

In the name of Allah, the Beneficent, the Merciful

The Islamic View

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Worldwide Lahore Ahmadiyya Movement (AAHL)
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Contents

Page

Introduction2

God's Light in the Holy Quran and the Festival of Diwali

Friday khutba by Dr Zahid Aziz, for Lahore Ahmadiyya UK, 31 October 20253

Maulana Muhammad Ali's English Translation Of the Quran: Necessity, History and importance

A talk by Dr Zahid Aziz for Ahmadiyya Anjuman Ishaat Islam Lahore (UK) on 5th October 2025 .8

Some Recent Publications..... 15

Introduction



The late Akbar Abdullah

In 2006 the publication of *The HOPE Bulletin* was started from California, USA, as a magazine of the Lahore Ahmadiyya Movement. It was a project approved by the Central Ahmadiyya Anjuman Lahore, Pakistan. The abbreviation stood for Health, Ongoing Projects, Education. The editor was the late Akbar Abdullah of California, who produced this magazine most ably, energetically and with great devotion. He was helped in this work by prominent Jamaat members in California and Canada. Occasionally, he also used to seek advice and help from other *Jamaats* regarding its contents. Sadly, Akbar Abdullah passed away in November 2012. May Allah grant him His mercy and forgiveness, *Ameen*. *The HOPE Bulletin* continued until the January 2024 issue under the able editorship of our veteran elder Mr Nasir Ahmad of Lahore, who also spent most of his time in the UK during those years.

Recently it was proposed by Mr Nasir Ahmad to launch a magazine under the title *The Islamic View*. The name is derived from the world-famous *Islamic Review*, published by the Woking Muslim Mission from 1913 to 1971.

The Lahore Ahmadiyya Movement has a long tradition of producing journals and magazines to fulfil particular needs and with specific objectives in mind. Here we will present the Islamic view of the Lahore Ahmadiyya Movement and this Movement's interpretation of Islam on various topics. Of course, that view and interpretation will be supported by the Quran and the teachings and the example of the Holy Prophet Muhammad. There have always been serious and dangerous misconceptions about Islam and its Holy Prophet prevailing in the West, and with the settlement of large Muslim communities in Western countries many of those misconceptions are finding strength due to the misguided understanding of Islam by these communities. These are among the issues we will seek to clarify by means of the literature already produced by the elders of this Movement and by our own further research.

Publishers of *The Islamic View*

God's Light in the Holy Quran and the Festival of Diwali

Friday khutba by Dr Zahid Aziz, for Lahore Ahmadiyya UK, 31 October 2025

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۖ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ
الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ
شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ ۚ يَكَادُ زَيْتُهَا يُضِيءُ
وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۖ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ
وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥٣﴾

“Allah is the light of the heavens and the earth. A likeness of His light is as a pillar on which is a lamp — the lamp is in a glass, the glass is as it were a brightly shining star — lit from a blessed olive-tree, neither eastern nor western, whose oil gives light, even though fire does not touch it — light upon light. Allah guides to His light whom He pleases. And Allah sets forth parables for mankind, and Allah is Knower of all things.” — ch. 24, *Al-Nūr*, v. 35

Last week the Hindu festival of Diwali was celebrated. This word *Diwali* means “a row of lights” and it is celebrated by lighting small lamps. It is said to symbolise the victory of light over darkness, knowledge over ignorance, and good over evil. According to the *Oxford Dictionary of World Religions*:

“Diwali is celebrated by all Hindus, but is the most important festival for merchants, bankers and businessmen, because the main religious event is the worship of Lakshmi, the goddess of wealth in Hindu mythology.”

The website of the Brahmin Society of North London says on this subject:

“The houses and its surrounds are illuminated with oil lamps so that Lakshmi can see her way clearly. On this day of Lakshmi-Pujan, Indian

merchants and bankers open their new account books... and after ending the financial year offer worship to Lakshmi.”

The Encyclopaedia Britannica says:

“Among Hindus the most widespread custom is the lighting of small earthenware lamps filled with oil on the night of the new moon to invite the presence of Lakshmi, the goddess of wealth.”

A question we may ask is: What connection can there be between these two ideas: light and wealth?

This verse of the Quran I recited, v. 35 of ch. 24, which is very well-known, is only about light, the light of God which brings guidance. The verses after this are as follows:

“(that light is) in houses which Allah has permitted to be exalted and His name to be remembered within them. Therein do glorify Him, in the mornings and the evenings, men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of the due charity — they fear a day in which the hearts and the eyes will turn about, that Allah may give them the best reward for what they did, and give them more out of His grace. And Allah provides without measure for whom He pleases” (24:36–38).

The key features in the festival of Diwali are found in the first verse I recited and these next three verses. These are:

1. light;
2. people’s houses in which that light is found;
3. the exaltation of those houses, and here we remember that as part of Diwali homes are decorated;
4. people earning wealth by trading; and
5. accounting of wealth.

If you couldn't see this fifth one, then note that these verses end with the promise that "Allah provides without measure for whom He pleases", and the word for "measure" here is ḥisāb, which means "accounting".

The Holy Prophet Muhammad had no knowledge at all of the Hindu religion. He could not have composed these verses from his own mind referring exactly to the features of Diwali. Someone might say that this is just a coincidence. If these verses had mentioned only one feature associated with Diwali, it could be considered as a coincidence. But they are mentioning five key features, and the probability that it is merely a coincidence, and it is not referring to Diwali, becomes extremely small and remote.

Verse 35 begins with the words "Allah is the light of the heavens and the earth." Since light is a creation of Allah, He cannot be light. It is because these words seem to go against the basic teaching of the Quran that nothing in the world can be God, that Muslim scholars and interpreters of the Quran take these to mean that Allah illuminates the whole world, One Who lights up everything. But we may note here that according to the Hindu religion Krishna is the source of all light that comes from luminous objects. Even the sun, they say, is not the source of its own light, but is passing on to us light which comes from Krishna. This statement in the Quran is like a statement we might expect from the Hindu religion, as that religion teaches that things in this world are a manifestation of God, not separate from God. The Quran may have adopted this style to make the point that these verses are commenting on a Hindu festival. There are many points to be made about these verses and what they convey to us, but I will confine myself to those which show that these verses are a commentary on the festival of Diwali.

The first verse, v. 35, says that the light of Allah is sent by Him for the guidance of people. It is not that people need to light lamps to show Him the way into their houses. Of course, the lighting of lamps by people could just be symbolic to indicate that they are willing to receive God's light in their houses. The verse informs us that the lamp of Allah's light is placed high and is also protected, in a glass, so to speak. It cannot be extinguished by anyone, yet being in a glass it is fully transparent to everyone. That light is, in fact, the revelation of Allah preserved in the Quran.

The verse adds that the lamp which gives out the light of Allah is “lit from a blessed olive-tree, neither eastern nor western”. Before Islam, prophets arose in different lands with their books. Their followers came to believe that there was something special and sacred about their lands that God had chosen them to receive so much guidance and wisdom, which could not be matched anywhere else in the world. The Quran says here that the fuel for the light of Allah comes from a tree which is neither of the east nor of the west. Its teachings do not arise from any particular country, of east or west. Some people claim that the religions which originated in India and further east are much more subtle and philosophical, more in touch with the inner human, than the religions which arose in countries to their west, for example, Arabia or Palestine. The Quran says here that the light of God is not confined to the east, nor indeed to the west.

The next verse, v. 36, mentions houses into which God and His light enter — “houses which Allah has permitted to be exalted and His name to be remembered within them”. How God enters into a house is through its dwellers’ remembrance of Him. It is such houses that in God’s sight are raised high and lofty, and not buildings which are decorated with lights and look beautiful and attractive, and people admire them. More than just remembering His name, these occupants are such people:

“whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of the due charity.”

Here we have a mention of earning wealth, an activity which is marked and remembered at Diwali. The light of God, says the Quran, enters those houses whose residents do not put earning wealth above their duty to God and their duty to fellow human beings. The desire to acquire wealth is legitimate, understandable, unobjectionable, and in fact necessary. But the same God, whether it is God as represented in Islam or of Hindu conception, Who legitimizes wealth, and ordains it for us — something which is remembered at Diwali — also teaches us to view its acquisition in the right perspective and with a sense of proportion. It cannot become the object of life, to the neglect of the remembrance of God (which means remembering His teachings of honesty, truth, and fair dealing), and the neglect of our spiritual duties (such as prayer) and our duties of doing good to other human beings (charity). Regarding this last point, there is a concept in

Western capitalism known as *social responsibility* in business. It teaches that a business does not exist merely to make a profit but it also has responsibilities to society which it must fulfil. This concept is indicated here in the Quran.

These verses end by saying:

“And Allah provides without measure for whom He pleases.”

According to an issue of *Forbes Business Magazine* dated 17 October 2017:

“... several key Diwali traditions are centred around money — it is considered a particularly auspicious time to acquire new assets and make new investments.”

When people invest money, they hope for a good return. The Quran here promises, in regard to trading and selling, that Allah gives a return without measure, *bi-ghairi hisāb*. Now any financial return can always be expressed as a number or percentage. The entire wealth of the whole world can be quantified as so many trillions of Pounds or Dollars. But there is another wealth that people can earn which cannot be measured by any form of accounting, and that is spiritual wealth. And the way to earn that is by remembering that there is an account of your deeds which has a balance on its invisible sheet, and that is more important than the balance of monetary profit and loss recorded in a business ledger. In these verses, the people who do not let the earning of wealth stand in the way of remembering God and of giving their monetary due to the society and community are described as those who:

“fear a day in which the hearts and the eyes will turn about.”

One meaning of this is that they realise that if they ignore their real duties in this life then in the next life they will be terrified when facing Allah’s punishment. But it can happen in this life as well. There have been many revolutions in history when the ordinary people of a country rose up against those who had been exploiting them financially, while themselves living unconcerned in luxury, and the people butchered their masters and the wealth owners in very brutal ways. In festivals and celebrations, if people are asking God to bestow wealth upon them,

they must also remember the consequences if they neglect their duties to God and human beings. God is not a money bag or money tree, to be called upon only when you want to increase your wealth.

In the end, we congratulate Hindus everywhere on the Diwali festival and hope that they will appreciate the wise teachings of the Quran from which they will benefit while they are following their own ancient traditions, no doubt originally revealed by God — *Ameen*.

Maulana Muhammad Ali's English Translation Of the Quran: Necessity, History and importance

A talk by Dr Zahid Aziz for Ahmadiyya Anjuman Ishaat Islam Lahore (UK) on 5th October 2025

Maulana Muhammad Ali died on 13 October 1951. That is why in this month we sometimes commemorate his life and work.

Today more than thirty English translations of the Quran by Muslims are readily available to anyone wishing to study the scripture of Islam as presented by a Muslim. Till the end of the year 1917, just over a hundred years ago, only three English translations with some footnotes were available. These had been produced in England by translators who were Christian critics of Islam. In their comments they made many allegations against Islam and they openly wrote that the Prophet Muhammad had falsely claimed to have received revelation from God in order to deceive people, and that the Quran consisted of the inaccurate, half-baked and incomplete knowledge that the Holy Prophet gleaned from here and there. It had therefore become necessary to produce an accurate translation in English and to answer these charges.

Unfortunately, Muslims in general and their religious scholars and leaders felt no interest or concern at this need. The Muslim public held the Quran in high reverence, but this was only for the outward form of the Quran—the physical book and the sound of its recitation. They only used the Quran to recite its text,

especially on certain occasions of joy or mourning for its blessings, without understanding what it meant, or even wishing to understand it. The religious leaders and scholars, who were learned in Arabic and could understand the meanings of the Quran, looked upon the commentaries of the Quran which had been written centuries earlier as the last and final explanations of its meanings. In fact, what they studied and learnt was not the Quran itself but its commentaries, and these books reflected the thinking and the knowledge of the times when they were written. The Muslim religious leaders also came to believe that, as the Quran was the word of God, it is forbidden to translate it into any other language from its Arabic text because the translation is not the word of God.

As a result of this negligence towards the Quran by Muslims, a completely wrong and distorted picture of Islam was being presented to the non-Muslims of the West. Moreover, since English-style educational institutions were now increasing in the Indian subcontinent, young Muslims educated in such colleges were also being exposed to the hostile English literature on Islam like the translations of the Quran I mentioned earlier, and also to other modern thinking which was rejecting religion completely. There was little help available to these young Muslims in the English language to counteract the objections to Islam that they read about.

Against this background the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad, arose in defence of Islam. He declared that the Quran contains the knowledge to meet the challenges of any new age because it is from God and is for all humans. The knowledge in it is not limited to what our forefathers found in it. That is the knowledge of the Quran with which he himself had come.

At the start of his Islamic mission in 1891 he wrote:

“I wish to prepare a commentary of the Quran which should be sent to them (i.e., to the people of the West) after it has been translated into the English language. I cannot refrain from stating clearly that this is my work, and that definitely no one else can do it as I can, or as he can who is an offshoot of mine and thus is included in me.”

The purpose of this commentary would not only be to answer the criticism of Islam originating in the Western countries but also to show these nations the

wisdom of the Quran and its broadminded and humane view of the world, and how the modern world can benefit from this, and is in fact in dire need of it. When he published this bold statement, he had no means of fulfilling the aim that he set himself.

Six years later, Maulana Muhammad Ali, then in his early twenties, joined the Ahmadiyya Movement. Three years after that he decided to devote his life to serve the cause of Islam through this Movement. He had high academic qualifications for those days, but he devoted his talents to this Movement. Shortly thereafter, Hazrat Mirza Ghulam Ahmad announced his intention to start an Islamic magazine in English for a Western readership as well as English-educated Muslims in India, even though he himself did not know English. He appointed Maulana Muhammad Ali as editor of this magazine, and it was launched in 1902 with the title *The Review of Religions*. It was this work of editorship which equipped Maulana Muhammad Ali with the knowledge and skills to produce, later on, his English translation of the Quran. He developed a considerable ability to write, to translate and to research through his experience of editing this magazine for several years.

Hazrat Mirza Ghulam Ahmad died in 1908, without having taken any steps towards his aim of producing an English translation and commentary of the Quran. After him, Maulana Nur-ud-Din became the Head of the Movement. He was a highly respected scholar of the Quran, with a deep love for this book. Under his guidance Maulana Muhammad Ali started work on translating the Quran into English in 1909. "Guidance" here means that Maulana Muhammad Ali used to meet him and read to him the explanatory notes he had written for his translation. Maulana Nur-ud-Din would then make suggestions about any changes. Even when Maulana Nur-ud-Din was on his deathbed these meetings continued. Maulana Muhammad Ali later wrote:

"He was seriously ill, but even in that state he used to be waiting for when Muhammad Ali would come. And when I went to see him, that same critically ailing Nur-ud-Din would turn into a young man."

With the death of Maulana Nur-ud-Din in March 1914, and the translation work still incomplete, there came a big turning point in the life of Maulana Muhammad

Ali and the Ahmadiyya Movement. Differences arose within the Movement about the status of its Founder, whether he was a *Mujaddid* (Reformer in Islam) or a prophet (*nabi*) like the earlier prophets. Maulana Muhammad Ali and many others in the Ahmadiyya Movement were forced by circumstances to establish the Ahmadiyya Anjuman Ishaat Islam in Lahore. It started with no office, funds or staff. But Maulana Muhammad Ali continued to work on the completion and publication of his English translation of the Quran. By this time, Khwaja Kamal-ud-Din had started the Woking Muslim Mission, at Woking, Surrey, England, and people interested in Islam in this country kept on asking him to give them a translation of the Quran. He couldn't recommend the existing ones, in which the translators called the Quran a false book and the Prophet Muhammad as deceitful.

Anyhow Maulana Muhammad Ali completed the whole work in April 1916. Along with the 95-page introduction the book was almost 1400 pages long, and to print it in one volume, very fine, thin paper was required. To print on that type of paper there were no machines in India at the time. So it had to be printed in England. The Woking Mission made arrangement with a famous printing company in Woking, the Gresham Press, to print it. But now the First World War had started (known then as the Great European War) and as a result costs of materials went up, paper became scarce, and post was delayed. Proofs had to be first read in Woking and then sent to Lahore for further proof-reading and insertion of the Arabic text. They were then returned to Woking for printing. Finally, the book was out in September 1917.

It received reviews in the UK press as well as by prominent Muslims in India. One review in the UK was in a quarterly magazine called *The Quest*, edited by a man called G.R.S. Mead, a most distinguished author and thinker whose writings influenced many intellectuals. This review says:

“The English and the proof-reading are both remarkably good. ... It reads as well as any other English version and is superior to them in its systemic arrangement. ... On the whole then we may say that we have before us a version that is not only faithful but dignified; and that is high praise. It is certainly a work of which any scholar might legitimately be proud ... Maulvi Muhammad Ali ... is a man of rare intellectual gifts, who could easily have distinguished himself in any profession and made a very large income. He

has preferred to devote himself to the service of religion and to live a life of poverty in that service. The translation is his alone; it has not been done by various hands and simply edited by him. ... Moreover, whenever in his version he departs from a generally accepted rendering, he tells us why he has done so frankly in the notes and sets before us the evidence for and against his new interpretation.”

There was in India at the time a great Muslim political leader and orator by the name of Muhammad Ali Jauhar. He is recognised as one of the national heroes of Pakistan, and is honoured in India with a university named after him. In Lahore there is a Jauhar Town named after him. Shortly after our English translation of the Quran was published, one of the founding members of our *Jamaat*, Dr Mirza Yaqub Baig, sent him a copy. He was ecstatic at seeing this translation and wrote later on in his biography that it supplied the antidote so greatly needed for the poison squirted in the footnotes of earlier English translators of the Quran that I mentioned at the beginning. He also wrote a letter of thanks to Dr Mirza Yaqub Baig which was published in the *Islamic Review* in 1918. In it he said:

“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 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”.

He has called Maulana Muhammad Ali “a true believer” twice. He also writes in this letter:

“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.”

You can see from the wording of this letter that he was a close friend of the founding members of our *Jamaat*. It may surprise people to learn today that the leading members of our *Jamaat* were counted as being among the important

Muslim figures of their time, and they were friends of those famous Muslims leaders in the Indian subcontinent who are household names today.

Lastly, I want to refer to the tribute paid by another famous Muslim religious scholar, journalist and author of the time whose name was Maulana Abdul Majid Daryabadi. During his college days at the beginning of the 1900s, he became sceptical about Islam, even declined to call himself a Muslim and became what he called a “rationalist”. He writes in his autobiography that gradually he began to return to Islam. I quote from him now:

“I was slowly returning to Islam. In fact, I had become more than fifty per cent Muslim when in October 1920 ... my eye fell on the English translation and commentary of the Holy Quran by Muhammad Ali of Lahore, the Ahmadi (Qadiani in common parlance). ... As I read through it, praise be to Allah, my faith kept on increasing. ... When I finished reading this English Quran, on searching my soul I found myself to be a Muslim. Now I was able to recite the *Kalima* unhesitatingly, without deceiving my conscience. May Allah grant this Muhammad Ali paradise in every way! I am not concerned with the question whether his belief about Mirza [Ghulam Ahmad] sahib was right or wrong. Whatever the case, what should I do about my personal experience? He was the one who put the last nail in the coffin of my unbelief and apostasy.”

He has related this story in other writings as well. In one he writes:

“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 scepticism.”

Later on, he himself wrote a commentary on the Quran, and received the award ‘Scholar of Arabic’ from the government of India and an honorary doctorate from the famous Aligarh Muslim University in India.

The reason why Maulana Muhammad Ali’s translation satisfied his mind was that the Maulana’s commentary addresses the criticism of religion and religious truth by modern thinkers and it also deals with the allegations against Islam which

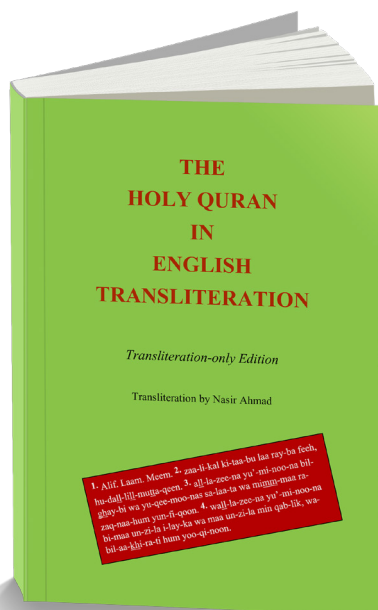
come from its Christian critics in the West. Importantly, it clarifies many issues in Islam which are misunderstood by Muslims themselves, and as a result a wrong image of Islam is projected by its own followers. There is a whole list of such issues on which Maulana Muhammad Ali has corrected the generally-prevailing views of Islamic scholars and the Muslim public.

Maulana Muhammad Ali's first edition of his translation was reprinted twice more at Woking. Then near the end of his life, he carried out a most thorough revision of the translation and his footnotes, in effect creating a new publication. It was printed in 1951 in Basingstoke at a press owned by a British convert to Islam. That is the one which has been reprinted again and again till now, with corrections of misprints. It was last printed in England around 1970, and after that, till now, it has been printed in the USA.

Maulana Muhammad Ali produced a much more detailed commentary of the Quran in Urdu, called *Bayan-ul-Quran*. When that was completed he wrote in an article:

"I have tried my best to be faithful to the word of Allah but I know I have made errors. So today, after completing this task, if on the one hand I am happy because of Allah's blessings bestowed upon me in the form of the service to the Quran, at the same time I am afraid in case any errors I may have made, due to human fallibility or because of lacking knowledge, may cause others to stumble. Every single word of the Quran is a guiding light and a conclusive argument for every Muslim. In my translation and commentary, I have tried, according to the best of my understanding, to subject my views to the Word of God, the *Hadith* of the Holy Prophet, and rules of the Arabic language. But still it is my interpretation and not binding upon anyone else unless it conforms with the Word of God and the authentic *Hadith* reports of the Messenger of Allah. Any interpretation in which I have made an error by going against the Quran or authentic *Hadith* should be rejected. My attempt is only to make people study the knowledge contained in the Quran and to turn their minds to its service."

Some Recent Publications



**The Holy Quran in
English Transliteration by
Nasir Ahmad**

The transliteration of the Arabic text of the Holy Quran in English, presented in this book, was first published in October 2023, accompanied by the Arabic text itself as well as the English translation in two volumes. This edition consists of only the transliteration.

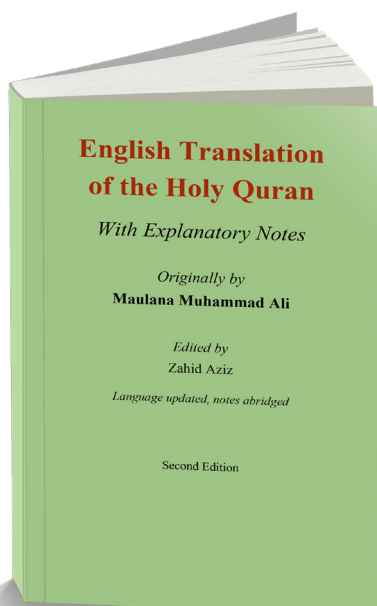
A typical extract is shown below:

[Pt. 1]

Section 3: Divine Unity

21. yaa/ayy-yu-han naa-su 'bu-doo rabb-ba-ku-mul/la-zee kha-la-qa-kum wall-la-zee-na min qab-li-kum la-'all-la-kum tatt-ta-qoon. 22. all-la-zee ja-'a-la la-ku-mul ar-da fi-raa-shanw wass-sa-maa-a' bi-naa-aa', wa an-za-la mi-nas sa-maa-i' maa-an fa-akh-ra-ja bi-hee mi-nas sa-maa-raa-ti riz-qal la-kum, fa-laa taj-'a-loo lill-laa-hi an-daa-danw wa an-tum ta'-la-moon. 23. wa in kun-tum fee ray-bim mimm-maa nazz-zal-naa 'a-laa 'ab-di-naa fa'-too bi-soo-ra-tim mim mis-li-hee wad-'oo shu-ha-daa-a'-kum min doo-nil laa-hi in kun-tum saa-di-qaan. 24. fa-il-lam taf-'a-loo wa lan taf-'a-loo fatt-ta-qun naa-ral la-tee wa-qoo-du-han naa-su wal-hi-jaa-rah, u-'idd-dat lil-kaa-fi-reen.

The reader unfamiliar with the Arabic script should be able to recite the Arabic text of the Holy Quran by following this transliteration.



**The Holy Quran in
English Transliteration
Edited by Zahid Aziz**

Maulana Muhammad Ali's English translation of the Quran was the *first English translation by a Muslim* to be available generally, and the first Muslim translation published in the West, in 1917.

It included a comprehensive commentary: discussing meanings of Arabic words, reviewing earlier interpretations, citing authorities wherever he differed with previous views, removing misconceptions about Islam and refuting objections raised by Western criticism.

Later Muslim translators, such as Pickthall, Yusuf Ali, and Muhammad Asad, benefitted greatly from this pioneering work. "Pickthall's work is not very much more than a revision of the Ahmadiyya [M. Ali] version" — *The Muslim World*, July 1931.

"To deny the excellence of Maulvi Muhammad Ali's translation, the influence it has exercised and its proselytising utility would be to deny the light of the sun" — Abdul Majid Daryabadi, in *Such*, Lucknow, India, 1934.

In the present edition, first published in 2010, and now in 2025, the Arabic text has not been included. The language of the translation has been updated where necessary, and the notes have been abridged and edited.

These and other publications can be read in full online, and also downloaded, from the link: https://archive.org/details/@ahmadiyya_-_lahore, or scan the URL QR code below



Several of the publications can also be purchased in print from Amazon.

Contact Information:

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