. She was an avid reader of any Islamic literature, which she would read with great care and concentration, and write down comments about it. She studied the Holy Quran every day, went through the Urdu translation and commentary by Maulana Muhammad Ali, *Bayan-ul-Quran*, and made written notes of her study in her diaries (many of which we now possess). In particular, she tried to understand and explain the Quran in the light of her knowledge of psychology, and vice versa.

She was a regular speaker at the Annual December Gatherings in Lahore, not only in the women-only sessions, but in the general sessions as well where she would come to the podium on the men's side of the mosque to make her speech. Not only was she a speaker, but what is perhaps even more difficult, she listened with rapt attention to the speeches of others, absorbing every word.

She had held positions in the Women's association of the Central Anjuman in Lahore and often toured branches in other towns and cities. She was also very active in social and charitable work in the Jama'at. Till the end of her life, she not only herself provided financial assistance to the poor, particularly for their education, but moreover she acted as organiser and a channel of distribution through whom many people donated for the relief of the poor. All this charity work was voluntary and by her own volition. She kept a written account to show donors, even her near and dear ones, of how their donations had been distributed. She urged others to spend in the way of Allah, both for charity and for Jama'at work.

Neighbourliness, so strongly taught by Islam, was part and parcel of her character. Any good she could possibly do to a neighbour she was keen to do. She would often quote a saying of the Holy Prophet Muhammad, according to which your neighbours are not just limited to the people living next door but stretch a long way beyond that. She organised meetings of women of her local neighbourhood for religious and charitable purposes.

Dr Mirza Yaqub Baig, her father, had laid much emphasis on friendship and fairness towards people of other religions. His religious mentor, Hazrat Mirza Ghulam Ahmad, instructed him thus when he qualified as a medical doctor in the 1890s: "You are a doctor of people's bodies, not their souls. Equal in your eyes should be the man who worships God day and night, and the man who curses and abuses God day and night." The doctor sahib later wrote: "I acted on this all my life. I treated Muslims, Hindus, Sikhs, Christians, and atheists all equally. So people

of my beliefs as well as those who opposed my beliefs all had confidence in me, and I was liked by all of them." Being her father's daughter, Mrs Razia Madad Ali followed this advice also and always extended her friendship and kindness to people of all religions and sects. She too was liked and loved by people belonging to different religions, who have been deeply grieved by her passing.

She used to recall that the leading Muslim figures of the Punjab were friends with her father, despite the bitter hostility against Ahmadi. She remembered accompanying him, as a teenager, when he visited Dr Sir Muhammad Iqbal. In the 1930s Iqbal was publicly denouncing Ahmadi as a danger to Islam, but privately he respected Dr Mirza Yaqub Baig as being a staunch Muslim and valued friend.

She performed the Hajj in 1970, and later in the 1970s she started visiting Jama'ats abroad, especially at the encouragement of the late Dr Saeed Ahmad Khan who had undertaken the task of revitalising the Jama'ats outside Pakistan. She visited the U.K., Suriname, Trinidad, Guyana, Canada, U.S.A. and Holland, and addressed many functions and conventions of the local Jama'ats. She gave advice and guidance to Jama'ats on ways of their social development and the bringing up and nurturing of the children and youth. In 1986, she flew from England with our late Imam Muhammad Anwar to attend the convention in Guyana. This was the visit near the end of which Mr Anwar was tragically assassinated by a fanatic.

When visitors from Jama'ats abroad came to Lahore, she often invited them to her house and they were keen to see her. On her passing away we have received heart-felt messages of grief from people who knew her in so many countries.

It may be mentioned that her husband, Prof. Madad Ali, who died in November 2005, while not being an Ahmadi, facilitated her Jama'at work and visits abroad. Without his co-operation she would not have been able to make such a great contribution. He held all the late Heads of our Jama'at in the highest regard: Maulana Muhammad Ali, Maulana Sadr-ud-Din, Dr Saeed Ahmad Khan and Professor Asghar Hameed.

Not keeping good health recently, she passed away in Lahore on Saturday 8th July, 2006, in the early hours, Pakistan time. *Inna li-llahi wa inna ilai-hi raji'un*. May Allah grant her His protection, forgiveness and mercy and make her join His most righteous servants. May we follow in the path of goodness along which she walked till the end. *Ameen*.



Mr A. Aziz, Imam Muhammad Anwar and Mrs Razia Madad Ali at a function in U.K., 1985

Muhammad Ali Jauhar's praise of our English translation of the Quran

There is a letter published in *The Islamic Review*, December 1919, written to Dr Mirza Yaqub Baig by Muhammad Ali Jauhar (1878–1931), the famous Indian Muslim political leader and journalist, after he and his brother Shaukat Ali received from him a gift of copies of the English Translation of the Holy Quran by our Maulana Muhammad Ali which had been published in 1917. Reproduced are some extracts from this letter dated 24th February 1918:

My Dear Mirza Yaqub Beg,

I have to commence this letter with profuse apologies for being so late in acknowledging your most precious gifts ... Need I assure you that you could not have sent to us anything more acceptable than the beautiful copies of the Holy Quran rendered into English by my learned and revered namesake, Maulana Muhammad Ali. I had read the specimen pages in the *Islamic Review*, that welcome reminder of our dear brave Khwaja [Kamal-ud-Din]'s mission in Europe, and I was anxiously awaiting the announcement that copies could be had in India, or even in England. When the Indian papers first published the announcement so anxiously and eagerly awaited, I asked Shaukat to write at once to you to send us two copies per V.P.P. He was just about to write to you when on a Friday the two copies, so elegantly printed and bound, reached us. I took them to the Mosque to show them not only to Shaukat but also to other Musalmans here, and I can assure you they gave us all a pleasure that nothing

could equal. I would have written to thank you for the rich gift that very day, but, as you had asked me to express my opinion also on this great achievement, I put off even thanking you. However, I have been once more laid up with fever since then, and if I wait till I have read the translation and the notes through, you may have to wait very long. ...

Nevertheless, I feel I must express the opinion formed from an examination of the outward form of the publication, the beautiful printing, the excellent India paper, and the sumptuous limp green Morocco binding, and the several exquisite *tughras*, all indicating the love and affection that those who undertook this great task feel for the greatest Book of all ages and climes. I pride myself on being a bit of a connoisseur in these matters, as you perhaps know, and of course I have the greatest possible love and affection for the Great Book, and so naturally I examined this edition with critical and jealous eyes. You will therefore be glad to know that I *am amply satisfied!* This is no empty compliment; but a very jealous man's verdict of the love and affection shown by another for what he himself loves so ardently and dearly. ...

As for the contents, I have gone through the Preface, and here and there through some introductory notes pre-facing the various chapters and footnotes, and have, of course, glanced through the sectional headings and the index, and greatly admire the general arrangement. As for the English rendering, I am impressed so far as I have read with the simplicity and precision and the adherence to the text which indicate the reverence due to God's own Word from a true believer. ... the great thing is that the great task has been accomplished, and there now exists in at least one European language a rendering of the holy Quran done by a true believer ... by one who believes every word of the Book to be God's own, every word to be true and full of light, every word consistent with what has gone before and comes after, every word capable of easy interpretation ...

Well, this English rendering of the Holy Quran, ... is a preparation for the tremendous change that will come upon the world after this war ...

If you see Maulvi Mohammad Ali thank him for me as a Moslem who feels proud of his devoted and fruitful labours, and shares with him the privilege of at least the most beloved of names in the entire world. If you write to my stalwart Khwaja send him my kisses for his shaggy old beard. My best salams to you and also Shaukat's.

Yours very sincerely and gratefully,

Mohammad Ali.