TRUE FACTS
ABOUT THE SPLIT

English translation of "Haqiqat-i-Ikhtilaf")

by

Late MAULANA MUHAMMAD ALI

Renowned translator of the Holy Qur'an into English

Translated by

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TRANSLATOR'S NOTE

The fact that the Ahmadiyya Movement, after the demise of Hazrat Maulana Hakim Noor-ud-Din, the first successor of the Holy Founder of the Movement, split up into two sections, commonly called the *Jamaat-i-Lahore,* and the *Jamaat-i-Qadian,* now established at Rabwah (Pakistan), has been made the basis of a malicious propaganda against the *Jamaat-i-Lahore* and Hazrat Maulana Muhammad Ali of the blessed memory. In the following pages we offer an English translation of his book *Hiqiqat-i-Ikhtilaf* which deals a death blow to this spiteful propaganda.

FOREWORD

Mian Mahmood Ahmad (Head of *Jamaat-i-Qadian*) published in December last a book entitled *Aeena-i-Sadaqat* which, in view of the subject discussed therein deserved no notice nor any attention; but it is now on the insistence of a good many friends that I have taken to the writing of the following few pages. To indulge in such bootless and futile discussions that what did Tom or Dick say or do at such and such time, is, in my opinion, *a wasteful and ridiculous excess.* We have before us, the magnificent work of the propagation of Islam for the carrying out of which religious preparation requires that we should devote to other activities as little attention as possible. The house of Islam has already been disrupted and destroyed by these domestic dissensions and disputes, and if a cause of the disintegration of their power can be spotted and named, it is this mutual mud-slinging and bitter wrangling.

Mian Mahmood Ahmad has blackened more than two hundred pages of his book to assure the world that Khwaja Kamal-ud-Din and Muhammad Ali, the two veteran and devoted disciples of his holy father, in whom that good and righteous man had full confidence, were hypocrites and intriguing tricksters. What reply can I give to this senseless statement? By the grace of Allah, the Promised Messiah, during his life-time, did not doubt even for a single moment that Khwaja Kamal-ud-Din and I were hypocrites; and the people who are now with me can easily adjudge and assess from my affairs whether I am a hypocrite or not. This much reply should have been suffi-

cient and enough to this absurd allegation: for, in the eyes of those who live in the discipleship of Mian Mahmood Ahmad, thousands of my arguments, however strong they may be, carry not that weight which a single word of his carries, howsoever sans sense and sans reason it may be. But a good many friends have reasoned rightly in laying stresss on the point that if the wrong statements made in the book under reply, be left untouched and uncontradicted, they might prove to be a stumbling-block, a cause of slipping into error, for those who come after, and that it may also be possible that some followers of Mian Mahmood Ahmad, when they peruse the true statement of real facts, may derive some benefit therefrom. It is not, therefore, for the sake of my own personal exoneration or absolution that I have taken to the writing of these few pages, but it is for the protection of some ignorant man from falling into the pit of error. My endeavour, however, will be to be as brief and short as possible. It is also one of the dire afflictions of Islam that inspite of the fact that the Muslims have been eaten up and devoured, they are, instead of bringing others into the fold of Islam, more agog and anxious to prove to the world that so and so of their own community is a kafir and a heretic, and so and so a hypocrite and a pretender : اللهم ارحم امته محمد صلى الله عليه وسلم

For the sake of clearness I have divided the book under reply into three parts. In the first part of it an attempt has been made to prove that we are hypocrites; in the second part, history of the split in the movement has been given; whereas the third part deals with and discusses our doctrines. And this third part is in reality the essential part which carries fundamental importance with it.

FIRST PART

Our Disunion and Discord

To the ideas of his mind about us Mian Mahmood Ahmad gives expression in the following terms :

" Khwaja Kamal-ud-Din who, on account of the Woking Mission, had gained a good deal of fame, is, in my opinion, the root cause of all this dissension and disunion ; and Maulvi Muhammad Ali is merely a disciple of his, who joined hands with him later on.....In reality many kinds of misgivings and doubts about the Promised Messiah had cropped up in the Khwaja Sahib's mind which he disclosed upon Maulvi Muhammad Ali with the result that his ideas, too, were vitiated." (*Aeena-i-Sadaqat*, p. 122.)

" These ideas had inwardly taken root in the minds of certain people of whom the ring-leader was the Khwaja Sahib. Facts tell us that the Khwaja Sahib's faith had inwardly become cankered and consumed." (p. 126.)

" Maulvi Muhammad Ali, after this event, fell completely into the hands of those people who had departed from and quitted the movement on point of faith and principle.....(p. 130.)

" The Khwaja Sahib was a seeker after honour and renown." (p. 141.)

" As soon as the Khwaja Sahib achieved some fame, he began to push his own personality into the fore-front, and all his attention, too, converged upon this point ; and

Maulvi Muhammad Ali himself receded into the background." (p. 146.)

"It shows that these people, during the life-time of the Promised Messiah, acted hypocritically." (p. 151.)

"These people who, on account of their ill-will and enmity against the members of the Promised Messiah's family, had become Yazid-like, were, under Providential plan, turned out and banished from Qadian." ...(p. 202.)

It is clear from these statements that in the opinion of Mian Mahmood Ahmad, we were hypocrites who had seceded from the Movement on point of faith *i.e.* from the doctrines we professed and preached to the world, and that we were mere seekers after fame. I have given only a few quotations; otherwise the whole of the book is replete with such statements. What we are in the sight of the Mian Sahib can furthermore be seen from the different sub-heads of this book; for example: *Spurious allegiance for show; Doctrinal plight of the Khwaja Sahib and his comrades; Intrigue; Khawaja Sahib's achievement of fame; Transition period of Maulvi Muhammad Ali's ideas; Deceitfulness and fraud.*

Queer Definition of Hypocrites

But of our disunion and discord Mian Mahmood Ahmad had also to cook up and concoct a queer definition. Under the caption *True Facts of the history of the Split* he begins the statement of that great truth with these words:

"In every spiritual system there come in some such people also whose judgment, inspite of the fact that they have joined that system believing it to be true, is only superficial and shallow, and the Truth had not penetrated into their hearts. Their enthusiasm and zeal in the beginning even shows them sometime greater than the sincere and devoted disciples; but there is, for the reason that faith had not taken deeper root in their minds, always the danger of their seceding from and quitting the centre and

throwing the Truth away to the winds. Some such men entered also the spiritual system of the Promised Messiah (peace be on him) and became, later on, the ca use of the trial and tribulation of many a people." (p. 121.)

This is, as a matter of fact, a new and novel definition of hypocrites, invented by the Mian Sahib, in support of which he has, of course, adduced no authority. The definition of hypocrites, as given in the Holy Qur'an, runs thus :

" When the hypcorites come to thee, they say : We bear witness that thou art indeed Allah's Messenger. And Allah Knows thou art indeed His Messenger. And Allah bears witness that the hypocrites are surely liars, *i.e.* what they speak by the word of their mouth, is not in their hearts." (63 : 1.)

" And there are some people who say : We believe in Allah and the Last day; and they are not believers." (2 : 8)

" And when they meet those who believe, they say : We believe ; and when they are alone with their devils *i e*- their evil companions they say, Surely we are with you." (2 : 14)

These verses of the Holy Qur'an furnish a conclusive evidence of the fact that *hypocrites of superficial judgment* is an invention of the Mian Sahib's ingenious brain. The other distinctive feature of these people, as stated by the Mian Sahib, is that "their enthusiasm and zeal in the beginning even shows them sometimes greater than the sincere and devoted disciples." It is not known which historical evidence in this connection he had in his mind. If the principle of history, too, be inverted or perverted along with the Qur'anic principle, it may then be possible perhaps to accept this statement of the Mian Sahib that in the beginning the enthusiasm and zeal of Abdullah bin Ubayy was greater than that of Hazrat Abu Bakr and Hazrat Umar (God be pleased with them), and that these

are mere fictitious fables that the hypocrites spent not in the way of Allah nor took any part in the wars, as stated in the Holy Qur'an, and that we should now, putting aside the Holy Qur'an and all the facts of history into a quiet corner, cherish the belief that in the beginning all the great servants of Islam were only hypocrites, and that in the course of their services, doubts and misgivings at last arose in their minds, and they turned towards the world. If Mian Mahmood Ahmad, instead of devising himself a definition of hypocrites, had consulted Maulana Ali Hairy, he might have got some support from the Shia literature.

Secession from the Centre

The third symptom of hypocrites, as diagnosed by Mian Mahmood Ahmad, is that there is always the danger of secession from the centre. But no historical evidence or proof to this effect will be found anywhere except in the mental repertorium of the Mian Sahib. Have, in any spiritual system, ever existed such hypocrites of whom there had always been the danger of seceding from the centre ; for instance, who were those hypocrites, in the Holy Prophet's spiritual system, of whom there had always been the danger that they would run away from and relinquish Mecca or Medina as their centre ; or who were those hypocrites among the disciples of Jesus of whom there always existed the danger that they should not keep *Bait al-Mugaddas* or Bethlehem as their Centre ? The truth of the matter, however, is that whatever ideas came into the Mian Sahib's mind about these devoted disciples of his holy father, whom he is now out to prove, with his ingenuity, to be hypocrites, became the signs and symptoms of hypocrites. If these persons have rendered service to the cause of Islam and the Promised Messiah, making great sacrifices and spending in the way of God, it matters noth-

ing to our Mian Sahib. He can, without any tremor of the soul, call and condemn them as hypocrites ; for, the enthusiasm and zeal of the hypocrites in the beginning is, according to him, sometimes greater than that of the true and sincere followers. And since the fault of these people is that they accept not the Mian Sahib as *Khalifa* on account of his deleterious and detestable doctrines, so it became the symptom of a hypocrite that there is always the danger of his seceding from the centre.

The Qur'anic Criterion

The Holy Qur'an, undoubtedly, has made a mention of the fact that good deeds and actions only impart strength and vigour to the faith, and that by the creation of opportunities to render service to the cause of Truth, and offer sacrifices of life and property in the way of God, the true and sincere followers are separated from the impostors *i.e.* from those who take no part in the service of Truth. A line, in this way, is drawn between the people of feeble faith and those of firm faith and conviction. But the Mian Sahib cares not a rap for these things. Is there, however, any upright and straightforward man, among his disciples, who will, in the name of God, enquire of him that supposing we accept his queer and curious definition, turning away from the Holy Qur'an and the Hadith, has it ever happened during the life-time of the Promised Messiah that the so-called superficial and shallow judgment of these people whom he is out to prove as hypocrites, was ever brought to light and disclosed ; and that their first and initial enthusiasm which is even greater than that of the true and sincere followers, did it ever come to an end during the life-time of the Promised Messiah ; and if the answer be in the negative, what is the justification in calling it *first and initial* ; and that, did the Promised

Messiah, too, during his life-time, ever apprehend the danger of these people's running away from and relinquishing the centre, and when that danger made its appearance ? With regard to one of these hypocrites at least, *i.e.* this humble man, there is the Mian Sahib's own testimony that it was in the year 1910 or 1911 A. D. that under the influence of the aforesaid conditions, a change came over the ideas of Maulvi Muhammad Ali, proving thereby that until two years after the death of the Promised Messiah there had taken place neither any disclosure of the superficial and shallow judgment of this hypocrite, nor any difference in his sincere and selfless service, nor there arose any danger of his quitting the centre. And when the definition improvised by the Mian Sahib cannot even hold me within its operation so far as the time of God's apostle is concerned, then who are those " few people " who had hypocritically got into the spiritual system of the Promised Messiah ? It is indeed a matter for great regret that Mian Sahib, assuming that whatever drops from his pen or the lips of his mouth is just like Divine revelation, has arrogated to himself the supreme position of لا يسل عما يفعل *he cannot be questioned as to what he does.* He may strike out and fabricate any principle, howsoever repugnant it may be to the Holy Qur'an and the Hadith ; he may call and condemn anybody as wicked, vicious or a fraudulent impostor ; but when a question is posed at him he refuses to indugle in the reply on the set excuse of being very busy in the spiritual development and uplift of his followers. It is therefore, useless and futile to expect a reply from him.

Prince of Hyporcrits.

Khwaja Kamal-ud-Din, in this list of hypocrites has the distinction of being called, instead of Abd Allah ibn Ubayy, the Prince of hypocrites. Says the Mian Sahib :

"Khwaja Kamal-ud-Din who has, on account of the Woking Mission, acquired great fame, is, in my opinion, the root-cause of all this dissension and discord; and Maulvi Muhammad Ali who is only a disciple of his, joined him much later."

In support of this contention Mian Mahmood has adduced the following argument:

Firstly, that the Khwaja Sahib deprecated and dispraised the paper written by the Promised Messiah to be read in the Great Conference of Religions held at Lahore in 1897 A. D. calling it "senseless and absurd." A diary of the Promised Messiah has only these words on its record: "I was very much unwell and indisposed when I wrote this paper for the Great Conference of Religions, and the time was also too short. I had, as a matter of fact, to dictate it hurriedly while lying on bed in this agonizing condition. One of our companions, on hearing it, shrugged his shoulders with disagreement, and liked not that it should be read in the Great Conference of Religions." These words Mian Mahmood Ahmad has reproduced in this way: "When the Promised Messiah passed this paper on to the Khwaja Sahib, he expressed, regarding it, a good deal of hopelessness and pessimism, asserting that it would not be looked upon with admiration and esteem, and would unnecessarily become the cause of raillery and ridicule....." "Since the Khwaja Sahib had already decided that the paper was senseless and absurd." Now, institute an impartial enquiry into the two statements. Where is it written that the Khwaja Sahib had said that it would unnecessarily become the cause of raillery and ridicule, or that the paper was (God forbid) senseless and absurd? These words the Mian Sahib has obviously put in and inserted himself interpolatively. What the Khwaja Sahib said at that time

is known only to him, and he is at present sitting so far away from here (at Woking); but the effect which his words produced on the Promised Messiah was that the Khwaja Sahib wanted a still better paper to be written as is evidenced from the parable which the Promised Messiah has written in the same diary, saying, that "the example of our companion who was not in the beginning content and pleased with this paper, is like that of the man who, when he happened to go to Delhi for a visit, was asked to bring for us, on his return, a bottle of perfume from such and such a shop; and when he went to the shop he saw many kinds of perfumes kept in beautiful bottles, and the whole shop was fragrant with sweet odour, and people were buying them according to their own needs; and he also purchased a bottle for us, as desired, but on account of the fact that so many perfumes were there, his own purchased bottle seemed not to him so sweet-smelling and odoriferous." It is obviously clear from this example that whatever the Khwaja Sahib said at that time, was not that the paper was senseless and absurd and that it would become the cause of mockery and ridicule, but he expected a still better and more superior lecture from the Promised Messiah. But the point to be considered is, what feebleness of faith there is in it to prove which the Mian Sahib has adduced this anecdote. Did he not himself once burnt to ashes a very valuable manuscript of the Promised Messiah?; and although he was yet in his childhood, but an objector can say that child shows the man as morning shows the day.

Secondly, that the manifesto, issued by the Promised Messiah, containing the prophetic announcement ***that his paper shall overtop and surpass,*** was distributed and made

public by the Khwaja Sahib in this way that "in the dark of the night, keeping out of the people's sight, some posters were affixed high up on the walls that people might not be able to read them." Both the causes put forward by the Mian Sahib regarding the people's inability to read the posters, are commendable indeed. *One*, that the posters were pasted on the walls secretly at night, as if the darkness of night projected its darkening effect on the posters also; and *the other* that the posters had been affixed higher up. In making this statement the Mian Sahib has either taken his stand on some hearsay evidence without caring a fig for the Prophet's warning كفى بالمرء كذبا ان يحدث بكل ما سمع *i.e.* it is enough for a man to be a liar if he should give tongue to and propagate a thing the truth whereof he has not first verified and confirmed, or since he was, at that time, only a boy of eight years, and might have come to Lahore on a sight-seeing visit, and finding these posters higher than his own size, had fallen into the wrong belief mentioned above. Moreover, it is perhaps not unknown to the Mian Sahib that all the people are not so short-sighted as not to be able to read a poster pasted a little higher up on the wall. These allegations, however, lay bare and expose the internal condition of the Mian Sahib's mind. When feelings of ill-will and hatred against a person take possession of one's mind, even the good and noble deeds of that person appear to be baneful and bad. The motive behind Hazrat Abu Bakr's accompanying the Holy Prophet in the fearful night of Emigration, some Shias contend, was to have the Prophet apprehended as soon as an enemy would come across them, and that the need for the consolatory word *Grieve not, surely Allah is with us*, they argue, had arisen on account of the fact that Abu Bakr had started weep-

ing and wailing loudly so that some pursuing enemy, hearing his voice, might reach there. Mian Mahmood Ahmad, too, is endowed with similar moral excellences. Posters, it should be clearly understood, are not affixed higher up that the people may not be able to read them, but for the reason that some one may not tear up and destroy them. Human eye, of course, if it is not dim-sighted and myopic by nature, can get to and reach where hand cannot. But even this thing has been considered sufficient and enough to condemn a faithful and sincere believer as a deceitful and cunning hypocrite.

The Charge-sheet

In framing the charge-sheet of Khwaja Sahib's crimes, Mian Mahmood Ahmad, has taken an abrupt jump from the year 1897 to the year 1905, skipping over the intervening period of important law-suits and legal actions as a mere trifle unworthy of any notice; and it was during this period that Khwaja Kamal-ud-Din in order to render full service to the cause of the Promised Messiah, relinquished his well-established, first-class practice at Peshawar, and stayed for about a whole year at Gurdaspur fighting his battle. But all this valuable service, as the Mian Sahib would have the world believe, was due to that initial zeal which shoots above and surpasses even the most sincere and loyal disciples. But what sort of initial zeal was it that went on increasing uninterruptedly although a pretty long period of twelve or thirteen years had passed over it. But it is again a matter of no consequence; and the verdict of the Khalifah appointed by God says that it was all cant and hypocrisy. With reference to the year 1905 the proof of the Khwaja Sahib's double-dealing and hypocrisy is said to be his move in the newspaper *Watan* that there should be articles of general nature in *The Review of Religions*, and

those dealing with Ahmadiyya Movement be printed separately in the form of appendix. But it is again a matter for surprize that my share in that proposal was in no way less than that of Khwaja Sahib, and how is it therefore, that the same fact which has been quoted as a proof of the Khwaja Sahib's cant and hypocrisy, cannot become an argument in my case. It is regrettable indeed that such trivial and trifling things have been picked up to be used as arguments of hypocrisy, whereas all the great sacrifices of a supreme nature have spitefully been thrown into the dirty dust, and not even a passing reference has been made to them. Is it the way of righteousness and God-fearing? If people, in this way, can be called and condemned as hypocrites, then not a single person will be found even among the Mian Sahib's own followers who will remain safe beyond the blow of this decree. Let us suppose that it was a mistake, although it is a matter of fact that even the first proposal was put into action with the knowledge and agreement of the Promised Messiah; but later on when he expressed his dislike in view of certain aspects of it, it was given up and abandoned forthwith. And even if it had not been brought to the notice of the Promised Messiah, even then to call an ordinary mistake hypocrisy is to outwit and throw even the Shias into the shade. If the Khwaja Sahib had not obeyed the Promised Messiah's bidding, and had not abandoned his proposal, something, in that case, could be said against him. These are the only two events of the Promised Messiah's lifetime, one relating to the year 1897 and the other to 1905, which have been made the basis of the Khwaja Sahib's cant and hypocrisy. What answer, on the Last Day of Requital when all the curtains will be rolled

up and removed, will be given to the Divine interrogation ; *On what grounds did you call and condemn as an hypocrite such a servant of the true faith whose selfless service, during that time, was unparalleled and unigue among the disciples of the Promised Messiah ?*

Scandal-Mongering

We now advert to the other side of this question. Let us suppose that the faults, of which a mention has been made by the Mian Sahib, were committed by the Khwaja Sahib, and the Promised Messiah was also in the know of them. But if these mistakes really smelt of cant and hypocrisy, it was the duty of the God's messenger, and none else, to label them as argument on hypocrisy. The Holy Prophet was commanded جاهد الكفار و المنافقين to *strive hard against the disbelievers and the hypocrites,* and then he came within the operation of this commandment, for he had been apprised of the actual situation by the Most High God. But today an ordinary man springs upon his feet, who is not an apostle of God, nor had reached even the age of majority at the time of these events, and calls these people as hateful hypocrites in whose houses the Promised Messiah had stayed during the last days of his life. It is nothing but the outcome of ill-will and heart-burning jealousy. And if these events are an argument upon hypocrisy, was it not the imperative duty of the Mian Sahib to place them before the Promised Messiah seeking his decision, in which case a strong argument would surely have come into his hands, or he would have been saved from such spiteful scandal-mongering. But the truth is that the Mian Sahib's heart was, at that time also, burning with such ideas, but on account of the fear of the Promised Messiah he could not give tongue to them, and

later on in the time of Hazrat Maulvi Noor-ud-Din of the revered memory be began to pour out the venom of his heart gradually, a proof whereof I shall adduce, in the sequel, from the Mian Sahib's own writings. I say, if the Promised Messiah had the same opinion of the Khwaja Sahib which Mian Sahib now has, was he then acting in a hypocrital manner (God forbid) in consigning all the power and authority for conducting the affairs of the movement into the hands of the very same people whom the Mian Sahib now dubs as detestable hypocrites ; and when the hour of death drew nearer, he came to stay in the houses of these very hypocrites. Mian Mahmood Ahmad breathes hot and cold in the same breath ; on the one hand he claims to be a spiritual guide, honest and pure, but on the other he is audacious enough to make the following statement :

" Although the result that accrued from the Promised Messiah's immediate and severe action (in excommunicating Dr. Abdul Hakim Khan) was that none could have, at that time, the courage to stand by and support the ideas of Dr. Abdul Hakim Khan. But those ideas, it appears, had penetrated deep into the hearts of some people, of whom the ring-leader was Khwaja Kamal-ud-Din. The Khwaja Sahib's faith, facts tell us, had inwardly become eaten up and hollow."

Premonition

But not a single fact to this effect, from Dr. Abdul Hakim Khan's desertion of the movemenl upto the death of the Promised Messiah, has been mentioned relating to the person of the Khwaja Sahib nor any body else ; and yet an unwarranted attack has been levelled at the Jamaat that they were all hypocrites, without assigning any cause for their hypocrisy. A man, it should be understood, takes to

hypocrisy either to save his life when he is under the overwhelming pressure of an imperious and predominant person, or for the sake of wordly gain. But Khwaja Kamal-ud-Din, Sheikh Rehmat Ullah, Dr. Muhammad Hussain, Mirza Yakub Beg, spent thousands of rupees from their own pockets in furthering the cause of the Movement, and took not a single pie in return. What, then, could possibly be the cause that kept them in hypocritical state with the Promised Messiah. The whole world, on account of their relation with the Promised Messiah, may look down upon them and call them Kafirs and heretics ; they may emigrate to Qadian cutting asunder all their affectionate ties with their near and dear ones ; they may be scoffed at, scroned and satirized sharply ; they may even sacrifice their life and property in serving the cause of true faith ; but inspite of all these things, they were, as the Mian Sahib would have the world believe, hateful hypocrites. Let Mian Mahmood Ahmad listen with his ears wide open that with such silly ideas on hand he will have no place of refuge anywhere except in the Shia camp.

Confidant and Hypocrite

Now the point to be considered is that in the Mian Sahib's opinion, the Khwaja Sahib had been a hypocrite ever since 1897 when the Conference of Religions took place, and that in 1905, when the *Watan* movement was initiated his faith had become meagre and hollow. But this thing was known only to the Mian Sahib, and not to the Promised Messiah ; for, in 1906 when the Promised Messiah laid the foundation of the Anjuman, he not only included the Khwaja Sahib's name in the list of *Mu'tamideen* (General Council) but also confided into his hands the framing of the rules and regulations; and accepting what

he had drawn up, appended to it his own signatures also, which the Mian Sahib may look at and see in the register of *Mu'tamideen*.

Along with the Khwaja Sahib, it is really strange, the Mian Sahib, has tried to throw dirt on and befoul other worthy persons also whom the Promised Messiah had chosen to be *Mu'tamid* and not one nor two, but a majority of the members of the General Council, according to the Mian Sahib, were hypocrites, He writes ; "Out of the fourteen members of the Sadar Anjuman Ahmadiyya, eight were the fast friends of Maulvi Muhammad Ali." Eight out of fourteen, were my fast friends ; and the ninth, I myself ; so that the Promised Messiah formed an Anjuman out of whose fourteen members, nine were hypocrites. And why should it not have been,when he was a man commissioned by the Most High God. Getting nine hypocrites into the Council, and thereby strengthening their majority vote, he commanded that whatever decisions these fourteen members arrived at through a majority vote, should be accepted and followed by the whole nation. Perhaps here too, the Mian Sahib will devise a basic principle that in every spiritual order when the time of the founder's death approahces near, he confides the management of his affairs into the hands of the hypocrites. The Shias, in this respect, are obviously in a better position, who profess that the Holy Prophet had confided the Khillafat into Hazrat Ali's hands, but Hazrat Abu Bakr conspired and seized it. But a man raised by the Most High God should commit his affairs unto hypocrites, is an inexplicable puzzle, and if it were argued that excepting the Khwaja Sahib, others had not yet become hypocrites, then instead of one, there will be two inexplicable puzzles : (1) How was it that the persons, who had, upto 1906, endeavoured indefatigably

in the cause of religion, for which reason the Promised Messiah had made them *mu'tamid*, believing that they were capable and fit enough to carry on the affairs of the Movement, suddenly, after rendering seventeen years of sound and selfless service, became hypocrites, only a year before the apostle's death ? (2) The second objection relates to the wisdom and good judgment of the apostle of God. A *momin's* enlightenment and sagacity lies in the fact that he sees with the light divine : ینظر بنور اللہ

But in this case, what an excellent display of توفانه ینظر بنور اللہ had taken place that out of fourteen *mu'tamideen* nine such members had been chosen who at once, or at the latest, as soon the apostle's death took place, became downright hypocrites.

Caught in his own Net

Now I proceed to prove from his own writings that whatever the Mian Sahib has written is merely an invention of his own brain, and that he himself comes under the very same allegation which he has levelled against others. Regarding me, he writes in *Aeena-i-Sadaqat* :

" On the occasion of the Ahmadiyya Conference held in March or December 1901, to discuss the need or otherwise of public meetings of the Jamaat-i-Ahmadiyya, he had made a strong attack on the Khwaja Sahib, which shows that it was in 1910 or 1911 A. D that under the influence of the circumstances mentioned above, a change had come over the mind of Maulvi Muhammad Ali..... (p. 145).

Elsewhere he writes :

" Although, in my opinion, much change had not taken place in his faith upto the time of the Promised Messiah's demise, but soon after his death, it appears, a great change had begun to come over the Maulvi Sahib's mind." (p. 126).

Now, according to one statement, even in the life-time of the Promised Messiah, some change had come over and corrupted my faith, and a much greater change occured soon after his demise. But, according to the other statement, no change had come into my ideas upto three years after his death. *i.e.* upto the year 1911. The Mian Sahib, it is hoped, will also please unravel this tangle. These are two contradictory statements made by the Mian Sahib, in one and the same book, within a space of 20 pages only.

Unpublished Statements

These are the statements, published in a single book of Mian Mahmood Ahmad. But even more surprizing are those statements of his which have not yet been published. One of these statements exists in a letter which he wrote to Hazrat Khalifatul Masih, Maulvi Noor-ud-Din, in the disputes which had arisen during his time. The letter was written not only to provoke him against us, but also to have us expelled from the Jamaat. It will be reproduced in full in the second part of this book. Here I copy only a portion of it which shows that even during the life-time of the Promised Messiah, the Mian Sahib did look upon and consider me as an hypocrite. He wrote :

" I also wish to say that this tribulation, even though the Promised Messiah had been living, would have come unavoidably ; for, these people had been making their preparations secretly, as stated by the Nawab Sahib that they had said unto him : The time has now come that the Promised Messiah should be asked to render accounts.[1] And the Promised Messiah, on the last day of his life, just a short while before his death occured,

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1. It is nothing but a black lie. We never said so to the Nawab Sahib.

said: The Khwaja Sahib and Maulvi Muhammad Ali mistrust me and say that I misuse and misappropriate the funds of the Jamaat. This they should not have done, for the result thereof would not be good. He further added: Todav the Khwaja Sahib came to me with a letter from Maulvi Muhammad Ali, and said: Maulvi Muhammad Ali writes that the expenditure of the free kitchen is not much, and what then becomes of all the money that is received [2]? And when the Promised Messiah returned home, he gave expression to his resentment, saying, These people suspect that I am dishonest and deceitful. What concern have they with this money? And if I were to cut off all connection and separate, all this income will automatically stop and cease. So when these people inflicted so much pain on the Promised Messiah when he had only twelve hours more to live on this earth, it was but necessary that their passion should flare up and get inflamed in your time; for in the presence of the Promised Messiah they spoke rather timidly, fearing that he would kick them out there and then.

Further more, the Khwaja Sahib, when a deputation waited on him, asking for subscription for the construction for the construction of the school building, said to Maulvi Muhammad Ali: Himself the Promised Messiah lives in ease and comfort, but unto us he imparts the sermon that we should cut short and ourtail our expenses, and come to his aid and contribute[3]. And Maulvi Muhammad Ali said in reply: Yes, there can be no denying this fact. But it is human nature, and it is not necessary that we should follow a prophet's human weakness[4].

"My intention, in writing down these things, was to tell you that this daring and defiance of theirs, is not a matter which began today, but it has been simmering

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2. I never wrote such a letter; and if there is even a grain of truth in this statement of the Mian Sahib, let him publish a photographic copy of that letter.

3. It is the invention of some perfidious perjurer. The Khwaja Sahib said not this unto me. The detail will be given hereafter.

4. I never gave this reply, Detail later on.

and seething ever since the time of the Promised Messiah. The funds of the free kitchen he used to keep with him. But that, too, you have given into their hands so that they have now become bold enough to try to seize and grab all things. And for their righteousness and fear of God, their bills and the budgets speak clearly whereon they have been raising a hue and cry that they work daily all by themselves."

Attack on the Promised Messiah

The whole of this statement which had been cooked up in order to set up Hazrat Maulvi Noor-ud-Din against us, is a black lie, in the speaking of which Mian Mahmood Ahmad has made an attack not only on us but also on the Promised Messiah who, according to the Mian Sahib, used to say something else in public fearingly,but when he went inside, he would whisper in the ears of Mian Mahmood Ahmad that Maulvi Muhammad Ali and Khwaja Kamal-ud-Din were hypocrites who wanted to snatch money from his hands, and called him dishonest and corrupt. Why did he not tell this thing to Hazrat Maulvi Noor-ud-Din or Hazrat Maulvi Sayyad Muhammad Ahsan, or any one else, or even to us directly or by means of a poster or pamphlet? Up to his last illness the pen was in his hand and he had been writing *Paigham-i-Sulah*. In brief, when, outside the house, he heard objections levelled against himself, he quietly went in and related his tale of woe to Mian Mahmood Ahmad who was only eighteen years old then, saying that we people called him dishonest and corrupt. Again, the ascription of such words to the Promised Messiah as, "If I were to cut off all connection and separate, all this income will automatically stop and cease," is to suggest that the purpose of the Promised Messiah's advent was the achievement of some monetary gain. "If I were to cut off all

connection and separate"—Can a man raised by the Most High God for the execution of a particular mission, utter these words; can even such a thought cross his mind, on a follower's objection, that he may, renouncing his claim, sit aside aud separate? It cannot, however, be denied that in the concoction of this story, the Mian Sahib has displayed a shrewd adroitness, that the event took place only twelve hours before the Promised Messiah's death, so that it cannot be subjected to any enquiry or examination. The state of the Mian Sahib's mind can be clearly seen from his words : *The funds of the free kitchen you (Hazrat Maulvi Sahib) have given into their hands so that they have now become bold enough to try to seize and grab all things.* And it was this anxiety which induced aud impelled the Mian Sahib to commit all those actions which he has done. The real nature of these facts I shall deal with and discuss later on. Here I wish only to show that the feelings of ill-will and animosity against myself and the Khwaja Sahib had taken their rise in the Mian Sahib's mind during the life-time of the Promised Messiah, and that he had been, since then, utterly impatient somehow to brand us as hypocrites; for, who can be more faithless and perfidious than he who calls the Promised Messiah dishonest and corrupt. We have been, up to this day, adducing this argument in support of the Promised Messiah's truthfulness that he had nothing to do with the wealth of this world, so that when the hour of his death drew nearer, the property of the Movement he gave not, like all the keepers of shrines and sacred places, into the hands of his son or any other individual, but consigned it into the care of an Anjuman. If a man, therefore, inspite of the fact that he is a follower of the Promised Messish, should also call him dishonest

and corrupt, he is surely an arrant hypocrite, worse by many degrees than Abdullah bin Ubayy. If a thought that the Promised Messiah (God forbid) was a corrupt man, had crossed our minds even for a moment, we could not, even for a single minute, have remained with him; for, there could be no sense in accepting as the Promised Messiah a man who was dishonest and deceitful. But the truth of the matter is that it is all the invention of that time when the difference of opinion having come into being, had reached the stage that the Mian Sahib, looking upon us as obstacles in the way of his progress, thought it necessary to have us expelled from the Movement.

Mian Sahib Boomeranged

There is yet another thing which deserves consideration. The Mian Sahib, as is obvious from his written statement that the Khwaja Sahib and some of my friends have been hypocrites ever since the time of the Promised Messiah, and the same thing he had been alleging against me and the Khwaja Sahib in his private letters that we had been hypocrites since the time of the Promised Messiah. But, on the other hand, according to his published statement, he was also prepared, in 1914, to get into my *ba'it* and take the oath of allegiance on my hand. To this intention of his he has given expression not only in *Aeena-i-Sadaqat*, but previously also. He writes on p. 179 of *Aeena-i-Sadaqat* :

" Accordingly, I began to impess particularly on my friends that, God forbid, if any dispute be apprehended on the death of Hazrat Khalifahtul Masih, we should, although those people are fewer in number, take the oath on the hand of any one of them ; for, I said unto them, if a man believing in our doctrine should become the Khalifah, they will not enter into his *bait*, and dis-

sension will arise in the Jammat, and when I shall take the oath on the hand of any one of them, many of my friends, it is hoped, will also enter into his *bait*, and the Jammat will thus be saved from dissension and dispute."

Now, any person who has a heart within his bosom, should ponder over and think that the very same man who has been alleging against us that we called the Promised Messiah dishonest and corrupt, that in point of doctrine we had seceded from the Movement, that our faith had inwardly become hollow and insincere; that we were hypocrites who had been, on false oaths, deceiving Hazrat Khalifahtul Masih, is prepared not only to get into our *bait* himself but has also been persuading others to enter into our *bait* and take the oath of allegiance. And what a strange sight the Mian Sahib's mind would have been producing before them when he would have been thinking within : How shall I be able to call to and accost these people as *Ya Hazrat, Ya Hazrat* (O Lord), who are the enemies of the movement, who have, doctrinally, seceded from it, who called the Promised Messiah dishonest and corrupt, and are swearers of false oaths, and how shall I be able to sit at their feet as an humble disciple, and proclaim to the world that, all forsooth, this is the man who has been appointed as Khalifah by the Most High God, and that all those who believe not in him, fall within the category of اولئک هم الفاسقون *i. e. those are the transgressors* and the Jamaat-i-Ahmadiyya will be told in clear terms : Either get into the *bait* of a faithless hypocrite or you shall be branded as transgressors. What an irony of facts ! One Umar (May God shower His great blessings upon him) there had been, who got ready to strike off the head of Abdullah bin Ubayy, whereas here is another Umar who calls himself

Fazal-i-Umar boastfully, but is quite ready to swear allegiance to the Abdullah bin Ubayy of his time, to acknowledge him as his spiritual teacher, and get light and guidance from him, and to accept him as the Khalifah appointed by the Most High God. The sentence may of course seem sharp, but it is indeed a matter for taking warning that the man who came out to call us hypocrites, is becoming an hypocrite himself by the word of his own mouth. Albeit, I am not prepared to call the Mian Sahib an hypocrite. He has, of course, in the heat of hatred and ill-will, said things, with his eyes closed, by which he had himself come under the same charge that he has been alleging against others. Here, obviously, the Law of God has come into operation. جزاؤ سيته مثلها فاعتبروا يا اولى الابصار

And the recompense of evil is punishment like it. So take lesson. O you who have eyes.

Annonymous Tracts

There is no end to the mis-statements made by Mian Mahmood Ahmad, and the more you ponder over these facts, the more your surprise and bewilderment. Another letter of the Mian Sahib which has not yet been published, brings to light and discloses still a bigger secret. In his book, *Aeena-i-Sadaqat* he has laid stress on the point that in order to ascend to the seat of Khilafat I had hatched up and devised many a plot, and that I obeyed not Hazrat Maulvi Sahib from the core of my heart, but only hypocritically. In the year 1913, when the well-known annonymous tracts appeared, the Jamaat-i-Ansar-

ullah included me also in the list of hypocrites, and charges of various kinds were levelled against me, and people began to indulge in jeers and gibes. On November, 23, 1913, about four months before his death took place, I wrote a letter, in this connection, to Hazrat Maulvi Sahib which I shall reproduce *in toto* later on. It contained the following sentences :

"You said yesterday that people mentioned my and the Khwaja Sahib's names, but you did not say, in what connection. If it has been brought to your ears that we both obey you not, or that any of us has any connection whatsoever with the compilation of that annonymous tract, or that any of us is claimant to the seat of khilafat, then, with full belief in regard to my own self, and with complete confidence in respect of the Khwaja Sahib which after years of free and friendly association with him, has also reached the degree of full belief, I state on the most solemn oath that all the three allegations are baseless and false.....True it is that a mention of my and the Khwaja Sahib's names is being made today for the pernicious purpose of branding us as hypocrites and faithless kafirs. And this epidemic has increased to such an extent that even certain preachers who go abroad, talk of us in these abusive terms, and believe that the imparting of this knowledge to the audience is an act of great merit; and here in Qadian the limit has been reached....If the allegation of branding us as hypocrites and faithless kafirs had been confined to the common people only it would not have mattered much. But the evil has gone too far ; and now effort is being made that you may also somehow be led to look upon and regard us as such."

The reply which Hazrat Maulvi Sahib gave to this letter I shall reproduce later on. He also forwarded

this letter to the Mian Sahib who wrote with his own pen, on a piece of paper, the following words, and sent it to Hazrat Maulvi Sahib :

My lord,

Assalamo alaikum.

I shall, *In sha Allah,* enjoin upon all the Ansars to give it up and desist. And there is no doubt about it that I myself never heard from Maulvi Muhammad Ali any such thing whereon I could use words of this kind about him, or even think of him in such terms, nor did any one ever say such a thing about him. It is the members of Lahore who are used to commit painful deeds. And in Maulvi Muhammad Ali there is surely a weakness that whenever there is some matter concerning him, he thinks unnecessarily that he has been included in it, and that he has been addressed to."

Mahmood Ahmad.

Mian Sahib's Self-contradiction

It is thus proved indisputably from the Mian Sahib's own writing that up to November 23, 1913, neither did the Mian Sahib himself hear from my lips nor did any one tell him about me any thing on the basis of which he could call me an hypocrite or mischief-maker or an aspirant to the seat of Khilafat. Yet every word of the 200 pages of *Aeena-i-Sadaqat* he has now written to show that in 1910 or 1911 I had gone over to the hypocrites, but hoodwinked and deceived Hazrat Mian Sahib by swearing false oaths before him. His letter, however, of the year 1909 proves clearly that he had heard from the mouth of the Promised Messiah himself that thing according to which I had to be considered an

hypocrite. These three statements which evidently contradict each other, are quite enough to lay bare and expose the real purpose of the Mian Sahib's statements. Has Mian Sahib a heart within his bosom? Has any follower of his a heart within his bosom? لمقت الله اكبر من مقتكم انفسكم *Certainly Allah's hatred is much greater than your hatred of yourselves.* Ye, slaves of Allah, be not afraid of the Mian Sahib's displeasure, and muster courage to speak the word of truth; for, therein also lies the good of the Mian Sahib. God knows that I say this not for my acquitment. I have, as a matter of fact, never cared for any exoneration, and all my friends are a witness over it. These allegations can do me no harm whatsoever. If there be not with me ten thousand people, but only ten, even then, my work cannot be hindered or harmed; and if all the world were to look upon me with hatred and detestation, and consider me faithless and insincere, no harm, even in that case, can come upon me. To quote the Promised Messiah: لعنت آن است که از سوئے خدا مے بارد *i. e.* Curse is that which comes from the side of God. May Allah keep me safe from it.

But let Mian Sahib himself say if his written statement of November 23, 1913, is correct. I can, if need be, publish its photographic copy. If the statement is correct, then in his "True facts of the History of the Split," the word *true* shall have to be replaced by *false and untrue*; and if the statement is wrong, then himself he comes under the same charge which he had been alleging against us that we were hypocrites who used to write wrong things to Hazrat Maulvi Sahib. This statement obviously leaves no room for the Mian Sahib to stand upon. Either the

well-known Persian proverb بر عکس نهند نام زنگی کافور i.e. giving to a black Moore, is applicable the name of snow white appropriately to the book *Aeena-i-Sadagat*; or whatever the Mian Sahib becomes, according to this statement, is a term so sharp and severe that even now I shall not like to use it for him. Take into consideration and reflect upon yet another point. The question of hypocrisy pertains to the life of the heavenly messenger. If the people who have rallied round and reposed their faith in him, have done so with a sincere heart, their honesty and truthfulness sees the light of the day in the life-time of the Divine messenger ; and if they have done so only hypocritically, their falsehood and fraud, too, becomes known during his life-time. But woe unto the Mian Sahib's knowledge and learning that the difference of opinion which arises among the followers of a Divine messenger, after his time, the Mian Sahib had adduced as an argument on the hypocrisy and dissimulation of a party. Difference of opinion, no doubt arose between us and Hazrat Maulana Nur-ud-Din on two or three matters which were of an ordinary nature. One, perhaps the most important, was : What are the mutual relations between the Anjuman and the Khalifah. The other matter related to the sale of Hakim Fazal Din's building. We wanted that it should be sold for a certain price, whereas Hazrat Maulvi Sahib wanted to dispose it off for a smaller price. In both these matters we had expressed our opinion without any fear or reservation. Should it be called hypocrisy ? Hypocrisy it would have been, if we had something else in mind and said something else with our tongue. Moreover, we had, in plain terms, said unto Hazrat Maulvi Sahib that we would obey his word even though it might weigh heavy upon our souls ; and he did command certain

things unacceptable to our minds, but we carried them out and obeyed him. Was it hypocrisy ? Let the Mian Sahib produce any third argument, if he can, to prove our hypocrisy, We battled not with Hazrat Maulvi Sahib. What will be the Mian Sahib's verdict for those whose differences rose to such an height that they waged war againt each other, killing thousands of human beings ? Misunderstandings can rise even to this stage. But there had been no misunderstanding between us and Hazrat Maulvi Sahib which ever rose to such a dangerous degree. Hazrat Ayesha, Talha and Zubair went to war against Hazrat Ali ; Hazrat Mu'awiya, too, did the same : but none of them was a double-hearted hypocrite. However, if an historian, as clever as is our Mian Sahib, had been to chronicle those events, he would have perhaps pronounced his decree of hypocrisy and double-dealing against any one of those parties. It is furthermore to be considered that in what light did Hazrat Maulvi Sahib take these differences which had arisen between him and us. Turn over page 150 of *Aeena-i-Sadaqat* and read in the Mian Sahib's own words :

"And if the people recalled and related their (*i.e.* our) activities, he (Hazrat Maulvi Sahib) sometimes became angry also, and said, : Mistakes are generally committed by all human beings. If they have also committed some mistakes, why do you bear hard upon them."

The Mian Sahib has perhaps given voice to his own bitter experience ; for, it was he himself as will be clearly seen from his own letter, who used to put pressure, on Hazrat Maulvi Sahib that he should expel us from the Movement. Reproducing in the sequel Hazrat Maulvi aShib's letters, I shall show that consideration and regard

he had for all those things which were dinned into his ears, day and night, against us, and how much happy and pleased he was with us when he left this world. Was it not, by means of action, an expression of his pleasure that when Mir Nasar Nawab who had even collected funds for the Urdu translation of the Holy Qur'an wanted permission for it, Hazrat Maulvi Sahib gave him the curt reply that in Urdu also the translation would be the same which would be done by Muhammad Ali ; and the proposal made by Mir Sahib was turned down in this way : Had not the Mian Sahib and his disciples seen with their own eyes how happy Hazrat Maulvi Sahib used to feel, during his last days upon this earth, by seating this humble man beside himself ? Did not Hazrat Maulvi Sahib, in this way, throw cold water on and thwarted all the hopes of those persons who wanted to sow the seeds of dissension in the movement ; and did not they come under the Divine censure and dislike هموا بما لم ينالوا *and they purposed that which they could not attain* ? Is not the following evidence recorded in the pages of the Mian Sahib's own paper *Al-Fazl* of which he was himself the editor at that time, enough to pour shame, as long as the world lasts, on the heads of those persons who call the Khwaja Sahib an hypocrite :

"In you there is misunderstanding. Khwaja Kamal-ud-Din renders no work hypocritically, but he does it merely for the sake of God. Such is my faith with regard to him. He is, of course, not sinless nor inerrable. He can commit mistakes. I am pleased with his work. There is blessing and goodness in his work. *Those who spread misconceptions about him, are hypocrites.*"

It is Hazrat Maulvi Sahib's Friday sermon, published in the Weekly *Al-Fazl* of October 22, 1913. TheMian Sahib

should pause to ponder over it ; and if he should regret and remorse over what he has done, it will be for his own good. Such strong words Hazrat Maulvi Sahib of the blessed memory had never used about us. He had, on the other hand, as I shall show later on, acquitted and absolved us from the use of such terms against us. It is, of course, an echo of the dome ; you will bear back what you have uttered.

PART II

HISTORY OF THE SPLIT

Mian Sahib Speaks against himself

The anxiousness about the truth of the " True Facts of the History of the Split " in the Movement, is evident even from this title ; and it is regretful indeed that the Mian Sahib's memory helped him not in this venture. Besides many a mis-statement, the glasses of ill-will and animosity on his eyes have warped actual facts into quite a wrong shape. An estimate of the Mian Sahib's memory may well be formed even from this fact that there are, in one and the same book of his, two contradictory statements reproduced below :

1. *Statement on p. 99.* (as reported by Hafiz Raushan Ali) So, when Friday came, I made up my mind that after the prayer I would at once go to the residence of Hazrat Khalifatul Masih ; and as soon as the Friday service came to an end, I went straight to his house. When I entered the courtyard, the following persons emerged from the room of Hazrat Khalifatul Masih : (1) Maulvi Muhammad Ali, (2) Mirza Yaqub Beg, (3) Sheikh Rahmatullah, (4) Dr. Muhammad Hussain. Maulvi Muhammad Ali was holding some rolled up papers in his hand. The enquired of me, Is the Friday service over ? Yes, I said in reply. The thought then came into my mind that in

order to be able to read out their paper to Hazrat Khalifatul Masih in private, they had even given up the Friday service.....Then I went to the house of Khalifah Rashid-ud-Din to make an enquiry into this affair, and asked him, Why did you people join not in the Friday service ? He said, Since the bath was to be given to Hazrat Khalifatul Masih, the doctors had been busy there. I said, But Maulvi Muhammad Ali and Sheikh Rehmatullah are not doctors ; why did'nt they join ? He said in reply, They stayed there for the purpose of reading out their paper to him. I asked, Did they, then, read out their paper to Hazrat Khalifatul Masih ? He said, No..... They could not read it out to him even on Saturday, nor on Sunday. But in the night between Sunday and Monday, or between Monday and Tuesday, they made arrangements that no one should be allowed to enter the room when they would read out their paper to him..... Dr. Khalifah Rashid-ud-Din stated that Maulvi Muhammad Ali at that time, had been reading out the paper. And underneath this statement there is Khalifah Rashid-ud-Din's attestation in the following words : I corroborate and confirm the statement of Hafiz Raushan Ali that it is based on facts and is correct.

2. *Statement on p 171.* When Maulvi Muhammad Ali had completed the paper, an utmost effort was made, it is not known for what fear, that the paper be read out to him (Hazrat Khalifatul Masih) in private, so that one night, putting a guard upon the door, they tried to do so, but in the nick of time Dr. Khalifah Rashid-ud-Din reached there, and their attempt failed. On another occasion, absenting themselves from the Friday prayer, they read out the paper to him.

Now, those people who can ponder over and think, may take into consideration the fact that here is a man whose memory renders him not even this much help that in the first place he adduces ostentatiously the evidence of three such persons of whom at least two are *Hazrats i.e.* Hazrat Hafiz Raushan Ali and Hazrat Khalifah

Rashid-ud-Din ; that on Friday, absenting ourselves from the Friday service, we went to Hazrat Maulvi Sahib to read out the paper to him, but he did not hear, and later on, read it out to him on the night of Monday or Tuesday when Dr. Khalifah Rashid-ud-Din also happened to reach there ; but he writes again, seventy pages hence, that we went to read out the paper to Hazrat Maulvi Sahib, but could not do so on account of the presence of Khalifah Rashid-ud-Din there, and, then, on Friday, having absented from the service, we read it out to him. If this statement of Mian Mahmood Ahmad were to be placed before a court of law, it can easily be understood what will be the verdict of the magistrate with regard to this witness, and to what extent the magistrate will become ready, on the basis of this witness' statements, to punish the accused persons with hell-fire for all time to come ; or will the magistrate search out a section of the Penal Code to deal with such a witness.

There are, in this book, not one or two statements of this sort in which the Mian Sahib's memory had failed him, but a good lot of them ; and in some places even mis-statements have been made deliberately, For instance, he writes on p. 102 :

"When I became Khalifah, there were very few people who had accepted me. Many of the Jama'ats, on account of the delusion caused by these persons (*i.e.* we) had been held in suspense and hesitated."

But elsewhere he states :

"Out of the two thousand people who were present there at that time, there were about fifty persons only who kept out of the bai'at ; all others had entered it. (p. 191.)

And the effect of the deception caused by us, in con-

sequence whereof many of the Jama'ats had stayed behind and hesitated, has been stated in these words :

"These persons made a noise that the vote of the people who were present in Qadian at that time, could not be considered as the vote of the Jama'at, nor their counsel as the advice of the whole Jama'at. The whole of the *Jama'at-i-Ahmadiyya* was, therefore, invited, by means of papers and letters, to assemble at Lahore on March 22, for a fuller discussion. But, according to the statement of the *Paigham-i-Sulh*, only 110 persons including the members of the *Jama'at-i-Lahore*, attended, of whom about forty-two persons had come from outside Lahore." (p. 198)

When even eight days after the split, there were only forty-two persons who responded to our call, is it not then a deliberate mis-statement to say that many of the Jama'ats had stayed behind and hesitated on account of our misguidance and delusion ?

Contradictory Statements

In the same way, there are, in the list of wrong and contradictory statements, many more things which cannot be ascribed to the weakness of memory. For instance, in the beginning of the book. he writes with so much vainglory and hauteur :

"Whatever propagation of the Ahmadiyya Movement had been done in foreign countries, had all been done through me and during my time و ذالک فضل اللہ یوتیہ من یشاء The Most High God had ordained this blessing and goodness for me.....He invested me with the power that I should perform my duty and give a share of the great blessing which the Most High God has, by means of the advent of the Promised Messiah, vouchsafed to the world, to the countries outside India that had upto now remained deprived of it." (p. 4.)

But in the same breath he goes on to say :

"The Promised Messiah has caused his call to reach and spread all over the world" (p. 86.)

Then how can a man who is in the know of true facts, concur with and accept this factitious statement, that outside India, the propagation of the Ahmadiyya Movement has been done through the instrumentality of the Mian Sahib exclusively and during his time only. Did the Call of Ahmadiyyat, we ask, reach Afghanistan in the time of Mian Sahib ; and is the Promised Messiah's well-known book *Tahdkirah-al-Shahadatain*, a mere fairy tale ; and the presence of the Ahmadis in Afghanistan, is it also nothing but a fictitious fable ? Was not Ahmadiyyat propagated in Egypt when Maulvi Ghulam Nabi proceeded to that country in the time of the Promised Messiah, and wrote and published a book there ? Moreover, did not the Promised Messiah himself send hundreds of books relating to his claim to Egypt, Arabia, Syria and Iran, of which a mention is found here and there in his books ? And, if the propagation of Ahmadiyyat in Australia is now being carried on through Hasan Musa Khan, was not Hasan Musa Khan there also in the time of Hazrat Maulana Noor-ud-Din ? And in Mauratius, as also in Ceylon, did the Jama'ats come into being without the Call having been carried to those countries ? Will then, a statement in which such baseless and untrue claims have been put forth to look big and great, be worthy of a serious man's consideration ?

Root-cause of the Split

An inference can obviously be drawn from these few examples that the statements made by Mian Mahmood Ahmad can hardly be relied upon. But more than this, the fact which sets at naught and repudiates this testimony

of the Mian Sahib, is the narrowness of his views in respect of certain mundane matters which had taken root in his mind ever since the time of the Promised Messiah. The formation of the Anjuman in 1906, and the committing of all the national affairs into the Anjuman's charge, and the publication, after sometime, of the Promised Messiah's ruling that after him all the power and authority would remain in the hands of the Anjuman, and all the decisions arrived at by them through majority vote, would be final and binding—all these factors the Mian Sahib looked upon and considered as so many obstacles in the way of his plan of establishing a *gaddi* ; and he had, even before the passing away of the Promised Messiah and the cropping up of any dispute with regard to *Khilafat*, formed about us his opinion which he has now been expressing, as is apparent from the letter that he wrote to Hazrat Maulvi Sahib in 1909, the last portion of which I have already reproduced earlier and would like to reproduce one or two sentences again :

"I also wish to say that this tribulation, *even though the Promised Messiah had been living, would have come unavoidably ; for, these people had been making their preparations secretly...* My intention, in writing down these things, was to tell you that this daring and defiance of theirs, is not a matter which began today, but it has been simmering and seething ever since the time of the Promised Messiah. *The funds of the free kitchen he used to keep with him. But that, too, you have given into their hands so that they have become bold enough to try to seize and grap all things.*"

The Mian Sahib's inquietude and bewilderment which arose in him for the reason that every thing had gone into the hands of the Anjuman, can easily be seen from the last sentence of this letter. Hazrat Maulvi Sahib had also been taken to task and reproved ; for, he had given the

funds of the free kitchen also into the hands of the Anjuman, so that *they had become bold enough to try to seize and grap all things.* This one sentence which the Mian Sahib wrote perhaps involuntarily, brings to light and reveals the root cause of the Split in the Movement. But whereto had we been taking all that we had grabbed ? Had we been mis-appropriating it to enlarge our own properties, or spending it for the good of the nation ? If we purchased any land in Qadian, it was also for the benefit of the nation ; and whatever grandeur or dignity of the Ahmadiyya community you see today, is certainly on account of it. But even after a lapse of eight years, today, we see no considerable addition having been made to this national property. It is, however, a fact that the Mian Sahib's personal property has increased a good deal, and the houses of the disciples have also been built. If there was any doubt in respect of our intentions and expenditure, why did not Hazrat Maulvi Sahib take away this expenditure, or at least the funds of the free kitchen from our hands ? In fine, the first and foremost cause of the Mian Sahib's antagonism against us, is the existence of the Anjuman which the Promised Messiah had himself made. We had never requested him for the creation of this Anjuman, but he himself brought it into existence on the basis of some Divine direction. The formation of the Anjuman was inwardly intolerable and vexatious to the Mian Sahib, and much of his time was, therefore, spent in devising plans to deal it a death blow. I enter not into the discussion, whether it was with a good intention that the Mian Sahib was against the existence of the Anjuman, or whether his real motive or aim was to have a power over the wealth and property of the Movement. It is, however, an established fact that with the creation of this Anjuman, cause of complaint against us cropped up in his

mind, and ever since then, he had been after the breaking of this Anjuman into pieces so that when he himself assumed the reins of *Khilafat*, he clipped short, as much as he could, the Anjuman's real work, and began to take its major portion gradually into his own hands.

The other thing which seems to have stung the Mian Sahib to the quick and enchafed him acutely, is the great fame enjoyed by Khwaja Kamal-ud-Din. To these invidious ideas he has given expression at different places of his book, *Aeena-i-Sadaqat*, On p. 241, he writes :

"Now the Khwaja Sahib embarked upon the scheme of public lectures that he may, in this way, acquire favour and fame. Himself he delivered lectures, and himself he wrote down with his own hand the appreciation and praise of his lectures, and wrote underneath, *One of the Audience*, and got it published in the Movement's newspapers, and acquired fame in this manner.....; and the result was that a demand arose for the Khwaja Sahib, and the lecture-system started. (p. 141).

"As a matter of fact, their thoughts had become vitiated right from the time of Abdul Hakim's apostasy ; but the time for them to unfold and develop had now arrived. The Khwaja Sahib was a seeker after renown and respect ; but these obstacles stood in his way causing hindrance. (p. 141.)

"As soon as the Khwaja Sahib acquired some fame, he began to push forward his own self, and the attention of the people, too, turned towards him, and the Maulvi Sahib (*i.e.* Maulvi Muhammad Ali), of his own accord, receded into the shade, and his word lost that effect which it had before. (p. 146.)

"In short, the Jama'at, at that time, had been passing through a strange condition.....and they thought that if it could be proved unto the people that there were, among the Ahmadees, other persons also, more knowing

and learned than the Khwaja Sahib, they would themselves turn their attention into that direction. (p. 152,)

"And there was yet another whim that the people would not listen. They generally came, it was thought, on account of one's personality and not for the topic of the lecture. I saw that those people who had gone away, earlier in the day, calling us *kafirs* on our face, rushed forward not only to shake and squeeze my hands but also to kiss them." (p. 152.)

"The Khwaja Sahib, at once, made a great noise all over the world that through his efforts a lord had embraced Islam. As soon as this news came to be published, the Khwaja Sahib became an idol, and appreciation and approval of his services began to pour in from all sides." (p. 158.)

From these rancorous statements one can form an estimate of Mian Sahib's mental state. What a severe shock, it can easily be seen, he had received on account of the Khwaja Sahib's meritorious services. Small wonder, therefore, if a shock-stricken mind should vomit out such malicious ideas. But there is no doubt that these ideas, for the reason of Hazrat Maulvi Sahib's presence, remained, to a good extent, suppressed and unleashed. Became with regard to the same Lord Headley's declaration of Islam which the Mian Sahib now calls in his *Aeena-i-Sadaqat* as "the Khwaja Sahib's moral death", and that "as long as the Ahmadiyya Movement will last—and it will, *In Sha Allah*, last upto the last day of Resurrection, people will continue to remember and recall the Khwaja Sahib's perversion and perfidy, and be dumbfounded and amazed by looking at it," a long article, under the title, *Another Fresh Sign*, had been published in his own paper *Al-Fazl*, in the Mian Sahib's own editorship, in the form of an appendix, in which it was written that the Promised Messiah's vision that he

was delivering a sermon in London, and caught a number of small white birds, which he had published in his book *Izalah-i-Auham* in 1891, had been fulfilled. But the Mian Sahib now writes on p. 153 : "The very topic of the vision shows that this vision had not been fulfilled on the Khwaja Sahib's hand." Perhaps in view of Hazrat Maulvi Sahib's Friday sermon, quoted above, in which he had warned that "Those persons who harbour and spread misconceptions about the Khwaja Sahib, are themselves hypocrites" or perhaps due to some other reasons, the Mian Sahib, at that time, thought it expedient to write in that strain العلم عند الله. Having thus formed an estimate of the value and worth of the Mian Sahib's statements together with the true condition of his mind, it is not at all difficult to arrive at the conclusion that how much credence can be placed in, and how much weight and importance can be given to the Mian Sahib's statements which he has made in compiling the "True Facts of the History of the Split."

True Facts

Now I proceed to put on record, those events, pertaining to the split, which, to the best of my knowledge and belief, are correct and true. I shall not write hear-say things in this book, just as the Mian Sahib has filled his *Aeena-i-Sadaqat* with such stories. And whatever written evidence has happened to remain with me, I shall adduce it alongside.

In the Split (which is a chapter of my book, *The Ahmadiyya Movement*), I made no mention of these facts, for, in my opinion for a decision of the dispute which has arisen between us and the Mian Sahib, there was no need of these things ; and even now I make a mention

of them merely for the reason that my silence may not be construed to mean that whatever the Mian Sahib has written in *Aeena-i-Sadaqat* is true and correct. In the Split I had only remarked that the change which had crept over the Mian Sahib's doctrines, came after Maulvi Zaheer-ud-Din had given voice to his thoughts ; and even now I believe it to be true. But of the facts which became the cause of this Spilt I had made no mention there. Before stating those facts I reiterate once again, just as I have shown above by a portion of the Mian Sahib's letter, that some disease of the mind, in respect of us, had cropped up in the Mian Sahib's mind in the life-time of the Promised Messiah ; and against those persons in whose care the wealth and property of the Movement had been confided, there was bitterness of feeling and repugnance in the Mian Sahib's mind. An indication thereof could be seen in the form of haughty indifference and aversion on the part of the Mian Sahib during the latter portion of the Promised Messiah's life-time. Towards the close of the year 1907, with this end in view that perhaps the Mian Sahib might be reformed in this way, I proceeded on three month's leave after getting him appointed to work in my place as secretary. And later on when the time came for the annual election of the office-bearers, and since the election of the office-bearers had always been held with the consultation of the Promised Messiah, I submitted to him that it would be better if the Mian Sahib be made secretary for the ensuing years ; but the Promised Messiah turned down my request with the remark that there was *rawness* or *immaturity* in the Mian Sahib's mind and thinking. I can say with full confidence that he had used one of these two terms. The Promised Messiah proposed then my

name again for the secretaryship. Verily I say that for these jobs I had never had such an avidity that I would have hankered after them. But the responsibility of the burden put upon my shoulders I discharged as best as it was in my power, even in the face of all opposition. The Mian Sahib, when he ascended the seat of *khilafat*, also gave prizes to some of his henchmen; but the defect in me had been that I antagonized some persons but spent not the national money for the purpose of pleasing them or any one else; and if mistakes had been committed, it would be a different thing. The same practice remained in vogue even after the demise of the Promised Messiah, and the election of the office-bearers was held with the consultation of Hazrat Maulvi Sahib; and not even for once I accepted this work until it had actually been forced upon me. I know not how, nor do I pride over it, but it was all the grace of the Most High God that the affairs of the Anjuman, notwithstanding some persons' opposition, progressed in such a way that in the course of seven years, from 1906-7 to 1912-13, the budget of its income and expenditure rose from Rs. 30,000/- to Rs. 200,000/-. A building costing Rs. 150000/- had also been erected. It was not my work; yet I spared no efforts nor pains in whatever I could do for it. The Mian Sahib has, over and over again, boasted over the progress made during his time, saying:

"Many times more in number than those who have gone over to them during the five years, have entered into my *bai'at*, and these new Ahmadis, even in their worldy positions, are in no way inferior to them. (p. 7.)

But the question is: Has the previous speed of progress been kept up and maintained? I do not deny that the Mian Sahib has done some good work in sending abroad

some missionaries. But the truth of the matter is that in this field also the pioneer is the man whom the Mian Sahib has the audacity of calling an hypocrite. I also do not deny that a large number of people gather on the occasion of the annual meeting, nor do I gainsay that many Ahmadis have taken up their abode in Qadian, and erected their own houses. I again, deny it not, that in his practice of *piri-muridi* (spiritual guidance) the Mian Sahib has a roaring business, the income through presents and offerings has also increased, and his personal property, too, has been much enlarged. Several departments, in imitation of the Royal Government, have also been started, the pressure whereof this poor community is perhaps not yet able to bear. Telephone has also been set up. But I have to pose only one question : How much progress has been made by the Anjuman which the apostle of God had created with his own hands, and which had been said, in *al-Wasiyyat*, to be his successor ? Has the Sadr Anjuman Ahmadiyyah, Qadian, in the course of eight years, gone up to rupees eight or ten lacs from its previous budget of rupees two lacs, or has it slipped deeper down from two lacs ? It is regrettable indeed that inspite of the fact that those persons on whose shoulders rested much of the burden of the Anjuman's affairs, derived no personal gain therefrom, envy and malice against them increased day after day, and every thing done by them was looked upon with an eye of suspicion and mistrust.

Hazrat Maulana Noor-nd-Din

The Promised Messiah breathed his last in Lahore whereto he had gone from Qadian about a month earlier. The management of affairs in his absence he had entrusted and consigned into my hands. When his coffin reached Qadian, Khwaja Kamal-ud-Din spoke to me in the garden,

saying : It has been proposed that Hazrat Maulvi Noor-ud-Din should be the Promised Messiah's successor. I said in reply : It is quite correct ; and Hazrat Maulvi Sahib, as a matter of fact, is the only fittest man from every point of view. The Khwaja Sahib then said ; It has also been proposed that all the Ahmadis should take oath (*bai'at*) on his hand. I said : What is the need for it ? New people coming into the Movement will stand in need of it, and that is also the intention of *Al-Wasiyya*t. The Khwaja Sahib said : But the time is very critical ; it my not be that a split in the Jama'at may take place ; and there is also no harm if the Ahmadees renew their *bai'at* on the hand of Hazrat Maulvi Sahib. Thereupon I also agreed to and accepted the proposal. I call the Most High God to witness that it only is the true fact which the Mian Sahib has warped into the following distorted and disfigured shape :

"When, on the demise of the Promised Messiah, he (Hazrat Maulvi Noor-ud-Din) was proposed to be his successor, the Maulvi Sahib (i.e. Maulvi Muhammad Ali) took it ill, and refused also to accept him, and contended for the adduction of proof in support of *khilafat*. But seeing the general trend of the Jama'at as well as the narrownes of means and destitution of that time, he surrendered and took the oath (*bai'at*)" (p. 227)

Mian Sahib's Deliberate Lies

The Mian Sahib, it is but evident, was not present when this talk transpired between me and the Khwaja Sahib. If he has not fabricated this story himself, he has at least written down a mere hearsay; although the Hadith says explicitly : كفى بالمرء كذباً ان يحدث بكل ما سمع There is not even a grain of truth in the allegation that the proposal of Hazrat Maulvi Sahib's being made the *khalifah* was taken ill and resented by

me, or that I ever denied it. Hazrat Maulvi Sahib was not that sort of man whom, any person in the Jama'at could deny or disown. Some people took not the sacred oath (*bai'at*) upto the last ; but even they denied him not ; they thought the *bai'at* was not necessary. And it has been my conviction from the very first day, and I still stick to it, that it is not necessary for those people who had already taken the oath of allegiance on the Promised Messiah's hand to do it again, after the death of the Promised Messiah, on another man's hand. But all the same I took the sacred oath merely for the reason that in so doing lay the unification and oneness of the Jama'at. The stories of the narrowness of means, and the allegation of timorous surrender are mere stories of wishful thinking المرء يقيس على نفسه As far as I know, the Khwaja Sahib, at that time, had stood in need of ascertaining, for his satisfaction, from the members of the Promised Messiah's family, that they might not refuse to accept Hazrat Maulvi Sahib's *khilafat* ; for, a hint, from that side, had also been thrown with regard to the Mian Sahib ; but, in view of the general trend and tendency of the Jama'at and the rawness of the Mian Sahib's age, no obstruction stood in the way. In short, I never denied the *khilafat* of Hazrat Maulvi Sahib, but accepted it with an open heart, and remained sincerely faithful to it upto the last day of his life. The misunderstandings which took place in the intervening period, I shall deal with and discuss later on. But what kind of relations subsisted between me and Hazrat Maulvi Sahib, in the beginning, can easily be seen from his letter, dated December 2, 1908, which begins with these words :

"After the Promised Messiah, I have been conferring with you exclusively ; and none else excepting you I have

made my counsellor. But, of this letter of mine which had been written with feelings of complete sympathy and affection, you have disliked this pure and pleasing sentence : *Your grief has aggrieved me.* For many a day, on this account, I had been plunged in surprize. At last I took to prayer, and said, O God, whom should I now write with frankness and candour."

This event, alluded to in the letter, was a personal affliction. My wife had died, and the sad event cast deep sorrow and gloom over my mind. Hazrat Maulvi Sahib, for this reason, wrote me a letter in which the above-mentioned sentence occurred ; and whatever I wrote in reply thereto he did not like, and he thought that I had taken his advice ill. In brief, Hazrat Maulvi Sahib's practice was that whatever he did, he did after consulting me, and whatever announcement he wanted to make, he had it written by my pen.

This close connection aroused jealousy and heart-burning in some minds. In the Mian Sahib's allegation that I had begun talking to the people about the denial of the *khilafat,* there is not even an iota of truth. He writes :

"Inspite of the outward *bai'at,* the mind within had not admitted it ; and in the company of friends and other like-minded people such talks were held in which there used to be the denial of *khilafat.* A Jama'at, in this way, of the like-minded people was formed, and Khwaja Kamal-ud-Din was, of course, the best prey bagged by Maulvi Muhammad Ali." (p. 127)

In this statement of the Mian Sahib there is not a single true word. Whatever my belief was, I had never concealed it even for a minute from any one, nor from Hazrat Maulvi Sahib himself, as I shall show in the sequel. In the *khilafat* of the Promised Messiah I believed only

in the sense of succession ; and it had always been my conviction that in the *ayat-i-Istikhlaf*, a mention of the Holy Prophet's *khilafat* had been made, *i.e.* in the physical sense, kings and rulers shall be his caliphs, and in the spiritual sense, the *Mujaddadeen* (Inspired Reformers). This sacred verse, I believe is about the Holy Prophet exclusively. But as far as my memory goes, I had never launched upon a discussion on the admission or denial of *khilafat*, during the period prior to December 1908. And if some one had posed a question to which I had given my reply according to my understanding, it will, of course, be quite a different thing. Two or three months after the demise of the Promised Messiah, my wife, after a protracted illness, passed away ; and in those days, on account of my domestic troubles, I had been so much over-whelmed with distress that 1 simply could not enter into such discussions. Moreover, from the reply which I gave to the questions of Mir Muhammad Ishaq, it is but obviously clear that I looked upon these things as frivolous and futile. What had actually happened was only this much that in the annual report of that year, presented in the Anjuman's yearly meeting, a mention had also been made of the Anjuman along with that of the Promised Messiah's death, that the management of the affairs of the Movement, after him, had been confided into the hands of the Anjuman which the Promised Messiah had himself made. The envious persons, however, made it the basis of malicious propaganda, and tried their level best to destroy the pure and close relations that existed between me and Hazrat Maulvi Sahib ; and for a time they had been successful also. If the *khilafat* had been the subject of the talk somewhere, I certainly know not. In the annual meeting, as far as I remember Nawab Sahib and Sheikh

Yaqub Ali stirred up this question; but in order to bring this mischief to a head, the strenuous hand of another man was needed; and the Mian Sahib had also been shown this view in a dream which he has described on page 129 of *Aeena-i-Sadagat* in the following terms :

"I saw that there was a house.....Mir Muhammad Ishaq had a match-box in his hand, and pulling out a stick from it, he wanted to set the chaff on fire. I told him that the chaff would at last be burnt down, but the time for it had not yet arrived.....Turning back I saw that the Mir Sahib had been igniting the sticks thoughtlessly..... Seeing this, I ran back to stop him. But before I could reach him, one stick had ignited, and with it he set the chaff on fire."

Misinterpretation

The Mian Sahib may put upon it any interpretation that he may like. But the significance is quite clear. The fire of mischief had been enkindled by the Mian Sahib's own uncle, Mir Muhammad Ishaq. The Mian Sahib was also of the same mind with him, but wanted not to ignite the fire as yet. But the Mir Sahib tarried not and created the fun. This mischief which the Mian Sahib has, by making many mis-statements, tried to foist upon us, was stirred and stimulated by Mir Muhammad Ishaq by means of the following seven questions which formed the foundation stone of this dissension :

1. What is the relation at present, and what will it be in future, between the Sadr Anjuman Ahmadiyyah and the man sitting in the seat of *khilafat* ? What is, and what will be, the difference between them ?

2. Can or cannot, the *khalifah* set aside and quash any decision of the Sadr Anjuman Ahmadiyyah ?

3. Can, or cannot, the *khalifah* dismiss and remove any member of the Sadr Anjuman Ahmadiyyah without the existence of a legal cause ?

4. Can, or cannot, the *khalifah*, besides dismissing one or more members of the Sadr Anjuman Ahmadiyyah, dissolve the Sadr Anjuman Ahmadiyyah altogether for legal, political and moral reasons, and take into his own hands the work of the various affairs of the Jama'at ?

5. Can, or cannot, the *khalifah*, if he so desire, keep in his own custody all the money of the *Bait-ul-Maal*, the *Maqbarah* and other items, and spend it himself according to the Holy Qur'an and Islam, of course, maintaining regular accounts ?

6. What sort of relationship there should be, now as well as in future, between the people of the Ahmadiyyah Community and the Sadr Anjuman Ahmadiyyah ?

7, In what matters is it essentially necessary for the people of the Ahmadiyyah Community to pay obedience to the Sadr Anjuman Ahmadiyyah, and in what matters are they free to act independently of the Sadr Anjuman ?

It is apparent from the tone and tenor of these questions that they had not been drawn up and drafted by Mir Muhammad Ishaq alone whose age and knowledge, at that time, were incapable of posing such questions, and that there was another hand also working behind the scene, be he Mian Mahmood Ahmad himself or any of his henchmen. We do not like to enter into this discussion. But one thing is certain and sure that the Mian Sahib eagerly wished that the Sadr Anjuman Ahmadiyyah should cease to exist, or at least some of its members should be thrown out and sacked ; and on the other side, it had been put into the ears of Hazrat Maulvi Noor-ud-Din that we people wanted to remove him from *Khilafat*—a thought which had not even crossed our mind in imagination. The Mian Sahib has also given expression to these ideas of his in *Aeena-i-Sadaqat*, saying :

"In the meantime, the days of the annual meeting arrived. Maulvi Muhammad Ali's associates had specially prepared papers to be read in the meeting. They also began, one after the other, to teach this lesson to the people that the real successor and *khilafat* of the apostle of God was Sadr Anjuman Ahmadiyyah, of which they were the trustees, and that to pay obedience to them was obligatory on the whole Jama'at. But the lesson had been repeated from the mouths of so many persons and for so many times that certain people saw through the game, and understood that the real purpose was to remove Hazrat Khalifah, the First, from the seat of *khilafat*, and to establish their own *khilafat*. Out of the fourteen members of Sadr Anjuman Ahmadiyyah, about eight were the fast friends of Maulvi Muhammad Ali ;and some blindly, and some in good faith, were in the habit of saying *yes and true* to every thing put forth by them. By the *khilafat* of Sadr Anjuman Ahmadiyyah was meant *the khilafat of Maulvi Muhammad Ali* who was, at that time, according to a plan, the sole authority over the management of the affairs." (p. 128.)

Suggestio Falsi

In the art of concoction the Mian Sahib undoubtedly possesses a rare and uncommon talent. Who were those friends of mine who had prepared special papers for the meeting ; their names as well as the topics of their papers should have been disclosed. Whatever had actually happened I have already stated in the foregoing lines, that such and such a thing had been mentioned in the report in connection with a mention of the demise of the Promised Messiah. The special paper was that of Sheikh Yaqub Ali which was only a reflection of the Mian Sahib's own ideas, and a great emphasis had been laid therein on the institution of *khilafat*. Khwaja Kamal-ud-Din used to deliver lectures in every annual meeting, and if he had spoken this time also, I cannot say what was the theme of his speech. Then, out of the fourteen members

of Sadr Anjuman Ahmadiyyah, as many as eight are alleged to have been my close friends ; but it has not been stated : Who were they, and what relationship existed between them and me ? It is, however, a matter of fact that five of the members of the Sadr Anjuman Ahmadiyyah belonged to the Mian Sahib's own family. Their names are :

1. The Mian Sahib himself.
2. His uncle, Dr. Muhammad Ismael.
3. His father-in-law, Dr. Khalifah Rashid-ud-Din.
4. His brother-in-law, Nawab Muhammad Ali Khan.
5. His brother's father-in-law, Maulvi Ghulam Hasan Khan.

The names of other nine members are given below :

6. Hazrat Maulvi Noor-ud-Din.
7. Hazrat Maulvi Sayyed Muhammad Ahsan.
8. Seth Abdur Rehman. (Madras)
9. Mir Hamad Shah.
10. Khwaja Kamal-ud-Din.
11. Dr. Mirza Yaqub Beg,
12. Dr. Sayyed Muhammad Hussain.
13. Sheikh Rahmat Ullah.
14. This humble servant.

Now, if the term *my close friends* can be applied to any one, it can be used only with reference to the last four in the above list, which the Mian Sahib has doubled to make eight, that people may be led into the belief that in the Sadr Anjuman Ahmadiyyah there was a majority of my friends. He has further alleged that it was under a plan that I had been made the sole authority over the management of affairs, even in the life-time of the Promised Messiah ; for, during the eight months that had passed over

the death of the Promised Messiah, not even a minor change had taken place in the management. The plan, so to say was therefore, against the Promised Messiah ; and the Mian Sahib's attack is, therefore, not against me but against the Promised Messiah that he, too, had fallen victim to our plan, and did whatever we liked him to do. In other words we had acquired sway over the Divine apostle. I am simply at a loss to understand why the Mian Sahib's disciples pause not to ponder over these things which have been, following in the Shia's footsteps, cooked up and fabricated. The Shias say that the Holy Prophet had been surrounded by hypocrites on all sides ; the Mian Sahib and his henchmen assert likewise that the Promised Messiah had been surrounded by hypocrites. The Shias, however, stop short at it, that having been surrounded by hypocrites, the Holy Prophet could not shake off Hazrat Abu Bakr and others from near him ; but the Mian Sahib and his associates go a step further and believe that the Promised Messiah had, with his own hands, confided all his affairs into the control of hypocrites. But, keeping aside all these things, the point which should be carefully considered, is that they had, *sub rosa*, placed the question before Hazrat Maulvi Sahib in such a way that "these people want to pull you down from the seat of *khilafat*", whereas it is written elsewhere in the same book : Some people said openly that if Maulvi Sahib (i.e. Khalifah I) decided otherwise, he will, there and then, be removed from the *khilafat* (p. 131) "سبحانک هذا بهتان عظیم

Glory be to Thee ! This is a great calumny.

The Challenge

If there be even a grain of truth in the statements made by Mian Mahmood Ahmad, he should give out the name of any one of those persons ; for, it appears from his

statement that he knew that there were some such people who said like that. It is really a matter for great surprize that a man who claims to be a religious leader, should indulge in such unfounded untruths. I have, in the sequel, reproduced the statement of Maulvi Sayyed Sarwar Shah from his book *Kash al-Ikhtilaf* wherein he has candidly confessed that with the exception of Khwaja Kamal-ud-Din , all the rest of us had agreed, even before the Maulvi Sahib had spoken, that whatever the Maulvi Sahib's decision we shall submit to it ungrudgingly ; and in respect of Khwaja Kamal-ud-Din, Maulvi Sarwar Shah has stated that the Khwaja Sahib said that if the decision was incorrect he would not go by and obey it, and that in case it was against him, he would not contest it either but would go off the stage and quit to stay away at Lahore. Maulvi Sarwar Shah who enjoys the prideful distinction of being the Mian Sahib's crown witness, has stated in clear and unambiguous terms that it was our final decision that whatever the Maulvi Sahib's verdict we shall pay obedience to it, and that the Khwaja Sahib himself was also of the mind that he would not contest it, but go away to Lahore, relinquishing all work. I, therefore, put it to Mian Sahib, in the name of the Most High God, to tell the name of that person who had said that we were out to throw the Maulvi Sahib off the seat of *khilafat*. The conspiracy, it is but evident, was not what the Mian Sahib has stated in *Aeena-i-Sadaqat* but it was something against it which I had not the mind to lay bare and expose that it might not shatter and smash the Mian Sahib's sanctimoniousness and pietism ; but he has, by compiling *Aeena-i-Sadaqat*, done it with his own hands. That Hazrat Maulvi Sahib would be dismissed from the office of *khilafat* was a lie cooked up and con-

cocted to lash him into fury against us. I challenge again that if there be even an atom of truth in this allegation of the Mian Sahib, he should produce even one witness to state on solemn oath who said so. When Hazrat Maulvi Sahib of the blessed memory forwarded these questions to me, I submitted the following reply :

"The Promised Messiah himself had appointed the Anjuman to take care of all the property and pelf of this movement, and manage and conduct its affairs.

"There is, in my opinion, one answer to all these questions ; and it is this, that as long as Hazrat Maulvi Noor-ud-Din is the *khalifah*, he can do whatever he likes. After him (may God keep us under his benign protection for mar years to come, and shower His blessings upon his life, health, knowledge and learning), if another similar selfless man could be found, for the community's good luck and fortune, who may consider it utterly unlawful to spend on his own self even a single penny out of the national funds, whose own wishes and desires have been blown out and extinguished, whose very breath of life is spent in furthering the great cause of Truth, and who has conquered and won the hearts of the people by his spiritual power, to be installed upon the seat of *khilafat*, I do not understand why should not the community carry on their programme under his guidance and direction. It is my belief that the Promised Messiah, in order to safeguard the money and property of this movement against all possible dangers, had confided this work into the care and custody of a registered Anjuman ; and the distinction that I have drawn in the case of Hazrat Maulvi Noor-ud-Din, is also based on the same *Al-Wasiyyat* by virtue thereof the Anjuman had been brought into existence ; for, therein, too, I find particularly mentioned the name of this selfless man that he is the most reliable trustee of the movement's money and property. If the questioner should read *Al-Wasiyyat* twice or thrice, having disinfected his mind from his present ideas, he may probably be able to get rid of his difficulties."

Hazrat Maulvi Sahib forwarded this reply to the questioner. Writes Mian Mahmood Ahmad, with reference to this reply, in *Aeena-i-Sadaqat* :

"Whatever reply Maulvi Muhammad Ali gave, it threw Hazrat Khalifah I into wonderment and surprize ; for, the position of the *khalifah*, therein, had been pulled down to such a low degree that excepting the taking of oath he had nothing else to do with the Jama'at." (p. 129).

Such is, therefore, the condition of the Mian Sahib's knowledge and understanding. Let any one read this reply and say whether the position of the *khalifah* has been discussed therein. The Mian Sahib has stated that the reply threw Hazrat Khalifah I in wonderment and surprize. How did he come to know of it. Did Khalifah I speak to the Mian Sahib disclosing his bewilderment ? Was he conducting all this affair with the consultation and advice of Mian Mahmood Ahmad ? Anyhow, when the reply reached the questioner, he and his associates were not satisfied, and the following rejoinder was sent unto me :

1. It is a matter of truth that the Promised Messiah had made the President of the Anjuman to be the custodian of the property, wealth and houses of the movement, and appointed him to keep and maintain accounts of its funds.

2. To all my seven questions I do not want to have one single reply ; and if a reply is to be given, all the questions should be answered separately.

3. In my questions I have sought a reply not only about the *khilafat* of Maulvi Noor-ud-Din but also about all the caliphs who are to come in future.

4. It is unnecessary, in my opinion, to say that to the orders of the future *khalifah* the community will pay unrestricted obedience only if he should be righteous, noble

and selfless like Maulvi Noor-ud-Din, for, such a time, may God, should never come when the whole community may elect for themselves a *khalifah* who may not be noble and righteous nor selfless and virtuous.

5. To say that since the Anjuman have been regularly registered, its existence cannot be obliterated, is merely a foolish idea. The registration was done only for the reason that if the Anjuman had not been registered, it could not take possession of a testator's property. It was, therefore, to conform to a legal point that the registration was done, otherwise there was no need for it.

6. Although I have read the *Will* and shall read it again ; but answers to all my seven questions may please be given *seriatim*.

The eighth question is : Whether, or not, the Sadr Anjuman can set aside and quash an order passed by the *khalifah* ? We know not whom we are under. And so far as our knowledge goes there was, after the Holy Prophet Muhammad, only one *khalifah* who was again followed by one single man. We should act in accordance with the Prophet's tradition. Hazrat Mirza Sahib was not the bearer of a new law. I do not mean to say that Mirza Sahib (God forbid) committed an error in bringing the Anjuman into being. I only wish to know whom we are under, and whom we should pay obedience to. Answers to all my eight questions may please be furnished.

The following reply was given by me :

"Most Respected Hazrat Maulana, peace and blessings of God be upon you ! My submission is that there seems to be no need that such questions which pertain to the unborn future, should be dealt with and discussed at the present moment. When such conditions will crop up and

arise, the people, present at that time, will themselves ponder over them and decide. The objector has very conveniently by-passed the vital point that the *khalifah* should necessarily be selfless, pure and righteous, with the remark that "such a time, may God, should never come when the whole community may elect for themselves a Khalifah who may not be noble and righteous nor selfless and virtuous," but an attempt is being made, right from now, to dismantle and dissolve the Sadr Anjuman Ahmadiyyah which the Holy Founder of this Movement has himself made *the Successor of the Divinely-appointed Khalifah.* Although if there had been agreement among the caliphs of the Holy Prophet Muhammad and his illustrious companions, it was with regard to these three caliphs whom the party professing to side with and support the *Ahl-i-Bait* calls and condemns as cruel extortionists. If these words should be considered enough to create the belief on the *khalifah's* selflessness and piety, then I may also offer a prayer about the relations between the *khalifah* and the Anjuman, that "such a time, may God, should never come when our Jama'at may elect for themselves a *khalifah* who may take it into his head to break the Anjuman appointed by the apostle of God as his successor." Therefore, if there be no need to worry about the fact of the *khalifah's* being righteous and selfless, why should there be any worry about their mutual relations ; when the *khalifah* and the Anjuman have not submitted any dispute to the objector for decision, how a need has arisen for him to pose these questions ? When such a dispute should ever arise (but may God such a day should never come) it will be unavoidably necessary that one of the two parties, either the *khalifah* or the Anjuman, will be in the wrong. But it is my belief that since the Most High God means to make this movement flourish and thrive in the world predominently, He will not, in case of such a crisis, leave the nation to grope in the error. I never wrote that the existence of the Anjuman could not be obliterated for the reason of its having been registered, as the objector has himself alleged, and then called it a foolish idea. What are the advantages of registration. and how far the existence of the Anjuman

has been strengthened and stabilized by this means, it is not for me to dilate upon and discuss at this time. But it is my conviction that since the Promised Messiah has created this Anjuman to be his sole successor, and the custodian of the wealth and property of the Movement for all time to come, it will neither break nor cease to exist.

Since the main question, as I understand from the second letter, is not about the present *khilafat*, but pertains to the future *khilafats* of which we have no knowledge, all that can be said at present, can be said on the basis of the Promised Messiah's *Will* and other writings.

Question No. 1.

What is the relation at present, and what will it be in future, between the Sadr Anjuman Ahmadiyyah and the man sitting in the seat of *khilafat* (i.e. the *khalifah*.) What is, and what will be, the difference between them ?

Reply :

The man who occupies, at present, the seat of *khilafat*, is the President of the Sadr Anjuman Ahmadiyyah, i.e. the person who had been chosen by the Promised Messiah to be the President of the Sadr Anjuman Ahmadiyya's *Majlis-i-Mu'tamedeen* has been elected by the unanimous vote of the entire community to be their *khalifah*, so that he and the Sadr Anjuman are one and the same thing. What sort of relations will there be in future, will perhaps depend upon the status vested in him ; for, no one knows what is there in the womb of future. But it follows not from the Promised Messiah's Will that the *khalifah* should necessarily be a single individual, although it can be so under exceptional conditions, as in the present case. The Promised Messiah, however, has appointed the Anjuman to be his *khalifah* ; and it is not necessary that the *khalifah* should essentially be one single individual ; a whole Jama'at can also be the *khalifah*. And it is so also for the reason that the Promised Messiah has

implored the Most High God to confer always on this movement such honest and selfless persons who should set their shoulders to the wheel and strive hard merely for the sake of God ; and if one single man, as a particular case, has been thought and considered worthy of this great trust, he is exclusively Hazrat Maulvi Noor-ud-Din.

Question No. 2

Can or cannot, the *khalifah* set aside and quash any decision of the Sadr Anjuman Ahmadiyyah ?

Reply :

With regard to the decisions of the Sadr Anjuman Ahmadiyyah the Promised Messiah has left us the following direction written with his own pen : After me the *ijtihad* of the Anjuman (i.e. the decision by majority vote) will be enough in every affair. "Can or cannot" will depend upon the conditions present at the moment.

Question No 3 .

Can or cannot the *khalifah* dismiss and romove any member of the Sadr Anjuman Ahmadiyyah without the existence of a legal cause ?

Reply :

A member of the Sadr Anjuman Ahmadiyyah can be dismissed only under the rules and regulations which have been framed by the Anjuman, and published under the signatures of the Promised Messiah.

Question No. 4.

Can or cannot the *khalifah,* besides dismissing one or more members of the Sadr Anjuman Ahmadiyyah, dissolve the Sadr Anjuman Ahmadiyyah altogether for legal, political and moral reasons, and take into his own hands the work of the propagation of Islam as well as the management of the various affairs of the Jama'at ?

Reply :

The Anjuman has been brought into existence by an apostle of God under Divine direction. Should there

be a *khalifah* raised by the Most High God, he can, in accordance with the Divine will and pleasure, introduce a change into this arrangement ; but it is not permissible in the case of any other man.

Question No. 5.

Can or cannot the *khalifah*, if he so desire, keep in his own custody all the money of the *Bait-ul-Maal*, the *Maqbarah* and other items, and spend it himself according to the Holy Qur'an and Islam, of course maintaining regular accounts ?

Reply :

The managemnnt of all the affairs of the Ahmadiyyah Movement as well as expending of its funds shall be exactly on the same lines as recorded in his Last *Will* by the Promised Messiah who was fully conversant with the Holy Qur'an and Islam, and had it implemented and carried into execution before his own eyes ; and just as, after him, the Khalifah I had acted upon it.

Question No. 6.

What sort of relationship there should be, now as well as in future, between the people of the Ahmadiyyah Community and the Sadr Anjuman Ahmadiyyah ?

Reply :

It is quite apparent at present ; and in future it should be just as it should be between the Anjuman formed by the khalifah appointed by God and the people who believe in him.

Question No. 7.

In what matters is it essentially necessary for the people of the Ahmadiyyah Community to pay obedience to the Sadr Anjuman Ahmadiyyah, and in what matters are they free to act independently of the Sadr Anjuman ?

Reply :

When you can understand and know the limit upto which Islam has given freedom, why should you feel any

difficulty in the appreciation of limit in this case. Unrestricted obedience is essentially necessary in all such matters in which it has to be to the Anjuman created by the *Khalifah* raised by God ; in other matters the people are free to act independently.

Question No. 8 .

Can the Sadr Anjuman set aside and quash the orders passed by the *khalifah* ?

Reply :

This as well as the second question has the same reply namely, it depends upon the conditions prevailing at the time.

I may also add, in reply to the second letter, that the Promised Messiah had appointed the Sadr Anjuman not only as the custodian of the property, funds and buildings of the Movement, but also their rightful owner, of course with this interdiction that no member of the Anjuman will expend any property or money for his own selfish end, nor even the Anjuman for any purpose other than that of the Movement.

I have, in obedience to your order, written down the replies of these questions. But since these questions have now cropped up and arisen, it will be better if the Anjuman itself should give their replies."

The Public Meeting

On the receipt of my reply Hazrat Maulvi Sahib directed that these questions should be forwarded to forty persons for their replies, and that they should be called to assemble on Friday, the 31st January, 1909. When these questions reached Lahore, the Khwaja Sahib undoubtedly made a mistake that instead of obtaining their replies separately, as was the intention of Hazrat Maulvi Sahib, he convened a meeting of the members of Lahore, and

gathering their opinion collectively on these questions, forwarded it to Qadian. On the other side, Sheikh Yaqub Ali, convened a meeting at his house at Qadian, and did whatever he liked. And the result was that mischief increased rapidly so that this thing became the topic of talk everywhere in Qadian and Lahore. In the public meeting of 31st January, Hazrat Maulvi Sahib gave voice to his thoughts. The picture which Mian Sahib has drawn of that meeting, is merely fantastical and imaginary. Hazrat Maulvi Sahib, it is no denying the fact, had remarked in his speech that the *khilafat's* work was not only this much that he should only conduct the prayers. But he also reprimanded and reproved the other party. He gave not his verdict in clear terms as to what were the relations between the *khalifah* and the Anjuman; but towards the end of his speech he said the same thing which I had written in the introduction of my detailed reply ; and Maulvi Ghulam Hasan Khan, too, wrote the very same thing that those questions were before time, and that it was not advisable to fall into and dabble with them. The last word which Hazrat Maulvi Sahib said with regard to that dispute was that since both the parties reposed faith in him, that question might not be raked up during his life-time, and that full obedience should, under all circumstances, be paid to him. It was, obviously, his final verdict on that dispute. Therefore, on the conclusion of his speech, Hazrat Maulvi Sahib took the oath of allegiance first from Mian Mahmood Ahmad and the Nawab Sahib that they would bear obedience to him, and then from me and Khwaja Kamal-ud-Din on the one side, and Sheikh Yaqub Ali (and very probably Mir Muhammad Ishaq) on the others. Thus it is but obviously clear that if the need for the renewal of oath had arisen on account of the wrong

ideas of any party it should have been taken from the supporters of that party only. But the Mian Sahib himself admits :

" Sheikh Yaqub Ali, Editor, Weekly *Al-Hakam*, who was the organizer of this meeting in which signatures of the people had been taken in support of the *khilafat*, was told that he had also committed a mistake, and should, therefore, renew his *bai'at*." (p. 136)

The Renewal of Oath

When it is clear conclusively that the oath was taken anew from the leaders of both sides. it simply means that both the parties had acted wrongly in the propagation of this idea ; and the intention behind the taking of oath was nothing else than that Hazrat Maulana had declared in his speech by way of his final verdict that the question should not be stirred up during his lifetime and that full and unrestricted obedience should be paid to him. The Mian Sahib has tried his utmost to cover up and conceal the hard fact of this decision and the real purport of oath beneath many a colourful paint, but his own confession that the oath was also taken from Sheikh Yaqub Ali who was a staunch supporter of *khilafat*, after declaring him to be in the wrong, knocks out the bottom of all his effort, clearly exposing to view the true fact that the taking of oath was not for the purpose that he should repent and recoil from the ideas which he had expressed pertaining to the relations between the Anjuman and the *khilafat* ; for, in that case one party would have been considered to be in the right. But the real purpose of this oath-taking was that such-like questions should not be raked up during his life-time ; for, both the parties had agreed on this point that whatever Hazrat Maulana's bidding they would submit to and obey it. It was an oath of allegiance to him, and not the oath

of repentence; and its purpose was the same as that of the oath of obedience taken from Mian Mahmood Ahmad and the Nawab Sahib. It is, however, a fact that Mian Sahib, instead of swearing allegiance to Hazrat Maulvi Sahib only, had solemnly declared that he would be obedient to him as well as to those caliphs who would come after him. And the reason of it is quite clear. These questions had been raised according to the Mian Sahib's wish and desire. But when he saw that the final decision came not according to his aspiration that a verdict for the future might also be pronounced at that time, he, finding an opportunity added this sentence to his solemn oath.

There is, however, no doubt that on that day I felt some what unhappy and sorrowful, but not for the reason that we had understood the decison to be against us, for it is obvious even from my first reply that it was our own wish and desire that since all had agreed on the person of Hazrat Maulvi Sahib, the question of relationship between the *khalifah* and the Anjuman could not, therefore, arise, and that we wanted not any decision in advance for the future; and before Hazrat Maulvi Sahib arose to deliver his speech, some of us who were of the same mind, had decided amongst ourselves that whatever decision he would announce we would submit to it ungrudgingly, excepting that the Anjuman should be broken and dissolved, or the clear and explicit writing of the Promised Messiah that whatever decision the Anjuman will arrive at by a majority vote, should be accepted, be set aside and quashed, and in that case the few that we were, would bid a farewell and depart. God knows that it had never come into any body's head that we would depose Hazrat Maulvi Sahib from the seat of *khilafat*; for, we had sworn allegiance to him, and as long as some thing

against the well-established principles did not happen, we were bound to obey him,* so that when Hazrat Maulvi Sahib said that we should have to pay obedience to him, and that this question should not be raised during his life-time, and that a reply to this effect should be returned to him after consultation if so desired, we told him forthwith in reply that there was no need of entering into any consultation and that if he should order the renewal of *bai'at*, we are prepared even to do that. But inspite of all this, I was sorrowful indeed that Hazrat Maulvi Sahib had not placed his confidence in our writings, but

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* I was writing on this subject when through a mere accident I happened to see Maulvi Sarwar Shah's book *Kashf-al-Ikhtilaf* in which he had, while making a mention of this event, spoken a bit of truth also. But the way in which he has narrated the happenings of 1909, eleven years after in 1920, in the form of quotations, shows that he had been, at that time, recording the words spoken by us, alongside, as if with the help of some shorthand device. He writes on p. 29 : "Sheikh Rahmat Ullah and both the doctors said that they, too, were of the opinion that whatever the khalifah's decision they would submit to and obey it.....Hearing this *the Ustad Sahib*, in a state of commotion, jumped repeatedly on his chair, saying "Well then I am the only one left behind" ; whereupon the Sheikh Sahib raised a double laughter and said, Sir, speak not in a concealed and cryptic language ; what do we understand by the statement, 'Well, then, I am the only one left behind' "He said in reply, Its meaning is that all of you say that whatever the Maulvi Sahib's decision, you will surely submit to and obey it, but I am the only one to say that if the Maulvi Sahib will decide according to what is right in our opinion .....then I shall accept his decision, but if he should decide contrarily that the Anjuman is subservient to the khalifah who is lord over it, in that case I shall not accept his decision.....Of course I shall not put up a fight, but relinquishing all work, shall go away to Lahore." In this statement, keeping aside the display of Sayyed Sarwar Shah's novelty-loving nature, one thing at least is obviously clear that the Mian Sahib's allegation that some of us had said that if the decision would be against us, we shall depose Hazrat Maulvi Sahib from the seat of Khilafat, is proved to be utterly false beyond any doubt. And if such an important witness should also stand against and contradict the Mian Sahib's statement, I cannot imagine whom else can he produce as a witness. In this statement of Sayyed Sarwar Shah which is full of sarcasm and scurrility, by the term *ustad Sahib*, is meant Khwaja Kamal-ud-Din.

believed to some extent to be true what had been dinned into his ears against us, and included us, in the list of those persons who were the real inventors of mischief ; for, it was obviously clear from the renewal of *bai'at* that we four, as it were, had raked up that mischief although it had been engineered by Muhammad Ishaq, Sheikh Yaqub Ali and other members of the Promised Messiah's household. Having been included, in this way, in the list of mischief-mongers I, of course, took it to be my dishonour and disgrace ; and it is but natural that a guiltless man, if included among the guilty, feels hurt and aggrieved. To this affliction of my mind I gave expression before a few particular friends of my bosom ; but in what words, I now remember not. This much, however, I can say for certain that if Master Abdur Rahim Nayyar had actually spoken the words ascribed to him in the *Aeena-i-Sadaqat*, then he has done full justice to the Mian Sahib's discipleship, but not to righteousness and truth. And Master Abdur Rahim, so far as I remember, had never been among such bosom friends of mine that I could have disclosed before him the internal distress of my mind. The Mian Sahib's statement that "in my presence Maulvi Muhammad Ali's message came to Hazrat Khalifatul Masih that he had decided to go away from Qadian," is another mis-statement of this kind, having not even the remotest connection with righteousness and truth. And the whole of this utopian *Mirror of Truth*, is full of such forged and trumped-up stories. If, however, some friend and accomplice of the Mian Sahib had gone to Hazrat Maulvi Sahib of his own accord and delivered unto him this false and fictitious message. I am not in the know of it ; but one thing is certain beyond doubt that I never sent such a message to him.

Hakim Fazal Din's Building

If the Mian Sahib and his associates had really believed that we wanted to depose Hazrat Maulvi Sahib from the seat of *khilafat*, the matter should have ended at that stage. But since, they had failed to achieve their real purpose, they continued to stir up this mischief over and over again ; and it was put in the ears of Hazrat Maulvi Sahib, inspite of the open oath that we had taken publicly in the form of *bai'at*, that we had still been working against and opposing him secretly ; and Mian Mahmood Ahmad, as I shall prove from his own writing, topped the list of these tell-tales. It was through a mere chance that an incident took place in those days. The late Hakim Fazal Din had given to the Anjuman a big building as a free gift which the Anjuman, then, wanted to dispose of and sell. One customer who was a Sayyed of the Shia community, and had also obtained the recommendation of Hazrat Maulvi Sahib, made an offer of perhaps Rs. 4000/-, a part whereof was also to remain as a debt outstanding against him, for he was unable to make the whole payment in cash. The other customer was the brother of late Hakim Fazal Din, who offered perhaps Rs. 6000/- and the whole amount to be paid in cash there and then. The Anjuman was inclined towards the former customer, but the difference was much too large, and he was also unable to make the whole payment in cash. This matter, on one or two occasions, was placed before Hazrat Maulvi Sahib that, keeping these facts in view, he might either withdraw his recommendation, or persuade the Sayyed customer to pay a little more ; whereupon he wrote at last that the Anjuman had his permission to dispose of the case as they liked. When

this direction of Hazrat Maulvi Sahib came before the Anjuman, it was understood that he had withdrawn his recommendation, and a decision to sell the building to the brother of the late Hakim Fazal Din was taken. Mian Mahmood Ahmad had also taken part in this decision, and accorded his assent thereto. But later on he approached Hazrat Maulvi Sahib to tell him that it was under some misconception that he had given his voice for and agreed with the decision.

Announcement of I'd

It, however, transpired later on that Hazrat Maulvi Sahib had written that sentence, *the Anjumau has my permission*, in an angry mood. What else was to be desired by those who had been striving for a long time that Hazrat Maulvi Sahib should anyhow fall into a rage against us. They found an opportunity in this incident, and cooked up spicy and sensational tales. From different places, particularly from Lahore, letters were written to Hazrat Maulvi Sahib imputing statements of their own to Dr. Sayyad Muhammad Hussain Shah and Dr. Mirza Yaqub Beg, with the result that Hazrat Maulvi Sahib's indignation rose to its last degree ; and he said that he would make an announcement on the I'd day. What that announcement was to be, will be shortly known, and what Mian Sahib wanted will also be clearly known. But since the term announcement was ambiguous and indistinct, our friends got it into their heads that Hazrat Maulvi Sahib would very probably dis-establish and dissolve the Anjuman, and a dispute in this way might crop up and arise in the Movement. The two letters which Dr. Sayyad Muhammad Hussain Shah and Dr. Mirza Yaqub Beg wrote to the late Mir Hamad Shah pertain

to this very momentous period. It is no denying the fact that inappropriate language had been used in respect of Hazrat Maulvi Sahib in these letters, but to bring forward and adduce these letters to assure the world that *these people were the hidden opponents of Hazrat Khalifa-tul-Masih*, is to give them a false colouring. These letters show not that the Shah Sahib and the Mirza Sahib were not loyal and obedient to Hazrat Maulvi Sahib, but a complaint had been lodged therein that the Maulvi Sahib might not make some such announcement that should give rise to and create a rift in the Movement. Here are a few sentences from the Shah Sahib's letter which deserve to be considered :

"The news coming from Qadian tell the sad story that the Maulvi Sahib has said that after ten days the bursting of the bomb will take place that will devastate and destroy this Movement . . . . . God forbid ; the destruction of the movement for the sake of a single *Shia*? O God, we are sinners ; it is only Thou Who can save us through Thy mercy and grace. Take us under Thy special protection, and save us from trial and affliction. *Amen.* What more can I write. The limit has been reached. It is time that a special help may come from the Most High God for the protection and preservation of this Movement of His from this danger."

The *bomb* means the intended announcement, and *Shia*, the same prospective customer of the house. Dr. Mirza Yaqub Beg's letter, too, contains a similar statement :

"There is, at present, a great anxiety for the troubles besetting Qadian. . . . . The Khalifah Sahib will issue a notice in the near future which portends a big danger. . . . His intention is that the Anjuman should cease to exist, and that there should not be even the smallest disagreement with his opinion."

Thus, these letters accrued from the fact that an announcement was to be made by Hazrat Maulvi Sahib, and it was surmised, keeping in view the existing conditions, that he would make some such announcement that would dismiss and disintegrate the Anjuman, and a rupture, in this way, would be created in the Movement. Whether the idea of announcement was, as a matter of truth, due to the hidden opposition of these people against Hazrat Khalifatul Masih, or whether it was due to the false and fabricated stories that were dinned into his ears night and day, and even conveyed to him through writing, is quite a different matter. The palpable fact that the announcment was not made after all, shows clearly that Hazrat Maulvi Sahib had come to believe at last whatever had been said to him against those friends, was simply false and mendacious, and it was for this reason that he gave up the idea just in the nick of time.

Mian Sahib's Fanning the Flames

It seems necessary at this stage to reproduce the letter which Mian Mahmood Ahmad had written to fan the flames of this dispute. From every word of this letter it is obviously clear how he had been seething with ill-will and heart-burning against us; and looking for an opportunity to set on and incite Hazrat Maulvi Sahib to issue orders expelling some members from the Anjuman. But inspite of all his effort and exertion the Mian Sahib met with dead failure and disappointment. The letter is given below :

"In the name of Allah, the Beneficient, the Merciful. Hazrat Khalifatul Masih,

Peace be on you. I also wish to say something in this connection. You had directed me to pray with full

attention for this matter which I have been doing for sometime, and the dream which I have seen in this connection I commit to writing for your perusal.

"I beheld that it was the day of 'Id or Friday, and that I was going for prayers to a house which was at a short distance from our house. There I saw that people clad in white garments were sitting, among whom I also beheld Manzoor Ali, brother of Faiz Ali Sabar, who was also dressed in white. It was then that you also came there. When the sermon and the service were performed I remember not ; but this much I do remember that when the service was over and people were going back, you got up and standing with me near the threshold of a door, related to me something concerning this new disturbance, wherefrom it appeared that it was a decision about Dr. Muhammad Hussain. It then came into my mind that there were. at the time, some thirty or thirty-one leaders of that party. This idea had just come into my mind when Mufti Muhammad Sadiq passed by us. His size had become much reduced, and he walked haltingly. Seeing him, a man who knew not what we had been talking about, shouted from a distance that he (Mufti Sahib) was also from among them. I smiled and said in reply : Not wholly but only to some extent. What it all means I know not ; but this much is clear that some action now must necessarily be taken. Besides, I may also be permitted to speak out the decision which my mind has taken after prayer, that the more the pus in an ulcer, the more foul and filthy it is. Upto now it has been my opinion that as far as possible this matter should be nipped in the bud and closed, as is clearly known to you. But this time, after the prayer, my mind has taken quite a different turn. I am now of the opinion that it is now the time that it should be dealt with and treated properly for the reasons mentioned below :

"1. Since after February, plots have been hatched up secretly with closed doors, and such people generally who were found to be of the same mind, were set on and incited, should we keep quiet for any more time, the mischief will gain apace and strength.

2. "People who are at present in this mischief, have not yet mustered enough courage. On account of the great majority of the Jama'at and proximity to the time of the Promised Messiah, they still have some fear in their minds. But if the matter were left as it is for sometime more, they will indeed become bolder, and the mischief, on its breaking forth, will assume dangerous dimensions causing a great affliction.

3. "Since there has been silence on this side, and active intrigue on the other, many weak-minded and poor-spirited people have lost their hearts. And I have heard that some people have said that when the Khalifah himself was silent, it did not lie in their mouth to say anything, and that the opinion of Maulvi Sahib had perhaps again undergone a change, for even on their writing no counter-action had been taken.

4. "I have heard that some men have even stopped doing any work of the Jama'at, saying that when no decision could be taken up to this time, and the members of the Committee have been busily engaged day and night to uphold it, and we see that they sometimes openly go against the Khalifah, how can we, under these conditions, render any help to them or work in unison with them.

"In short, there are many more difficulties of this nature which people have to grapple with. It is, therefore, essentially necessary that before this mischief should be suffered to come to a head and reach a stage that it might then become difficult to suppress it, some decision should be pronounced.

"You had been pleased, to tell me that I should issue a poster that in these worldy affairs I shall, in future, make no interference. *Firstly,* I wish to submit in this connection that the service which is being done at present by us is mainly through the Isha'at-i-Islam College and public meetings. If these affairs be given into their charge, it will mean, in other words 'that the *khilafat* has virtually been surrendered into their hands; and they will, in this way, become more headstrong and independent.

"*Secondly*, those who will understand this poster, will, in future, take no interest in this work, and an obstacle, in this way, will be created in these religious affairs.

"*Thirdly*, those who will not understand it, will continue to work as usual ; moreover, this poster will utter no warning to the members of the Committee.

"*Fourthly*, those who will understand only a portion of this poster, and fail to understand the rest of it, will be thrown into a strange predicament ; they will neither be of this side nor of the other.

"*Fifthly*, the people of this party will become more rude and unruly.

"*Sixthly*,on the basis of this ambiguous poster, our opponents will find occasion to cook up different kinds of stories ; and since the matter will not be clear and obvious, the Ahmadis, too, will fall into and face an ordeal.

"*Seventhly* those members of the Anjuman who have been supporting the *khilafat*, will have to cope with a dire distress ; and it is but obvious that they will have to go away from the Anjuman, consequently to swell the ranks of the other party. And it will go very hard with such employees who have even now suffered on account of their support of the *khilafat*.

"In fine, there should be, for these reasons, some definite and decisive action instead of issuing a poster of this kind. In the first place, I think, the matter of their calling you a member or President of the Anjuman should be clearly decided ; for, it is also a cause of great tribulation. It is shown, in this way, that whatever connection there is with you, it is on account of your being the President, and not on account of your being the *khalifah*. It is all meant to mislead the people into the belief that the *khalifah* is, in reality, nothing, but since you are also the President, respect and regard is shown to you in the presence of the people. And I really fail to appreciate

the idea that a man can be the *khalifah* and at the same time a member of the Committee. The position of *khilafat* cannot, in this way, be properly distinguished.

"And it should also be laid down for future guidance that each and every new move put forward by the committee before the community, should be done with the *khalifah's* permission and in his name and over his signatures, so that the people may know and realize the true position and status of the *khalifah*. It has been stated by many a people that before the Maulvi Sahib's speech, they knew not what a *khalifah* was.

"I also wish to say that this tribulation, even though the Promised Messiah had been living, would have come unavoidably ; for these people had been making their preparation secretly, as stated by the Nawab Sahib that they had said unto him : The time has now come that the Promised Messiah be asked to render accounts. And the Promised Messiah, on the last day of his life, just a short while before his death occurred, said : The Khwaja Sahib and Maulvi Muhammad Ali misturst me and say that I misuse and misappropriate the funds of the Jama'at. This they should not have done ; for, the result therefore would not be good. He further added : Today the Khwaja Sahib came to me with a letter from Maulvi Muhammad Ali, and said : Maulvi Muhammad Ali writes that the expenditure of the free kitchen is not much ; and what then becomes of all the money that is received ? And when the Promised Messiah returned home, he gave expression to his resentment, saying, These people suspect that I am dishonest and deceitful. What concern have they with this money ! And if I were to cut off all connection and separate, all this income will automatically stop and cease. So when these people inflicted so much pain on the Promised Messiah when he had only twelve hours more to live on this earth, it was but necessary that their passion should flare up and get inflamed in your time ; for, in the presence of the Promised Messiah they spoke rather timidly, fearing that he would kick them out there and then.

"Furthermore, the Khwaja Sahib when a deputation waited on him, asking for subscription for the constructiou of school building, said to Maulvi Muhammad Ali : Himself the Promised Messiah lives in ease and comfort, but unto us he imparts the sermon that we should cut short and curtail our expenses and come to his aid and contribute. And Maulvi Muhammad Ali said in reply : yes, there can be no denying this fact. But it is human nature, and it is not necessary that we should follow a prophet's human weakness.

"My intention, in writing down these things, was to tell you that this daring and defiance of theirs, is not a matter which began today, but it has been simmering and seething ever since the time of the Promised Messiah. The funds of the free kitchen he used to keep with him. But that, too, you have given into their hands, so that they have now become bold enough to seize and grab all things. As for their righteousness and fear of God, their bills and budgets speak clearly, whereon they have been raising a hue and cry that they work daily all by themselves.

"Furthermore, they go about carrying in their hands the words of the Promised Messiah's *Will*. The letter which the Promised Messiah wrote regarding Maulvi Muhammad Ahsan's dispute, knocks out the bottom of this affair. Have they shown any regard even to a single word of that letter ? With the death of the Promised Messiah the whole case had been so demolished as if they had been waiting for his death.

"To be brief, my suggestion is, if the Most High God should open your mind also in this connection, the whole matter should be decided in whatsoever manner, once for ever ; for, the tribulation has to come necessarily, and it would be better to nip it in the bud rather than to suffer it to grow into a strong tree.'

(Sd.) MAHMOOD

The Mian Sahib, first of all, tried to exert influence upon Hazrat Maulvi Sahib by means of a dream of his. And the dream is that Dr. Muhammad Husain Shah's fate has been decided. But the Mian Sahib is not content with the expulsion of Dr. Muhammad Husain Shah alone; he wants to have thirty more men turned out. For Mufti Muhammad Sadiq is seen in the dream as a hump-backed and lame person, for the reason that full confidence could not as yet be reposed in him. But dream turned out to be no better than Alnaschar's dream. Neither Dr. Sayyad Muhammad Husain Shah could be expelled nor the thirty other men, and Mufti Muhammad Sadiq, too, did no longer remain crook-backed in the eyes of the Mian Sahib. After this, he has made a mention of his prayer; and the decision which his mind, saturated with ill-will and malice arrived at, after the prayer, was that the mischief, in the past, had been hushed up; that is to say, none had so far been turned out; but that people should now be punished with expulsion. The Mian Sahib wanted to create the effect that the change over his mind and attitude was on account of his prayer; although, as is apparent from the last portion of his letter, the Mian Sahib, even during the life-time of the Promised Messiah harboured against us feelings of hatred and animosity. He, then, goes on to give reasons why these members should be expelled.

The day of Sorrow

Next is made a mention of Hazrat Maulvi Sahib's proposed proclamation. He wanted only to declare that he would have nothing to do with the financial administration of the Anjuman. Such a declaration, there is no doubt, would also have been detrimental to the cause of

the Movement ; but it stands out to show, how big was the mind of this man who heard voices from all sides, saying that so and so members of the Anjuman were his foes who had been working against him. But if he should like to make a declaration, it would be only to the effect that he would have nothing to do with the financial affairs of the Anjuman. It is also true that he was after-all a human being. When one and the same voice came into his ears from all sides, it was but natural that the propaganda would create some effect upon his mind. There is a well-known story of a righteous man who once carried a young goat with him. Some highwaymen took it into their heads to take away the goat from the holy man ; but in view of his godliness and piety they did not like to snatch it by force. So they devised a plan. One of them approached him, and saluted him reverently, bowing his head low, and said, How is it that you are today taking a dog with you ? The holy man said in reply : It is a goat, and not a dog. He had gone a little forward when the second robber met him, and expressed his astonishment after touching his knees in reverence and saluting him, saying : Such an impure and unclean thing as a dog is, in the hands of a pious and pure man ! The holy man denied it again, but a doubt came over his mind that how could two men utter the same lie one after the other. He had hardly gone a little more distance when the third robber went over to him and repeated the same remark. The holy man's doubt increased ; and when the fourth or fifth robber uttered the same remark, the holy man abandoned the young goat, thinking that it might be a dog in reality, and that he might have fallen into an error. Very much in the same way, when Hazrat Maulvi Sahib was made to receive such

from all sides, his intention to make such a declaration was but an ordinary thing. But in the eyes of the Mian Sahib, such a declaration would have thrown the *khilafat* if not literally but certainly significantly, in our hands ; so he laid all stress upon the point that such a declaration should not be made. But Hazrat Maulana of the blessed memory set aside and rejected all these proposals. He, however, agreed to and accepted one thing, viz., he relinquished the Anjuman's membership ; for, the Mian Sahib had written that he could not reconcile to the position of a man being the *khalifah* as well as a member of the Committee at one and the same time. But, without caring a bit for the Divine warning كبرمقتاً عندالله ان تقولوا ما لا تفعلون (*It is most hateful in the sight of Allah that you say that which you do not*), the Mian Sahib, when the time of his *khilafat* came, did not relinquish the membership of the Committee.

But the real proposal of this letter that some members of the General Council be expelled, met with the same fate as related in the Quranic verse همو بما ينالوا (*And they proposed that which they could not atain*). Sheikh Rahmat Ullah generally used to come from Lahore for the I'd celebration. This time he came a day earlier. He and I went into the presence of Hazrat Maulvi Sahib and said : The doctors are loyal and obedient to you. The decision of the Anjuman had been pronounced under the wrong impression that you had withdrawn your recommendation. Hazrat Maulvi Sahib went in, and brought a big bundle of letters, and said that so many letters had been received by him. We said : It is all a falsehood. We declare to make it known to every one that we are loyal and faithful to you. Hazrat Maulvi Sahib was, then, satisfied, and the day of I'd on

which the Mian Sahib and his associates had built all their hopes, turned out for them to be the day of sorrow, and not the day of happiness.

A Pertinent Question

Before setting aside this letter of the Mian Sahib, it seems necessary to write a few words of explanation about its last portion ; for it creates the utterly wrong impression that we had objections against the Promised Messiah, and God forbid, called him dishonest and corrupt. Not even a thought of this kind, we declare solemnly, ever came into our minds, nor any such word ever crossed our lips. It is surely the blackest lie which Mian Mahmood Ahmad has spoken to degrade us in the eyes of Hazrat Maulvi Sahib. People who have such accusations against the Promised Messiah, cannot remain in his Jama'at any longer. And if the Promised Messiah, too, had such an impression about us, as the Mian Sahib would have the world believe, what was there in his way to prevent him from turning us out of the Jama'at ? Why was he overawed and afraid of us ? What special influence we had over him that although he thought in his mind that we called him dishonest and corrupt, yet he confided all his affairs into our hands, so much so that only a month before his death, when he left Qadian, he appointed me to carry on the management of the free kitchen. This allegation of the Mian Sahib is, therefore, obnoxious and rejectable from every point of view. Still, his crown-witness which is made use of, in time of need, for taking oath, has tried, in this case also, to corroborate and confirm the Mian Sahib; but, he has instead, contradicted him. The reason being that whatever the Mian Sahib had written to Hazrat Maulvi Sahib was not now in his possession. The sort

of memory which he has, has been fully exposed in the foregoing pages. So the witness stated against what he had been required to say, and a seal was, in this way, set on two statements being against actual facts. My reference is to Maulvi Sayyed Sarwar Shah who has, in his book entitled *Kashf al-Ikhtilaf*, written a similar fictitious story, and reproduced many a long speech, as if it were a revelation descending upon him, with the Divine assurance سنقرئك فلا تنسىٰ (*We shall make thee recite so thou shalt not forget.*) Writes Maulvi Sarwar Shah on p. 14, addressing me :

You perhaps rememeber that I had told you that I had that day heard from a reliable source that the Promised Messiah in his house, had given voice to his grief and anger, saying, that notwithstanding his telling you all that it was the will of God that the management of the free kitchen, during his life-time, should remain in his hands, and that if it should be acted against it, the free kitchen would come to a stop, still they (the Khwaja etc.) approached him over and over again insisting that the management should be given into their hands, and that they mistrusted him. Narrating this I had advised you on account of my affection for you that in future you should have nothing to do with this affair, lest it might become the cause of his greater anger which might inflict harm on you. Two or three dayes after this, the Khwaja Sahib came to Qadian.

Witness Contradicts Plaintiff

Now the Plaintiff (Mian Mahmood Ahmad) states that it was at Lahore, only twelve hours before his death, that the Promised Messiah said : These people mistrust me, and the crown witness, on the other hand, states that the said event took place at Qadian, a long time before his death ; for, the Promised Messiah had been staying at Lahore continuously for one month before he breathed his last. And it is obviously clear that the reliable source

of Maulvi Sarwar Shah could not be any one else but Mian Mahmood Ahmad ; for no other witness, upto this time, has ever stated that the Promised Messiah had ever said so. During the time of Hazrat Maulvi Sahib, such a great storm arose against us, but not a single witness, excepting the Mian Sahib, could be created to attest it. If a follower of his should now come forward to be a witness, it will be a different thing.

That both the statements stand contradicted by facts, and are mere fabrications, we certainly require not the wisdom of Solomon to decide. Even a man of ordinary understanding can easily arrive at this conclusion. Such is, therefore, the fate of falsehood. Maulvi Sarwar Shah writes furtheron :

Two or three days after this, the Khwaja Sahib came to Qadian. You sent for me after the evening prayers. The Khwaja Sahib and you took me up on the roof of Masjid Mabarik.....and the Khwaja Sahib spoke to me thus : Maulvi (Muhammad Ali) Sahib, quoting you, had told me that the Promised Messiah was angry. I thought that I should hear the whole story from your mouth. When I had related and finished the story, the Khwaja Sahib said unto me : You can have a free talk with the Promised Mesaiah.[1] Please tell him in our behalf that we are his slaves who have sold themselves in his hands. What is a slave and his property ? The real thing is that they say that the Most High God has directed us into your presence that we may assist you in the discharge of the heavy work laid on your shoulders. And we see that on account of the free kitchen, worry intrudes upon your precious time in two ways : *Firstly,* in the acquirement of money ; when it is finished, Mian Najam-ud-Din comes forward with his urgent

1. Is it not strange that only a short while ago he was trying to make Maulvi Sarwar Shah the medium between him and the Promised Messiah on account of his nearness to the Promised Messiah but now he has become ready himself to place it before him.

demand that so much money is needed immediately, and this causes worry in your valuable time. *Secondly*, you wish that your guests should be nicely entertained ; but the servants of the free kitchen, there heing no supervision over them, work not properly ; and this also causes you painful worry. Money is spent in lot, but the purpose is not achieved. Seeing you in such worries, we are smitten with shame that why do we not try in relieving you of this trouble. It is only with this end in view, that they want the management of the free kitchen to be given into their hands, otherwise you are master over their lives and properties. How can they, even for a moment, entertain the idea that you spend the money lavishly. The Khwaja Sahib stressed upon me over and over again that I should speak these things to the Promised Messiah without fail. He was saying these things when he suddenly turned towards you and said : Maulvi Sahib, I have now come to know the method by which the Promised Messiah will confide immediately into our hands the management of the free kitchen ; and you will see that as soon as I shall place the plan before him,[1] he will, God-willing, surealy transfer the management to us. Upon this you said that you would not do it. Hearing this, the Khwaja Sahib flew into rage ; his eyes became bloodshot ; and he spoke wrathfully : Mauy a difficulty come in the way of rendering national service ; and we should not lose heart. What a pity it is that although you know, with what a great difficulty national funds are acquired, and that the money is not spent on the national purposes for which the people contribute, cutting short their own vital needs, but instead it is expended on personal needs and wishes ; and the amount, too, is so large that if these funds of the free kitchen were put under proper control, this money alone will suffice to complete all the works of national construction, which you have started and are lying unfinished and incomplete for want of money. What sort of servant of the nation you are that knowing all these

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1. Why not ; you commanded more respect and confiidence than the Khwaja Sahib, in the sight of the Promised Messiah ; and this will be born out perhaps by the Mian Sahib himself.

things, you still say that you will, in future, never place this proposal before the Promised Messiah. But I say that I shall certainly place it before him."

Maulvi Sarwar Shah's narration of such a lengthy story and long-spun dialogue to the minutest detail, after eleven long years, is very much like the statements of those witnesses who can even tell the number of beams in the roof, and the number of steps in the staircase, of the house in which the money has been paid, although they could never remember the number of beams in the roof of the house in which they have themselves been living. But here, too, the Mian Sahib's witness stands against him ; for, he deposes that it was not even in our imagination that the Promised Messiah ever expended unnecessarily, and that the intention was to reform the management of the free kitchen. Whatever Maulvi Sarwar Shah has written I remember not. And if it is not an invented story, it may be that something relating to the reform of the management of free kitchen had been talked of, which has now been given a false and distorted covering, as has been done in the other event of the journey to Karyanwala. The habitual witness, Maulvi Sarwar Shah, has warped and perverted the statement of the Khwaja Sahib ; and, in his turn, the Mian Sahib has further twisted and distorted the statement made by Maulvi Sarwar Shah.

If this statement be true, the Promised Messiah will, then, be exposed to the same objection which I have already mentioned in connection with the letter of the Mian Sahib, that rather than speak out his mind to us directly, or even make an angry reference to us in public, the Promised Messiah used to give utterance to his grief, and complain to Mian Mahmood Ahmad within the four walls of his

house that we troubled and vexed him in that way. Can it be accordant with the position and dignity of a Divine messenger that he should be so much in the hands of certain persons that even though they speak ill of him, and level objections against him, inspite of the fact that they profess to be his followers, he should, instead of dealing with them in the way which they deserve, go into his house and complain there that these hypocrites have put me to great trouble ? The proper course would have been that he should have expelled such people, loaded with shame, from the Movement. A man, once, objected to the giving of bread to the gardeners from the free kitchen. The Promised Messiah took him to task forthwith and this fact is known to all. But we people allegedly accused (God forbid) the Promised Messiah himself of dishonesty and corruption, but he made not even a mention of us to any one except that he whispered something in the ears of Mian Mahmood Ahmad. It is thus obviously clear that the two narrators of this story, contradicting each other, prove conclusively that the story is false and fabricated ; one says that the event took place at Qadian, only twelve hours before the death of the Promised Messiah, whereas the other deposes that it took place at Lahore, many months before the Promised Messiah breathed his last. The internal evidence also condemns it as a black lie. I have already written that it is merely a false allegation against us. We never said so, nor did the Promised Messiah even uttered those words which are now being ascribed to him. The pre-demise event was only this much that when I came to know that the Promised Messiah was ill at ease on account of the expenditure of the free kitchen, I wrote to the Khwaja Sahib that he should approach the Promised Messiah and tell him on

my behalf that only half of the amount of Rs. 600/- which he had given me at the time of leaving for Lahore had been expended, and that there was enough with me to meet the expenses, and that he should not worry on that account. I remember to have written some letter of this sort. May be that the Promised Messiah might have made a mention thereof in some manner which the Mian Sahib has seized upon and made the basis of an allegation against us.It is of course true that, not one but all of us bethought—and there were no parties at that time—that some money, was wasted also in the free kitchen, obviously for the reason that the Promised Messiah's time was not such as could be wasted over the checking of accounts. It may be possible that some one might have remarked somewhere that there should be a man in the free kitchen for the checking of accounts so that money might not be wasted. But so far as my knowledge and memory go, such a proposal that the management of the free kitchen should be transferred to the Anjuman, had never been made by any one. What to say of placing such a proposal before the Promised Messiah, even after his demise the management of the free kitchen was not taken away from Hazrat Maulvi Noor-ud-Din Sahib until he himself confided it into the hands of the Anjuman. And this admission that the free kitchen was made over to the Anjuman by Hazrat Maulvi Sahib himself, is found in this letter of Mian Sahib this under reference. Our reply to the allegation that we never said unto Nawab Sahib that the time had come for taking away the management of the free kitchen from the Promised, Messiah is سبحانک هذا بهتان عظیم i.e. *Glory be to Allah ! This is a great calumny.*

The second allegation which the Mian Sahib has levelled against us in this very letter is that the Khwaja

Sahib had said unto me that the Promised Messiah himself lived in ease and comfort, but required of us to cut short our own expenses and contribute. To this allegation, too, we give the same reply. سبحانک هذا بهتان عظیم

It is a matter of truth that the Khwaja Sahib never said this unto me. The inventer of this story is again Maulvi Sarwar Shah. But the way in which he has written this story in this book, *Kashf al-Ikhtilaf*, also stands against and condradicts the statement made by the Mian Sahib, notwithstanding the fact that the Mian Sahib had heard it from Maulvi Sarwar Shah himself. The reason is again the same that the original letter in which the Mian Sahib had written something, had gone out of his possession, and thereafter he remembered not what had been written therein. Maulvi Sarwar Shah has written that the Khwaja Sahib, in the course of *journey to Karyanwala*, urged an objection before me in the exposition of which he took 18 miles i.e nearly three hours while going, and the same distance and time on the way back, and gave me no opportunity for a reply. But, reaching Gujrat, I gave him a very disappointing reply in two words ; whereas Maulvi Sarwar Shah himself, during all this time, instead of saying something pertaining to the objection, kept reciting *la haul*. He has epitomized the objection in these words :

We have been telling our women that we should also adopt the simple life of the Prophets and the Companions who ate dry food and wore coarse cloth, and saved money to be spent in the Allah's way. To be brief, by means of such discourses we saved some money and sent it to Qadian. But when our women themselves went to Qadian, and staying there for sometime, beheld thoroughly with their own eyes the affairs of that place ; they, on their return, came down upon us, saying that we had been telling them lies, and that they had seen with their own

eyes the life of the Prophets and the Companions which was being lived at Qadian, and that not even a tenth part of the comfort and pleasure enjoyed by the women at Qadian was to be found elsewhere.

The Mian Sahib, it may be noted, stated that the Khwaja Sahib had said that the Promised Messiah himself lived a life of comfort and pleasure, whereas Maulvi Sarwar Shah who is the real inventor of this story, deposes that the Khwaja Sahib had said that the women of Qadian lived a life of comfort and pleasure. In these two statements there is a difference of heaven and earth. In the first place, the phrase, *women of Qadian,* cannot be taken to mean the persons living exclusively in the house of the Promised Messiah, but it makes a mention of all women ; and, secondly, living the life of ease and comfort by the Promised Messiah's wife, and living the life of ease and comfort by the Promised Messiah himself are also two quite different things. Hazrat Ali (God be pleased with him) himself lived the simplest life of a hermit, but his own sons, Hazrat Imam Hassan and Hazrat Imam Hussain lived like princes. Moreover, we have stated, many a time, on solemn oath that the Promised Messiah's life was of utmost simple nature. For a good dress there was not even an iota of love in his mind ; and he lived quite hermit-like. But on the happy occasions of the two 'Ids when our Sheikh Sahib had good garments stitched for him, them, too, he put on and wore. Such was also the practice of the Holy Prophet (peace and the blessings of Allah be upon him). He had no desire for a good robe ; but if it was presented to him as a good gift, he did not decline to don it. The wearing of a good dress, and living in comfort and ease on the part of the Promised Messiah's wife, is one thing ; and the Promised

Messiah living himself a life of comfort and pleasure is another thing : whereas the general condition of the womenfolk of Qadian is the third thing. But with what craftiness and cleverness the Mian Sahib has jumped from one thing to the other, and then to the third, and brought a false charge against tne Khwaja Sahib. The truth of the matter is that Maulvi Sarwar Shah in hatching up this story, has made a full-handed use of his imagination. So far as I remember, the Khwaja Sahib, in a general talk in which Maulvi Sarwar Shah had also been taking part, and I had been giving replies, had made a mention of *the people's objection* that why should not, in the house of the Promised Messiah, the same pattern of simple life be adopted as had been done by the Holy Prophet's wives ? And it was a matter of fact whereof every Ahmadi was in the know. The reply given by me, as far as my memory goes, was that all those things of adornment and beauty were not, after all, unlawful and forbidden. من حرم زينته الله التي اجراج لعباده i.e. *Who has forbidden the adornment of Allah which He has brought forth for his servants.*

Then, there is difference between men and women. Whereas the use of gold and silk is allowed to women, it is not permitted in the case of men. The wives of many a companion used to put on good garments, particularly in the time when later conquests fetched a good deal of wealth and property. And the Holy Prophet's wives, too, had submitted such a demand before him ; but in their case the will of the Most High God was that just as the Holy Prophet was himself a perfect model, there should also be a model of simple living in his wives. It was, therefore, commanded that if they desired the articles of adornment and beauty, they could not stay in the Prophet's house. Those things, it cannot be gainsaid, was

their right to demand, and they could take them ; but in thatcase the object of their coming into the Prophet's house would not have been achieved. Their mission was to deliver the Prophet's teaching to the people ; and if their attention had been allowed to bend to the world, the lofty aim would not have been fulfilled. Such was, however, not the mission of the Promised Messiah's wife. No objection could, therefore, be raised if she should derive benefit from the articles of adornment and beauty. The Holy Prophet (peace and the blessings of Allah be upon him) was the perfect model, and not Hazrat Mirza Sahib who had been raised for the fulfilment of a particular purpose. The case of his wife, therefore, is quite different. I cannot even say, at this distance of time, that my arguments and replies had been couched exactly in these words ; but as far as I can remember, the reply was on these lines. This much, however, I can say in full confidence that I had said that the Holy Prophet was exclusively the perfect model, and not the Promised Messiah. Of this molehill Maulvi Sarwar Shah, in order to draw wool over the eyes of the people and snatch a verdict, has very cleverly erected a whole mountain. And the Mian Sahib, in his turn, has further played fast and loose with it, so that the simple matter, after passing through the hands of two *momins*, became dreadfully disfigured and deformed, and made the basis of imputing motives of disunion and discord to a faithful servant of Islam : فانا لله و انا اليه راجعون

In fine, Mian Mahmood Ahmad, sometimes through the agency of other people and sometimes himself writing letters directly, tried to put a great pressure on Hazrat Maulvi Sahib that he should anyhow expel us from the

Anjuman so that no obstacle might be left in the way of the Mian Sahib's plan for establishing his *gaddi*. But Hazrat Maulvi Sahib, although he was not a messenger from heaven, possessed a big heart. Inspite of the fact that he showed much regard and respect to the Mian Sahib for his being a son of the Promised Messiah, Hazrat Maulvi Sahib turned down this proposal. It was also but natural that the pertinent propaganda against us sometimes cast a gloom over his mind, but it melted away soon after. The following letter which he wrote in those days to Dr. Mirza Yaqub Beg bears it out very clearly :

My dear Doctor,

Assalamo alaikum.

"You may, reposing your full faith in the Most High God, submit your application. He is the Master, the Sustainer and the Giver of all the sustenance ; and He it is Who rules over the mind. In you I cherished a great hope ; and that hope, God forbid, stood almost on the verge of *shirk*. You know I never wrote to Sayyad Muhammad Husain Shah anything as freely as I wrote to you, and I had been quite frank with you. I only disliked the wrangling between you and the Sheikh Sahib ; otherwise there was, in it, absolutely no harm to me. I have been trying my level best to forget it altogether ; but there is still some delay. Maulvi Muhammad Ali and Khwaja Kamal-ud-Din, too, came under this tribulation, but they have got out of it. And there is now no gloom left regarding Sayyed Muhammad Hussain Shah. Your love and affection pricks me, needle-like, now and then."

Lull before the Storm

In September, 1909, the Mian Sahib had launched his attack with a full force, but failed. He, then, remained silent for sometime. In the latter months of 1910, Hazrat Maulvi Sahib had a fall from his horse. The injuries sustained were not, in the beginning, so

dangerous, but after sometime his illness assumed a dangerous turn. And people began to see dreams regarding the next *khalifah*, and indulged in all sorts of gossips. In those days, Sheikh Rahmat Ullah, Khwaja Kamal-ud-Din and two doctors also came from Lahore. All these gentlemen, after seeing Hazrat Maulvi Sahib, were going in the direction of my house. I was also with them. I said unto them : Our thoughts and ideas are not hidden from each other. The people have been indulging in talks about *khilafat*. Does anyone of you have a desire to become the *khalifah* ? All replied in the negative. I said : My mind also is quite free from this desire. But in the talks our names are also mentioned ; and it is possible that a dispute may crop up on the assumption that there are several claiments to the seat of *khilafat*. Why, then, should we not make it clear to the Mian Sahib that his heart may rest at ease from our side, that whatever be done, it should be done with the consent of all. Forthwith we sent for the Mian Sahib and Mir Nasir Nawab, and the Khwaja Sahib related unto them the talk that had took place amongst them. That was the time when the Mian Sahib's doctrine of *takfir* of Muslims had not yet been disclosed ; so we said unto him ; we had no objection to your becoming the successor of Hazrat Maulvi Sahib, provided whatever be decided publicly, it should be with the consensus and agreement of all, and that no group should, in haste, take any separate action which may give others the cause of complaint. The Mian Sahib has admitted, in *Aeena-i-Sadaqat*, the correctness of these statements. The Mir Sahib liked this suggestion, but Mian Mahmood Ahmad, giving an evasive reply, got up and went away. Hazrat Maulvi Sahib recovered from his illness. This event took place early in 1911 ; and the movement for the establish-

ment of the Islamic University was set afoot in those very days. The Khwaja Sahib delivered his lectures on Islamic union at different places. The Mian Sahib again found an occasion to create discord, and wrote his scandalous thesis on the *takfir* of Muslims, a mention of which will be made later on. The same old mischief now appeared in a different colour. In 1912, the Khwaja Sahib proceeded to England, and the Mian Sahib went to Egypt, but returned after performing the Haj. He writes on p. 154 :

On my return from the pilgrimage a thought arose in my mind that the Qadian press should be made strong ; and the stimulus for it came from Maulvi Abul Kalam Azad's newspaper, *Al-Hilal* which the Jama'at-i-Ahmadiyya also purchased in large number ; and it was feared that some people might be taken in by its poisonous propaganda. So I tried hard for it, and obtained permission from Hazrat Khalifatul Masih for the publication of a newspaper from Qadian, in which, besides religious topics, articles, might also be written on mundane affairs so that the people of our Jama'at might be able to fulfil all their literary needs by reading the newspapers of the Movement. When I had obtained permission from Hazrat Khalifatul Masih ; I was given to know that Dr. Mirza Yaqub Beg, Dr. Muhammad Hussain Shah and Sheikh Rahamatullah had also been drawing up a scheme for the publication of a paper from Lahore."

About his own knowledge or ignorance the Mian Sahib may not have any doubt ; but the facts stand against and belie it. The proposal for the publication of the *Paigham-i-Sulh* had already been there ; and it was, in fact, to neutralize and undo the "poisonous effect" of the *Paigham-i-Sulh* that the plan for the issuance of *Al-Fazl* had been hatched up ; the poison of *Al-Hilal* was a mere pretence which has been proved by facts beyond doubt. The concealment of facts, in this way, on the part of Mian Sahib will not be regarded as an appreciable action. What

harm there could be if he had openly said that the bringing out of the *Al-Fazl* was to counteract the *Paigham-i-Sulh*. His own words point clearly to this hard fact. He writes on p. 155 :

"With the appearance of the *Paigham-i-Sulh* the poisonous matter which had been growing in the Jama'at secretly, burst out, and attempt began to be made openly to wipe off the particularities of the Jama'at."

Al-Fazl

The Mian Sahib's sharp-wittedness had foreseen what the *Paigham-i-Sulh*, would, in fact, do ; so it was to stand against and contradict it that *Al-Fazl* was urgently needed, and he did bring it out. With the proposal of papers, the sleeping mischief aroused and awoke, The Mian Sahib began to differ with the members of Lahore in deciding the affairs of the Anjuman. He wanted to impose, his own will, and got into temper on the slightest difference of opinion. Hazrat Maulvi Sahib was rather too much soft and lenient towards him. On May 9, 1913 he wrote a letter to Dr. Sayyad Muhammad Hussain wherein he said :

"The Mian Sahib is sickly and squeamish, weak of heart and shaky. Small wonder, then, if he should fly into passion. You are a medical man. Can't you understand this ? A long-suffering sickman becomes irascible and ill-tempered. No reproof on him ; it can, however, be on you. May Allah be pleased with you all. Amen.

Sd/- Noor-ud-Din"
9th May, 1913.

It is obviously clear from these words that Hazrat Maulana of the blessed memory, thinking that the cause of the Mian Sahib's sour temper and frenzy was the weakness of his heart and sickliness, looked upon him as a case

which deserved to be leniently treated, and liked not to pass judgment on him. These things had been going on in this way. When there took place another very important event of the demolition of *Cawnpur Mosque* I was at Murree in those days. Hazrat Maulvi Sahib also published a note in that connection. Keeping in view what I thought to be the aim of that note, I also wrote, one after the other, three articles in the *Paigham-i-Sulh*. A reply to these articles appeared in *Al-Fazl*. The Mian Sahib says that for the compilation of this reply, Hazrat Maulvi Sahib himself had furnished notes in which it was written :

"Bathroom forms no part of a mosque, and that people who have been stirring up agitation on this account, are in the wrong, and acting hypocritically." (p. 157)

If, instead, the Mian Sahib had published the actual notes, it would have been more useful. The contention, as far as I remember, was not so much on the point whether bathroom formed part of a mosque, as on this point that the place which had been demolished, was not bathroom but actually a part of the mosque where people sat to perform ablution. Any how, when I read those rejoinders, I wrote a letter to Hazrat Maulvi Sahib, and enclosed my three articles, saying, if there should be any portion wherein he differed, he might draw his pen through it, and then I would write in plain words that Hazrat Maulvi Sahib had not liked that portion. Its reply, dated July 26, 1913, reached me, saying :

"Your writing will not be expedient. I shall myself give the Mian Sahib to understand regarding the Cawnpur Mosque."

Anyway, the affair of Cawnpur Mosque became the cause of further divulsion of hearts. The Mian Sahib

states that a portion of the Jama'at, on account of it, went over to the political extremists; although the affair of the mosque was only a religious affair, and the point of contention was merely this, whether or not it was permissible to demolish a mosque for the sake of a road; but here the object of contention was to give utterance to the ill-will and hatred which the Mian Sahib had ever since been harbouring against us. In those very days, in my absence, Dr. Khalifah Rashid-ud-Din was perhaps carrying on the work of the Secretary. He circulated a lengthy statement among the members of the General Council. It was merely a reflection of the Mian Sahib's ideas, and contained unwarranted attacks on the *Majlis-i-Shura* which was denounced as only a nominal body. Upon this, Hazrat Maulana of the blessed memory wrote to me the following letter:

"Honoured one! Assalamo alaikum.

This document I have received in printed form. When such is the condition of men at the wheel, what will be the plight of the people that follow them? A man spoke to a friend of mine in clear words, saying: Noor-ud-Din is an hypocrite Khalifah. He himself sets up the people by the ears to fight against each other. On the one side he backs up the paper *Al-Sulh* and on the other side he upholds *Al-Fazl*. He says unto Khwaja Sahib: You are doing good work; and unto Mahmood he says: You have done well in denouncing the opponents as *kafirs*. With the writer of this document there are also some persons of the same mind. Amidst these bombs can't you people, during my life-time, adopt the same course as was done by Lord Hardinge. He knew the house wherefrom the bomb was thrown; he also knew the people who threw it; still he kept quiet. Such is the way of the rulers, on different occasions.....This document has pricked and pained me.

Noor-ud-Din
17th July, 1913.

Two Annonymous Tracts

In view of this letter of Hazrat Maulvi Sahib we did not think it proper to take any notice on this statement of Khalifah Rashid-ud-Din, and kept quiet. But the ulcer was secretly coming to a head. After a few days two annonymous tracts appeared from Lahore in which Hazrat Maulvi Sahib's way of conducting affairs had been criticised and defamed, that foundation was being laid for the establishment of *pir*-worship, and some objections had also been raised against the Mian Sahib. These two tracts, however, greatly added to and aggravated Hazrat Maulvi Sahib's wrath against the *Paigham-i-Sulh*; but whatever knowledge I got with regard to these tracts, it was only when I read them. The Mian Sahib, however would not let this opportunity slip through his fingers. In the rejoinder to these tracts we were openly called hypocrites, and many questions were posed at us, saying that we could be exonerated only after submittting our replies on solemn oath before the court of *Ansarullah*. The compiler of this rejoinder, as far as I know, was the Mian Sahib himself, although it bore the names of forty *Ansarullah*, in which there were many such persons who knew nothing about it and beheld their names only when those appeared in print. We treated this questionaire with the treatment it deserved, and kept silent. I had, however, written a letter to Hazrat Maulvi Sahib telling him that whatever had been written in the tracts in respect of him I believed not to be correct and true. False construction, however, was put upon it and stories were concocted at which Hazrat Maulvi Sahib, one day, made a vague hint. Thereupon I wrote him the following letter:

"My lord, Assalamo alaikum.

You said yesterday that people mentioned my and the Khwaja Sahib's names; but you did not say, in what connection. If it has been brought to your ears that we both obey you not, or that any of us has any connection whatsoever with the compilation of that annonymous tract, or that any of us is a claimant to the seat of *khilafat*, then, with full belief in regard to my own self, and with complete confidence in respect of the Khwaja Sahib which, after years of free and friendly association with him has also reached the degree of full belief, I state on the most solemn oath that all the three allegations are baseless and false, and there is not even an iota of truth in them; and if there should be any one to say that we ever spoke unto him any such thing, he should atleast be required to state it on a solemn oath in my presence. More than this; I can produce the solemn statements of all those persons with whom I have relations, that I never spoke any such thing unto them. There are about fifteen members of the Jama'at at Murree and some of them are *Ansarullah* also. I have stayed there for 4 1/2 months; and prayers and Friday service had also been held in my house. If need be, I may get their solemn statements to the effect that such a thing had never been uttered by me, directly or indirectly, in any talk; or the Mian Sahib himself may enquire from Babu Fazal Ahmad who is from among the *Ansarullah*. I know that there are such people in Qadian who harbour against me and the Khwaja Sahib feelings of ill-will and animosity to such a high degree that perhaps they consider it quite lawful to fabricate and invent lies against us. And of such diseased minds there is no remedy or cure in our hands.

I wish to assure you that in the matter of paying obedience to you, we went to the length even of taking upon ourselves any allegation, whenever a word should happen to drop from your lips in certain matters, and it might not be unpleasant to you, or that your precious time might not be wasted in our petty disputes. This secretarial work I had never yearned for, nor ever did with a selfish desire. I had, during the life-time of the

Promised Messiah, requested him many a time to relieve me of this duty that I might be able to devote all time to my compilations ; but the request was never granted. And every year until the Promised Messiah wrote down my name with his own pen, and laid this burden upon my shoulders, I did never like to bear it ; and now that you have been pleased to accept it appreciatingly, there has never arisen in me even a desire that a part of that work may again be given into my hands, although here in Qadian it has been misinterpreted to mean : Behold, how we have got him thrown out of work ! And the tale-tellers are not ordinary persons. If I had any desire for fame, I could have at least got a building named in my name. Whatever I have done, I did in obedience first to the Promised Messiah, and now in obedience to you, and did it with eagerness and zeal. The idea of becoming an Imam or taking *bai'at* never crossed my mind even in my imagination, nor do I find myself worthy of this great joy. Even to cherish such an idea during the life-time of the *khalifah* that I may become the *khalifah* after his death I look down upon and condemn as a cursed thought ; and to hatch up such a plan and play tricks for its achievement is but the work of a damned soul.

"Regarding the annonymous tract my attitude, all these days, has been, that not a single person there will be to say that I also passed on this tract to any one for reading, or even talked about it anywhere ; and although a number of its copies had been sent to me, not once but twice, I never showed it even to a dearest friend of mine, not even to my wife nor ever made a mention of it to her, and she was, when she heard about it yesterday from another lady, very much surprized. One or two pages thereof, when the tract had been largely distributed here, had been taken from me by a friend who had very probably read it before. I have, in this matter, taken utmost care ; but inspite of it, if one should not be inclined to take of it a fair and favourable view, how can I put a muzzle on his mouth.

"True it is that a mention of my and the Khwaja Sahib's names is being made today for the pernicious

purpose of branding us as hypocrites and faithless *kafirs*. And this epidemic has increased to such an extent that even certain preachers who go abroad, talk of us in these abusive terms, and believe that the imparting of this knowledge to the audience is an act of great merit ; and here in Qadian the limit has been reached. What need has arisen for the spreading of these ideas ; and who are in reality the persons at the back of this propaganda - these are the matters by throwing some light on which I do not like to cast a gloom on your mind. It is indeed an ordeal which has come upon us. The Khwaja Sahib, even though he has gone out of India, has still remained a victim of these reproachful attacks ; and notwithstanding the fact that you cleared his position twice in your Friday sermons, the aggression against him has continued unabatingly, and perverted interprctation is imposed upon your valuable words. I am of course, here as yet ; but even this information that I, too, shall proceed to England after five or six months (provided of course I live by that time), could not succeed in mitigating the intensity of these cruel attacks. Even my disassociation and inconnection with all kinds of work proved to be of no avail. Please let us know, for the sake of God, which corner should we take to, where we may be safe from being made the victims of these false and fabricated charges. The Most High God knows that I never hatched up a plot, nor has the habit nor disposition for such a thing. It was to be away from such things that I had chosen a solitary place for the service of religion. I swear upon the Most High God and state that we are not conspirators. We have, on the other hand, fallen a prey to conspiracy. We keep quiet, although we hear every thing, and like not even to trouble you on this account. What more can we do ? We implore you kindly to point us a way out of this atrocious tangle. If the allegation of branding us as hypocrites and faithless *kafirs* had been confided to the common people, it would not have mattered much. But the evil has gone too far ; and now effort is being made that you may also somehow be led to look upon and regard us as such."

Your humble servant,

23-11-1913. MUHAMMAD ALI

Hazrat Maulana of the revered memory fowarded this letter to the Mian Sahib who returned it with the following note :

"My lord,

Assalamo alaikum.

I shall, *in sha Allah*, enjoin upon all the *Ansars* to give it up and desist. And there is no doubt about it that I myself never heard from Maulvi Muhammad Ali Sahib any such thing whereon I could use words of this kind about him, or even think of him in such terms, nor did anyone ever say such a thing about him. It is the members of Lahore who are used to commit painful deeds. And in Maulvi Muhammad Ali Sahib there is surely a weakness that whenever there is some matter concerning him, he thinks unnecessarily that he has been included in it, and that he has been addressed to.

MAHMOOD AHMAD."

And Hazrat Maulvi Sahib himself sent me the following reply :
(There is no god besides Allah والله الذى لا اله هو و نفس بيده in Whose hand is my life.)

"It never came into my mind even for a moment that you or Khwaja Sahib have such an idea. It is my belief that such a thought exists not in the mind of either of you. I said so for the reason that the mischief-maker of Lahore has mentioned your name in the tract, and the renegade of Lucknow that of the Khwaja Sahib. Its confutation should come from your side.

Regarding the misconception of minds, my sermon, *In Sha Allah*, will be useful. I have not liked the word *"gone too far"* in your letter ; for, its meanings may go very far."

Noor-ud-Din
23rd November. 1913.

Which is correct ?

This document is dated November 23, 1913. The last illness of Hazrat Maulvi Sahib had commenced, but it had not yet much aggravated ; only cough was on the increase. This document cleared off all grief and gloom. But it is really surprising that, on the one hand, the Mian Sahib assured Hazrat Maulvi Sahib in unambiguous terms that up to November 23, 1913, he had neither himself heard any such thing from my mouth, nor any one else had told him any such thing about me, on the basis whereof he could call me an hypocrite or one who had been conspiring for the seat of *khilafat* ; yet, on the other hand, on the basis of the very same pre-November 23, 1913, events, he has now, in *Aeena-i-Sadaqat*, tried to prove both these charges against me. It is, thus, but obviously clear that only one of these two statements shall have to be accepted as true ; that either the statement made by the Mian Sahib in his letter is against actual facts, or what has been written in *Aeena-i-Sadaqat* is against actual facts. Both cannot be correct and true. In the same way, the Mian Sahib's writing to Hazrat Maulvi Sahib that the Promised Messiah himself had told him that Maulvi Muhammad Ali etc. looked upon him as a dishonest and corrupt man ; and, later on, the Mian Sahib's statement of November, 23, 1913, that he had never heard any such thing from any one on the basis of which Muhammad Ali could be branded as an hypocrite ; of these two statements one is evidently false. Would that some conscientious person from among the followers of the Mian Sahib bestow his thought upon these things.

As for the mutual relations between us and Hazrat Maulvi Sahib, it is undoubtedly true, that even in the life-time of the Promised Messiah, difference of opinion in

some cases used to arise between us ; and during the period of his *khilafat*, also, difference of opinion did take place, and there was no end to the complaints against us ; but all these matters which also caused sometimes mutual unpleasantness, were not allowed to go beyond the limit of the difference of opinion, and cleared away completely towards the end. But the malice and ill-will that was in the Mian Sahib's mind, increased progressively day after day. If it was true that the Mian Sahib's wrath and resentment had been enkindled, as it appears from his writing, by these differences only, and that there was nothing else in his mind, the achievement of which was his real object, then, when Hazrat Maulvi Sahib had at last been reconciled and pleased with us, and called those persons who cherished feelings of suspicion and ill-will against us as abominable hypocrites, it was meet and proper that the Mian Sahib should also have given up his virulence and spite. His most intimate and close disciples are those persons of whom Hazrat Maulvi Sahib's decumentary evidence is in my possession. He wrote :

"Their newspaper-property, before also, I never regarded as lawful and permissible, and their daily mixing with the police I do not look upon with a favourable eye ; and this practice of theirs has now outstepped the limit."

Persons of whom the Promised Messiah had declared openly that they were worldly-minded people, and that their end, he was afraid, would be grievous and bad, have become the most intimate companions of the Mian Sahib, whereas those with whom he remained happy and glad to the last day of his life, and with whom Hazrat Maulvi Sahib, too, before he passed away from this world, had become satisfied and pleased, have been denounced as hateful hypocrites.

Full confidence in Muhammad Ali

The history of the Spilt does not end here. It had ever been the burning desire of the Mian Sahib that we should somehow be thrown out of this movement ; and for the achievement of this purpose he even fabricated stories against us. The day at last arrived for which he had been, with feverish impatience, counting moments and hours. The great love and affection wherewith Hazrat Maulvi Sahib treated me during the last days of his life, is not unknown to the people of Qadian. Following in the footsteps of their *Pir*, they may now say whatever they like ; but let any one read Hazrat Maulvi Sahib's diary of those days which had regularly been published in the *Paigham-i-Sulh*. One day he said unto me in sorrowful strain : *Maulvi Sahib ! For a long time I wallowed in error about you or perhaps I could not understand you.* On another occasion he said : *The Qur'an has been done ; but Bukhari still remains*. He meant to say that the Quranic knowledge and learning which the Most High God had bestowed upon him, had been made available to the world through my notes ; but it could not be done in respect of *Bukhari*. Then, it was again I whom he required during his life-time, to begin also the Urdu translation of the Holy Quran, and approved not the suggestion of this work being done by another man. The subtle subject of *kufr and Islam* with regard to which Hazrat Maulvi Sahib had stated quite clearly that the Mian Sahib had not understood it, was also entrusted to me to deal with and discuss. In the testament which Hazrat Maulvi Sahib had written on the occasion of his first illness in 1911, and given into the custody of a trustworthy person in a sealed cover, he had written, I have come to know through a reliable source, the name of Mian Sahib to succeed him

as the *khalifah*, after his death. But he, later on destroyed this document in its sealed cover. In the last will which he had made in 1914, only eight days before he breathed his last, and which still exists in printed form, he had not mentioned the Mian Sahib's name, but had written such words which showed clearly that he liked not that the Mian Sahib should be made the *khalifah* after him. He wrote :

"My successor should treat with kindness and forbearance the good and righteous, the popular and worthy, the scholars with pure actions and the new and old friends of the Promised Messiah."

And Hazrat Maulvi Sahib knew full well that what a bitter hatred the Mian Sahib's heart bore against the older disciples of the Promised Messiah. Then, the Mian Sahib's henchmen, putting their guards upon the gates, tried their utmost to force Hazrat Mian Sahib to write down the Mian Sahib's name. But he refused point blank. Is it not sufficient to understand that during the last days of his life, Hazrat Maulvi Sahib's opinion with regard to Mian Mahmood Ahmad had changed altogether ? Whatever the reason ; or whether it was due to the Mian Sahib's unruly obstinacy in his *takfir* of the Muslims, or whether it was due to the fact that the misconceptions created against us in the mind of Hazrat Maulvi Sahib had been removed ; these are hard facts which deserve to be carefully considered.

Hazrat Maulvi Sahib's death

Hazrat Khalifatul Masih breathed his last on March 13, 1913, after the Friday prayers. On the same day after the Asar prayer we five persons who were present there, went towards the house of Nawab Sahib that we might discuss

the future shape of things. But before our reaching there, the Mian Sahib all alone had gone out far a walk in the direction of village Khara. I said unto my companions that it would be better that I should talk to him in solitude. So I followed him. I said unto him: On account of the doctrine of *kufr and Islam*, the Jama'at at this time has openly split into two sections. What sort of management there should be in future, is a thing which should be carefully considered. Some such way should be explored that the unity of the Jama'at may remain intact. The Mian Sahib said in reply: A *khalifah* may be elected upon whose hand both the sections may take the oath of allegiance, and pay unreserved obedience to his word. Unity can be maintained only in this way. Said I: This is the very difficulty that both the sections cannot take the oath on the hand of one and the same person. For instance, I for myself cannot accept as my spiritual teacher the man who has issued the decree of the *takfir* of Muslims. And how can the other section take oath on the hand of such a man whom they think to be in manifest error in such an important doctrine. In the course of talk I said unto him: This difficulty can be solved in two ways. Firstly, that an *ameer* may at this time be elected, and the taking of *bai'at* may not be made compulsory; it may be left to the option of the people. When some time will have passed over this event, both the parties may adduce their arguments on the doctrine of *kufr and Islam*. May be that in this way, the whole of the Jama'at, beholding the weight of argument on one side, may adopt one and the same path. But the Mian Sahib said in reply: One who takes not the oath of allegiance on the *khalifah's* hand, cannot be allowed to stay in the Jama'at. Hence, this proposal is impracticable. The *second suggestion* that I put forth,

was : that no election, at this time, may be held ; and after a fortnight a meeting of the Jama'ats' wise men be convoked to find out a solution of this difficulty. The Mian Sahib said in reply : We cannot wait for so many days ; for, until the next *khalifah* is elected, the first one eannot be laid to rest ; and the dead body cannot be kept for so many days. The result was that no way out of this tangle could be found. On the following day, again, we five, viz., Sheikh Rahmatullah, Maulvi Sadr-ud-Din, both the Doctors and myself, went to the Nawab Sahib's residence, and wanted to have a discussion on this matter. But this effort also turned out to be bootless and futile. At last, after the Asr prayer, a meeting was held. The Nawab Sahib read out the *will*. Maulana Muhammad Ahsan proposed the Mian Sahib's name for the seat of *khilafat*. I got up to make a mention of the talk that had transpired between me and the Mian Sahib. But some people sprang upon their feet and raised noise that they would never listen ; and on the other side, slogans of congratulations for obtaining the seat cf *khilafat* rent the air. All these things the Mian Sahib heard quietly and uttered not a word to say that we might be heard. We, then, got up and went away.

Note : Since I have come to Dalhousie, and have not with me here the necessary books and papers, so the narration of remaining facts connected with this part, and also the third part I postpone for another time.

Promised Messiah's Definite Ruling

Before bringing this part to an end I think it necessary to throw light on the following point. I have written in the foregoing pages that there was, pertaining to the rela-

tionship between the Anjuman and the Khalifah, some difference of opinion between us and Hazrat Maulvi Sahib. And of this difference there was but only one practical proof, that he had detached himself from the *Majlis-i-Shura*; otherwise, in all the questions that had been raised, he never concurred with nor accepted in his actions the proposals preferred by the Mian Sahib. In the Anjuman's law it had been laid down that only the Promised Messiah and none else could set aside and over rule a decision of the Anjuman. During the days of difference when the first attempt, made by means of the seven questions, succeeded not and failed, it was proposed many a time, through the agency of Nawab Muhammad Ali Khan and Sheikh Yaqub Ali, that the Anjuman's law be altered and changed; and the Nawab Sahib also placed this proposal in writing before Hazrat Maulvi Sahib; but he always turned down and rejected this proposal, holding in respect the Promised Messiah's directive that after him whatever the decision of the Anjuman arrived at after a consensus of opinion, would be final and binding. If Hazrat Maulvi Sahib had also the same ideas which the Mian Sahib and his party had, he would have welcomed this suggestion, but, inspite of the fact that this proposal came before him oft and oft again, he accepted it not, and effected no change in the law. But, later on, as soon as Mian Mahmood Ahmad got an opportunity, the first thing which he did, during the time of his khilafat, was to scratch out the name of the Promised Messiah and write his own in place of it. From this it is obviously clear that in the matter of the relation between the khilafat and the Anjuman, Hazrat Maulvi Sahib was not fully in accord with the Mian Sahib's group. The observation, however, made by some of us, that it was not necessary that there should be only one *khalifah*, has caused

some misunderstanding. Of the *khilafat* of the Promised Messiah there are in reality two parts: (i) To admit people into the movement by means of *bai'at*, and (ii) to manage its affairs. In part one there can be several khalifahs, so that the Promised Messiah himself had in his life-time, appointed such khalifahs; and for the time after his death he had directed that one on whom forty faithful believers agreed, could take the *bai'at* from the people; but the *bai'at* would not be in his own name; it would be in the name of the Promised Messiah, the aim being only to get into and enter the Movement. As for running the affairs of the Movement, the Promised Messiah had appointed the Anjuman to be his khalifah; but, as in the case of every other management, this management also required the appointment of a President or Ameer. What to say of this highly important work, even for a work of an ordinary nature an Ameer is generally elected. But it is essentially necessary that the relations between the Ameer and the Anjuman should be those of co-operation and concord; or in other words, the Ameer should decide important matters in consultation with the *Majlis-i-Shura*, and accept their recommendations. Our position, in the time of Hazrat Maulvi Sahib, was very much the same. We thought that since we had taken the oath of allegiance to Hazrat Maulvi Sahib, we should individually pay obedience to his orders. But, suppose for instance, if a person should understand a bidding of the khalifah to be at variance with a known principle, the oath, too, liberated him from the execution of such an order. In the same way, if the majority vote of *Majlis-i-Shura* should believe an order of the Ameer to be militating against an established principle, the Anjuman's verdict also would be against it; and the Ameer would not be authorized to set aside and

over-rule the decision arrived at by the majority vote. But it will be a very rare instance, for the Ameer will generally announce his judgment in a case after having consulations with the *Majlis-i-Shura*. In practice, Hazrat Maulvi Sahib had also accepted this position, so that whenever he wanted to have a work done, he made his own recommendations for it, and had not carried it out by any word of authority. So far as my deliberation goes, suchwas also the practice of the Holy Prophet's companions that in all important matters the khalifah issued his orders after taking counsel of the Majlis ; and even such matters which required independent reflection and exercise of intellect were thrashed out in the *Majlis-i-Shura* and decided by majority vote, as stated clearly by Imam Siyuti in the *History of the Caliphs*. The idea that the Imam or Ameer may take counsel but need not act upon it necessarily, is obviously a mistaken idea, and against the practice of the Holy Prophet and his companions. The Holy Prophet (peace and the blessings of God be upon him) in order to set an example had acted in accordance with the majority vote of the Shura, as was done on the occasion of the battle of Uhad, when notwithstanding the fact that his own opinion as well as that of some other men also, was that defensive war should be fought within the walls of Madina, but the consensus of opinion was against it, the Holy Prophet acted unreservedly according to the majority vote. And it is written in the Hadith : ما تشاور قط الاهدوا (*The people who took counsel, found indeed the straight path*) And according to another tradition : Hazrat Ali stated, I asked the Holy Prophet, if a matter of importance should arise after you ? ; the Prophet replied, Convene a meeting of the righteous people, and take their counsel, ولا تخفوه برای واحد

(and decide it not on the opinion of a single person.) There is yet another hadith which says :

"When your Leaders will be noble, rich people will begenerous, and your matters will be decided by consulation among yourselves, then the earth will bring forth good things for you."

The only Exception

Of course, the man raised by God has a special status that perhaps the Most High may reveal, at any time, His will unto him. The Promised Messiah, therefore, wrote down the following with his own pen ; and it is the bounden duty of every Ahmadi to respect and obey it unrestrictedly. It is, however, a matter for great regret that Mian Mahmood Ahmad had thrown it overboard bold-facedly ; and still it is claimed that with regard to the matter in which the Promised Messiah had given his judgment, none else is permitted to pronounce his own decree. Said the Promised Messiah :

"My opinion is that the verdict of the Anjuman in any matter, arrived at by a majority vote, should be considered as correct and final. But I wish to add that information may be sent to me only in regard to religious matters, connected particularly with our main purpose. I believe that the Anjuman will not do anything against my will ; and this I have written only by way of precaution, that a religious matter may perhaps be such in which there may be a particular Divine purpose. And this condition will last only during my life-time and after me, the decision of the Anjuman in every matter should be sufficient and enough.

Mirza Ghulam Ahmad"
27-10-1907.

Now it is an unreserved and open decision of the Promised Messiah that information regarding certain matters of religion may be furnished unto him only during his life-time and after him, no single person will have any authority to set aside and revoke a judgment passed by

the Majlis-i-Shura, and that in every matter the verdict of the Anjuman will be final and enough. And the Mian Sahib, too, when he has an axe of his own to griud, can write :

"Neither the first *khalifah* nor any one else, has any authority whatsoever to give a decree which stands against and contradicts an explicit verdict of the Promised Messiah. Our preceptor and guide is the Promised Messiah; no other person, excepting him, is permitted to issue a decree of his own. The first *khalifah* what was he ?—only a disciple of the Promised Messiah, who had completely sold himself into the hands of the Promised Messiah. He was just a slave of the Promised Messiah as we all are." (p. 89)

Mian Sahib's Arrogance

But how arrogantly he himself goes on trampling under his feet the clear-cut decisions and decrees of the Promised Messiah, and no one has the moral courage to ask ; Who is the second *khalifah* and how has he been empowered to issue decrees of his own ; Has not the Promised Messiah decreed in clear and unambiguous terms that it is permissible to offer funeral prayers for such a people who are in a state of silence and suspense, and even for an opponent who spoke not ill nor abused. But in contradiction of this explicit directive, the Mian Sahib has issued his own decree that funeral prayers should not be offered for anyone. And if you interrogate his disciples on this point, they say in reply that they would rather obey the decree of the living Imam. In the same way, there is, with regard to the Anjuman, a decisive document written by the Promised Messiah. We showed this paper to Hazrat Maulvi Sahib who regarded it with respect, and never decided against it. But the respect that the Mian Sahib showed to this writing of the Promised Messiah was that the Anjuman's finding was not final and decisive in every case. And with what a pride and vainglory write today his disciples who are said to be scholars and learned men.

"Against this Anjuman at the head of which is a great man, commanding all honour and obedience; for they know that if they should do like this, then there sits one over their heads who will call them to account for it, and will, setting aside their decisions, establish justice and equity in place of oppression and foul play."

(*Kashf al-Ikhtilaf*, p. 51)

To assert that it is done like this in America and like that in England is but a contempt of the Promised Messiah who gives not such an order, but commands openly against it, saying, that no one has any authority to over-rule and quash a decision of the Anjuman. Adduce, if you can, the Holy Quran and the Hadith against it. To argue from the American or the British law is tantamount to saying that the Promised Messiah had not even as much understanding and sense as have the worldings of today. It is also stated that the Anjuman formed by the Promised Messiah was only to manage the affairs of the Special Cemetry—*Bahishti Maqbarah*, whereas this Anjuman, dealing with all the affairs relating to the propagation of Islam, had been formed by the Khwaja Sahib and Muhammad Ali, and that the whole performance was done in the presence of Maulvi Sarwar Shah. Those persons who, in smaller disputes, go to give evidence to prove every event, pale into insignificance before the Maulvi Sahib. The Anjuman which had been functioning for 2 1/2 years in the life-time of the Promised Messiah, was this very *Majlis-i-Mu'tamideen* (General Council) which the Khwaja Sahib and Muhammad Ali had formed; and the eyes of you all had been bandaged so as not to see that it was the Anjuman created by the two hypocrites, and that why was it that all things had been placed under its authority; and the Mian Sahib's eyes had also been blindfolded, and a seal had been set on the minds and

mouths of the supporters of *khilafat*, and they remained silent and speechless. And above all, these rules and regulations which had been framed for the guidance of the Anjuman, bear the signatures of the Promised Messiah himself. These signatures had also been obtained deceitfully. And what a gross injustice had been done that the affair for which this document had been written, had nothing to do with the management of the *Bahishti Maqbarah*. It was, as a matter of fact, pertaining to the Mosque. The Promised Messiah could not understand even this much that neither this Anjuman had been formed by him, nor this affair related to the Anjuman which he had formed. He at once lifted his pen and wrote down that whatever decision the Anjuman would take by means of majority vote, it should be regarded as right and correct. Woe unto them who although they claim to be Ahmadis, pause not even for a moment to ponder over the activities of these persons who have been, insidiously, going against the explicit direction of the Promised Messiah. O God ! Be merciful unto this nation, and open their eyes, and strengthen their hearts so that they may not care for any personality as against Truth. In fine, if there is any crime committed by us, it is this, why have we given the Promised Messiah preference over the Mian Sahib ? And it is regretable indeed that the Mian Sahib, while writing down the "True facts of the History of the Split" wrote not even a word about the dispute for which he had fought for six years during the time of Hazrat Maulvi Sahib, and put it off, saying, that by the Anjuman's *khilafat* was meant Muhammad Ali's *khilafat*.