"And strive against them (the infidels) a mighty striving with it (the Holy Qur'an)." (25 : 52)

"Of the believers are men who are true to the covenant which they made with Allah . . ." (33 : 23)

MUHAMMAD ALI
THE GREAT MISSIONARY OF ISLAM

(Life-story of the Late Maulvi Muhammad Ali, M.A., LL.B., President, Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, Translator of the Holy Qur’an into English, and author of several books on Islam and its Founder)

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FOREWORD

The late Maulvi Muhammad Ali, M.A., LL.B., President of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore (Pakistan), translator of the Holy Qur’an into English, and author of several excellent books on Islam and its Founder and on the comparative study of other religions of the world, has made an in-effaceable mark for himself in the world. His books are considered an authority on Islam and its teachings and have been translated into several languages of the world. This great Muslim missionary, after spending over half a century in the service of Islam and the Muslims, departed for his heavenly abode on 13 October 1951, (10 Muharram, 1371) when he was about 77 years of age. But his contribution to Islamic literature is alive and will ever keep on doing its noble work.

After his death, great need was felt to write his biography. The need became all the more urgent since the number of those of his associates who sat with him at the feet of the Master (the Promised Messiah) was also dwindling. In 1962, the present writer and Mr. Muhammad Ahmad, M.A. (son of Maulvi Muhammad Ali), set themselves to the task. They collected documents and relevant old newspapers and books, invited the Maulvi Sahib’s friends to tell them personal events known to them and published all this matter, after much pruning and editing, in the shape of a book in the Urdu language entitled Mujahid-i-Kabir (The Great Striver in Spreading the Truth). It won instant recognition, and served a great cause in the removal of misunderstandings not only about the
late Maulvi Muhammad Ali but also about the Lahore section of the Ahmadiyya community.

The missionary activities of the Ahmadiyya Anjuman Ishaat-i-Islam are spread all over the world, and the books by the late Maulvi Muhammad Ali are read and appreciated by Muslims everywhere. There naturally arose a demand for the life story in English, of Maulvi Muhammad Ali and his work in the service of Islam and its Founder. The present writer undertook to fulfil that desire. The book in Urdu is in very much greater details, being of special interest to people in Pakistan who knew Maulvi Sahib and his companions. These details are of little interest to people living abroad, so these have been eliminated. Only the essential parts of the life-story of Maulvi Muhammad Ali and his works and deeds have been extracted and translated into English. It is hoped that this will satisfy our friends abroad.

M.A. Faruqui

Lahore (W. Pakistan)

25 November 1966
The First Phase

THE FIRST TWENTY-FIVE YEARS

From Birth to May 1899

The Family

A person, Hari Chand by name, belonging to the Hindu Janjua Rajput clan, migrated from Jhelum district in the Punjab (now in Pakistan) to Jullundhar district (now in Bharat) during Moghul rule in India. He settled in a village Khurla Kingra, which is only at a distance of two miles from Jullundhar city. Since most of the other inhabitants of the village were Araeen Muslims, the descendants of Hari Chand came also to be counted amongst the Araeen people. From amongst his descendants, two brothers, Mian Muhkam-ud-Din and Mian Qutab-ud-Din, migrated again from Khurla Kingra to village Murar in the Kapurthala State where the Chief Minister at the time was a Muslim who wanted Muslim farmers to come and inhabit the state lands. Maharaja Nihal Singh of Kapurthala, in 1860, was generous enough to bestow all the lands of village Murar on Mian Muhkam-ud-Din who brought all his relatives and friends to settle there and gave them share in the lands. At that time, his only son, Hafiz Fateh-ud-Din, was between 30 and 35 years of age, and was noted in that area for his good nature, honesty and diligence. The State Government made him the headman of the village. Hafiz Fateh-ud-Din had not only committed the Holy Qur’an to memory, but he was a great scholar in Urdu and Persian also. He had a mosque built in his village near his house, and led the five congregational prayers himself.
Muhammad Ali

Birth and Early Education of Maulvi Muhammad Ali

Hafiz Fateh-ud-Din had six sons and one daughter:

<table>
<thead>
<tr>
<th>Fateh-ud-Din</th>
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<tbody>
<tr>
<td>Khair-ud-Din</td>
</tr>
<tr>
<td>Aziz</td>
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<tr>
<td>Bakhsh</td>
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<tr>
<td>Muhammad</td>
</tr>
<tr>
<td>Ali</td>
</tr>
<tr>
<td>Ahmad</td>
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</tbody>
</table>

Muhammad Ali was the fifth in order, and his birth took place in the month of December 1874.

There was no school in village Murar, so for the purpose of elementary education Hafiz Fateh-ud-Din had his son Aziz Bakhsh, aged six or seven years, admitted in the Anglo-Vernacular School in the neighbouring town of Dipalpur, at a distance of about two miles. Maulvi Muhammad Ali, then only three and a half years old, used to accompany his brother to the school on foot. The school-master, Rahmatullah, seeing the interest of the child, not only permitted him to sit in the class but took personal interest in teaching him, with the result that in the Annual Examination both the brothers passed. Both the brothers continued their studies and completed the first five classes of the school.

In 1883, Hafiz Fateh-ud-Din sent both of his sons to study in the Randhir High School, Kapurthala, where a room was rented for them in the house of Nathoo Mal Patwari. The boys had, of course, to make their own messing arrangements. A cook was appointed for the purpose but later Aziz Bakhsh had himself to cook the meals.

Every Saturday evening, Hafiz Fateh-ud-Din would go to Kapurthala on horseback, riding some twenty miles. He would put the boys on horseback and carry them home. He would take the children back the same way to Kapurthala on Sunday evening. Both the boys did very well in their studies and said their five congregational prayers in the mosque regularly. Maulvi Muhammad Ali liked to play cricket at times. In 1890 both the brothers passed the
Matriculation Examination.

Education and Service in Lahore

Both the boys were then sent to Lahore for higher studies and were admitted in the Government College. They led a simple life and many a time cooked their meals themselves. In 1892, they passed the Intermediate Arts Examination. Maulvi Muhammad Ali had taken Arabic as an optional subject, but he was very proficient in Mathematics. He took Mathematics as one of his major subjects for his Bachelor of Arts Examination, which he passed in 1894, standing first in the University of the Panjab. After passing his B.A. Examination Aziz Bakhsh joined the Central Training College, Lahore, where he passed his Senior Anglo-Vernacular Examination and joined Government service in 1897. Maulvi Muhammad Ali, on the other hand, joined the M.A. class in the Government College with English language and literature as his subject. He, however, took part-time service as a Professor of Mathematics in the Islamia College, Lahore, and continued there for three years, although he had passed his M.A. Examination in 1896 at the age of twenty-one years. It was in Islamia College, Lahore, that Maulvi Muhammad Ali first met and made friends with Khwaja Kamal-ud-Din (B.A., LL.B.) who was also a lecturer there. In 1896, Maulvi Muhammad Ali joined the Law College, Lahore, and got his LL.B. diploma after three years. In 1897 Maulvi Muhammad Ali left Islamia College and joined the faculty of Oriental College, Lahore, as a Professor of Mathematics, where he continued till May 1899.

Acquaintance with Hazrat Mirza Sahib and Taking of the “Pledge” (Bai‘at)

During the time when Aziz Bakhsh and Muham-
mad Ali were studying at Kapurthala, they had heard the name of Hazrat Mirza Sahib. It was during their studies at the Government College, Lahore, that they came to learn about the true "claim" of Hazrat Mirza Sahib, through their old classmate Munshi Abdul Aziz (called "Bhai Jan"), who also gave them a copy of his book *Izala-i-Auham*, and became convinced of the truth of the Promised Messiah. In January 1892, when Hazrat Mirza Sahib came to Lahore, the two brothers had the first opportunity of seeing him. They were greatly and very favourably impressed with the talks and personality of Hazrat Mirza Sahib. Since then they keenly followed the religious activities of Hazrat Mirza Sahib; and in March 1897 when Maulvi Muhammad Ali was still a lecturer in the Islamia College, Lahore, Khwaja Kamalud-Din, his colleague and friend and already a follower of Hazrat Mirza Sahib, prevailed upon him to accompany him to Qadian to pay a visit to the Promised Messiah. There, although already convinced of the truth of the Mission of Hazrat Mirza Sahib, Maulvi Muhammad Ali saw with his own eyes a new spiritual world and atmosphere. It was the observance of religion and faith *par excellence*.  

1. Maulvi Muhammad Ali, being a lawyer himself, argued the case this way. Many verses of the Holy Qur’an, especially 116 and 117 of chapter v., clearly show the death of Jesus Christ. Besides, many traditions of the Holy Prophet support this view. Imam Malik, the great Muslim religious leader, definitely believed that Jesus Christ was dead. A person once dead cannot come back to this world again as several verses of the Qur’an and traditions of the Holy Prophet prove it. One verse, xxxix. 12, amply makes it clear. However, since the advent of a Messiah amongst the Muslim people was foretold by the Holy Prophet, it is obvious that it must be one of the Mujaddids (reformers) in Islam, who would have attributes of Jesus Christ. Jesus Christ, as wrongly believed by many to be *alive* in Heaven, cannot descend again as a *full-fledged* prophet; he simply cannot be sent now as the Holy Prophet Muhammad was the last and final prophet. Besides the traditions of the Holy Prophet give different physiognomies of Jesus Christ and the Promised Messiah, which Mirza Ghulam Ahmad Sahib the Mujaddid of the fourteenth century (Hegira), claimed to be.
Sahib to take his *bai‘at* (pledge) as one of his followers. After this event Maulvi Muhammad Ali informed his elder brother, Maulvi Aziz Bakhsh, and his father, Hafiz Fateh-ud-Din, about it when both of them, along with other relatives to follow later on, joined the Ahmadiyya Movement.

After joining the cause, Maulvi Muhammad Ali stayed on in Lahore for another two years. He volunteered to translate into English several writings and memorials of the Promised Messiah; while on weekends and holidays he would make a beeline for Qadian to spend some time with the Master.

*Correspondence with Hazrat Mirza Sahib, and Preparation for Legal Practice*

In 1899, Maulvi Muhammad Ali passed his last law examination. He decided to leave service and start his own legal practice. He was also accepted as a candidate for the competitive examination for the posts of Extra Assistant Commissioners. During these two years, 1897 to 1899, there was regular correspondence between Maulvi Muhammad Ali and Hazrat Mirza Sahib. Several pamphlets, notices, memorials and booklets of Hazrat Mirza Sahib were translated into English by Maulvi Muhammad Ali. From the Urdu correspondence, photostat copies of some of which are given in the *Mujahid-i-Kabir* (Urdu biography of Maulvi Muhammad Ali by Mumtaz Ahmad Faruqui and Muhammad Ahmad), it seems that Hazrat Mirza Sahib was desirous of prevailing upon Maulvi Muhammad Ali to stay at Qadian and devote more time to religious work. One of the letters (No. 7, pages 31-3 of the *Mujahid-i-Kabir*) is translated in its entirety below:

"My beloved Brother Maulvi Muhammad Ali (may Allah keep him!), Assalam-o-Alaikum wa Rahmatullah wa Barakatuhu! I received your kind letter.
I am much pleased to learn that God, through His wisdom, has arranged for you to reside at Qadian. It seems that the Almighty Allah intends to shower His blessings and graces on you through this arrangement. In my opinion it would be better if you spend the whole summer season till the month of October here in Qadian and devote yourself wholeheartedly to religious work. During this period you can also learn the Holy Qur’an from the Maulvi Sahib [Nur-ud-Din]. Then in October which is the beginning of the cold weather you will have the choice to start your own [legal] career. This period of time will, God willing, act as an elixir for the fulfilment of religious tasks. I have great faith in you and trust that you will make considerable progress during this interval. For a long time I have a mind to divide my community into two groups—the first group to comprise of those who are partly for the world and partly for religion and have not the steadfastness to withstand trials and tribulations and hence can’t do much for religion, and the other of those who enter this door with complete confidence, faith and loyalty, and in fact devote themselves body and soul. So I wish that God may include you in this second group. After 15 May 1899, you come here prepared for a long stay, for which God will recompense you greatly. During this period, if you are contemplating any other examination, the quietness of life here could amply prepare you for that also. In any case I consider this a blessed scheme, but you must be determined to stay in Qadian till the month of October. Everything else is all right. Peace be with you!

—Mirza Ghulam Ahmad.”

8 May 1899
The Second Phase

LIFE IN QADIAN DURING MAY 1899 TO APRIL 1914

(1) AT THE FEET OF THE MASTER

Migration to and Early Days at Qadian

On passing the final LL.B. Examination, Maulvi Muhammad Ali resigned from his service in the Oriental College and decided to practise law. At that time his name had also been selected as a candidate for the competitive examination for the posts of Extra Assistant Commissioners. Maulvi Muhammad Ali, however, selected the town of Gurdaspur for his legal practice. The town of Qadian being located in this district, and not being far off, it would have been easier for him to go there and benefit from the company of Hazrat Mirza Sahib (the Promised Messiah) and also to continue to translate into English the writings of the Master.

Although a bungalow was rented and furnished in Gurdaspur for him and a Munshi (clerk to deal with law cases, etc.) appointed, yet Maulvi Muhammad Ali, at the invitation of Hazrat Mirza Sahib, decided to spend a few months to start with in Qadian, so that by 18 May 1899, he left Lahore direct for Qadian. His stay there, however, prolonged for one reason or the other, among which was a proposal to start a monthly journal in English for the propagation of Islam, of which ultimately he was to be the editor. The rented bungalow at Gurdaspur had been abandoned by this time.

In March 1900, however, Maulvi Muhammad
Ali wrote a letter to Hazrat Mirza Sahib, in which he humbly accepted the suggestion of Hazrat Mirza Sahib that he should permanently reside in Qadian and devote his life to the sacred cause of the propagation of Islam. Maulvi Muhammad Ali requested Hazrat Mirza Sahib to pray for him that he may live up to this noble task steadfastly throughout his life. The Promised Messiah expressed great pleasure at this, and forthwith arranged for the accommodation of Muhammad Ali Sahib in his own house. This happened on 23 March 1900, when Maulvi Muhammad Ali was about twenty-five years old. The photostat copy of the original letter of Maulvi Muhammad Ali and of the writing of the Promised Messiah are given at pages 35-8 of the book Mujahid-i-Kabir.

Resides with the Promised Messiah

The house in which Hazrat Mirza Sahib, his family, friends and companions lived was three-storeyed. The ground floor was meant for ordinary guests and Hazrat Mirza Sahib and his family lived, in the middle storey. The room usually used by Hazrat Mirza Sahib had a door opening into the mosque called Masjid-i-Mubarak. Another room on the same floor was allotted to Maulvi Nur-ud-Din Sahib. On the top floor in one room lived Maulvi Abdul Karim Sahib, while in another Maulvi Muhammad Ali Sahib resided. A side-room served as an office for Maulvi Muhammad Ali where he wrote all those articles and essays in English on the comparative study of religions and for the propagation of Islam, which had brought unusual fame to the monthly journal The Review of Religions.

The town of Qadian was served by an unpaved katcha road, eleven miles away from the nearest railway station. Luxuries of life were almost unknown; ice in hot
weather and fresh seasonal fruits (except those few grown locally) were difficult to be had, and when needed had to be specially arranged for. However, whenever Hazrat Mirza Sahib happened to receive a consignment of fresh fruits or ice in hot weather, he would make it a point to see that all his dear companions residing in his house also got their share.

Maulvi Muhammad Ali, in addition to doing his editorial and English translation work, managed to find time to take a few classes in the "Talim-ul-Islam" School, to make up the teacher shortage at the time. He also listened to the daily Dars (recitation and expounding of the doctrines and beauties) of the Holy Qur'an by Maulana Nur-ud-Din Sahib.

His Marriage

Hazrat Mirza Ghulam Ahmad Sahib, the Promised Messiah, treated Maulvi Muhammad Ali Sahib as if he were his own son, and found a suitable match for him. On 4 April 1901, Maulvi Muhammad Ali was married to Fatima Begum, daughter of Nabi Bakhsh, at Gurdaspur.

Maulvi Muhammad Ali in Some Writings of the Promised Messiah

From the day Maulvi Muhammad Ali made his stay in Qadian, Hazrat Mirza Sahib studied his character, his work and his daily living very carefully and deeply and had come to certain conclusions which he has described at more than one places. Some of those writings are given below:

1. "One of the most sincere and true friends and companions from amidst our community is Maulvi Muhammad Ali, M.A., who, in addition to his many other educational qualifications, has passed the
final law examination, and, not minding any monetary losses, he is staying with me in Qadian for the last few months, to translate some of my writings into English. . . . During this period I have been watching his habits, his character, his religious observations and his day-to-day life; and I thank God that I found him righteous and of exemplary character in every respect. He is humble in his nature, very modest, and righteous to the core of his being, and in many respects his qualities are enviable. . . . It is obvious that such able and fine young men, who are also educated and respectable, are not easy to be had.” (Majmu‘a-i-Ishtiharat, Vol. VIII, 9 August 1899, p. 47).

2. “And I am very glad to state that another young and righteous man has, by the grace of God, joined our community, and by that I mean Maulvi Muhammad Ali, M.A., Advocate. I am expecting much good to come out of it. He has, at the expense of his worldly affairs, settled down in Qadian to serve his religion. He is also learning the beauties and wonders of the Holy Qur’an from Maulvi Nur-ud-Din Sahib. And I am confident that my intelligent forecast will not go amiss in this case that this young man will make great progress in the way of Allah; and I am sure that, with the grace of Allah, he will, remaining steadfast in righteousness and in the love of his religion (Islam), set such an excellent example for his colleagues and fellow-workers that they could very well imitate him. O Lord! grant my prayer, Amen!” (Majmu‘a-i-Ishtiharat, Vol. VIII, 4 October 1899, p. 68).

The Publication of The Review of Religions

Hazrat Mirza Sahib, in the fulfilment of his Mission, took another important step, about which he wrote:

“It has always worried me that all the truths that were revealed to me and all the sound arguments that
I had advanced in support of the religion of Islam were not made known to those of our people educated along modern system of education, and to the seekers after the truth in the Western world. This worry had became almost unbearable, when God, wishing for our mission to succeed before I leave this world, suggested a way to me... and that was to have a monthly English journal published through which we could do our work.” (Tabligh-i-Risalat, Vol. 1, pp. 1 & 2).

As mentioned before, Maulvi Muhammad Ali had stayed on in Qadian, as desired by Hazrat Mirza Sahib, not only to translate his Master’s writings into English, but also to edit the English magazine. On 15 Jan. 1901, Hazrat Mirza Sahib issued a notice about this new proposal. Since there was no regular “Anjuman” or organisation existing to manage this, special subscriptions were collected, and an “Anjuman Ishaati-Islam” was created, of which Hazrat Mirza Sahib was the patron, and Maulvi Nur-ud-Din Sahib the president. The Secretary and Assistant Secretary were Khwaja Kamal-ud-Din and Maulvi Muhammad Ali respectively, who both were to edit the journal. However, in November 1901, some further changes were made, when Maulvi Muhammad Ali became both the Secretary and the Editor of the magazine. Maulvi Muhammad Ali started editorial work from the beginning of April 1901 at a salary of Rs. 60 per month. From 18 January 1902, the salary was raised to Rs. 100 p.m. However, it is on record in the registers of the Anjuman that Maulvi Muhammad Ali took only Rs. 20 per month, although he was married at the time also, because the Anjuman’s funds were limited. He could not make the two ends meet although living was then very much cheaper, with the result that he ran into debt. When Hazrat Mirza Sahib came to know about this, he had his debt paid from the accumulated balance of his salary.
During the period that followed Maulvi Muhammad Ali did some great research work regarding the different doctrines of Islam—like the philosophy of Heaven and Hell, Polygamy, Islamic Wars, Purdah as sanctioned by Islam, Slavery as allowed under certain conditions, Laws of Inheritance, Divorce, Usury and Interest, Collection and Arrangement of Qur'anic Verses, etc., and Collection and Sifting of the Traditions and Sayings of the Holy Prophet Muhammad (may Allah's blessings be on him!). The articles written by Maulvi Muhammad Ali on the above topics drew universal praise and admiration. It helped remove many a misunderstanding about Islam and Muslims from the minds of the non-Muslim people in the West. Hazrat Mirza Sahib himself praised the good and noble work being done through this magazine by Maulvi Muhammad Ali. In one of his diary notes published in Badr (newspaper) dated 15 November 1906, he says:

"Someone praised that the articles as published in The Review of Religions are of a very high order. Why should not it be so, when its editor is Maulvi Muhammad Ali who is an M.A., intelligent and capable, and is well conversant with religion... that is why God has made his writings effective."

Hazrat Mirza Sahib's Wishes regarding Propagation of Islam

In addition to the propagation of Islam through a periodical, Hazrat Mirza Sahib had two other desires which he wanted fulfilled: an English translation and commentary of the Holy Qur'an and a comprehensive book in English on the doctrines of Islam.

In his book Izala-i-Auham (p.773), he writes: "So it is my proposal that, instead of sending missionaries, we should prepare suitable literature to be sent to foreign countries. If my community helps me heartily
in this scheme, I wish that an English translation and commentary of the Holy Qur'an may be prepared and sent there. However, I cannot help but express it clearly that this is my work. Nobody else would be able to do it as I could do it, or someone who is like a 'branch' of mine and so belongs to me."

Then again he writes: "I wish to write a book on the [Islamic] teachings and Maulvi Muhammad Ali may translate it. There will be three parts of this book: the first one to deal with our duties to Allah, the second one with the rights and functions of our own bodies and natures and the third to cover the rights of our fellow human beings." (Manzur Elahi, p.186).

Similarly, in his diary notes, published in the newspaper Badr, dated 21 Feb. 1907, it is reported that Hazrat Mirza Sahib sent for Maulvi Muhammad Ali and expressed his desire for him to write a book in English about Islam and how the Ahmadiyya community has presented it in its pristine glory, so that people in the West may benefit from it.

In one of his visions as described on page 503 of his book, Barahin-i-Ahmadiyya, Hazrat Mirza Sahib writes: "Then after it a book was given to me, and I was told that it was a tafsir [translation and commentary] of the Qur'an, which has been rendered by ALI; and now ALI hands over that tafsir to you. Lord be praised for this!"

It was so fated that the great wish of the Promised Messiah to have an English translation and commentary of the Holy Qur'an was to be fulfilled through his devoted disciple Maulvi Muhammad Ali. In his Preface to his now famous and monumental English translation with commentary of the Holy Qur'an, dated 25 August 1961, Maulvi Muhammad Ali pays a tribute: "... And lastly, the greatest religious leader of the present time, Mirza Ghulam Ahmad of Qadian, has inspired me with all that is best in this work. I have drunk deep at the fountain of knowledge which
this great reformer—Mujaddid and Mehdi in Islam of the present century—and founder of the Ahmadiyya Movement, has made to flow. There is one more person whose name I must mention in this connection, the late Maulvi Hakim Nur-ud-Din, who in his last illness patiently went through much the greater part of the explanatory notes and made many valuable suggestions. . . .”

It may be of interest to mention here that in the Traditions (sayings, etc.) of the Holy Prophet, regarding the appearance of Mehdi, there are three “traditions” which Nawab Siddiq Hasan Khan (a learned Muslim of Bhopal—India) has quoted on pp. 442-3 of his noted book Hijaj al-Kirama, from which it appears that on the death of the Mehdi, there will be one Khalifa of his; but on his death, the Qur’an will lose its hold from the minds of the people and they will be in great jeopardy. Then people will make another Khalifa (successor) from the household of the Mehdi, but this new Khalifa will cause more harm than good. Against him will rise a man, who may be given the title of Mansur (one whom God helps to succeed).

Then there is another tradition of the Holy Prophet (as mentioned in the Musnad of Abu Dawud, a book of traditions) which the Promised Messiah has quoted in the marginal notes from pages 95 to 99 of his book Izala-i-Auham, along with a vision of his own. He writes, “Ali reported that the Holy Prophet said that one person will rise from the region of ‘Varai-un-Nahr’ (i.e. his ancestral or native place will be the region of Bukhara and Samarkand in Turkestan), and he will be called ‘Harith’ meaning one who cultivates land and farms. Hazrat Mirza Sahib was from an agriculturist family, and his ancestors being Mughuls came from Turkestan. So Hazrat Mirza Sahib applies this description to his person, and the commander of his followers in the lead would be a person called ‘Mansur’ . . . .” Then, further explaining this saying
of the Holy Prophet, the Promised Messiah writes:

"And the commander of the followers of this 'Harith' would be a person whose spiritual name is 'Mansur', as God will help him in his noble work. This, of course, does not refer to any worldly army or combats, but to spiritual efforts. Like I saw in a vision that two persons are sitting in a house, one on the ground floor and the other near the roof. Then I addressed the person on the ground floor that I need an 'army' of one hundred thousand people; but he kept silent and made no reply. Then I turned towards the person who was near the roof and towards the sky, and asked him for an 'army' of one hundred thousand people. On hearing this he replied that not one hundred thousand, but five thousand 'fighters' would be given. Then I said in my heart that although five thousand is not much, yet, if God wills, a few can triumph over a greater number; and I recited the Qur'anic verse: 'Many a small group can overcome a much bigger group, if God so wills it.' Then I was shown that person—'Mansur' in the vision, and it was said that he will be triumphant. However, for some reason best known to God, I was not allowed to identify him. . . ."

So the Promised Messiah was in a way shown as to what was going to happen to his community. After the "Split," the bigger part of the Ahmadiyya community, rightly or wrongly, was headed by Mirza Mahmud Ahmad (the son of the Promised Messiah) and all the "earthly" advantages were his. While the smaller portion—Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, had as its president Maulvi Muhammad Ali, whose services in the propagation of Islam are so well known all over the world.

In another vision about Maulvi Muhammad Ali, the Promised Messiah wrote: "I saw Maulvi Muhammad
Ali in a vision; [and addressed him]—you were a righteous man and had good and noble intentions (in your deeds), come and sit by my side” (Badr, Vol III, No. 29). It may be noted that these words of the Promised Messiah refer to the final reward in the life after death and may be referred to the Qur’anic verse: “And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the faithful and the good, and a goodly company are they” (iv. 69).

Another interesting incident may be related here which shows not only the faith the Promised Messiah had in his mission, but also in his dear disciple Maulvi Muhammad Ali. In the months of March and April 1902, plague was raging in epidemic form in the Panjab. This epidemic had been foretold by Hazrat Mirza Sahib as a punishment to those who opposed him. However, he mentioned that God had promised him that He would protect all those who lived in his house except those who were disobedient. As mentioned before, Maulvi Muhammad Ali lived in a room of the building in which the Promised Messiah and his family and some other friends resided. During that time one day Maulvi Muhammad Ali came down with high fever, and fearing that he may have got plague, he sent for Mufti Muhammad Sadiq and made his last will before him. When this news came to the ears of the Promised Messiah, he immediately came to visit Maulvi Muhammad Ali and inquired as to what had happened. Maulvi Sahib said that he had high fever and suspected an attack of plague. On this the Promised Messiah said vehemently, “If you are stricken with plague then I am a liar and my claim to be in communion with God is wrong” (see his book Haqiqat-ul-Wahy, p. 253). After saying this the Promised Messiah felt for the pulse of Maulvi Sahib with his hand, when, due to the grace of God, there was no
fear at all; and soon thereafter Maulvi Muhammad Ali sat up fully recovered.

On another occasion, writing about the "Talim-ul-Islam" School, Hazrat Mirza Sahib said: "Our aim in starting this School is that ways and methods may be found to give preference to religion over mere worldly matters; the current system of education is also introduced so that the students after passing their F.A. and B.A. examinations may not be running after worldly jobs, but may devote their abilities to serve their faith. It is a pity that whoever gets some education leans towards material gains, while I wish that from amongst them may rise good [religious] workers like Maulvi Muhammad Ali Sahib. There is no surety of life and he is all alone; and so far I see no one who may be of help to him or take his place" (Diary published in newspaper Al-Hakm of Qadian dated 30 November 1905).

The Promised Messiah had so much faith in Maulvi Muhammad Ali, with regard to his understanding the true significance the Promised Messiah's Mission and true position, that he issued the following instructions: "Hazrat Mirza Sahib sent for the editors of the [local newspapers] Al-Hakm and Al-Badr, and enjoined on them to be very careful in inditing and reporting his lectures and publishing his articles; so that a wrong reporting or a misprint or error of omission and commission may not present a doctrine in a wrong light to the public. . . . Therefore it seems right and proper that 'you [the editors] show all such manuscripts or articles, before those are published, to Maulvi Muhammad Ali Sahib" (Diary, 2nd Nov. 1902; Malfuzat-i-Ahmadiyya, Vol. VII, p. 445).

Maulvi Muhammad Ali Defends Hazrat Mirza Sahib in Court Cases

In addition to literary and other religious work,
Maulvi Muhammad Ali also attended several court cases instituted against Hazrat Mirza Sahib by his enemies. Maulvi Muhammad Ali was a lawyer in his own right, so he assisted Khwaja Kamal-ud-Din Sahib, another eminent lawyer and a dear disciple of Hazrat Mirza Sahib, in conducting and pleading the cases before the courts.

On 15 July 1901, Hazrat Mirza Sahib had to go to Gurdaspur in connection with a court case instituted against one Mirza Nizam-ud-Din who had, through evil intentions, tried to block the public access to the Masjid-i-Mubarak at Qadian. Hazrat Mirza Sahib eventually won this case.

From January 1903 to January 1905, there were series of court cases instituted by one Maulvi Karam Din against the Promised Messiah and certain of his companions. These were first heard at Jhelum and later at Gurdaspur, where Khwaja Kamal-ud-Din, assisted by Maulvi Muhammad Ali, fought the charges. These cases were eventually decided in favour of Hazrat Mirza Sahib. It may be mentioned here that Khwaja Kamal-ud-Din (of blessed memory) had his permanent practice and residence in those days at Peshawar, but he left his practice and family and attended to this work. His family in Peshawar suffered privations and even one child got sick and died, but Khwaja Sahib remained at Gurdaspur. Hazrat Mirza Sahib prayed for him, and was told in a vision by an angel that God will endow Khwaja Kamal-ud-Din with “Husn-i-Bayan” (i.e. excellence of diction and expression). Those who heard lectures of Khwaja Kamal-ud-Din subsequently can vouchsafe to that.

During his stay at Gurdaspur, the Promised Messiah paid a short visit to Lahore in August 1904 along with his family and friends including Maulvi Muhammad Ali Sahib. During his stay there he gave the well-known lecture on “Islam and Other Religions of This Country [India],” which was greatly
appreciated.

On 22 October 1905, Hazrat Mirza Sahib left on a journey to Delhi. He sent for Maulvi Nur-ud-Din Sahib later on also. Maulvi Muhammad Ali did not accompany Hazrat Mirza Sahib on this journey, but stayed behind in Qadian. In his absence, Hazrat Mirza Sahib deputed Maulvi Muhammad Ali to look after the affairs of the Guest House and its mess, which the Promised Messiah always otherwise used to keep under his personal supervision.

*Sadr Anjuman Ahmadiyya Founded*

In 1905 after the Promised Messiah had had Divine warnings about the nearness of his death, he wrote certain instructions (as a “Will”) for the guidance of his followers which he published on 20 December 1905. In this he did not nominate any successor, but enjoined on his community to work together by mutual consultation. However, to enable new members to be enrolled into the community, he laid down that such “elders” of the community, on whose ability or desirability at least forty “faithful” agree, may be deputed to take “pledge” from the entrants. He also proposed to open a graveyard (at Qadian) for his community, to which he gave the name of ‘Maqbara-i-Bahishti’ (the graveyard of heavenly people).

On 6 January 1906, Hazrat Mirza Sahib published an “Appendix” to his book *Al-Wasiyyat* (Will), in which he gave all the detailed instructions, and laid the foundation of an “Anjuman” (organisation) and appointed that Anjuman as his successor. He drafted some rules and regulations for the same, and fixed the main object of the Anjuman to be the propagation of Islam. In rule 13 he writes: “Since the Anjuman is the successor to the Divinely-appointed Khalifa, so this Anjuman must keep itself pure of
all materialistic tendencies; and all its dealings must be just and above-board.”

He further laid down that “the members of the Anjuman must of course belong to the Ahmadiyya community; and if in the future it is felt about someone that he is not righteous or honest or he is a tricky fellow with worldly considerations at his heart, then it will be the duty of this Anjuman to drop this man from its membership at once and appoint somebody else in his place.”

Hazrat Mirza Sahib named this Anjuman as Sadr Anjuman Ahmadiyya, Qadian, and opened its branches in other community centres. Hazrat Mirza Sahib appointed fourteen members of this central body (Anjuman), with Maulvi Nur-ud-Din Sahib as its Chairman and Maulvi Muhammad Ali as its Secretary. The following are the names of the fourteen members:

(1) Maulvi Nur-ud-Din
(2) Maulvi Muhammad Ali
(3) Khwaja Kamal-ud-Din
(4) Maulana Syed Muhammad Ahsan Amrohi
(5) Mirza Mahmud Ahmad (son of the Promised Messiah)
(6) Nawab Muhammad Ali Khan of Malir Kotla
(7) Seth Abdur Rahman of Madras
(8) Maulvi Ghulam Hasan Khan of Peshawar
(9) Mir Hamid Shah Sahib of Sialkot
(10) Shaikh Rahmat Ullah of Lahore
(11) Dr. Mirza Yaqub Beg of Lahore
(12) Dr. Syed Muhammad Husain Shah of Lahore
(13) Dr. Mir Muhammad Ismail

For two and a half years Hazrat Mirza Sahib ran this Anjuman according to the rules laid down by him. In the summer of 1907, in connection with the extension to Masjid-i-Mubarak, Mir Nasir Nawab (the
father-in-law of the Promised Messiah) was bent upon using his own judgement as against that of the Anjuman; and on a complaint being made by the Anjuman, Hazrat Mirza Sahib personally came to a meeting of the Anjuman and wrote a note, which may be called the ‘Magna Carta’ of the Ahmadiyya community. A photostat copy of the original note (preserved by Maulvi Muhammad Ali, as well as its English translation are given herewith for reference:

“I am of the opinion that a matter which the Anjuman decides to do in a certain way and majority of the members favour it, then that decision should be accepted as right and final. But I would like to add this much that in religious matters which concern our interests, I may be kept informed. And I am confident that this Anjuman shall not act against my wishes. But it is written as a precautionary step, that it is possible that in some matter Almighty God may have a special purpose. But this condition only applies as long as I live; and after me the decisions of the Anjuman in all matters would be final and binding. Greetings.”

“Mirza Ghulam Ahmad 27 October 1907.”

Some Other Events

On 28 December 1906, on the occasion of the annual gathering of the Ahmadiyya community Maulvi Muhammad Ali submitted the first annual report on the working of the Anjuman and its annual budget which amounted to Rs. 30,000 (expenditure on the Guest House and its mess).

During 1907, Maulvi Muhammad Ali paid special attention to having the branches of the Sadr Anjuman Ahmadiyya, Qadian, opened in all principal towns and cities. Another important task was the extension of the
سیرے ماں کے کرسمسیوں کے درمیان ایک معیشت کا روزگار بیان کیا گیا، جس میں مسیح کی عائشہ اور ان کے بیٹے کے علاوہ چند دیگر نوجوانوں کی حاضری بھی شامل تھی۔ 

کبھی بھی کسی کا صحیح آغاز ہو جاتا ہے، اور ابتدائی دنوں میں ان کے متعلق ایک اور وثیقه مزید رہنے والا میں ان کے بارے میں ایک اور مطلب تھا کہ 

سزارے ورثہ کیلئے چھوٹے دن کے بچے کیلئے اس کے لئے اہم تھا کہ یہ شخصیت اور کوئی اور کا ساتھ ہے۔ 

اتھے لکھا ہوا ہے کہ اوریا کے عرف کے چونے میں زرداری کا اثر پھیلتا رہتا ہے 

اس کے برابر اور اوریا کے عرف کے چونے میں زرداری کا اثر پھیلتا رہتا ہے 

(See p. 21)
building and courtyard of Masjid-i-Mubarak which was proving too small for the ever-increasing number of followers who desired to say their prayers along with the Promised Messiah. For this purpose Maulvi Muhammad Ali issued special appeals during the months of May and June 1907 for funds and donations. By the end of 1907 this work was completed. Maulvi Muhammad Ali himself supervised it. His own office was on the ground floor of the mosque building.

"Talim-ul-Islam" High School

Many members of the Ahmadiyya community sent their children to Qadian not only to get secular education but also religious knowledge. At first the school was housed in mud huts, but the necessity was felt to build the school and boarding-house in brick-built structures outside the town. From the donations collected during 1906 and 1907, a suitable area of land was purchased. In January 1908, the Anjuman deputed Maulvi Muhammad Ali to arrange funds and finalise this school.

Some Domestic Events

As mentioned before, a year after his arrival in Qadian, Maulvi Muhammad Ali was married to Fatima Begum, daughter of Mian Nabi Bakhsh of Gurdaspur. This was arranged by Hazrat Mirza Sahib himself. During 1908, Fatima Begum was not keeping good health, so that in November 1908 Maulvi Muhammad Ali took leave and went to Lahore with his wife for her treatment. He stayed with his friend Shaikh Rahmat Ullah in Lahore. But on 20 November 1908, Fatima Begum breathed her last; and so after a married life of seven and a half years, Maulvi Muhammad Ali was left a widower. In the December
1908 issue of *The Review of Religions*, Maulvi Muhammad Ali paid a rich tribute to his deceased wife, who was barely twenty-three years old when she died, leaving only one small girl behind. Two other babies had died in infancy. Wives usually aspire for worldly goods and homely comforts after marriage but Maulvi Muhammad Ali had very little to offer his wife in this respect. But she rose splendidly to the occasion. She shared his austere and simple living and at times suffered privations, but never uttered a word of ingratitude or remonstrance. She not only helped her husband in his noble tasks as much as she could, but helped the poor and needy on her own. She was buried in “Maqbara-i-Bahishti” in Qadian, and on her tombstone, Maulvi Muhammad Ali paid a last and deserving tribute to her. It was part of a verse in Urdu, meaning “How well you fulfilled the covenant made between us!”

*Death of the Promised Messiah*

On 27 April 1908, the Promised Messiah made his last journey to Lahore. In his absence from Qadian, he put Maulvi Muhammad Ali in charge of the Guest House and its mess and also to attend to other matters. In Lahore, Hazrat Mirza Sahib first of all stayed at the house of Khwaja Kamal-ud-Din, but later on shifted to the residence of Doctor Syed Muhammad Husain Shah in the Ahmadiyya Buildings. Where the Jamia Mosque of Ahmadiyya Buildings now stands, it was then an open space. It was covered over by tentage and big *durris* were spread on the ground so that prayers could be said. Maulana Nur-ud-Din Sahib gave daily recitations and lessons from the Holy Qur’an. On 26 May 1908, Hazrat Mirza Ghulam Ahmad, the Promised Messiah, breathed his last, and the following night, his coffin was taken by railway train to Batala and from there to Qadian.
The whole of the Ahmadiyya community accepted Maulana Nur-ud-Din Sahib as the Khalifa (Successor) to Hazrat Mirza Sahib. It was a great time of sorrow and trial for the Ahmadiyya community, especially as its opponents had raised a storm of abuse and criticism. During his last stay in Lahore, the Promised Messiah had written his last book, Paigham-i-Sulh (the Message of Peace), which was read out to a mixed audience in the University Hall at Lahore on 21 June 1908. Maulvi Muhammad Ali Sahib at that time addressed the community assembled there and told them not to lose heart by the death of their leader. For did not most of the conquests of Islam, he said, come after the death of the Holy Prophet, and in the times of Hazrat Abu Bakr and Hazrat Umar (may Allah be pleased with them!)? So we should also keep this fact in mind and strive to carry on the noble and righteous task of the propagation of Islam.

(2) THE TIMES OF MAULANA NUR-UD-DIN
(MAY 1908 TO MARCH 1914)

After the death of Hazrat Mirza Ghulam Ahmad his successor Maulana Nur-ud-Din led the Ahmadiyya community from 1908 to 1914. During these six years, the Ahmadiyya Movement gained many adherents and spread its religious and missionary activities far and wide. The annual budget of the Sadr Anjuman Ahmadiyya, Qadian, had now risen from Rs. 30,000 to Rs. 200,000. Maulana Nur-ud-Din was originally a resident of Bhera, district Shahpur (Panjab). He travelled to many educational centres in India to learn the Unani system of medical treatment by use of indigenous drugs, as well as the religion of Islam from the then famous teachers of theology. Ultimately he sailed for Jeddah in Arabia, and stayed in Mecca and Medina for several years. On
his return he was taken on as personal physician to the Maharajah of Jammu and Kashmir and served there for several years. It was while he was there that he read the book *Barahin-i-Ahmadiyya* by Hazrat Mirza Ghulam Ahmad. He came to Qadian to meet him and was won over. He later on left his lucrative employment and settled in Qadian and became the right-hand assistant of the Promised Messiah.

*Commences English Translation of the Holy Qur’an*

During the six years from 1908 to 1914, Maulvi Muhammad Ali served both as Secretary of the Anjuman as well as Editor of *The Review of Religions*. In 1909, Maulana Nur-ud-Din deputed Maulvi Muhammad Ali to translate the Holy Qur’an into English, and the Sadr Anjuman Ahmadiyya, Qadian, *vide* their resolution No. 919, dated 6 June 1909, endorsed it. It may be noted here that the work of translation was entrusted to him in addition to his duties as Secretary of the Anjuman and Editor of *The Review of Religions* for which Maulvi Muhammad Ali was paid. No remuneration was given for the translation work, nor did Maulvi Muhammad Ali ask for it; for to him it was a labour of love. The Anjumans resolution No. 335 dated 14 July 1913 throws further light on it: when Maulvi Muhammad Ali took one and a half months’ leave of absence to go to Murree Hills to recoup his health, he went on doing translation work there all the time. If he had been employed for translation work (as his opponents later on contended), the question of taking leave is meaningless. Later on, after the “Split”, Maulvi Muhammad Ali, during the course of a Friday sermon said: “... I set the proposal of the [English] translation [for publication when completed] before the Anjuman [of Qadian] and wrote to them that if they do not want to bear the
expenses, then God will find other ways for me. I did not tell the Anjuman that I was their employee, and they should give me some work to do; but I had told them that I wanted to translate the Holy Qur'an into English, and if the Anjuman is not able to meet the expenses then God will provide other ways for me. This also has come to pass by the grace of God; as when the Qadian Anjuman rejected my offer, then God Almighty made other arrangements for me [as the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, finally undertook to publish it].”

Maulana Nur-ud-Din showed great interest in this English translation so much so that when, in January 1914, he fell ill and was very weak, he would still send for Maulvi Muhammad Ali daily and listen to what he had translated and commented upon. He highly praised the commentary and the explanatory notes, and considered them very useful for the Western countries.

Mir Nasir Nawab (father-in-law of the Promised Messiah) started an Urdu translation and commentary of the Holy Qur'an, but Maulana Nur-ud-Din stopped him and decided that Maulvi Muhammad Ali after completing the English translation, would also do the Urdu translation. In a notice dated 3 March 1914, issued as an appendix to The Review of Religions (February 1914 issue) Maulana Nur-ud-Din not only appealed for funds for the publication in due course of the English translation of the Holy Qur'an, but also of an Urdu translation (by the same author) later on.

On 4 March 1914, Maulana Nur-ud-Din told the audience present that the English translation had found favour in the eyes of Allah and this offering had been accepted. One holy man of the Ahmadiyya community, Mir Abid Ali Shah by name, had in a vision (while praying) heard an angel give this glad tiding. All those present fell in *sijda* (prostration) in
thanksgiving.

Other Activities

(1) In April 1909, a convention of religions was held at Calcutta, and Khwaja Kamal-ud-Din and Muhammad Ali were deputed by Maulana Nur-ud-Din to attend it. There a lecture on “Islam” written by Maulvi Muhammad Ali and read by Khwaja Kamal-ud-Din drew special applause.

(2) Discussions at Rampur. In June 1919, the Nawab of Rampur held a meeting to discuss certain debatable religious doctrines between the Ahmadis and the non-Ahmadis represented by their learned Maulvis, Maulvi Muhammad Ali was also a member of the Ahmadi delegation. However due to the trickery of the Nawab, the debate ended without any proper decision.

(3) Discussions at Mussoorie. In November 1909, there was another religious debate held at Mussoorie between the Ahmadis and the non-Ahmadis. Maulvi Muhammad Ali led the Ahmadi delegation. Again, there was no decision, but the local Muslims benefited from the lectures.

(4) Religious Convention of Allahabad. In January 1911, a religious convention was held at Allahabad (in the United Provinces of India). The conveners sent invitations to both Maulvi Muhammad Ali and Khwaja Kamal-ud-Din. The former could not go in person due to his preoccupations, but he wrote an article on “Islam” and sent it through Khwaja Kamal-ud-Din. On 9 January Khwaja Sahib spoke and was cheered by all present; while, the next day the article sent by Maulvi Muhammad Ali was read out and was greatly appreciated.
Some Domestic Happenings

For some time Maulvi Muhammad Ali had stayed on in the old house allotted to him by the Promised Messiah; then he shifted to another house nearby for a few months. In the meantime the new building area in the suburb of Qadian, called “Dar-ul-Uloom” (the Seat of Learning), was taking shape. The school, its boarding house, Masjid-i-Nur and a small dispensary were already built and so was a three-roomed house with a small courtyard and a fewouthouses, which was allotted by the Anjuman to Maulvi Muhammad Ali. Here he stayed on till April 1914 (when he quit Qadian after the “Split”). Here he had sent for his two young nephews who were going to school. In the meantime, in addition to his regular duties as Secretary and Editor, he continued with the translation of the Holy Qur’an.

As mentioned before, the wife of Maulvi Muhammad Ali had died in November 1908, leaving a little girl behind. About one year and a half later at the instigation of Maulana Nur-ud-Din Sahib, Maulvi Muhammad Ali married a second time, with one Mehrun-Nisa Begum, daughter of Doctor Basharat Ahmad who was a prominent member of the Ahmadiyya community. He brought his young wife to Qadian on 1 May 1919.

In 1912, Maulvi Muhammad Ali fell ill and suffered in health. He was advised by Maulana Nur-ud-Din Sahib to go to a place with cool and salubrious climate. So Maulvi Muhammad Ali arranged to repair to Murree Hills with his family. There not only his health improved, but he was able to pay full attention to the translation of the Holy Qur’an. Since then, with the approval of Maulana Nur-ud-Din Sahib, Maulvi Muhammad Ali along with his family used to go to some hill station in the summer season. For exercise Maulvi Muhammad Ali used to go daily and
The Great Missionary of Islam

regularly for long walks. He walked quite briskly. As a hobby, he indulged in vegetable gardening and planting fruit orchards. In Qadian, he took personal interest in the procurement of material for the building of the school, boarding house and other relevant quarters. When funds ran short, he made urgent appeals for donations to the members of the Ahmadiyya community.

Activities of Maulana Nur-ud-Din Sahib and His Health

The times of Maulana Nur-ud-Din are noted for the remarkable progress made by the Ahmadiyya Movement. All educated people and intelligentsia amongst the Muslims could not help but recognise the services rendered by this community to the defence and propagation of Islam. Khwaja Kamal-ud-Din was touring through several big cities of India and his lectures were drawing crowds of appreciative audience. So much so that even Doctor Muhammad Iqbal, the famous Muslim poet and philosopher, remarked in one of his talks that if anybody wanted to see a glimpse of real Islamic mode of life then he should go to Qadian. In the discussions with representatives of other religions, the Ahmadi representative always scored on top. In Qadian, Maulana Nur-ud-Din gave daily recitations from and explanations of the Holy Qur'an and the traditions of the Holy Prophet.

In November 1910, Maulana Nur-ud-Din Sahib had a nasty fall while riding a horse. He remained confined to bed with one ailment and another for four or five months. In fact, he never quite recovered from it.

The Teachings of Islam Published

Maulvi Muhammad Ali had translated into Eng-
lish several writings of the Promised Messiah. In 1911 he translated into English and published that famous article entitled Islami Asool Ki Filasafy (i.e. the Philosophy of Islamic Principles) by Hazrat Mirza Ghulam Ahmad Sahib. The English title of the book was The Teachings of Islam. The original article was read out in the Congress of Religions held in 1896 at Lahore, and was declared “the best” of all. It has subsequently earned tributes from all over the world.

Propagation of Islam in U.K.

In the years 1912 and 1913, another wish of the Promised Messiah was fulfilled through Khawja Kamal-ud-Din when he went to England on some business. While there he learnt about the mosque at Woking (Surrey) about thirty-three miles from London. This was built by an Orientalist by the name of Dr. Lietner (who was at one time Registrar of the University of the Panjab), but the expenses were paid by Her Highness Shah Jahan Begum Sahiba, the Begum of Bhopal State (India). The mosque was lying unused, so Khwaja Kamal-ud-Din arranged to have it brought into use and stayed on as its first Imam; and so was laid the foundation of the Woking Muslim Mission which soon became famous.

(3) REALITY BEHIND THE “SPLIT” AND MIGRATION OF MAULVI MUHAMMAD ALI TO LAHORE

Al-Wasiyyat (the Last Will of the Promised Messiah), the Founding of the Sadr Anjuman Ahmadiyya, Qadian, and Its Consequences

In 1905, the Promised Messiah published his
booklet entitled *Al-Wasiyyat* (the Last Will) and regulated his community on the broad Islamic principles of democracy; and in 1906 founded the Sadr Anjuman Ahmadiyya, Qadian, which was the central representative and executive body of the Ahmadiyya community. Its decisions were normally to be final and binding. This was not at all to the liking of Mirza Mahmud Ahmad (the son of the Promised Messiah) who was dreaming of a more submissive type of organisation headed by him. He started entertaining jealous feelings towards Maulvi Muhammad Ali and Khwaja Kamal-ud-Din. In the latter part of 1907, when the Promised Messiah was alive, Maulvi Muhammad Ali took three months' leave and proposed Mirza Mahmud Ahmad to officiate as Secretary in his place. In the next annual general election, he again proposed his name, but the Promised Messiah ruled it out saying that Mirza Mahmud Ahmad was immature in his opinions and was not experienced enough. Once again Maulvi Muhammad Ali was selected and continued in the time of Maulana Nur-ud-Din also, when the annual budget of the Anjuman increased to Rs. 200,000, and the school and boarding-house buildings, worth Rs 1,50,000, were built in addition.

*Death of the Promised Messiah: Maulana Nur-ud-Din Takes Pledge*

About a month before his death when the Promised Messiah left Qadian for Lahore, he had appointed Maulvi Muhammad Ali to manage affairs in his absence. After his demise, when his body was brought to Qadian for burial, in the cemetery garden Khwaja Kamal-ud-Din told Maulvi Muhammad Ali that it has been proposed that Maulvi Nur-ud-Din Sahib should succeed the Promised Messiah as head of the Ahmadiyya community. He replied that it was a sound and correct proposal. Then Khwaja Sahib said that it was
also proposed that all the Ahmadis should take *bai'at* (pledge) on Maulana Nur-ud-Din's hands to which Maulvi Muhammad Ali replied that it was not necessary for those who are Ahmadis already, as, according to "*Al-Wasiyyat*" only the new entrants have to offer the *bai'at*. But Khwaja Kamal-ud-Din emphasised the fact that it was a delicate situation and any difference of opinion shown may cause dissensions in the community. There is really no harm if the Ahmadis again repeat their *bai'at* with Maulana Nur-ud-Din. To this Maulvi Muhammad Ali agreed, and this was done.

**Beginning of the Trouble and Efforts Made to Poison the Mind of Maulana Nur-ud-Din**

The relations between Maulvi Muhammad Ali and Maulana Nur-ud-Din were very brotherly and intimate, and the latter used to consult the former whenever a big or serious task was to be undertaken. All this caused Mirza Mahmud Ahmad and his associates to feel more jealous of Maulvi Muhammad Ali and they decided to undermine his position of trust and responsibility. In the annual gathering of the community in the month of December 1918, both Maulvi Muhammad Ali and Khwaja Kamal-ud-Din thought it fit to emphasise the true position and powers of the Sadr Anjuman, as laid down by the Promised Messiah himself who called it as his true successor. This gave an opportunity to the mischief-makers, so that Mir Muhammad Ishaq, the maternal uncle of Mirza Mahmud Ahmad, drafted a set of seven questions: (i) Is the Anjuman subservient to the Khalifa (Maulana Nur-ud-Din or *vice versa*? (ii) Can the Anjuman dismiss a Khalifa or *vice versa*? (iii) How far can the Khalifa interfere in the affairs of the Anjuman? There were four more questions of the same nature.

These they sent to Maulana Nur-ud-Din and told
him that Maulvi Muhammad Ali and Khwaja Kamal-
ud-Din and their friends did not really accept him as
a Khalifa (or successor to the Promised Messiah).
Maulana Nur-ud-Din sent those seven questions to
Maulvi Muhammad Ali to give a reply to, which he
did; but the controversy had started. Finally Maulana
Nur-ud-Din caused those seven questions to be sent to
forty learned Ahmadis of the community and asked
them to assemble at Qadian on 31 January 1909 and
give their opinion. The Lahore branch of the Anjuman,
which included such stalwarts and members of the
Sadr Anjuman Ahmadiyya like Khwaja Kamal-ud-Din,
Doctor Mirza Yaqub Beg, Doctor Syed Muhammad
Husain Shah, Sh. Rahmat Ullah, seconded the stand
taken by Maulvi Muhammad Ali that the real succes-
sor of the Promised Messiah was the Anjuman, but the
Anjuman had unanimously accepted Maulana Nur-
ud-Din as their leader and "Head". In Qadian, on the
other hand, Sh. Yaqub Ali and other friends of Mirza
Mahmud Ahmad had their own say in the matter. On
31 January 1909, there was a gathering of the Ahmadiyya
community, which was addressed by Maulana Nur-
ud-Din. Although he did mention that a "Khalifa" had
other duties and functions than merely to lead the
congregational prayers, he did not give his decision
in so many words. In the end he mentioned that these
questions were uncalled for and it was not right to
indulge in these. Finally he said that since both the
parties to this dispute had complete faith in his person,
these questions were not to be raised again during his
lifetime. After his lecture, he secured an undertaking
from Mirza Mahmud Ahmad and Mir Nasir Nawab
that they would obey him. Then he took a "pledge"
from Maulvi Muhammad Ali and Khwaja Kamal-ud-
Din from one side and Shaikh Yaqub Ali and Mir
Muhammad Ishaq from the other side. This only
signified that they would listen and obey to what
Maulana Nur-ud-Din would tell them.
It may be noted here that Maulana Nur-ud-Din did not alter any rules or regulations of the Sadr Anjuman Ahmadiyya, Qadian, as laid down by the Promised Messiah. He never imposed his will on the Anjuman, nor did he get himself accepted as a Khalifa with special spiritual and dictatorial powers. As will be shown, Mirza Mahmud Ahmad did precisely that when he came into power later on.

Efforts to Get Maulana Muhammad Ali and his Friends Expelled from the Ahmadiyya Community

Mirza Mahmud Ahmad and his friends carried on a continuous pernicious propaganda against Maulvi Muhammad Ali and his colleagues. They tried their level best to impress on Maulana Nur-ud-Din Sahib that these people were plotting and planning against his leadership and hence they should be expelled from the Ahmadiyya community. Mirza Mahmud Ahmad, in one of his letters addressed to Maulana Nur-ud-Din (a copy of which was published later on in Maulvi Muhammad Ali’s book *Haqiqat-i-Ikhtilaf*), writes that a boil full of pus and putrid matter must be opened out (with a lancet), otherwise it will rot the rest of the body . . . now after prayers I have come to the conclusion that it is high time that this ill condition be remedied . . . so it is my advice, if you agree, that somehow this situation be put right. There is bound to be some trouble and protests, but it is easier to dig the seedling out before it becomes a firm tree.”

At that time an incident involving the sale of the house of Hakim Fazal-ud-Din occurred in which the decision taken by the Sadr Anjuman did not quite tally with the opinion of Maulana Nur-ud-Din Sahib. Mirza Mahmud Ahmad and his party made a great noise about it, and did their worst to mislead Maulana Nur-ud-Din Sahib who, being human, was somewhat angered by it. He let out that on the coming Eid day
he would make an announcement. However, a day before the Eid day, Shaikh Rahmatullah (from Lahore) and Maulvi Muhammad Ali Sahib interviewed Maulana Nur-ud-Din Sahib and explained the whole situation to him and assured him of their obedience and co-operation with him. Maulana Nur-ud-Din Sahib was soon convinced of the truth of their assertion and all was well again.

However, the "Ansarullah" party of Mirza Mahmud Ahmad kept on with their false propaganda, especially against Maulvi Muhammad Ali and Khwaja Kamal-ud-Din who was then at Woking, England. But Maulana Nur-ud-Din Sahib knew better now, so much so that in 1912, when he paid a visit to Lahore, he clarified the position of Maulvi Muhammad Ali in one of his lectures given at the Ahmadiyya Buildings, extracts from which are given below:

"The third thing is that some persons who call themselves my friends tell me that it is the Lahore Ahmadis who are an impediment in the affairs of my Khilafat. But remember, Allah has ordained for you not to think ill of your fellow-Muslims, as you will be the losers. . . . The Holy Prophet has said that one who attributes evil to his brethren is a liar, so keep away from this wrong path. . . . Even now I have a chit of paper in my hand on which it is written that the Lahore section of the Ahmadiyya community offers obstacles in the way of our spiritual organisation. I say unto such writers to keep away from thinking ill of others. The Lahore Ahmadis are sincere and true; try to follow their good example. These friends love our Promised Messiah, so don’t think ill of them or Allah will take up with you. . . ." (Badr, dated 4 and 11 July 1912).

Maulana Nur-ud-Din Sahib got so fed up with this insidious propaganda that he wrote a letter to
Khwaja Kamal-ud-Din (then in England) on 13 May 1913, one sentence of which is translated below: “Nawab [Muhammad Ali of Malerkotla], Mir Nasir and Mahmud are worthless people whose zeal is misplaced. I am plagued by them. May Allah rid me of them. Amen!...” (A photostat copy of this letter was published in the Paigham-i-Sulh of Lahore, dated 26 November 1937).

The Scandal of Calling Muslim Kafirs and the Functioning of the “Ansarullah” Party

As mentioned before, Khwaja Kamal-ud-Din, in his lectures delivered all over India and abroad, had emphasised the fact that the Ahmadis consider all reciters of Kalima (La-ilaha-ill-Allah, wa Muhammadur-rasoolullah”—there is no god but God and Muhammad is His Prophet) as Muslims, even though they may not acknowledge Hazrat Mirza Ghulam Ahmad Sahib as the Mujaddid of the fourteenth century (Hegira) and the Promised Messiah. However, Mirza Mahmud Ahmad in an article of his, published in his Tashheez-ul-Azhan for April 1911 declared that each and every Muslim who has not taken a bai‘at (pledge of allegiance) to the Promised Messiah, is a Kafir and outside the pale of Islam. This is what caused a split amongst the Ahmadiyya community. Mirza Mahmud Ahmad then founded the Ansarullah Party whose members actively propagated his viewpoints as well as canvassed for his Khilafat after the demise of Maulana Nur-ud-Din Sahib who was then lying sick in bed. The latter had expressed in the presence of several persons that Mirza Mahmud had failed to comprehend the doctrine of Kufr and Islam (infidelity and Islam), and had asked Maulvi Muhammad Ali to expound this doctrine properly, which he did on 13 March 1914, through an article published in Qadian. He also wrote a handbill entitled Ek Nihayat
Zaroori I‘lan—(A Very Important Announcement) in which he briefly summarised five essential things on which the organisation of the Ahmadiyya community hinged.

(1) Any righteous Ahmadi on whom forty faithful agree can be deputed to take the bai‘at (pledge) to admit new entrants to the movement, but not to elect a new Khalifa.

(2) Any full-fledged Ahmadi does not have to take or renew his bai‘at.

(3) The Sadr Anjuman Ahmadiyya, Qadian, is the real and true successor of the Promised Messiah.

(4) Be very careful in the matter of ‘infidelity’ and Islam; and don’t call those Kafir who are not Ahmadis, as the Promised Messiah himself never did that.

(5) Have a representative communal meeting to discuss and then carefully elect a successor to Maulana Nur-ud-Din Sahib.

This handbill was, however, distributed after the death of Maulana Nur-ud-Din but the rowdy element had already got the upper hand by then in Qadian.

Death of Maulana Nur-ud-Din Sahib, and Events that Followed It

On 13 March 1914, while saying his Friday prayers, Maulana Nur-ud-Din breathed his last (may his soul rest in peace!).

There were talks between Maulvi Muhammad Ali and Mirza Mahmud Ahmad. The former suggested that for the present a leader might be elected, but taking bai‘at be not made obligatory. Later on a representative gathering of the Ahmadiyya community might be called, when both the parties would advance arguments in their own favour regarding “infidelity and Islam”. Whichever side had the edge on the other, let the whole community adopt that as their
 creed. Mirza Mahmud Ahmad was of the view that one Khalifa was to be elected by all, and everybody to ‘pledge’ fidelity to him and obey him implicitly. He would not agree to postpone the election of the Khalifa till a representative gathering could be called, as he advanced the peculiar argument that unless the next Khalifa was elected, the body of the previous Khalifa could not be buried¹, and they could not wait.

Next day after the ‘Asr prayer, a meeting was held in Masjid-i-Noor. Nawab Muhammad Ali of Malerkotla read the last will of Maulana Nur-ud-Din. After him Maulana Muhammad Ahsan Amrohi proposed the name of Mirza Mahmud Ahmad as the next Khalifa. Maulvi Muhammad Ali rose up to say a few words but he was shouted down. By this time Mirza Mahmud had started receiving felicitations and congratulations on his being elected as the Khalifa. Most of the crowd consisted of members of the Ansarullah’ Party. Afterwards telegrams were sent to the Government and to all branches of the Anjuman informing them that Mirza Mahmud Ahmad had been elected unanimously.

Maulvi Muhammad Ali and his friends could not prevail upon this rifraff element, and they quietly came back to Maulvi Sahib’s house. Here soon came Mirza Sultan Ahmad (the eldest son of the Promised Messiah from the first wife, who was not a regular member of the Ahmadiyya community) who also happened to be present in the mosque when the election drama was taking place. He approached Maulvi Muhammad Ali and said: ‘I have come to offer humble apologies and beg your forgiveness for the

¹. This statement of Mirza Mahmud Ahmad does not tally with the action of Hazrat Umar (may Allah be pleased with him). When Hazrat ‘Umar was previously wounded, before he died he appointed a board of six eminent “Companions” of the Holy Prophet to select a suitable successor to him. Hazrat ‘Umar died, and Hazrat Sohaib led the funeral prayers for him and he was buried. It was afterwards that Hazrat ‘Uthman, the next Khalifa, was selected.
rude and ungentlemanly treatment that my brother [Mirza Mahmud Ahmad] and his party have meted out to the old and faithful friends of his father [the Promised Messiah].

Migration from Qadian

Maulvi Muhammad Ali soon realised that it was becoming increasingly difficult for him to reconcile himself to the ideas and doctrines which were being then advocated openly in Qadian but which were against the spirit and teachings of the Promised Messiah. He simply could not bring himself to consider all non-Ahmadi Muslims as ‘Kafirs’ or outside the pale of Islam. Further, his life was being made miserable by the local people who raised slogans against him and called him names. He reluctantly decided to migrate from Qadian and go and settle in Lahore, which he did on 20 April 1914.

With this the second phase of fifteen years of Maulvi Muhammad Ali’s life came to an end. He had gone to Qadian empty-handed, and when he left it in 1914, he was practically empty-handed again as far as worldly goods are considered. But he had gained a lot spiritually by sitting at the feet of the ‘Master’; and the world had gained and was to gain a lot from his works. From Qadian he brought with him the English translation of the Holy Qur’an on which he had been engaged for the last several years.
The Third Phase

Life at Lahore—April 1914 to October 1951

(1) THE FOUNDING OF THE AHMADIYYA ANJUMAN ISHAAT-I-ISLAM, LAHORE

After migrating from Qadian, Maulvi Muhammad Ali settled down in the Ahmadiyya Buildings, Brandreth Road, Lahore, where other prominent Ahmadis like Dr. Muhammad Husain Shah, Dr. Mirza Yaqub Beg and Khwaja Kamal-ud-Din had their houses. Some other Ahmadis also lived there and it was in 1916 that this Muhalla or locality was given the name of “Ahmadiyya Buildings”. In May 1908, the Promised Messiah visited Lahore and stayed first at Khwaja Kamal-ud-Din’s house, but later on shifted to Dr. Muhammad Husain Shah’s house adjacent to it. The congregational Jum’a (Friday) prayers were held on 23 May 1918 for the first time in the Ahmadiyya Buildings. On 26 May 1918, the Promised Messiah breathed his last in the same house.

Maulana Nur-ud-Din Sahib came two or three times to Lahore while he was Khalifa in Qadian, and stayed in the Ahmadiyya Buildings. There was then no regular mosque there but only a pucca platform where prayers were held and lectures given. Later on a small mosque was built there.

After the death of Maulana Nur-ud-Din when Maulvi Muhammad Ali came to Lahore, a “Majlis-i-Shura” (consultative council) was called on 22 March 1914 and was held on the terrace of the top portion of Dr. Muhammad Husain Shah’s house, and a certain course of action was proposed and decisions
(1) According to the *Will* of the Promised Messiah, the decisions taken by the Sadr Anjuman Ahmadiyya, Qadian, would be considered final and binding.

(2) It would not be obligatory for full-fledged Ahmadis to take fresh *bai‘at* or renew their pledges to the new “Ameer” (leader) of the Ahmadiyya community.

(3) Since more than forty Ahmadis have taken their *bai‘at* with Mirza Mahmud Ahmad, so he may be authorised to take *bai‘at* from new entrants to the community.

(4) In case Mirza Mahmud Ahmad agrees to conditions (1) and (2) above, he may be considered an “Ameer” of the Ahmadiyya community and President of the Sadr Anjuman Ahmadiyya.

These decisions were taken in accordance with the *Will* of the Promised Messiah, where he enjoined upon his followers to “unite and work together after me.” A copy of these resolutions were sent to Mirza Mahmud Ahmad and he was asked to receive a deputation of fifteen persons on 28 March 1914 (an account published in *Paigham-i-Sulh*, Lahore, 24 and 26 March 1914).

Mirza Mahmud Ahmad refused to meet any such deputation or entertain such proposals. On this another meeting was held in the Ahmadiyya Buildings on 28 March 1914, which after deliberations came to the following unanimous decisions:

(1) As Mirza Mahmud Ahmad has refused to entertain our proposals or to meet the deputation, so this course need not be pursued any further.

(2) The resolutions passed previously remain valid however.

3) Since in the *Will* of the Promised Messiah, the
propagation of Islam is the real aim of the Ahmadiyya community, hence we must stick to it. Since under the circumstances it cannot now be done satisfactorily or peacefully from Qadian, it becomes obligatory to form another Anjuman (organisation), called Ahmadiyya Anjuman Ishaat-i-Islam, and that it is to have its head office in Lahore.

(4) There shall be at least forty members of this Anjuman or the General Council of the body. The following office holders were elected:

(i) President, Maulvi Muhammad Ali
(ii) Vice-President, Maulvi Ghulam Hasan (of Peshawar), Shaikh Niaz Ahmad (of Wazirabad), Khan Ajab Khan (of North-West Frontier Province).
(iii) Secretary, Dr. Mirza Yaqub Beg; Asstt. Secretary, Hakim Muhammad Husain (‘Marham Isa’)
(iv) Treasurer and Auditor, Shaikh Rahmat Ullah.

An appeal for funds was made there and then and a sum of Rs. 325 was collected. In all twenty-nine members were present in this first meeting of consultation. A Committee was formed to frame rules and regulations of the Anjuman.

_The Newspaper Paigham-i-Sulh_

It may be mentioned here that when Mirza Mahmud Ahmad and his party started adverse propaganda against Maulvi Muhammad Ali and Khwaja Kamal-ud-Din and their friends, the old newspapers, _The Badr_ and _Al-Hakm_ in Qadian, had come more or less under his influence. There was an urgent need not only to counter that propaganda but also to give others news especially about the activities of the
Woking Muslim Mission, England, where Khwaja Kamal-ud-Din had started publishing a monthly magazine called *Muslim India and Islamic Review*. So Dr. Syed Muhammad Husain Shah floated a company under the name of “Paigham-i-Sulh Society,” of which interested people bought shares and even Maulana Nur-ud-Din Sahib purchased a five-rupee share, as a token of his approval. So the *Paigham-i-Sulh* started its publication with effect from July 1913. Since the formation of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, this newspaper became its property and its chief vocal organ.

On 10 April 1914 was held the first meeting of the Sadr Anjuman Ahmadiyya, Qadian, after the death of Maulana Nur-ud-Din Sahib. From Lahore Maulvi Muhammad Ali, Dr. Mirza Yaqub Beg, Dr. Syed Muhammad Husain Shah and Sh. Rahmat Ullah attended. Another member, Kh. Kamal-ud-Din, was away in England. However, they soon found out that dictatorship prevailed in the meeting, and they had soon to walk out in disgust. It was at that time that Mirza Mahmud Ahmad caused rule No. 18 of the Sadr Anjuman Ahmadiyya to be altered, so that after that the order and will of Mirza Mahmud Ahmad was to prevail over that of the Sadr Anjuman. Previously this rule read in part: “In all cases, the order of the Promised Messiah was to be considered as final and binding for the Sadr Anjuman and all its branches….,” for which the words “Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (the second Khalifa after the Promised Messiah)” were substituted.

On this Maulvi Muhammad Ali and his comrades declared the final break with the Sadr Anjuman at Qadian, and confirmed it in the first General Council meeting of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, held on 3 May 1914, in which fresh fifty-nine members were elected, of which fourteen were perma-
nent life members.

*Expulsion of Maulvi Muhammad Ali and His Comrades from the Sadr Anjuman Ahmadiyya, Qadian*

The Sadr Anjuman Ahmadiyya, Qadian, vide their resolution No. 213, dated 22 June 1916, served a notice on the following six Ahmadi members, as to why their names should not be struck off the membership roll of the Anjuman:

1. Maulvi Muhammad Ali
2. Dr. Mirza Yaqub Beg
3. Dr. Syed Muhammad Husain Shah
4. Sh. Rahmat Ullah
5. Khwaja Kamal-ud-Din
6. Maulana Ghulam Hasan Khan

To this the six members replied that the Promised Messiah had established the Sadr Anjuman as its successor, whose decisions were to be final and binding, but now Mirza Mahmud Ahmad, the Khilifa, was bossing everybody and was having his own way. He was also accepting monetary donations and subscriptions through a newly established “Anjuman Taraqqi-i-Islam,” so that nobody might raise legal objections. Hence these six members along with other co-thinkers had organised another organisation—Ahmadiyya Anjuman Ishaat-i-Islam, Lahore—to which they were contributing their funds and donations. A certain code of conduct was laid down for the new Anjuman, which is as follows:

We, the undersigned, seeking the approval of Allah, solemnly promise that (1) we shall bind ourselves to the ten conditions of pledge or bai‘at as laid down by the Promised Messiah.
(2) We will be subject to the commandments of the Holy Qur'an and the example of the Holy Prophet in all matters.

(3) We promise that we shall not only recite and act on the Holy Qur'an but induce others to do so.

(4) We give a covenant that we shall consider our wealth and goods as belonging to Allah and His cause; and shall donate one-tenth of our incomes for the propagation of Islam.

(5) We promise to give our time and effort for the cause of Islam, and do all that lies in our power. Lord, Thee do we worship, and Thee do we seek for help and assistance.

Note.—Eleven prominent Ahmadi members signed this declaration in the first instant.

It may be noted here that after some time, Maulana Muhammad Ahsan of Amroha, a prominent Ahmadi and a member of the Sadr Anjuman, who had proposed the name of Mirza Mahmud Ahmad for the seat of the Khalifa, came to learn about the real but erroneous ideas and doctrines held by Mirza Mahmud Ahmad, and also observed his autocratic ways and un-Islamic behaviour, when he became thoroughly disgusted with him; and being essentially an honest and upright man he came over and joined the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore. Then a peculiar situation arose. After the death of Maulana Nur ud Din, out of the fourteen members of the Sadr Anjuman Ahmadiyya, Qadian, only thirteen remained, and of those seven members (more than half) were then members of Ahmadiyya Anjuman Ishaat-i-Islam, Lahore. Out of the six remaining members of the Sadr Anjuman in Qadian, three were near relations of Mirza Mahmud Ahmad.
When was the Doctrine of the "Prophethood" of Mirza Ghulam Ahmad Sahib fabricated in Qadian

There is to be no prophet after the Holy Prophet Muhammad; however, Allah had promised to send in the beginning of each century of the Muslim era (Hegira) a Mujaddid (or Reformer) who will revive the religion of Islam again and bring Muslims back to the Holy Qur'an. The famous Musnad of Abu Dawood mentions it clearly, and history has proved it as several saintly Muslims laid claim to this title at different appropriate times. Hazrat Umar bin Abdul Aziz (the Omayyad Caliph) was the first such Mujaddid, while Shaikh Abdul Qadir Jilani, Imam Ghazali, Shaikh Ahmad Sirhindi (Mujaddid of the eleventh century A.H.) and Shah Waliullah were amongst the others. Similarly, Hazrat Mirza Ghulam Ahmad Sahib of Qadian proclaimed himself to be the Mujaddid of the fourteenth century A.H., in the year 1885. He also claimed that Allah spoke to him like he did and would do to all His chosen servants. However, it was not till 1 December 1888 that he, under Divine instructions, started to take bai‘at (pledge) from his followers and form a regular community—later on named as “Musalman Firqah-i-Ahmadiyya” (Muslim Ahmadiyya Community). It may be made clear here that the name “Ahmadiyya” is used here after the name of the Holy Prophet, AHMAD, while the name “Ghulam Ahmad” means “Slave of Ahmad”.

In 1890 Mirza Ghulam Ahmad Sahib received a revelation—“Jesus son of Mary is dead (and hence cannot come back to this world again) and We have made thee “Jesus son of Mary” (that is having his attributes, etc.” In the Sahih Bukhari, in the saying of the Holy Prophet, it is also emphasised that the so-called “Jesus son of Mary” would be your Imam (spiritual leader) from amongst you (Muslims). Similarly,
Mirza Ghulam Ahmad Sahib made it clear that the Mahdi (one who is on the right path by the help of Allah) is none other but the same person who is given the attributes of “Jesus son of Mary,” i.e. himself. There is a saying of the Holy Prophet, quoted by Ibn Maja and Hakam, saying, “Mahdi is none other but Jesus” (i.e. the person coming in the attributes of Jesus).

Hazrat Mirza Ghulam Ahmad Sahib has written in one of his books that a couplet in Urdu was revealed to him, saying “The glory of ‘Ahmad’ (the Holy Prophet) is beyond comprehension, when his slave (referring to his own name) is the Messiah of the time.”

**Denial of Prophethood**

In the Divine revelations received by the Promised Messiah, he was sometimes addressed as a Nabi (which is ordinarily translated as a “prophet”). However, the Promised Messiah took pains to make it clear again and again that when he was called a Nabi, it was meant only in a figurative sense, as, according to Arabic lexicon, the word only means “one who receives intelligence from God and prophesies about it.” He said he was not a prophet according to the Islamic terminology, where a prophet is directly under the orders of God and brings the Shari‘at (law) or makes changes in it. But Mirza Ghulam Ahmad got his holy rank through following in the footsteps of the Holy Prophet, and did not bring any “law”. A few quotations from Mirza Ghulam Ahmad’s books are given below:

(i) “My claim is not that of ‘prophethood,’ but about one with whom God speaks, and I have been directed by God to this” (Izala-i-Auham, p. 421).

(ii) “Those persons have falsely charged me who say that this fellow has laid a claim to “Prophet-
hood" (Hamamatul-Bushra, p. 8).

(iii) "If the objection is that I have claimed to be
a 'prophet,' then all I can say is, May Allah's curse be
on those who lie and wrongly blame others" (Anwar-
ul-Islam, p. 34).

In the time of Maulana Nur-ud-Din, all the
Ahmadi missionaries advanced the view as above, so
much so that Mufti Muhammad Sadiq, Editor of the
newspaper Al-Badr, when he met Maulana Shibli
Nu'mani (a renowned Muslim scholar in India), rep-
lied to one of his queries that the Ahmadis, like other
Muslims, accepted the Holy Prophet as the last of
the prophets, and no prophet, old or new, would
come after him. However, Allah continues to com-
minate with such chosen and pious Muslims who
faithfully follow in the footsteps of the Holy Pro-
phet. Mirza Ghulam Ahmad Sahib was one of such
persons, to whom tidings from Allah were revealed,
and he prophesied about those. According to Arabic
lexicon, such a person could be called a Nabi.
Maulana Shibli conceded that, but added that in
common parlance this word should not be used as it
might mislead people. Mufti Sadiq replied that this
doctrine was by no means a part of the bai'at
(pledge) when joining the Ahmadiyya Movement, nor
were our missionaries preaching it about . . ." (Al-
Badr, 27 October 1910).

Maulana Nur-ud-Din Sahib of course held the
same view, and even Mirza Mahmud Ahmad wrote in
(Al-Hakm of 11 March 1911) "Allah appointed him
[Hazrat Muhammad] as the last and final of the
prophets, and terminated all types of 'prophethoods'
with him."

But in the same year, 1911, Mirza Mahmud
Ahmad, to strengthen his own claim to Khilafat,
coined the doctrine of full-fledged prophethood for
Mirza Ghulam Ahmad Sahib and let out that any
Muslim who has not taken a "Pledge" as such is outside the pale of Islam. He also advanced a peculiar argument that Mirza Ghulam Ahmad Sahib himself did not quite realise the full and correct nature of his own rank, hence he kept on denying his "prophethood" till 1901, when by publishing his book *Ek Ghalati ka Ijla* he claimed to be a full-fledged prophet. This caused a split in the Ahmadiyya community, as mentioned before.

In 1915, seventy members of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, who had joined the Movement before 1901, issued a joint circular stating on oath that they regarded Mirza Ghulam Ahmad Sahib only as a Mujaddid, Promised Messiah and Mahdi, but not as a prophet (as in Islamic terminology), both before 1901 and after it right up to the death of the Promised Messiah. They issued a challenge to Mirza Mahmud Ahmad to have a similar statement under oath issued from his side, but nearly half a century has gone by and no such statement has ever been issued.

Mirza Mahmud Ahmad had prophesied that his opponents—the Lahore Ahmadies—would be destroyed, but by the Grace of God, they have increased in number, in their wealth and in their services to the cause of Islam from year to year.

(2) FROM 1914 TO 1917

*Completion of the English Translation of the Holy Qur’an and Its Publication*

At that time there were two principal tasks before the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore. One was the completion and publication of the English translation (and commentary) of the Holy Qur’an for which there was a growing demand in the West, and the second was the support to the Woking Muslim
Mission in England conducted by Khwaja Kamal-ud-Din whose untiring efforts were meeting with success. For the next four years Maulvi Muhammad Ali Sahib was busy with the translation and used to spend the summer season in Abbottabad, Hazara (a 4,000-ft-high hill station) where he could devote his full attention to the work in a salubrious climate. In the meantime it was decided to relieve Khwaja Kamal-ud-Din for some time, when Maulvi Sadr-ud-Din Sahib was sent as Imam of the Mosque at Woking. Khwaja Sahib returned home in November 1914 and stayed here till August 1916.

Other members of the Anjuman were busy also in organising the work of the Anjuman, to increase its sympathisers and solicit donations. When Maulvi Muhammad Ali was in Lahore, he used to give daily recitations and lessons in the Holy Qur’an and the Traditions of the Holy Prophet.

In April 1916, after a labour of love lasting seven years, Maulvi Muhammad Ali Sahib completed the English translation (and commentary) of the Holy Qur’an. It was decided to get it printed on fine India paper in England, and Maulvi Sadr-ud-Din was entrusted with this task, which he fulfilled with credit. The Arabic text accompanied the translation. It was only much later in 1928 that an edition of English translation with brief notes, but without Arabic text, was brought out. The preface, introductory notes and index to the first edition were prepared by Maulvi Muhammad Ali during the remaining period of 1916. The first printed proofs were first checked by Maulvi Sadr-ud-Din in England and then checked a second time by Maulvi Muhammad Ali in Lahore and sent back. After the final check by Maulvi Sadr-ud-Din Sahib at the spot the Holy Qur’an sheets were printed as such. Khwaja Kamal-ud-Din reached back in England in September 1916, and Maulvi Sadr-ud-Din returned to Lahore by January 1917. However it was
not till about the latter part of 1917 that the complete edition of the English translation of the Holy Qur'an was published, and by November 1917 it reached Lahore. That this English translation met the crying need of the time, was proved by the instant success and popularity it gained both amongst the Muslims and the non-Muslims. It expounded the teachings of Islam so clearly, intelligently and logically that it gained converts all over. Thus was fulfilled a great wish of the Promised Messiah, and the Divine approval of this translation was conveyed in the time of Maulana Nur-ud-Din, as mentioned elsewhere. Since its first publication with and without Arabic text, sixty-two thousand copies have been distributed, while ten thousand copies of the revised fifth edition are now being disposed of.

The Qadian Anjuman had been wrongly and falsely propagating that this English translation was their property and that Maulvi Muhammad Ali had stolen it. When this translation was nearly completed, Maulvi Muhammad Ali had addressed a letter dated 28 October 1915 to the Sadr Anjuman Ahmadiyya, Qadian, a copy of which is given on pages 140-41 of the Urdu biography Mujahid i-Kabir, a few extracts from which are given below: . . . “As you are aware I had first proposed to do the English translation of the Holy Qur'an; and I would have undertaken this task whether or not the Anjuman had encouraged me to go ahead with it. However the Anjuman were good enough not only to approve of it but encouraged me in every respect. Hence I take this opportunity to inquire of you whether or not you would undertake to publish this translation. If you are agreeable then you could do so subject to certain conditions—of which the first one is ‘No alteration shall be done to my translation. What I have written with my pen shall be printed word by word. I shall read the final printed proofs
which shall form the book itself.' The rest of the conditions dealt with the details of publication and that both the Anjumans of Qadian and Lahore shall equally bear the expenses and split the number of copies half and half as their shares. As a token of good intention both the Anjumans shall deposit Rs. 15,000 each in the bank. But the Qadian Anjuman turned down the proposal. Mirza Mahmud Ahmad in one of his Friday sermons charged Maulvi Muhammad Ali with dishonesty and declared that he was unfit to do the work of translation. He went so far as to say that, instead of collecting this paper trash (meaning the Translation) to start fires with, let them keep it themselves. They also proclaimed that they would themselves start an English translation and complete it in two and a half years. But except for one section, for the next thirty years or so, nothing was done. God had belied their empty boasts.

Other Publications (1914 to 1917)

In March 1915, the first section of the Holy Qur'an with its Urdu translation and commentary by Maulvi Muhammad Ali was published entitled as Nukat-ul-Qur'an. Several small pamphlets in Urdu like Hudoosi-Madah (the Destruction of Matter), Al-Muslih-ul-Mauood (the Promised Reformer), Ayat-Ullah (The Sign of Allah), Ghulami (Slavery) and Ismat-i-Anbiya (Innocence of Prophets) were published in the first few years. In December 1915, the renowned and decisive book An-Nubuwwat fil Islam (Prophethood in Islam) was published, which was a shattering reply to the book Haqiqat-i-Nubuwwat (Reality of Prophethood) written by Mirza Mahmud Ahmad. In May 1916, the pamphlet Jihad-i-Kabir (the big fight in the way of Allah) was published. Later that year, up to part IV of Nukat-ul-Quran (Urdu translation and
commentary of the Holy Qur’an) were published. By July 1917, the book Jama’i-Qur’an (the Collection of the Holy Qur’an) was published in which the history of the revelation, its writing down, collection of the entire text of the Holy Qur’an was discussed. In September 1917, the book Ahmad-i-Mujtaba came out, in which it was proved that “Ahmad” was the second name of the Holy Prophet Muhammad and that it did not refer to Hazrat Mirza Ghulam Ahmad.

Some Other Events

The first Annual Gathering of the members of the Ahmadiyya Anjuman Ishaat-i-Islam was held from 25 to 27 December 1914 at the Ahmadiyya Buildings, Lahore. It was a small but selective gathering and they made and adopted some good and useful proposals for conducting the work of the propagation of Islam. On an appeal Rs. 3,846 were collected.

By the end of 1914, one Ishaat-i-Islam College was opened in Lahore to prepare and train Muslim missionaries. Maulvi Muhammad Ali, Khwaja Kamal-ud-Din and several other Ahmadi Muslim savants gave lectures to students there.

In November 1915 Abdul Haye, the eldest son of the late Maulana Nur-ud-Din, died in his youth. Maulvi Muhammad Ali along with some friends went to Qadian to condole his death with his mother.

In December 1915, the second Annual Gathering of the community took place, when the annual budget had risen to Rs. 22,000. Before and after such meetings Maulvi Muhammad Ali used to tour all over the country and visit members of the community at different places.

In the beginning of 1916, the Ishaat-i-Islam College was shifted from McLeod Road to the Ahmadiyya Buildings; and Maulvi Muhammad Ali also shifted his residence along with it. In April 1917, in a
bungalow on McLeod Road, the Muslim High School was opened for the first time, and Maulvi Sadr-ud-Din was appointed its Headmaster.

By the end of 1917, when the English translation of the Holy Qur’an by Maulvi Muhammad Ali was published, the reputation of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, and that of Maulvi Muhammad Ali Sahib spread not only all over India but throughout the English-speaking world. It not only attracted non-Muslims to the beauties of Islam, but turned many a wavering Muslim into a staunch believer. Once when Maulana Muhammad Ali Jauhar (Editor, the Comrade) the great Indian Muslim leader, came on a visit to Lahore, he made it a point to go and meet his namesake (Maulvi Muhammad Ali Sahib) and paid rich, heartfelt and deserving tributes to the English translation of the Holy Qur’an, from which he had benefited immensely. Then jokingly he said: “Maulvi Sahib, allow me to tell one lie when I go to England that I am the author of this translation.” On this both of them smiled, and Maulvi Muhammad Ali, the author, remarked: “No doubt, Muhammad Ali has translated it.”

(3) FROM 1918 TO 1923. COMPLETION OF “BAYAN-UL QUR’AN” (THE URDU TRANSLATION AND COMMENTARY OF THE HOLY QUR’AN) AND ITS PUBLICATION

After the publication of the English translation of the Holy Qur’an, Maulvi Muhammad Ali kept himself busy with the Urdu translation and commentary of the Holy Qur’an, from 1918 to 1923. Previously translation and commentary up to chapter “The Women” had been published in four parts. However, the new venture under the title of Bayan-ul-Qur’an was at first published section-wise for the first six or
seven "sections" from May 1921, but afterwards it came out in complete book form by November 1923. In the preface to this edition, Maulvi Muhammad Ali acknowledged with due gratitude and humility his debt of knowledge and guidance that he had received from the Promised Messiah as well as from Maulana Nur-ud-Din Sahib. The translation and commentary won instant recognition from Urdu-speaking Muslims of the sub-continent, so much so that even religious leaders (Maulvis) who otherwise were against the Ahmadiyya Movement, used this Bayan-ul-Qur'an for giving lessons to their pupils.

Other Publications

In January 1918, Maulvi Muhammad Ali published his book Masih-i-Mauood (Promised Messiah) in Urdu, in which the so-called second advent of Christ was exposed, and the claim of Hazrat Mirza Ghulam Ahmad established. Some pamphlets in English also followed in which the Ahmadiyya Movement and its founder were written about. A pamphlet in Urdu Mirat-ul-Haqiqat in reply to Mirza Ma'hmud Ahmad's book Haqiqat-ul-Amr was also written.

In March 1919, Shunakht-i-Maamoorin (how to identify those appointed by God) was published. In the same year two other important books, Sirat-i-Khairul Bashar (Biography of the Best of Mankind) and Jama'i-Hadith (Collection of the Holy Prophet Muhammad's Traditions) were written, which were published in 1920. In 1920 also came out pamphlets Zaroorat-i-Mujahid (the necessity for a reformer) and Isaiyyat Ka Akhari Sahara (the last refuge of Christianity), followed by Khilafat-i-Islamia (according to the Qur'an and Traditions).

In October 1921, the important book in English Muhammad and Christ—in which both the Prophets have been compared according to the Bible and the
Qur’an—was published; it met a great demand so that it was subsequently translated in fifteen languages.

In 1921, the second edition of over 10,000 copies of the English translation of the Holy Qur’an was published in England. In June 1922, the Urdu book *Haqiqaat-i-Ikhilaf* (Real Facts about the “Split”) was written by Maulvi Muhammad Ali in reply to Mirza Mahmud Ahmad’s book *Aeena-i-Sadaqat*. In the same year *Radd-i-Takfir-i-Ahl-i-Qiblah* was published, which was an answer to the Qadian sect’s dubbing all non-Ahmadis as *Kafirs*. In 1923, two English pamphlets, *Back to Islam* and *Back to Qur’an*, were published.

During all these years, Maulvi Muhammad Ali continued with his *Dars* (recitation and commentary) of the Holy Qur’an at the Ahmadiyya Buildings, Lahore. Whenever the season was right and an opportunity offered, he toured all over the country visiting his friends and inspecting the “branches” of the Anjuman. In 1920, he made a long journey along with Khwaja Kamal-ud-Din to Bombay and Madras, where he delivered lectures and collected donations for the Anjuman. Maulvi Muhammad Ali used to spend the summer season in Simla during 1918 to 1921. Khwaja Kamal-ud-Din had returned from England in May 1919 and in July 1919 Maulvi Sadr-ud-Din went in his place to England, where he stayed till April 1920. Khwaja Kamal-ud-Din went to Woking for the third time in October 1921. The work having considerably increased, Maulvi Muhammad Yaqub Khan had already left for Woking a month earlier.

In January 1922 the Anjuman’s weekly newspaper, *The Light*, started publication from Lahore. This paper gained worldwide popularity, especially when Maulvi Muhammad Yaqub Khan, on his return from England, took up its editorial work. From 1922, Maulvi Muhammad Ali started going to Dalhousie (another
hill station in the Panjab) to spend his summers. His family always used to accompany him to Dalhousie. Later, several other friends also started going there during the summer spell. Maulvi Muhammad Ali later on built himself a bungalow there.

The Founding of the German Muslim Mission

Abdul Jabbar Khairi was the first person who was instrumental in the establishment of this mission. He was living in Berlin. He addressed a letter, in 1921, to the Imam of the Woking Mosque in England, suggesting that a similar Muslim mission be established in Berlin also. This proposal was referred to the Anjuman at Lahore. The Anjuman took prompt action and decided on opening the proposed mission. In June 1922, Maulvi Abdul Majid (who later on became editor, of The Islamic Review) was sent there and a Mission was formally opened in July 1922. Khwaja Kamal-ud-Din also reached Berlin from Woking, and after studying the situation there, advised the Anjuman on the necessity of building a Mosque there. For this the Anjuman started collecting funds. In the meantime, it was decided to send Maulvi Sadr-ud-Din there, who left Lahore in December 1922 for Germany.

The Authorship Right (or Royalty) and How It Started

Since April 1914, when he came to Lahore, Maulvi Muhammad Ali had been in financial straits, so much so that at one stage he had to sell part of his furniture and copper utensils and other articles to make the two ends meet. His very near and close friends helped him occasionally with monetary and other gifts, but he would not accept any monetary help from the Ahmadiyya Anjuman Ishaat-i-Islam,
Lahore, which, according to their resolutions No. 59 dated 29 April 1917 and No. 277 dated 13 January 1918, had endeavoured to prevail upon him to accept a monthly stipend of Rs. 200. Maulvi Muhammad Ali himself gives his reasons for declining the Anjuman’s financial support. In the first place, he did not wish to burden the meagre resources of the Anjuman, and, secondly, to belie a Qadiani big gun who declared that, without getting any salary, it won’t take Maulvi Muhammad Ali more than six months to go back and bow his head before the Qadiani Khalifa.

However, in another meeting of the Anjuman held on 30 July 1919, Dr. Mirza Yaqub Beg, the Anjuman’s Secretary, proposed (resolution No. 191, dated 30 July 1919) that since Maulvi Muhammad Ali declined to accept any salary, he might be paid ‘Authorship Right or Royalty’ on the books written by him, which was a universally recognised legal way of compensating the writers. It was decided that the sale price of a book should be fixed at three times its cost price, and the author paid one-fourth of this sale price as royalty.

As a result of this, from August 1919, Maulvi Muhammad Ali started getting a regular monthly income which of course varied according to the sale of the books.

Relations with the Qadiani Community

Ever since the “Split,” Maulvi Muhammad Ali continued to write on the topics and matters under dispute. He spoke on them in his Friday sermons, in his lectures in community meetings. Besides he wrote articles in newspapers, especially the Paigham-i-Suhi (Anjuman’s organ), as well as books and pamphlets about them. But in all these, he always observed due propriety and decorum. He never used abusive
language for his opponents and avoided talking about scandals. It is a pity that Mirza Mahmud Ahmad and his followers did not restrain themselves and spoke and wrote spitefully about Maulvi Muhammad Ali and his comrades. It is thus easy to see as to who had really benefited from the teachings and companionship of the Promised Messiah, and which group truly represented what the Promised Messiah stood for, and served the cause of Islam faithfully and well.

(4) FROM 1924 TO 1937. PUBLICATION OF “FAZL-UL BARI” (URDU TRANSLATION OF AND COMMENTARY ON THE GREAT BOOK OF TRADITIONS “SAHIH BUKHARI”) AND THE ENCYCLOPAEDIC BOOK ON THE RELIGION OF ISLAM (IN ENGLISH)

During the above period of fourteen years many notable events happened. The annual budget of the Anjuman increased to Rs. 200,000 and a large number of branches were opened all over India and in several foreign countries. The new building of the Muslim High School in the Ahmadiyya Buildings, Lahore, was completed and opened to scholars. The Muslim Ahmadiyya Mosque in Berlin was built, and the translation of the Holy Qur’an into German language started. A Muslim mission was established in Java (East Indies) and the Dutch translation of the Holy Qur’an started there.

Addressing Maulvi Muhammad Ali during his last illness, Hazrat Maulana Nur-ud-Din Sahib said, “Maulvi Sahib, the Qur’an [its translation] is about done, but Bukhari (the book of Traditions) still remains.” Maulvi Muhammad Ali kept this wish alive, and after finishing Bayan-ul-Qur’an, he wrote Tarikh
Khilafat-i-Rashidah (The Early Caliphate), and then got himself busy with the translation of and notes on the “Sayings” and “Traditions” of the Holy Prophet as recorded in that monumental book Sahih Bukhari. From 1926 onwards, these notes were published in parts, but the complete book was published by the end of 1937. In his introduction to this book, Maulvi Muhammad Ali has very ably discussed as to how these traditions were collected and what status they hold with respect to the Holy Qur’an, and how they are to be interpreted. In short, the Holy Prophet could not say or do anything against the Divine injunctions laid down in the Holy Qur’an. The “saying” or “tradition” must either tally with it or it must not go against it, or it is a spurious thing and is to be rejected. Many a tradition of the Holy Prophet is confirmed or proved right and correct because of the consistent action of the Muslim people throughout the past about fourteen centuries, for instance the mode, the substance and the timings of the five daily congregational prayers. The Holy Prophet set an example and it has been followed ever since by the faithful.

Then in his Sahih Imam Bukhari has repeated many “sayings” more than once under different headings to prove different ideas. This has made the thirty sections of the book rather voluminous, but these cannot be dispensed with, as they have their use. Maulvi Muhammad Ali does the next best thing. He gives serial number to each and every “saying” as recorded in the book, but when one “saying” already reported and explained in its proper place, is again quoted by Imam Bukhari in another place, Maulvi Muhammad Ali simply gives the number of the said “saying” there, which can then be easily enough referred back. This book of traditions won instant popularity and recognition.

It was in 1907 that the Promised Messiah ex-
pressed to Maulvi Muhammad Ali the wish that a comprehensive book on Islam should be written in English. Maulvi Muhammad Ali could actually set himself to this noble but monumental task only in 1928. It was during the Annual Gathering of the Community in December 1935, that Maulvi Muhammad Ali announced the completion of the book, *The Religion of Islam*, comprising of 800 pages and divided into three sections. Section one deals with the teachings of Islam as based on the Holy Qur’an, the Traditions and the interpretations of the Muslim jurists. In the second section the principles of Islam are discussed—Faith, Existence of God, Angels, Divine Revelation, Prophets, Life after Death and Taqdir (writ of fate), etc. The third section deals with Islamic Law and Commandments about Prayers, Poor-rate, Pilgrimage to Makka, Jihad, Marriage and Divorce, Property and Inheritance, Loan and Interest and directions about Food and Drinks, etc. It is such an encyclopaedic book on Islam that Judges of Courts make use of it in deciding cases before them. The great Muslim poet, Muhammad Iqbal, Bar-at-Law, said that this is a most useful book and a “must” for a student of the religion of Islam. Mr. Muhammad Marmaduke Pickthall, who was at that time editing the magazine *Islamic Culture* (Hyderabad, Deccan), and who later on translated the Holy Qur’an into English also, remarked that no living person had done more work or service for the revival of Islam than Maulvi Muhammad Ali. He knows about the Qur’an and the Sunnah and writes with authority. He is a credit to the Ahmadiyya Movement in Islam.

During this period of fourteen years many other books had been written:

*Call of Islam*, 1924
*The Early Caliphate*, 1924
*Muhammad, the Prophet*, 1926
Islam—the Religion of Humanity, 1938
The Prophet of Islam, 1938

An English translation of the Holy Qur’an, with a brief commentary, and without Arabic text, was published in May 1929.

In February 1932, a book on Antichrist and Gog and Magog was published, as also the History and Doctrine of the Babi Movement.

In addition to these many other small but useful pamphlets on various subjects were issued, mainly in Urdu.


During these years, the untouchables of India, who formed part of the Hindu community but were maltreated by them, gave out that they wanted to adopt some other religion which may uplift their status. The Ahmadiyya Anjuman did some good work in this connection, and some suitable literature was produced, but ultimately this agitation subsided.

Since 1922, Maulvi Muhammad Ali had been going to Dalhousie with his family during the summer season. In 1930, he built there his own bungalow, Dar-us-Salam. In 1932, his father-in-law, Doctor Basharat Ahmad, who was a prominent Ahmadi and author of several useful books on Islam and the Ahmadiyya Movement, also built himself a cottage in Dalhousie. Several other friends followed their example, so that there used to be held the five congregational prayers in the Dar-us-Salam daily, along with the teaching of the Holy Qur’an, etc.
Sh. Rahmat Ullah was one of the early and prominent mureeds of the Promised Messiah. He was one of the fourteen members originally appointed by the Promised Messiah as members of the Sadr Anjuman Ahmadiyya, Qadian. Being a business man in Lahore, Shaikh Sahib was well-to-do and was very charitable towards religious purposes. After the "Split" in the Ahmadiyya community, he was one of the founder-members and treasurer of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore. In March 1924, after a short illness, he died leaving all his comrades mourning his irreparable loss.

The Demise of Syed Muhammad Ahsan of Amroha

Syed Muhammad Ahsan was another of the top Ahmadis on whom the Promised Messiah depended a lot because of his learning and piety. He was an authority on the doctrines put forth by the Holy Qur’an and supported by the traditions of the Holy Prophet. Although he held a responsible position in Bhopal State, he migrated to Qadian to be near the Master. After the death of the Promised Messiah, he went back to his native place Amroha. As related before, he was misled into proposing the name of Mirza Mahmud Ahmad as a successor to Maulana Nur-ud-Din at his death, but later, when he was disillusioned on learning the real beliefs held by Mirza Mahmud Ahmad, he, on 24 December 1916, proclaimed his dissociation with Qadian and joined the Lahore Anjuman. He did not keep good health and finally at the ripe old age of ninety, he breathed his last.
Missionary Work in India

Although the Lahore Anjuman’s main efforts were directed towards the propagation of Islam in the West, yet they had not overlooked the Indian subcontinent itself. In 1920 or thereabout, the Arya Samaji Hindus carried out a great campaign of converting certain Muslim tribes (who were not fully conversant with Islamic practices and were under the influence of Hindu customs) to Hindu faith. It was the Muslim Ahmadi missionaries who played a prominent and noble part in counteracting the Hindu propaganda. The Anjuman paid special attention to this matter and took counter-measures against the Arya Samajists and Christian missionaries. The Ahmadi missionaries gained such reputations that wherever there was a big meeting, a debate or a controversy between Muslims and non-Muslims, they were sent for and they invariably defeated their opponents.

Maulvi Muhammad Ali, accompanied by Khwaja Kamal-ud-Din and Dr. Mirza Yaqub Beg, went to Delhi in November 1924, and from there to Aligarh, where in the Muslim University these gentlemen gave lectures and left a good impression behind.

In February 1929, Maulvi Muhammad Ali paid a visit to Mangrol State in Kathiawar. He was accompanied by Maulvi Ismatullah, Maulvi Sadr-ud-Din and Sh. Muhammad Yusuf Granthi. They delivered lectures there and the Nawab of Mangrol was very favourably disposed towards them.

During 1931 to 1933, Maulvi Muhammad Ali could not go out himself due to ill health, so he deputed Dr. Basharat Ahmad and Mian Ghulam Rasul to tour and visit different “branches” of the Anjuman. In 1934, however, Maulvi Muhammad Ali was again able to tour several cities in the Panjab and Frontier. From 1935 onwards due to poor health, he cut down on his tours a lot. In December 1937, when he had gone to
Batala in connection with a court case, he paid a visit to Qadian. There he went to the grave of the Promised Messiah to recite prayers. On his return, he was accompanied by Dr. Syed Muhammad Husain Shah and Babu Manzur Elahi.

The Coming of Lord Headley to India

Amongst the Britishers who had accepted Islam since the opening of the Woking Muslim Mission by Khwaja Kamal-ud-Din, the most prominent was Lord Farooq Headley. In December 1927, both Khwaja Kamal-ud-Din and Lord Headley came on a visit to India. They were given a grand reception at the Lahore Railway Station not only by the Lahore Ahmadiyya community but also by thousands of other Muslims. Lord Headley also presided over the Annual Gathering of the Anjuman held that year from 28 to 30 December. Later on both the gentlemen toured all over the country before returning to England.

Construction of the Berlin Mosque and translation of the Holy Qur’an into German Language

As mentioned before, construction of the Mosque in Berlin (located in Wilmersdorf area) had started. The original estimated cost of about Rs. 60,000 subsequently increased to Rs. 100,000. At the Annual Gathering in December 1924, Maulvi Muhammad Ali made an appeal for funds, especially to the female part of the audience whom he urged to take part in the noble task besides their husbands or fathers, if they expected to gain any reward or merit in the sight of God. The women responded generously and showered their ornaments in the collection plate, so that the cost of the building of the Mosque was entirely met.
The Mosque at Berlin was opened for prayers on the Eid day in April 1925. In May 1925, Maulvi Sadr-ud-Din returned from Germany.

In 1928, Malik Ghulam Muhammad, an Ahmadi, proposed that the Holy Qur’an be translated into the German language. For this Maulvi Muhammad Ali issued an appeal for funds in Paigham-i-Sulh in its issue for 13 March 1928. However, it was not till February 1932 that the actual work of the translation was undertaken by Doctor Mansoor who had lived in Germany for a long time. This work was done under the overall supervision of Maulvi Sadr-ud-Din.

From May 1925, Fazal Karim Khan Durrani, another missionary of the Anjuman, who had previously some experience in Trinidad, took over charge of the Berlin Mission. However, his handling of the Mission, the Mosque and its funds did not prove satisfactory and he ran into debts. He was finally relieved in March 1928 by Doctor Shaikh Muhammad Abdullah.

The Coming of Baron Omar Ehrenfels to India

During Annual Gathering of the Anjuman in December 1932, one Austrian Muslim, Baron Omar Ehrenfels, accompanied Dr. M. Abdullah arrived in Lahore. They were given a grand reception at the Lahore Railway Station. The Lahore Muslim gentry and other organisations invited the Baron and heard his talks. Later on both he and Dr. M. Abdullah toured all over the country before the Baron returned to Vienna (Austria) where he opened a Muslim mission later on.

Java Mission

In 1924 the Lahore Anjuman decided to send some muslim missionaries to Java, Sumatra and other
islands, which were then called the Dutch East Indies. Out of the three men sent, only Mirza Wali Ahmad Beg stayed on. In spite of being in a strange country whose language he did not know, he persevered in his activities. He made friends with the people, learnt their language, gave lectures and lessons on the Qur'an and the Hadith to them, and in thirteen years or so established a strong Muslim mission, countering Christianity and spreading Islam through lectures and literature which also included a Dutch translation of the Holy Qur'an. On 16 December 1937 Mirza Wali Ahmad Beg returned to Lahore and his services were greatly appreciated by all.

The Purchase of Land in Okara (Punjab)

In 1930, an important addition was made to the properties of the Lahore Anjuman, by purchasing, near Okara, forty-one squares (1025 acres) of canal-irrigated land. The income from these helped the finances of the Anjuman a lot.

Maulvi Aziz Bakhsh

Maulvi Aziz Bakhsh, the elder brother of Maulvi Muhammad Ali, with whom he started going to school, retired from service in 1930. On an appeal by Maulvi Muhammad Ali, he decided to devote the remainder of his life to religious work. He came to Lahore and settled in the Ahmadiyya Buildings, and had the distinction of leading the five daily congregational prayers in the Jamia Ahmadiyya.

Founding of the Woking Muslim Mission and Literary Trust

Up to the end of 1929, the affairs of the Woking Muslim Mission had been run and controlled by the
Ahmadiyya Anjuman Ishaat-i-Islam, Lahore. After that Khwaja Kamal-ud-Din established the above autonomous Trust. The Anjuman for the time being dissociated itself with this institution. In the issue of *Paigham-i-Sulh* dated 27 January 1931, Maulvi Muhammad Ali Sahib gave reasons for this, which are briefly as follows:

(1) Khwaja Sahib desired that a special committee should handle the Mission affairs, independent of the Lahore Anjuman, but the Anjuman thought otherwise. The Anjuman had spent a lot of money on it during the preceding ten years, and its missionaries had helped Khwaja Sahib in conducting its affairs. In fact, in December 1928, Khwaja Sahib had given in writing that the Mission would abide by the instructions of the Anjuman.

(2) At that time Khwaja Sahib toured Africa and collected about Rs. 40,000 for the Mission. But he made a separate Trust to handle these funds. In April 1929, he thought of amalgamating the Woking Muslim Mission and the Literary Trust. He had proposed twelve trustees of which eight were to belong to the Anjuman and four non-Ahmadis. He thought this way he would be assured of a regular monetary help from various Muslim States in India, e.g. Bhopal and Hyderabad. The General Council of the Anjuman, however, insisted that the eight Ahmadi trustees would be nominated by them, but Khwaja Sahib did not agree to this.

(3) At the time of the Annual Gathering in December 1929, this subject came up again, but both the sides were adamant. On this the General Council of the Anjuman decided: "Since Khwaja Sahib has not accepted the decision of this Council of 28 October 1929, and has declared that if his own terms are not agreed to them he (the Khwaja Sahib) would arrange to run the Mission on his own responsibility."
The General Council cannot be a party to this. To put an end to this and any future bickerings and unpleasantness, the General Council hereby allows Khwaja Sahib to manage the Mission affairs as best he thinks fit."

(4) On this Khwaja Sahib amalgamated the Mission and the Literary Trust and appointed some trustees including some Ahmadis amongst them.

Though the business relations between the Anjuman and the Mission were thus severed, the Anjuman continued to supply the Woking Muslim Mission with missionary help and Islamic literature, even funds when it faced financial difficulties. As will be seen later on, the Mission people were compelled through circumstances to again request the Anjuman in 1948 to take it over.

Death of Khwaja Kamal-ud-Din

On 28 December 1932, Khwaja Kamal-ud-Din died at Lahore. Khwaja Sahib was born in 1870. He passed his Law examination in 1897 and practised in Peshawar till 1903. In 1893 he had already taken a bai'at with the "Promised Messiah". It was while serving as a temporary lecturer in Islamia College, Lahore, that he met Maulvi Muhammad Ali and was instrumental in taking him to Qadian where he also joined the Ahmadiyya Movement. Khwaja Sahib represented Hazrat Mirza Ghulam Ahmad Sahib in several of his court cases. Since 1903 Khwaja Sahib remained in Lahore at the Ahmadiyya Buildings and practised law. From 1904 to 1911, he toured all over the country whenever he found time and opportunity and his lectures on Islamic subjects became very popular. In 1912 he went to England in connection with a legal case, but stayed on; and in 1913 started the Woking Muslim Mission at the Mosque there. He
performed the pilgrimage to Makka twice, once in 1915 and the second time along with Lord Headley in 1923.

Since 1928, he had not been keeping good health, which finally ended in his death in 1932. He was buried in the Ahmadiyya cemetery in Lahore. Khwaja Sahib was not only a pioneer Muslim missionary in England, but he was the author of many learned books on Islamic doctrines. His monthly magazine, The Islamic Review, along with the Woking Mosque is still serving the cause of Islam in Christendom. May his soul rest in peace!

**Conversion of Mr. Gauba to Islam**

Lala Harkishen Lal Gauba was a great industrialist of Lahore. His son Mr. K. L. Gauba, Bar-at-law, accepted Islam as his religion on 1 March 1933, through Maulvi Muhammad Ali. The Muslim gentry of Lahore took part in this ceremony.

**Opening of the Fiji Islands Muslim Mission**

In Fiji Islands, both Arya Samajists and Christian missionaries were very active. The Muslim residents of these islands, therefore, requested the Anjuman in April 1934 to send a Muslim missionary there. Mirza Muzaffar Beg Sahib was sent. He did very good work there and not only silenced the opponents of Islam but also established a mission and a branch of the Anjuman there.

**Adverse Propaganda against the Ahmadiyya Community**

The Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, had strictly confined their activities to religious work and had always kept away from politics. But unfor-
fortunately the Qadian section under Mirza Mahmud Ahmad did not observe this rule; for Mirza Mahmud Ahmad, in addition to being a spiritual leader, was also aspiring to be a temporal chief. This excited the jealousies of powerful elements in society who resolved to oppose him by fair means or foul. What could be easier than to start press propaganda that the Qadianis believed in another “prophet” after the Holy Prophet and considered all non-Ahammadis as “Kafirs”. Although the Lahore Section did not subscribe to these radical views, the man in the street could seldom differentiate between the members of the two sections, so everybody suffered. Even a perfect gentleman like Dr. Mirza Yaqub Beg, a Lahori Ahmadi, who had been a member of the Anjuman Himayat-i-Islam, Lahore, for a long time was removed from its membership because of his being an Ahmadi. In this opposition, the Majlis-i-Ahrar was in the forefront. They capitalised on it to gain cheap popularity and collect funds which they spent as they liked. By and by the opposition fizzled out, but it left a bad taste behind.

Death of Dr. Mirza Yaqub Beg

On 11 February 1936, Dr. Mirza Yaqub Beg died. He was born in 1872. While still a student of Medical College, Lahore, in 1892, he took the bai‘at of the Promised Messiah. In 1906, he was appointed as one of the members of the Sadr Anjuman Ahmadiyya, Qadian, by the Promised Messiah. He had been in Government service since 1897, and in 1914-15 he was a professor in Medical College, Lahore. He took a major part in the establishment the Ahmadiyya Anjuman Isha‘at-i-Islam, Lahore. He resigned his job to remain in Lahore and started private practice. He took active part in the Anjuman’s work, and was its first Secretary and later its Vice-President. He also
bequeathed some of his housing property to the Anjuman for their offices, etc. He was a great philanthropist and servant of Islam. He did not charge anything from his friends for medical treatment. He was an angel in human disguise. May his soul rest in peace!

Appeal to Make Wills

In the Annual Gathering of 1936, Maulvi Muhammad Ali, according to the wishes of the Promised Messiah as mentioned in his book Al-Wasiyyat (The Last Will), appealed to his community to make their wills. A maximum of one-third and a minimum of one-tenth of their wealth and property could be willed to the cause of Islam, as handled by the Anjuman. Many members responded.

Some Other Events

On 10 February 1937, a deputation of the Ulema of Al-Azhar University at Cairo, Egypt, then touring India, was invited to a tea party by Maulvi Muhammad Ali. He explained to them the claims of Hazrat Mirza Ghulam Ahmad Sahib and the doctrines preached by the Ahmadiyya community. Some literature was also given to them. In March 1937, the Mufti-i-Islam of Poland came to see Maulvi Muhammad Ali.

Payment of Royalty on Books written by Maulvi Muhammad Ali from 1924 to 1937

It has been mentioned before that Maulvi Muhammad Ali, since his migration from Qadian in 1914 and up to 1919, had taken no stipend or salary from the Anjuman. It was only from July 1919 that it was decided by the Anjuman to pay him royalty on his
books published by the Anjuman. In May 1925 on a proposal by Khwaja Kamal-ud-Din the Anjuman decided to increase the rate of royalty to one-fourth (instead of one-sixth) of the sale price on books already published. On future publications it had already been decided to pay the royalty at the rate of one-fourth of the sale price.

At the time of the Annual Gathering in December 1928, Maulana Ghulam Hassan of Peshawar suggested that Maulvi Muhammad Ali should be paid a lump sum periodically and that paying of royalty on the sale of the translation of the Holy Qur'an was, ethically speaking, not right. He raised this point again in the General Council on 30 October 1937. However the General Council of the Anjuman gave the ruling that the contention put forward by Maulana Ghulam Hassan was not correct. The decision taken by the Anjuman regarding the payment of royalty was legally and ethically quite correct and right. Maulvi Muhammad Ali amply and satisfactorily cleared his position in a letter addressed to Maulana Ghulam Hassan which was published in the Paigham-i-Sulh, dated 13 April 1940. It is a pity that due to some misunderstanding and revulsion in ideas, Maulana Ghulam Hassan went to Qadian and took a "Pledge" with Mirza Mahmud Ahmad. Similarly, there were other members of the Anjuman who, for one reason or another, did not see eye to eye with Maulvi Muhammad Ali. One of them Shaikh Ghulam Muhammad even published some tracts and charged the Anjuman and its members with certain shortcomings. In the General Council of the Anjuman held in December 1933, these matters were discussed, and it cleared Maulvi Muhammad Ali of all the charges levied by his opponents against him.
Relations with the Qadian Section from 1924 to 1937

Much was written during this period in the shape of books and in the columns of *Al-Fazl* of Qadian and *Paigham-i-Sulh* of Lahore about the doctrines under dispute. Maulvi Muhammad Ali had time and again invited Mirza Mahmud Ahmad to a decisive and final written debate and discussion on the disputed doctrines to let both the sections of the Ahmadiyya community judge for themselves as to who is on the right. But Mirza Mahmud Ahmad always made excuses and evaded the issue. In September 1926, both Maulvi Muhammad Ali and Mirza Mahmud Ahmad were passing the summer months at Dalhousie when Maulvi Sahib invited Mirza Sahib and his comrades to a dinner. During the talks at the dinner, it was decided that in their writings about each another personal attacks and abusive language should be avoided. This truce was observed till 1928, when *Al-Fazl* came out with an article full of personal attacks on Maulvi Muhammad Ali and Maulvi Muhammad Yaqub Khan. On this the latter had a legal notice served on the editor of the said newspaper, when he apologised and retracted the wild statements. The Qadian Press, however, kept on dubbing all the non-Ahmadis as Kafirs because they did not accept Hazrat Mirza Ghulam Ahmad who, they claimed, was a full-fledged prophet.

In 1937, certain events happened in Qadian, which resulted in the character of Mirza Mahmud Ahmad coming under strong suspicion, and he was challenged by some of his prominent followers to appear before a tribunal of their community to explain his position. But Mirza Mahmud Ahmad refused to do so. One of his opponents, Fakhr-ud-Din Multani, was stabbed to death by a fanatic "mureed". Another, Shaikh Abdur Rahman Misri, the principal of the Ahmadiyya Madrassa, left Qadian and came over to
Lahore and joined the Lahore Ahmadiyya section.

(5) RESTORATION TO HEALTH AFTER A CRITICAL ILLNESS: ANJUMAN'S SILVER JUBILEE IN 1938

The Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, was founded in May 1914, and its first Annual Gathering was held in December 1914. In 1938, almost twenty-five years had gone by and the Anjuman had grown from strength to strength. On 15 April 1938, the General Council of the Anjuman as well as other prominent Ahmadis met in Lahore and decided to collect Rs. 100,000 as Reserve Fund on the occasion of the celebration of the Silver Jubilee of the Anjuman. For this a special appeal for funds was to be issued and the Ahmadi members requested to make their "Wills" if they had not done so already. This fund was to be used for organising and strengthening the Ahmadiyya community and its activities.

Ill-health

Since 1932, Maulvi Muhammad Ali was not keeping good health. He was then more than fifty-seven years of age. In hot season especially, he used to get temperature. He had cut down on his touring, but his hard work in writing and preparing literature on Islam continued unabated, during the summer he would go to the Dalhousie hill station. It was his habit to rise very early every morning and pray to Allah for hours on end. In the month of July 1937 and again in September the same year, he was confined to bed. It was tubercular trouble. He took his people into confidence and asked them to pray for his health so that he may be able to serve God for some time more. The illness aggravated during April to July 1938, after which he recovered.
enough to carry on. In July 1938, he advocated the celebration of the Silver Jubilee of the Anjuman, and to collect donations and funds for the Anjuman. This had been given an impetus by the late Syed Tasadduq Hussain Qadri, a devoted Ahmadi of Baghdad (Iraq), who had collected some donations and sent the money to Maulvi Muhammad Ali. The latter appealed to his community to make sacrifices in the way of Allah and to remember the Anjuman in their “wills”. He especially addressed the moneyed people asking them to love their wealth less and donate God’s share from it without hesitation.

Silver Jubilee of the Anjuman

From 25 to 27 December 1938, the Annual Gathering of the Anjuman celebrated the Anjuman’s Silver Jubilee. There was no beating of drums or playing of fifes, but it was a staid ceremony of thanksgiving to God for His Mercies. The first annual budget of the Anjuman in 1914 amounted to Rs. 7,333 but, after twenty-five years, it rose to Rs. 200,000 and the Anjuman owned landed property worth Rs. 1,000,000. The Urdu and English translations of the Holy Qur’an with commentary and Arabic text had been published. A Dutch translation was also out, while the German translation was in hand. Commentary on Sahih Bakhari (the Book of Traditions) was published. Books on the life of the Holy Prophet and early Caliphs of Islam were also out and on sale, while small pamphlets on Islamic subjects and other religions were printed by the thousands and distributed free all over the world. There were Muslim missions, conducted by the Anjuman or helped by it, working at Woking (England), Berlin, Vienna and Java. The Anjuman was also conducting two high schools, one in Lahore and the other in Baddomalhi (Sialkot District). The funds collected at the Jubilee amounted to Rs.
2,00000 (half in cash and half in property).

*Residence in Muslim Town, Lahore*

By the end of 1937 and the beginning of 1938, Maulvi Muhammad Ali Sahib built himself a house in Muslim Town, a new suburb of Lahore. He had sold his other property in his ancestral village, Murar, and in Qadian, and this amount met most of his expenses on this new house. Being in the open country and by the side of canal, the climate of the new place had a good effect on his health, as he could go daily for long morning walks in pleasant surroundings.

*Passing Away of Babu Manzur Elahi and Syed Ghulam Mustafa Shah*

Syed Ghulam Mustafa Shah was an able, righteous and hard-working headmaster of the Muslim High School located in the Ahmadiyya Buildings, Lahore. The school showed good results in examinations and special care was taken for the moral and religious training of the young students. In May 1938, this good man fell ill and died.

Another prominent and hard-working missionary type of Ahmadi was Babu Manzur Elahi. He was previously employed in Railway Telegraphs, but on retirement he devoted himself to correspondence with all well-wishers of Islam in almost every country of the world. He sent out Islamic literature and preached Islam to those who sought guidance. He had "branches" of the Anjuman opened in several foreign countries, and got Islamic literature translated into several languages. He fell ill and died on 8 October 1938. May his soul rest in peace!
During this period of eight years, Maulvi Muhammad Ali made some very valuable contributions to Islamic literature. Since 1939, the Second World War was on and communications and missionary activities had been reduced to the minimum. However, Maulvi Muhammad Ali felt that an Islamic message of peace and order should be given to the world. In February 1944, he wrote his book *The New World Order*. It was especially addressed to the Western nations, and dealt with the Islamic solution to their political, economical, social and spiritual ailments. The book was appreciated and was so much in demand that in 1945, it was published in a big quantity and distributed all over the world; it was also soon translated into several other languages.

However, before the publication of the above book, another very useful and important book, *A Manual of Hadith*, was published. It contained selected sayings and traditions of the Holy Prophet, about 690 in number, in original Arabic with English translation and short commentary. Each chapter dealt with certain aspects of Islam and Muslim life, and not only the corresponding traditions of the Holy Prophet were quoted but also the verses of the Holy Qur'an dealing with the subject-matter, headed the chapter. This book was also translated into Urdu.

In the summer of 1945, when Maulvi Muhammad Ali was in Dalhousie, a famous firm of publishers, Cassell & Co., of the United Kingdom, approached him through the Imam of the Mosque at Woking to write
a book on Muhammad the Holy Prophet for their contemplated series of booklets on “Living Thoughts” of different world-famous leaders of men and founders of religions. He gladly accepted the proposal and sent the completed typescript by the beginning of 1946 to England. This book was published by March 1948. It was, according to the publishers, “a masterly piece of work”; they paid royalty to the author also. This book was also translated into Urdu later on.

In addition to the above books, Maulvi Muhammad Ali also wrote some small booklets like Muslim Prayer-book, Al-Muslih-ul-Muood (the Promised Reformer), History of the Prophets and Prayers of the Holy Qur’an, etc.

Founding of the Holland Muslim Mission

In the beginning of 1939, Mirza Wali Ahmad Beg, who had done well previously in Java, went to Holland and started missionary activities. Maulvi Muhammad Ali issued an appeal for funds to meet the expenses of the mission. Dr. Syed Muhammad Hussain Shah took it on himself to meet the expenses. In September 1939, however, the Second World War started and Holland having been occupied by the Nazis, not only this mission was closed but Mirza Wali Ahmad Beg was imprisoned. In 1948-49, it was re-opened, but that will be explained later on.

The German translation of the Holy Qur’an was printed in Berlin in June 1939 and in August it was published. On the outbreak of the War, Mr. Muhammad Abdullah, the missionary in Berlin, had to leave in haste. The stock of books was kept in a premises near the Mosque. During the Allied bombardment of Berlin, it caught fire and was mostly reduced to ashes. The Berlin Mosque, although damaged, survived.
Death of Dr. Syed Muhammad Hussain Shah

One of the prominent Ahmadis and a member of the original Sadr Anjuman Ahmadiyya, Qadian, as appointed by the Promised Messiah, was Dr. Syed Muhammad Hussain Shah. It was in his house in the Ahmadiyya Buildings, Lahore, that the Promised Messiah passed the last few days of his life on earth and breathed his last. He was not only a God-fearing, righteous Ahmadi, but was a great philanthropist and spender in the way of Allah. In April 1939, he fell ill and on 26 April he suffered a stroke of paralysis and died. Before his death, Maulvi Muhammad Ali, while praying in the small hours of the morning, heard a voice saying: "Carry him on your shoulders towards Allah." So the Good Lord awaited him to envelop him in His Mercy.

From October to December 1939, Maulvi Muhammad Ali toured and visited the various "branches" of the Anjuman. In 1940, he was not keeping good health, though he continued his usual activities as ever.

Two Major Proposals of 1941

At the time of the Annual Gathering in December 1940, Maulvi Muhammad Ali made two important proposals to the community. One was to make special efforts to disseminate Islamic literature, especially his book The Religion of Islam in Western countries. At the same time the valuable book Muhammad in the World Scriptures by Maulvi Abdul Haq Vidyarthi was to be given wide publicity. The second proposal was for the young Ahmadis to learn foreign languages so that they could be useful in disseminating the light of Islam in other countries of the world. Some special funds were also collected to pay off the debts of the Anjuman.
First Trip to Hyderabad Deccan in 1942

At the invitation of the Muslim gentry of Hyderabad Deccan, Maulvi Muhammad Ali left on a tour on 20 February 1942. He broke journey for two days at Delhi, and then reached Hyderabad on the morning of 25th. Maulvi Abdul Haq Vidyarthi and Syed Akhtar Hussain accompanied him on this trip. He stayed there till 3 March, and gave three lectures on Islam, its founder and also on the services rendered by the Ahmadiyya community in the propagation of Islam. Shaikh Muhammad Inam-ul-Haq was the resident Ahmadiyya missionary there. Maulvi Sahib helped in properly organising the “branch” there. The lectures made a good impression on the people there and also helped in the collection of donations for the Anjuman. On 3 March he left via Bombay and paid a visit to another prominent Ahmadi, his brother-in-law, Mr. Nasir Ahmad Faruqui (I.C.S.) at Thana (Bombay). There he met many of the prominent Muslims and delivered lectures. He returned to Lahore on 9 March via Delhi.

Coming of Mr. Usman Woo

In September 1942, Mr. Usman Woo, a prominent Chinese Muslim leader who was touring India, came to Lahore. He was anxious to meet Maulvi Muhammad Ali, who came from Dalhousie on 28 September to meet him at Lahore. Mr. Woo mentioned that the Chinese Muslims were acquainted with Maulvi Sahib’s name and work, as some of his books like Call of Islam, Muhammad the Prophet, Islam the Religion of Humanity, etc., had already been translated into the Chinese language.
Dr. Basharat Ahmad was the father-in-law of Maulvi Muhammad Ali. He was a prominent and learned Ahmadi whose Dars (lessons and exposition) of the Holy Qur’an especially attracted people from far and near. His opinions and discourses on the doctrines of Islam were considered authoritative. He was the author of the complete, authentic and detailed life-history of Hazrat Mirza Ghulam Ahmad, the Promised Messiah, called Mujaddid-i-Azam. He was the father of the author of this book. After retirement from service in 1931, he devoted his life to religious cause. He was not in good health when in April 1943 he went to Bombay to visit his second son Mr. Nasir Ahmad Faruqui. He fell seriously ill there and breathed his last on 21 April 1943. His body was brought by rail to Lahore where after funeral prayers he was buried in the Ahmadiyya cemetery in Miani Sahib graveyard. May his soul rest in peace!

Proposal for “Publication of Qur’an” Trust

It was the greatest wish of the Promised Messiah to have the Holy Qur’an translated into different languages and to send it to foreign countries and non-Muslims. Maulvi Muhammad Ali, therefore, in a Friday sermon on 15 October 1943, told his audience that at the suggestion of some friends he was thinking of establishing a “Quran Trust” in which some funds might be set apart by the Anjuman and other well-to-do Ahmadi friends might be asked to donate. With this money, amounting to Rs. 200,000 or so, business may be done. From the profit accruing, the Holy Qur’an may be translated into different foreign languages of the world. Later on this proposal was put before the General Council. At the time of the
Annual Gathering they decided, instead, to start a "Fund for Translations of the Holy Qur’an". The Anjuman acted on the scheme and funds were collected, and, to start with, work on four translations was started. Some were completed, others were left unfinished especially after the death of Maulvi Muhammad Ali when the attention and funds of the Anjuman were diverted to other matters.

The second proposal was made in December 1944 by Maulvi Muhammad Ali to arrange and open several other Muslim missionary centres in foreign countries, especially as the Second World War was coming to an end. Funds were collected for this scheme at the time of the Annual Gathering. However, on 22 January 1944, Maulvi Muhammad Ali went on another long tour of the country towards Delhi and Bombay. In Bombay he stayed with Mr. Faruqui, Collector of Bombay, who arranged for him to meet several prominent Muslim leaders and business men. Maulvi Muhammad Ali gave several lectures there. About Rs. 40,000 were collected for the publication of the Holy Qur’an.

The third proposal was about the "Idara-i-Talim-ul-Quran" (Institute for the Teaching of the Qur’an). This was put forth in the Annual Gathering in December 1945. Maulvi Muhammad Ali laid special stress on the need of a residential institute where suitable young men should be given instruction in the teachings of the Holy Qur’an and the Traditions. The Institute should not only provide them with furnished accommodation but pay them monthly stipends by way of encouragement. In this way the young men would be trained in Islamic lore. Some of them might learn foreign languages also. About Rs. 100,000 was collected for the purpose; and it was proposed to build a residential institute on the land belonging to the Anjuman in Muslim Town, Lahore. It was long after the death of Maulvi
Muhammad Ali that this scheme matured and the institute built near the Aisha Mosque of the Ahmadiyya community in Muslim Town.

Second Trip to Hyderabad Deccan in 1945

On the express wish of friends in Hyderabad Deccan, Maulvi Muhammad Ali went on another trip to that State, in March 1946. Maulvi Abdul Haq Vidyarthi and Maulvi Sadr-ud-Din accompanied him. Enroute they stayed in Delhi for a day (Friday, 8 March) and reached Secunderabad, a suburb of Hyderabad, on the morning of 10 March. They stayed with Abdul Karim Babu Khan, a prominent local Ahmadi. Prominent among the Hyderabad noblemen whom Maulvi Muhammad Ali met were Mir Laiq Ali, Nawab Ali Nawaz Jang, and Nawab Nazir Yar Jang. The great Muslim leader, Nawab Bahadur Yar Jang, who had been very cordial in his meetings with him in his first trip to Hyderabad Deccan in 1944, had died. Maulvi Muhammad Ali went and condoled his death with his family. At Hyderabad he gave several successful lectures and visited the Osmania University, especially its Bureau of Translation, “Idaratul-Ma’arif”. On 20 March he left Hyderabad via Delhi and reached Lahore on 23 March.

In the Annual Gathering in December 1946, Maulvi Muhammad Ali especially appealed for funds to repair the damage done to Berlin Mosque during the Second World War. Donations were collected and sent to Dr. Sh. Muhammad Abdullah who had again been sent to re-open the Berlin Mission.

In 1946, the Anjuman also arranged to buy 1400 acres of land in Sind and 250 acres in Malir area near Karachi. Money for this was taken on loan from “Translation of Qur’an Fund” and “Idara-i-Talim-ul-Qur’an Fund”.
Muhammad Ali

Founding of the American Muslim Mission

In April 1946, arrangements were made to open a mission in San Francisco, California, United States of America. Mr. Bashir Ahmad Minto, who had previously done missionary work amongst the Christians and “untouchables” in Southern India, was deputed to go there.

In this same year, the Holy Qur’an was translated into the Javanese language by the Ahmadiyya community in Indonesia.

Last Trip to Dalhousie (India)

By the end of May 1947, Maulvi Muhammad Ali got fever again. He, therefore, soon left for Dalhousie where his health improved. From June 1947, he started revising his English translation of the Holy Qur’an. In August 1947, the partition of the country into Bharat and Pakistan came about, when there were serious communal riots. Maulvi Muhammad Ali and his family had to leave Dalhousie for Lahore; more of this later.

Relations with the Ahmadiyya section of Qadian from 1939 to 1947

In December 1939, Maulvi Muhammad Ali had addressed a special appeal to the Qadian community not to indulge in mutual recrimination and waste time, money and energies of the community on it. The community must pay attention to what the Promised Messiah had wanted his followers to accomplish in the way of Allah and in the service of Islam. He enumerated briefly as to what the Lahore Ahmadiyya section had accomplished in the previous twenty-five years; but there was still much left to be done. There was, however, no response from the Qadian
side. So in April 1940, Maulvi Muhammad Ali issued a challenge to Mirza Mahmud Ahmad, the Second Khalifa of Qadian, to discuss and debate with him on three main doctrines in which they differed in views, i.e. (i) Kufr and Islam; (ii) Prophethood and (iii) Caliphate. He agreed that "judges" may or may not be appointed as Mirza Mahmud Ahmad desired, but all discussions would be reduced to writing, to be published later on. Again there was no response. Then in May 1940 Maulvi Muhammad Ali put forth another proposal (published in the 12 May issue of the Paigham-i-Sulh). He asked Mirza Mahmud Ahmad to reply to certain specific questions as he would himself also do. These would then be published in the newspapers of both the parties for the readers to arrive at their judgments. Nothing again came out of it, but evasions in one form or another.

In fact, Maulvi Muhammad Ali went so far as to nominate five "judges" from the Qadian community, if only Mirza Mahmud Ahmad agreed to a written debate; but the latter said that his beliefs were his own and that he was not bound by others’ judgment.

Mirza Mahmud Ahmad had written in his book Aenea-i-Sadaqat (p. 35): "All those Muslims who have not taken a bai'at (pledge) of the Promised Messiah, even if they have not heard his name, are 'Kafir' and outside the pale of Islam." On this Maulvi Muhammad Ali said that Mirza Mahmud Ahmad had virtually abolished the "Kalima"—La ilaha ill-Allah, Muhammadur Rasul-Allah (there is no god but God and Muhammad, his Prophet) as the password for a Muslim, or for conversion to Islam. On this Mirza Mahmud Ahmad called him a liar and a coward and invoked God's punishment on him (see Al-Fazl, dated 7 July 1944). Maulvi Muhammad Ali had now no alternative but to issue a challenge for "Mobahila" (prayer for judgment to God and punishment for the guilty party).
He said, however, that before they mutually prayed for this visitation from God, they must have a debate and discussion on the beliefs held by both of them. If Mirza Mahmud Ahmad persisted in calling Mirza Ghulam Ahmad a “full-fledged” prophet and considered belief in him a must for a Muslim, then let Allah decide. (For details see Paigham-i-Sulh, 21 August 1946.)

Mirza Mahmud Ahmad evaded this challenge. Seth Abdullah Allah Din of Secunderabad Deccan, one of his disciples, issued a challenge of his own. He said that if Maulvi Muhammad Ali announced on oath in a public meeting that the Promised Messiah was not a prophet and those who did not believe in him were not Kafirs, and that the Promised Messiah preached this himself, he would pay Rs. 5,000 to Maulvi Muhammad Ali; and if within a year he was not seized with a divine calamity and remained all right, then he would pay Maulvi Muhammad Ali Rs. 50,000. He also offered Rs. 5,000 to anybody who approached Maulvi Sahib and prevailed on him to accept the challenge. In the Paigham-i-Sulh, in its issue dated 11 December 1946, Maulvi Muhammad Ali declared that he was prepared to make the said announcement on oath in the coming Annual Gathering in December 1946, and asked Seth Abdullah Allah Min to deposit Rs. 50,000 with a trustworthy person, Abdul Karim Babu Khan of Secunderabad, as already proposed by him. But Seth Abdullah Allah Din, seeing that his bluff was countered, sealed his lips ever afterward.

In December 1946, at the time of the Annual Gathering Maulvi Muhammad Ali again made his position clear, and showed the bogus character of his opponents of the Qadian party. He had made a prophecy which time proved out to be quiet true and accurate. He said: "Either the Qadian people would have to start a new faith and coin a new Kalima and so cut themselves adrift from the other Muslims,
or they will have to reform and line themselves up
with the beliefs which the Promised Messiah really
entertained and which were advocated by the Lahore
group." This prophecy proved true after the death
of Maulvi Muhammad Ali; for after the anti-
Ahmadiyya agitation and riots in the months of
March, April 1953, Martial Law was imposed on
Lahore. Afterwards the Government appointed an
Enquiry Commission headed by Justice Muhammad
Munir, which, amongst other witnesses, also called
Mirza Mahmud Ahmad to the witness stand. He was
questioned by the Court whether he considered those
who did not believe in Mirza Ghulam Ahmad to be
outside the pale of Islam. To this Mirza Mahmud
Ahmad replied: "Any person who does not believe
in Mirza Ghulam Ahmad Sahib cannot be considered
as outside the pale of Islam" (see page 28 of the
Report). The readers may compare it with the bold
statement of Mirza Mahmud Ahmad, as stated on
Similarly, he retracted from many of his boastful and
wrong stands, much to the chagrin of his followers
and delight of his opponents.

"Royalty" Again

There were some misguided persons amongst the
members of the Ahmadiyya Anjuman Ishaat-i-Islam
who never reconciled themselves to the giving of
royalty to Maulvi Muhammad Ali on his books pub-
lished by the Anjuman. Time and again this matter
was brought to the attention of the Anjuman in one
shape or another. Some rulings on it had already
been given by the Anjuman in favour of maintaining
this system. However, in 1939, this question was again
raised. This time it was given out that the Anjuman
was sustaining monetary loss in the running of the
Book Depot through which Maulvi Muhammad Ali's
books were also sold. A sub-committee was appointed to go into it. Unfortunately, they miscalculated and gave wrong and inflated figures of loss and deflated figures of profit. Maulvi Muhammad Ali exposed the errors of their calculations and showed a different picture altogether. On this the General Council, vide their resolution No. 19, dated 28 April 1940, gave the ruling that the calculations of the sub-committee were incorrect. In their opinion the Anjuman’s Book Depot was making a profit on the books of Maulvi Muhammad Ali Sahib. Eight years later, again by their resolution No. 5, dated 27/28 May 1948, the Anjuman allowed the royalty to remain at 33-1/3%, subject to a minimum of Rs. 800 per mensem to be paid to Maulvi Muhammad Ali. This arrangement continued till his death.

(7) FROM JUNE 1947 TILL THE END: REVISION OF THE ENGLISH TRANSLATION OF THE HOLY QUR’AN

As already mentioned, in May 1947, Maulvi Muhammad Ali along with his family had gone to Dalhousie. He proceeded to Dalhousie in bad health, but the hill climate did good and he improved. On 25 June 1947, Maulvi Muhammad Ali took into hand the revision of the English translation of the Holy Qur’an, which turned out to be his last literary effort in his lifetime. Thirty years had passed since this translation was first published, but now in this last revision he practically recast the Introduction and explanatory notes. In the meantime other comprehensive books on Islam like The Religion of Islam had also come out from his pen.
Partition of the Indian Sub-continent and Leaving Dalhousie for Good

On 3 June 1947, the Viceroy of India (the representative of the British Crown) announced in principle the partitioning of the country into Bharat and Pakistan, to be actually brought about on 14 August 1947. Although the Gurdaspur District in which Dalhousie was located and had a majority of Muslim population, through some unfair manipulations it was handed over to Bharat. Since there were more Hindus and Sikhs in Dalhousie than Muslims, they started looting and burning Muslim shops and houses. Maulvi Muhammad Ali was a few miles away in Bakrota, where two of his friends, Mian Ghulam Rasool and Shaikh Mian Muhammad, were also with him. The normal mode of communications was seriously interrupted, yet on 22 August, they learnt that a military convoy with trucks had arrived and could take them all down to Lahore. But they could not make it in time. On 26 August another armed convoy was sent. Few coolies (who were Hindus) could be had. Only valuable and important articles were packed and sent to the bus stand. However, when the party arrived at the bus stand they learnt that the Hindu coolies had absconded along with the luggage. So with almost empty hands they boarded the trucks and left for Lahore, where they reached on 27 August evening. All the furniture and household goods were left in his bungalow—Dar-us-Salam, but these were all later on burnt to ashes by Hindu hooligans. Maulvi Muhammad Ali patiently bore the loss and thanked Allah for saving their lives. He appealed for funds to help the refugees coming in droves; about Rs. 40,000 were collected.

That year, due to influx of refugees and unsettled conditions, the Annual Gathering of the community, scheduled for December 1947, was postponed till
March 1948. On 1 April 1948, the Woking Muslim Mission, which had started working as a separate Trust since 1929, was amalgamated with the Anjuman. Due to financial stringency the Trust could not make the two ends meet. Now, though they retained the identity of the Trust, its affairs and finances were to be controlled by the Anjuman.

In the summer of 1948, Maulvi Muhammad Ali went to Quetta where his son, Muhammad Ahmad, was employed as a railway officer. In Quetta, he continued his work of the revision of the translation of the Holy Qur’an; he also found time in the evening to give Dars (lessons) in the Holy Qur’an to the members of his community residing in Quetta.

A Letter to His Second Son

While Maulvi Muhammad Ali was in Quetta, his second son, Hamid Farooq, left for England for higher studies. At the Quetta railway station, Maulvi Muhammad Ali, when bidding him goodbye, gave him a sealed envelope which was to be opened on his reaching the British Isles. The text of the letter is translated below:

“My darling Hamid (may Allah keep you safe and sound)—Assalam-o-Alaikum (Peace be on you): I have reached an age when I am not sure if I will ever meet you in this world’s life. I am giving you advice which should guide you in your sojourn in England.

“(1) Never forget that we have an Almighty God, Who helps us in our troubles and difficulties, and opens out such ways for us as we never could imagine.

“(2) Don’t forget that all our deeds are noted by God and are recorded. If they are good, we benefit, if they are bad then we suffer the consequences. We
may hide our shortcomings from man but never from God.

"(3) Alcoholic drinking is at the root of all evils. Never go near it. Shun it; shun it! in fact, don’t sit in the company of those who indulge in drinking.

"(4) Keep up with your daily prayers. When you get up in the morning say your prayers, and also recite a few verses of the Holy Qur’an. Make it a habit.

"(5) Work hard and live a simple life. These will help you a lot and keep you happy.

"(6) Work hard on your studies, but find time to be of service to your religion and humanity.

"(7) Never hide the facts that you are, by the grace of God, a Muslim and an ‘Ahmadi’ who accepts the Mujaddid of this century as his ‘Imam’. And that you consider the Holy Prophet Muhammad as the last of the Prophets, and all those who recite the ‘Kalima’ (there is no god but God and Muhammad is His Prophet) are Muslims.

"If you live up to my advice, God will be pleased with you, and so will be your own parents as well as your own self. When I am gone, be good to your mother. Peace be on you! —Muhammad Ali.”

Another Serious Illness

In the beginning of September 1948, Maulvi Muhammad Ali again fell ill. There was bronchial and lung trouble and persistent fever. Some medical specialists had to be sent for to treat him. He slowly recovered his health and finally left Quetta for Lahore where he reached on 24 October. In Lahore, in spite of his being a convalescent, he kept on with the revision of the English translation of the Holy Qur’an.
Before the Annual Gathering programme started on 25 December, Maulvi Muhammad Ali called a press conference on 23 December in Hotel Stiffies. In a short speech he told the newspaper correspondents that for the proper building up of Pakistan, it was also necessary to represent a true picture of Islam and the Muslims to the outside world. A good way to do that, he said, was to spread Islamic literature and translations of the Holy Qur'an into the world. Newspapers and magazines can do a lot in this respect.

At the Annual Gathering also be appealed to his community to set apart Rs. 100,000 to spread literature and translations of the Holy Qur'an during 1949. As a result of this numerous sets of eight books each were sent to different libraries in almost all English-knowing countries of the world. Another proposal was to organise the monthly donations or tithe paid by members of the community, as all members were not paying at the proper rate. Maulvi Sadr-ud-Din was deputed to attend to this.

*Idara-i-Talim-ul-Qur'an*

In April 1949, an effort was made by Maulvi Muhammad Ali to give a tangible shape to his proposal for the establishment of an institution to teach Qur'an and Islamic lore to young missionaries, for which funds were being collected since December 1945. Before any new building on Muslim Town land of the Anjuman could be built, a small class was arranged to give facility to college students who desired to study religion. Room was found for this class in the Muslim High School, Civil Lines, Lahore.

An All-Pakistan Economic Conference was held
in Lahore in April 1949. Maulvi Muhammad Ali invited its delegates to an afternoon tea party, and acquainted them with the work of the Anjuman.

Stay in Karachi in 1949

Considering his age and health, the medical consultants advised Maulvi Muhammad Ali not to go to any hill station, but instead pass the summer season at a seaside place. So he, along with his family, left for Karachi on 23 May 1949, and stayed with Mr. N. A. Faruqui for about four and a half months. Here Maulvi Muhammad Ali not only continued with his revision of translation work, but found time to address gatherings of students, city gentry and members of his own community. He also advanced his movement for the distribution of Islamic literature in various countries.

Completion of the Revision of the English Translation of the Holy Qur’an

It was at a Friday sermon in August 1949, that Maulvi Muhammad Ali, after giving thanks to the Almighty God, announced to the congregation the happy news of the completion of the revision of the English translation of the Holy Qur’an. By the grace of God, in spite of many difficulties and illnesses, he had at last completed the arduous, important but beloved task. It was up to the Ahmadiyya community now to publish it and spread it all over the world.

Meeting with Ambassadors of Muslim Countries to Pakistan

Maulvi Muhammad Ali found an opportunity while in Karachi to contact the different Muslim ambassadors stationed at Karachi. These gentlemen,
it was found out, were not only acquainted with the name and work of Maulvi Muhammad Ali, but also revered him. The ambassadors of Egypt, Iraq and Turkey, on appointment, came to visit him. They had a nice and illuminating talk and were also given copies of literature for their libraries. For some reasons, the ambassador of Saudi Arabia could not come, so Maulvi Muhammad Ali made an appointment with him, and paid a visit to him, accompanied by Messrs. N. A. Faruqui and Sh. M. Tufail (who later became Imam of the Woking Mosque). They had an open and interesting talk which removed many a misunderstanding, especially that the Lahore Anjuman did not consider Mirza Ghulam Ahmad as a full-fledged prophet, but a Mujaddid and the Promised Messiah. Literature in English and Arabic was left with the ambassador, who later on not only paid a return call, but also invited Maulvi Muhammad Ali to a sumptuous dinner at his residence.

On 14 October 1949, Maulvi Muhammad Ali during a Friday sermon strongly emphasised on the audience to make an all-out effort to have at least 5,000 sets of the following eight books sent not only to public and college libraries but also on board the passenger ships sailing the seven seas:

1. The English Translation of the Holy Qur'an with Commentary and Arabic Text.
2. Muhammad, the Prophet.
3. The Early Caliphate.
4. The Religion of Islam.
6. Living Thoughts of Prophet Muhammad.
7. The New World Order.
8. The Teachings of Islam.

About Rs. 250,000 were collected to send 2,500 such sets. All this was done in accordance with the
desires expressed by the Promised Messiah, to present the correct interpretation of Islam and the true picture of its Holy Prophet to the world.

In September 1949, Maulvi Muhammad Ali wrote a small pamphlet in which he made a last appeal to the Qadian community (now settled in Rabwah, District Jhang of West Pakistan) to co-operate with them. He explained his own position and that of the Anjuman and proved to them that the Lahore Anjuman was following in the footsteps of the Promised Messiah.

Death of Mian Ghulam Rasul

Mian Ghulam Rasul, a retired police officer, was not only a prominent Ahmadi but was an unpaid missionary of the Ahmadiyya Movement, wherever he went. He had settled in Jhang, which was his home town. He was ailing for some time and on 13 December 1949 he breathed his last. His loss was felt greatly by all his friends and the community. May his soul rest in peace!

The Events during 1950

Maulvi Muhammad Ali’s health again gave way and he started to get temperature daily. On 30 May 1950, he again left for Karachi to pass the summer season. From July, the printed proofs of the revised English translation of the Holy Qur’an had started coming in from England; and Maulvi Muhammad Ali personally read and corrected them in spite of his delicate health. He was staying with Mr. N.A. Faruqui. In the small hours of the night of 18 September 1950, Maulvi Muhammad Ali had an attack of coronary thrombosis. He did not wake up anybody; and when the pain subsided he dozed off for a while. It was only in the morning that he talked about his trouble.
A doctor was sent for, who made him lie down in his bed. In the afternoon there was another attack, when morphia was injected. The attack persisted and he was put on oxygen. On 19 September there was some relief, but he had become extremely weak. On the night of 28 September there was another heart attack and his condition became critical. The treatment, however, continued and so did the tearful prayers to God of all the members of the Ahmadiyya community for sparing his life. The prayers, it seems, were granted, and Maulvi Muhammad Ali slowly recovered in health and bodily strength. For six weeks he remained in bed. Early in November 1950, he had a message of his published in the Paigham-i-Sulh dated 8 November 1950, in which he again exhorted his community to spare no effort to spread the Holy Qur'an to all the four corners of the world. He also thanked them all for their prayers for his health.

Thanksgiving Fund

As a mode of thanksgiving on the recovery to health of Maulvi Muhammad Ali Sahib, his friends suggested that funds be collected to distribute the Holy Qur'an and the Life of the Holy Prophet at a nominal price or free to the deserving poor people. So about two thousand copies were distributed this way.

By 10 December 1950, Maulvi Muhammad Ali had recovered sufficiently to be able to return to Lahore.

In late December 1950 was held the 37th Annual Gathering of the Anjuman in Lahore. This turned out to be the last meeting attended by Maulvi Muhammad Ali Sahib. Maulvi Sahib could not speak himself, so he came and sat in a chair on the dais in the meeting held on 25 December. His written speech was read out
by Maulvi Dost Muhammad. The speech had, amongst other precepts, a prayer when Maulvi Muhammad Ali and the audience raised their hands and prayed to Allah to grant that all the world may see the fair face of Islam and accept the Holy Prophet Muhammad (may Allah's blessings be upon him) as their guide and preceptor. The community as a whole was exhortcd to redouble their efforts to spread Islamic literature to all the countries of the world, as it was not feasible to send missionaries everywhere.

All-World Muslim Conference

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

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

*Another Attack of Illness and His Last Journey to Karachi*

Maulvi Muhammad Ali, although weak, would still sit in his office to do light work especially of the final proof-reading of the English translation. But on 5 April 1951, he got suddenly very ill. After ten days his condition improved, but he was advised to remain in bed for a month. However, on 31 May 1951, he left by train for Karachi to spend the summer there.
For the last three or four years, Maulvi Muhammad Ali entertained a keen desire to go on pilgrimage to Makka and Madina. He had made arrangements for this also, but the revised edition of the Holy Qur’an was under print and he could not leave it in the middle. Besides he also wanted to tour some Middle Eastern Muslim countries, in the company of Sh. Muhammad Tufail. The whole tour would have taken six to seven months. The first plan was to leave Pakistan in April 1950, go to Woking (England) and on to Berlin (Germany). Then after touring Turkey and the Middle Eastern countries they were to go and perform the pilgrimage, and return home. This had to be postponed to April 1951. According to the plan, seats were booked, but the attacks of illness upset the programme, and doctors forbade Maulvi Muhammad Ali to go on a long journey.

About the middle of August 1951, Maulvi Muhammad Ali received a request, channelled through the Government of Pakistan, from the great Orientalist Professor Kraemer of Holland, that he had formed a board to edit the Encyclopaedia of Islam, and that he would be pleased if Maulvi Muhammad Ali could become a member of that board. It was a great and noble work and, in spite of his bad health, Maulvi Muhammad Ali expressed his willingness.

Holy Qur’an Trust in 1950

It had been a long-felt wish of Maulvi Muhammad Ali that some satisfactory and permanent arrangement could be made to translate the Holy Qur’an into different languages of the world, to arrange funds for their publication and distribution all over the world; and last but not the least to reprint them when the first editions were exhausted. The same holds true for other important books on Islam. As President of
the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, he had to appeal again and again for funds for publica-
tion of literature. It often happened that funds collect-
ed for a particular cause had to be temporarily diverted
to some other urgent work. Thus the main work
suffered. In October 1943 Maulvi Muhammad Ali
had laid a proposal for forming a “Publication of
Qur’an Trust” in which the Anjuman as well as other
well-to-do Ahmadis could invest. It was thought that
with one hundred or two hundred thousand rupees
some business may be done and its profit utilised for
translating the Holy Qur’an into different languages
and publishing them. But the name “Trust” seemed to
frighten the Anjuman: and only a “Translation of
Qur’an Fund” was started. Some work was taken in
hand but nothing was finalised. Some persons seemed
to hold it against Maulvi Muhammad Ali that most
of the Islamic literature printed and distributed was
mostly written by him and he was paid some royalty
on its sale. But it was not the fault of Maulvi
Muhammad Ali that God had chosen him to wield
the mighty pen in the defence and spread of Islam.
What he learnt at the feet of the Master (the Prom-
ised Messiah), he felt it his bounden duty to give
it to the wide world. Of course, he and his family
had to live also. So according to the time-honoured
legal and correct practice he was paid a percentage
on the profit of his books, as approved by the
Anjuman, which also made a gain on the publi-
cations. Where was the harm in it? If Maulvi
Muhammad Ali had not devoted his life to religion
and stuck to his worldly prospects, he would have
most probably ended up as a Judge of the High Court.
Some critics have petty and mean nature, indeed.

When Maulvi Muhammad Ali had started his
eight-book-set scheme for distribution to the libraries
of the world, he had collected through his own efforts
about Rs. 150,000. Quite a bit of this money was
contributed by non-Ahmadi Muslims. But whatever "royalty" money was to be received on these sets of books was not spent by Maulvi Muhammad Ali on his personal needs. He opened a "Royalty Fund for Godly Purposes" and kept it under a bond with the Anjuman, to be spent as directed by Maulvi Muhammad Ali only. From this fund some 10,000 more copies of the English translation of the Holy Qur'an were got printed. With the balance of the money, Maulvi Muhammad Ali decided to form a "Holy Qur'an Trust," the five other trustees of which, in addition to himself, were related to him. These trustees were also prominent well-tried-out Ahmadis, and used to spend money from their own incomes in the way of Allah. The aims of this "Trust" were:

(1) To supply the Holy Qur'an to deserving and poor persons in search of truth, and to students at reduced price or free if possible.

(2) To give scholarships and stipends to persons who do research work in the Holy Qur'an, etc., and to other deserving persons and students, provided that: (i) 75% of the income is spent on No. (1) above, and (ii) that this Trust will co-operate in every way with the Anjuman, and respect its decisions as the Anjuman observes its obligations as regards payment of royalty due on books.

It must be made clear here that this Trust Fund was based on private royalty money, and hence was not an encroachment on the rights and property of the Anjuman. As to why the Anjuman was not entrusted with this task, it may be mentioned that the Anjuman could and did transfer the funds under its charge from one work to another. It was treated as a "loan," but quite often it simply could not be paid back and had to be adjusted or written off. Maulvi Muhammad Ali did not like the publication of the
Holy Qur’an to be handled in such uncertain ways; hence the “Holy Qur’an Trust”.

In any case this Trust gave some persons enough cause to raise a storm in a teapot, so to speak. Circular letters were sent to all and sundry and meetings were held and resolutions passed as if the whole structure of the Anjuman was in danger. All these events very adversely affected the health of Maulvi Muhammad Ali Sahib, who was then in Karachi.

However, in September 1950, Shaikh Mian Muhammad, a prominent Ahmad and a noted industrialist, went to Karachi and had several meetings with Maulvi Muhammad Ali Sahib. He made him realise that some people had raised such a storm of propaganda against him that many Ahmadis were in doubt as to whom to believe in. It would be best, he suggested, for the sake of the unity of the community, to suspend the “Holy Qur’an Trust”, and transfer the funds in its charge back to “Royalty Fund for Godly Purposes” under the charge of the Anjuman. This was done. All this, however, left a scar on the mind of Maulvi Muhammad Ali Sahib: how his good intentions were twisted by those who did not wish him well. But is not Allah sufficient for His servant!

*Passing Away of the Great Missionary of Islam*

As mentioned before, in the summer of 1951, Maulvi Muhammad Ali had gone to Karachi, where he fell ill again. Though he had recovered, his heart had become weak. There was difficulty in breathing and he also suffered from insomnia. Some of his opponents were issuing circulars against him, to all of which he replied that he would give his explanatory statement before the General Council of the Anjuman in October 1951, on his return to Lahore. By 8 October, Maulvi Muhammad Ali finally com-
pleted the checking of the proofs of the English translation of the Holy Qur’an. By then his condition had started deteriorating; and through some Divine indications, he realised that his end was near. He had an “ilham” (communication from God through the angel)—“Ohigh-ranked One” and then “And O weak-bodied one.” On or about 15 October, he had made a plan to go to Lahore, but he was too weak now to be moved. He saw in a vision as if he was going in an aeroplane to the heavens above.

On the morning of 13 October 1951, he felt a little better. He said his morning prayers and had a light breakfast. But shortly afterwards, as is noted in the case of God’s many chosen ones, it seemed as if the mind of Maulvi Muhammad Ali had lost interest in all worldly things, even the near and dear ones, and had made contact with the Heavenly Light above. The doctor came and gave a soporific injection. He dozed off, and while in that state at 11.30 a.m. on 13 October 1951, according to 10 Muharram 1379, the soul of Maulvi Muhammad Ali left its earthly cage and went to its heavenly abode. Inna lillahi wa inna ilaihi raji’oon (to Allah we belong and to him we will return!).

By evening the necessary funeral rites were completed, and the friends and admirers of the Maulvi Sahib said the funeral prayers at the bungalow of Mr. Faruqui. The body was placed in a wooden coffin and sealed for its journey by Pakistan Mail that night from Karachi to Lahore. The news of his death was broadcast from Radio Pakistan that evening and the next day newspapers carried the sad news in full eulogising the great Muslim missionary who had left his mark on Islamic literature and history for all times to come.

On the evening of 14 October, the train reached Lahore where a crowd of his admirers carried the coffin on their shoulders with streaming eyes. For a
little while his coffin was taken to his home in Muslim Town, and then to Ahmadiyya Buildings where hundreds of Muslims said the funeral prayers led by Maulvi Aziz Bakhsh (the elder brother of Maulvi Sahib). At about 9.30 p.m. the coffin was taken to the Ahmadiyya Cemetery in the Miani Sahib graveyard, and buried. May Allah shower His blessings on his soul!

After his Death

The General Council of the Anjuman passed a resolution No.51, dated 26/27 December 1951:

“This meeting of the General Council states it clearly and unanimously that the Great Leader (the late Maulvi Muhammad Ali) was a perfect God-fearing and straightforward in his person and in his dealings. He was a great pillar of strength for the Ahmadiyya community in this age.

“In the last period of his life, some untoward events occurred which were most unfortunate, and this meeting expresses its regrets on it.”

Mr. N.A. Faruqui stated that in his last fatal illness, at one time he called him towards him and said in a weak voice, “Our duty is to spread Qur’an in the world, then leave it to do its own good work!”

It can be easily imagined that all the newspapers and great Muslim leaders not only expressed their sorrow on the passing away of Maulvi Muhammad Ali, but remembered him as a great Muslim missionary and soldier of Islam now taken away from them. But his good and valuable works on Islam and in its defence, and the message of the Holy Prophet are still alive and will keep on giving light to guide others.