

“Call to the path of thy Lord with wisdom and goodly exhortation,  
and argue with people in the best manner.” (The Holy Quran 16:125)

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*Exponent of  
Islam and  
the Lahore  
Ahmadiyya  
Movement  
for over  
seventy-five  
years*  
•

# *The Light* & *Islamic Review*

**March, April, May, June 2001**

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*Presents  
Islam as:*  
**PEACEFUL  
TOLERANT  
RATIONAL  
INSPIRING**  
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***Double issue with special article on  
life of Maulana Muhammad Ali***

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احمدیہ انجمن اشاعت اسلام لاہور

◆ *Ahmadiyya Anjuman Isha'at Islam Lahore Inc., U.S.A.* ◆  
1315 Kingsgate Road, Columbus, Ohio, 43221-1504, U.S.A.

*The Light* was founded in 1921 as the organ of the AHMADIYYA ANJUMAN ISHA'AT ISLAM (Ahmadiyya Association for the propagation of Islam) of Lahore, Pakistan. *The Islamic Review* was published in England from 1913 for over 50 years, and in the U.S.A. from 1980 to 1991. The present periodical represents the beliefs of the world-wide branches of the Ahmadiyya Anjuman Isha'at Islam, Lahore.

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### Beliefs and aims

The main object of the A.A.I.I.L. is to present the true, original message of Islam to the whole world — Islam as it is found in the Holy Quran and the life of the Holy Prophet Muhammad, obscured today by grave misconceptions and wrong popular notions.

Islam seeks to attract *the hearts and minds* of people towards the truth, by means of reasoning, good moral example, and the natural beauty of its principles. It neither aspires to gain political power, nor allows the use of force in support of the faith.

Hazrat Mirza Ghulam Ahmad (d. 1908), our Founder, arose to remind the world that Islam is:

**International:** It recognizes prophets being raised among all nations and requires Muslims to believe in them all. Truth and goodness can be found in all religions. God treats all human beings equally justly, regardless of race, nationality or religion.

**Peaceful:** Allows use of force only in unavoidable self-defence. Teaches Muslims to live peacefully under any rule which accords them freedom of religion.

**Tolerant:** Gives full freedom to everyone to hold and practise any creed or religion. Requires us to tolerate differences of belief and opinion.

**Rational:** In all matters, it urges use of human reason and knowledge. Blind following is condemned and independence of thought is granted.

**Inspiring:** Worship is not a ritual, but provides living contact with a Living God, Who answers prayers and speaks to His righteous servants even today as in the past.

**Non-sectarian:** Every person professing Islam by the words *Lā ilāha ill-Allāh, Muḥammad-ur rasūl-ullāh* (There is no god but Allah, and Muhammad is the Messenger of Allah) is a Muslim. A Muslim cannot be expelled from Islam by anyone.

Hazrat Mirza Ghulam Ahmad taught that *no* prophet, old or new, is to arise after the Holy Prophet Muhammad. However, *Mujaddids* will be raised by God to revive and rekindle the light of Islam.

### About ourselves

Ahmadiyya Anjuman Isha'at Islam Lahore has branches in the following countries:

U.S.A.	Australia
U.K.	Canada
Holland	Fiji
Indonesia	Germany
Suriname	India
Trinidad	South Africa
Guyana	

The Movement has members and supporters in many other countries as well. In Berlin, it has a large historical mosque constructed in the mid-1920s.

### Achievements:

The Anjuman has produced extensive literature on Islam, originally in English and Urdu, including translations of the Holy Quran with commentaries. These books are being translated into other languages, such as French, German, Spanish, Russian, Chinese, Dutch and Polish.

The Anjuman has run several Muslim missions around the world, including the first ever in Western Europe.

The Movement's unique contribution to Islamic thought is summed up on the left.

### History:

**1889:** Hazrat Mirza Ghulam Ahmad founded the Ahmadiyya Movement.

**1901:** Movement given name *Ahmadiyya* after Holy Prophet Muhammad's other famous name *Ahmad*.

**1905:** Hazrat Mirza appoints central body (Anjuman) to manage the Movement.

**1908:** Death of Hazrat Mirza. Succeeded by Maulana Nur-ud-Din as Head.

**1914:** Death of Maulana Nur-ud-Din. Ahmadiyya Anjuman Isha'at Islam founded at Lahore as continuation of the original Anjuman. Maulana Muhammad Ali elected as Head.

**1951:** Death of Maulana Muhammad Ali after fifty years of glorious service to the cause of Islam. Maulana Sadr-ud-Din (d. 1981) becomes Head.

**1981-1996:** Dr. Saeed Ahmad Khan, an eminent medical doctor and religious scholar, led the Movement, at a time of intense persecution.

**1996:** Prof. Dr. Asghar Hameed, a distinguished retired University Professor of Mathematics, and learned Islamic scholar, elected Head.

# The Great Mujahid

## Life Story of Maulana Muhammad Ali

*[Note by Editor: We start serialising below the English translation of the Urdu book 'Mujahid-i Kabir', the biography of Maulana Muhammad Ali written by his son Mr. Muhammad Ahmad, first published in 1962. The translation of the entire book was done by Mrs. Akhtar Aziz of England, my mother, and is currently being revised, finalized and formatted for publication by me.]*

## From birth to May 1899

During the period of Moghul rule, a Hindu by the name of Hari Chand, who belonged to the Janjua Rajput community, migrated from Jhelum district and, arriving in the well-populated and fertile area of Doaba Bast Jalandhar, he settled in Kharla Kingra, a place two miles from Jalandhar city. As most of the population in that area were Muslims, Hari Chand too embraced Islam. In Kharla Kingra and surrounding places most of the inhabitants belonged to the Ara'een ethnic community, so the descendants of Hari Chand also began to be counted amongst the Ara'een people. Hari Chand was the progenitor of the family whose tree is given in the official records of Jalandhar District for 1860.

Doaba Bast Jalandhar and in particular Jalandhar District was very densely populated, and the farmers due to their small holdings were finding it difficult to make a living. Being industrious and hardworking, whenever they saw better economic opportunities elsewhere they did not allow love of the homeland to hold them back. So in the 19th century many of them emigrated to foreign lands. Facing the same dilemma and being mindful of good cultivation prospects, a man of this family by the name of Mian Muhkam-ud-Din and his brother Mian Qutb-ud-Din migrated from Kharla Kingra to the village of Murar in the state of Kapurthala. At the time the chief minister of Kapurthala was a Muslim who wanted to settle Muslims in the state. So he offered large tracts of agricultural land to Muslims and called hardworking farmers from the adjacent Jalandhar area to populate untilled lands.

Around 1860 Mian Muhkam-ud-Din moved to Murar, and Maharaja Nihal Singh of Kapurthala bestowed upon him all the lands of the village. To populate that vast area, Mian Muhkam-ud-Din

brought his relatives and some other people of the neighbouring village to settle there. Such was his generosity that he gave them equal shares in the lands that he received.

At that time, his only son Hafiz Fateh-ud-Din was about 30 to 35 years of age and well known in the area for his good morals, honesty and integrity. He was made headman of the village by the state government. Being just and fair-minded he was often asked to mediate in major disputes in the state, and the authorities used to appoint him to arbitrate in old, long-standing cases. His decisions were accepted because they were based on justice. Hafiz Fateh-ud-Din had not only committed the Holy Quran to memory, but he was also highly learned in Persian. So great was his love for the Holy Quran that he used to recite it during his daily activities. He had a mosque built next to his house where he led the prayers and children from the village were taught the Holy Quran.

### Birth and early education

Hafiz Fateh-ud-Din had six sons and a daughter, as follows in order:

Khair-ud-Din  
Amir-ud-Din  
Aziz Bakhsh  
Nabi Bakhsh  
Muhammad Ali  
Imam Begum  
Ahmad Ali.

Muhammad Ali was the fifth son in order of birth and was born in December 1874.

There was no school in Murar, so for the purpose of elementary education Hafiz Fateh-ud-Din sent Maulvi Aziz Bakhsh, at the age of six or seven, to the Anglo-Vernacular school in the nearby town of Diyalpur. Muhammad Ali, who was only three and a half years old at that time, started to accompany his brother to school out of his own interest. The school teacher, Rahmatullah, was very impressed by the enthusiasm of such a young child who was walking two miles with his brother to come to school. Being the younger one, the teacher used to call him lovingly as "assistant sahib" and would teach him with the same affection. When the annual examination came, Muhammad Ali passed it too along with his older brother. After that both of them continued to study together for five years of primary education in the same class in this school.

In 1883, Hafiz Fateh-ud-Din sent both the brothers to Randhir High School, Kapurthala. At that time Maulana Muhammad Ali was nearly nine. Their father arranged for them to stay in Kapurthala in a room in the house of Nathoo Mal the *Patwari* (village registrar). For cooking their food, in the beginning he appointed a man by the name of Badr-ud-Din (whose younger brother Baba Nur-ud-Din was later on in Maulana Muhammad Ali's service for a long time). Later on, Maulvi Aziz Bakhsh mostly used to cook himself. He loved his younger brother very much and took care of all his needs.

Every Saturday evening Hafiz Fateh-ud-Din would ride on his horse the twenty miles from Murar to Kapurthala and fetch his children home on horseback; he would take them back similarly on Sunday evening. All along the way he would recite the Holy Quran and pray for the moral and material welfare of the children. As a result of his piety and devoutness, frequent recitation of the Holy Quran and prayers, Almighty God not only made all his children righteous and servants of the faith but chose one of them, Muhammad Ali, specially to serve Islam.

In the Kapurthala school both the brothers were noted for their good character and ability. They said the five daily prayers in the mosque regularly and carried on their studies quietly. In school sports, Maulana Muhammad Ali was interested in cricket and played it sometimes, but abstained from too much frivolous activity. In 1890 both brothers passed their matriculation examination. At school their good character and conduct was exemplary and their teachers had very high regard for them.

### Education and employment in Lahore

After his sons had passed matriculation Hafiz Fateh-ud-Din decided to send them for higher education. Despite his limited financial means he had them admitted in Government College Lahore, one of the best institutions not only in the Punjab but the whole of India. Consequently they took up residence in Lahore, where they spent their student days leading a very simple, frugal life, mostly cooking their own meals. In 1892 both brothers passed the F.A. examination. For this examination Maulana Muhammad Ali took Arabic as an optional subject, but as he was very good in mathematics he chose mathematics for his B.A. and passed this examination in 1894, standing first in the University. Once when he needed a reference from one of his professors, the professor wrote only this: "Muhammad Ali is the best mathematician of our college".

In 1894, after passing his B.A. examination, Maulvi Aziz Bakhsh got admission in the Central Training College, Lahore, where he passed his Senior Anglo-Vernacular examination and in 1897 he entered government service. However, Maulana Muhammad Ali, after passing B.A., continued his education in Government College Lahore, studying English for his M.A. At the same time he took a job in Islamia College Lahore as professor of mathematics. He taught mathematics in Islamia College for three years. In 1896 he passed his M.A. in English, being one of only five students who passed the examination out of a class of twenty-three.

After passing his B.A. when Maulana Muhammad Ali started teaching he was only nineteen. Chaudhry Muhammad Ismail (a retired E.A.C.) who himself was a student in Islamia College at that time said that most of Muhammad Ali's students were older than their teacher, and that his ability, good character and righteousness were so well established that the best compliment for any other student was that he was another Muhammad Ali. Many students of that era, who later on in life became famous and renowned in the fields of politics, law or business in the Punjab, could vouch for that. Chaudhry Sir Shahab-ud-Din, who was later Speaker of the Punjab Assembly for a long time, lived in the same house with Maulana Muhammad Ali. Khwaja Kamal-ud-Din also taught in Islamia College in those days and it was here that the two of them first met.

During his college days Maulana Muhammad Ali did not take part in any extra-curricular literary activities. He never wrote an article nor did he take part in debates or speeches. In sport he played soccer.

In 1896 after passing his M.A., while continuing to teach in Islamia College, he got admission in LL.B. (law) classes. In the three University examinations in law he secured second, first and third positions. In 1897 he left employment in Islamia College and took a job in Oriental College, Lahore, which in those days was outside Taxali Gate, and worked there as a professor of mathematics till May 1899.

### Meeting Hazrat Mirza Ghulam Ahmad of Qadian

From the time when the two brothers were studying in Kapurthala they had heard the name of Mirza Ghulam Ahmad of Qadian. In 1890, after passing the entrance examination in Kapurthala, when they got admission in Government College Lahore, they came to learn about the claim of Hazrat Mirza sahib through their former fellow student Munshi Abdul Aziz, known as *Bhai Jan* (brother), who gave them a copy of *Izala*

*Auham*. After reading this book they became convinced of the truth of the Promised Messiah. Then in January 1892 when Hazrat Mirza sahib came to Lahore both brothers went to see him. Maulvi Aziz Bakhsh describes the occasion as follows:

“We arrived in the field of debate.<sup>1</sup> There was a huge crowd and in the middle of it the Maulvis (religious leaders) were sitting with piles of books. By chance I looked towards the people who were standing in the veranda on one side and caught sight of a man whose face was radiant with inner light and his appearance dignified. He was wearing a long robe, and standing with his eyes cast down. It appeared as if he was a saint absorbed in contemplation whose sight was not towards this world. Immediately the thought came to my mind that if he was Mirza sahib who has claimed to be the Promised Messiah then he is really true because this cannot be the face of an imposter. I asked one of the people standing near me to tell me which one was Mirza sahib. He and his friends pointed towards the man with the radiant face. At that moment I felt such exhilaration in my heart that I cannot describe it.” (*Paigham Sulh*, 7 November 1933)

In May 1893 when the two brothers were still doing their B.A. in Government College, a major debate took place between Hazrat Mirza sahib and Christians in Amritsar. The leader of the Christian side was Deputy Abdullah Atham. Full details of the debate are given in Hazrat Mirza sahib’s book *Jang Muqaddas*. Reports of this debate were issued daily and the brothers would get them by post to read. Then from 1894 till 1897 when Maulana Muhammad Ali was still a professor in Islamia College Lahore, Khwaja Kamal-ud-Din was also teaching there and they used to discuss about Hazrat Mirza sahib and his claim. The Khwaja was already an Ahmadi. Maulana Muhammad Ali also wrote some articles in newspapers in support of Hazrat Mirza sahib; these were his first writings. However, he still had not taken the pledge (*bai’at*).

At last in 1897 he went with Khwaja Kamal-ud-Din to Qadian for the first time and took the pledge of

Hazrat Mirza sahib. Maulana Muhammad Ali has himself described in detail his acceptance of Ahmadiyyat as follows:

“I first came to know about the Promised Messiah from my dear friend and fellow student Munshi Abdul Aziz of Dehli. My elder brother and I were studying in Randhir College, Karputhala, and this dear friend was also studying there, whom we used to call *Bhai Jan* (brother) out of affection.

“In 1890, after passing the entrance examination, both of us brothers joined Government College, Lahore, and it was here that we learnt about the Promised Messiah’s claim. During the summer break of 1891 when we came home, we went to Karputhala to see Bhai Jan and he gave us the book *Izala Auham* that had been published recently. On the way back we met a former teacher of ours, the late Maulvi Rahmatullah, who, seeing the book in our hands, showed much disapproval, saying that one can become *kafir* (unbeliever) by reading it. We explained that there was no harm in reading it and if we found in it anything against Islam we would not accept it.

“As soon as we got home, both of us and our father, the late Hafiz Fateh-ud-Din, read the book and we all agreed that whatever was written in it, was true: Jesus was dead and Hazrat Mirza sahib was right in his claim.

“Our late father had not only committed the Holy Quran to memory but had also mastered other Islamic books. So religious matters were always under discussion in our family. It was due to our father’s influence that from an early age we became so zealous about prayers that during our school days in Kapurthala we said the five prayers regularly in congregation in the mosque.

“Our village Murar was not very far from Qadian, perhaps twenty miles, and Hazrat Mirza sahib was well known in these areas as a most holy man. People knew that in Qadian there was a very saintly man whose prayers were accepted by God and who was without equal in piety, worship and religious knowledge. My father knew all that, and it was the renown of the good name of Hazrat Mirza sahib that was the first reason in attracting us to accept him.

“Today the many people who are indifferent towards Ahmadiyyat are perhaps under the impression that before accepting it you have to engage in many complicated discussions and study many intricate religious issues, but the three of us at least never needed to go through that. The first deciding point for

1. This debate was with Maulvi Abdul Hakim of Kalanur. During this stay of Hazrat Mirza sahib in Lahore, Mirza Yaqub Baig who was a medical student at the time and his younger brother Mirza Ayub Baig took the *bai’at*.

us was his righteous and blameless life. The Holy Quran itself has offered the same proof to establish the Holy Prophet Muhammad's truth: "I have lived among you a lifetime before this. Do you not then understand?" (10:16). When Allah wants to appoint someone to a high position, that is how the ground is prepared: first the hearts are captured by his saintliness, high moral character, truthfulness and service of humanity.

"The scholastic matters were not difficult either. Our father was well versed in religion, and though we two brothers were only students it was not difficult to understand the simple fact that the Holy Quran proves the death of Jesus. This belief is the foundation stone of accepting Ahmadiyyat. Even an illiterate person who is willing to accept the verdict of the Holy Quran can understand it without difficulty.

"The second stage of accepting Ahmadiyyat is the issue of the descent of Jesus. Even for this you do not need much knowledge. Everyone knows that the advent of the Messiah among the Muslim people was foretold by the Holy Prophet Muhammad, and there are the most reliable Hadith reports speaking of this.

"If the foundation stone has been laid and you have accepted Jesus' death then the next step is also very easy. Who is this Messiah that had been mentioned in the Hadith reports? After admitting the death of Jesus, one of two views must be accepted: either that the Promised Messiah must be a *mujaddid* (Reformer) of this *Umma* or that all those Hadith reports are untrue. The second view cannot be accepted by any Muslim who has reverence for the Holy Prophet's Hadith because in that case the entire mass of Hadith reports will have to be rejected. So there is no choice but to accept the first view, that a *mujaddid* of this *Umma* will fulfil the prophecies of the descent of the Messiah.

"In resolving this issue some other points also come to mind. All Muslims agree that the Holy Prophet Muhammad was the Last Prophet. The Quran makes it clear that there will not be any prophet after him. A prophet can only come if there remains some work of prophethood to accomplish. If the doctrine of the finality of prophethood is true then no prophet can now come. It makes no difference whether he was raised to prophethood before the Holy Prophet or after him. After the Holy Prophet Muhammad the coming of any prophet in the world is prohibited, and after him only *mujaddids* are needed.

"The other point is that authentic Hadith reports give different physical descriptions of what Jesus and

the coming Messiah look like. If the same Jesus was the coming Messiah, how could the physical appearance be different?

"The third question is that if it is true that Jesus has died and it is also true that the Promised Messiah must be a *mujaddid* of this *Umma*, then is Hazrat Mirza Ghulam Ahmad of Qadian that Messiah or do we wait for someone else? This step was also very clear because his claim to be *mujaddid* had been widely established. There was no one who could doubt his truthfulness and righteousness. A man who had never made a fabrication about a human being, could not make a fabrication about God, let alone that a *mujaddid* could do such a thing. Moreover, he was the man to whom such a great truth was disclosed, to whom Allah told the secret which had not been made known to other people for such a long time, and whom Allah had informed of the real meaning of the Holy Prophet Muhammad's prophecies. Who could be more deserving of fulfilling these prophecies than him? The truth is that when the time comes for the fulfilment of a prophecy it is only then that people are informed about its real meaning.

"I have mentioned these broad, basic points that helped my father, my brother and I to take our decision. These points were so clear that after studying *Izala Auham* all three of us reached the same decision simultaneously and were convinced of the truthfulness of the Promised Messiah's claim. However, none of us at that time entered into the pledge of Hazrat Mirza sahib. When in 1892 the Promised Messiah came to Lahore where he had a debate with Maulvi Abdul Hakim — which ended in his announcement that he was not claiming to be a prophet and that he used the word 'prophet' only in its linguistic sense as meaning *muhaddas*, and that even after this explanation if the Muslim brethren object to the use of this word then they may consider it deleted and replaced by the word *muhaddas* — it was on this occasion that we two brothers had a chance to see the Promised Messiah and our belief in his truth increased even further.

"After passing my B.A. examination in 1894, when I was studying for my Master of Arts, and Maulvi Aziz Bakhsh had gone to the teacher training college, I became a professor of mathematics in Islamia College and it was then that I met my dear friend Khwaja Kamal-ud-Din who was also doing his M.A. and was a professor at Islamia College. The Khwaja sahib had already taken the pledge, though I had not. Yet there was such affinity in our ideas that we soon became very close. In those days I used to

write newspaper articles in favour of Hazrat Mirza sahib.

“About two years or so after I had befriended Khwaja sahib, he asked me to accompany him to Qadian and meet Hazrat Mirza sahib. So in March 1897 I went to Qadian with him (some other friends were also with us). Our stay of only a few days unfolded a new spiritual world before our eyes. Although the writings of Hazrat Mirza sahib showed his fervour and passion for the advancement of Islam, but what we discovered in his company was that he had absolutely no other interest or occupation, day or night. After the *fajr* prayer he would sit and talk about the propagation of Islam. A little later when he would go for a walk, all the way the topic would be the same. On his return, while sitting and eating with his friends the same thing would be under discussion; and similarly when he would sit in the mosque after the *maghrib* prayer till the *isha* prayer. The discussions would be about how no other religion can stand against the truth of Islam, how Islam can be propagated in the West, the need to meet the challenge of the Arya Samaj in India, how to create a connection with God, how to derive enjoyment from prayers, and the necessity to make the Holy Quran our guide. In short, this was the only pastime, which is not found in any worldly gatherings. I stayed there for seven or eight days, and in the end through Khwaja sahib I myself expressed the desire to take the pledge of this holy man and entered into his *bai'at*.

“After taking the pledge I informed my elder brother Maulvi Aziz Bakhsh and my late father. Both of them immediately took the pledge. Later on, all my other brothers and various other relatives followed, so that today by the grace of Allah there is a very large group of these relations all of whom are helping the cause of the faith according to their means.”

— From *Paigham Sulh*, 7 November 1933.

#### **Letter from father on Muhammad Ali's *bai'at***

When Maulana Muhammad Ali informed his elder brother Maulvi Aziz Bakhsh that he had taken the pledge, the latter wrote to their father expressing his desire also to take the pledge. Hafiz Fateh-ud-Din replied as follows in a letter dated 2 April 1897:

“Praise be to Allah that you have asked for my permission regarding taking the pledge of Mirza sahib the Promised Messiah. When I first heard about his claim, at the time of the census of 1891, I had little belief. Afterwards when I read books written by Hazrat sahib I

turned away from the earlier belief. Since 1892 I have believed that in this age a special righteous man accepted by God, the Promised Messiah, is undoubtedly preaching the truth of the Holy Prophet Muhammad and supporting the religion of God, and the claim of the Hazrat sahib is all correct and true. I have no doubt about his claim. Due to laxity I could not come to his presence, but I have taken the pledge truly in my heart. I am very pleased to learn that Maulvi Muhammad Ali has taken the pledge. I permit you also to do the same, and am happy at such a felicitous act. I too will come in a few days to the company of the Hazrat sahib to have the privilege of meeting him. Till I come to his presence I will remain anxious because there is no surety of life. I am there in my heart, as Allah knows best.”

#### **Stay in Lahore after joining Ahmadiyya Movement**

After taking the pledge in 1897, Maulana Muhammad Ali stayed in Lahore for a further two years. This was the time when he was a professor in Oriental College and also taking his law examination. During that period the Promised Messiah used to send him some of his writings and submissions etc. to be translated into English. He used to go to Qadian almost every weekend and in other vacations, and used to spend all the summer vacations there. In those days it was not easy to travel to Qadian because there was no train service to it. Batala station was at a distance of twelve miles and there was an unpaved track from there to Qadian. Sometimes a horse-cart could be hired along that road but at other times you had to walk all the way. He himself once described the journey to Qadian in the following words:

“During our student life we often travelled to Qadian. The train from Lahore used to arrive at Batala at midnight and there would be no horse-cart or carriage to take us to Qadian. So we would set out on foot and after arriving in Qadian spend the night on the floor of the mosque and wake up for the *fajr* prayer. We used to go there just for one day, so much was our zeal and our longing to meet Hazrat Mirza sahib. We would go there on Saturday night and leave Sunday evening.”

#### **Correspondence with Hazrat Mirza sahib and arrangements for legal practice**

Maulana Muhammad Ali passed his final law examination in 1899, and gave up his employment

intending to set up a legal practice. At that stage he had been accepted as a candidate for the E.A.C. (Extra Assistant Commissioner) competitive examination and had a strong chance of qualifying. At that time this was the highest competitive examination that Indians could enter.

In these two years, from 1897 to 1899, Maulana Muhammad Ali and Hazrat Mirza sahib corresponded frequently. A large number of letters from Hazrat Mirza sahib are preserved in the papers of Maulana Muhammad Ali. Some of these are reproduced below by way of illustration. These letters are in connection with matters such as getting his writings translated into English, preparing his defence in some court cases, and various other topics. During that period Hazrat Mirza sahib sent many submissions to the government of India as well as the state government of the Punjab on topics such as reforming the ways in which religious debates and discussions were conducted so as to prevent offending any community's feelings, Muslims to be given time from work to attend Friday prayers, and facts about his own movement and its beliefs. In addition to translating these into English, Maulana Muhammad Ali also translated the defence statements for Hazrat Mirza sahib in court cases brought by his opponents, such as the cases involving Maulvi Muhammad Hussain Batalvi and the income tax case.

#### Letter 1

My dear brother Maulvi Muhammad Ali sahib, M.A.,  
*Assalamu alaikum wa rahmatullah wa barakatuhu!*

I received your kind letter. I am praying for you whole heartedly all the time. May Allah the forgiving, the merciful, make you successful. It is hoped that, trusting in Allah, you will write the answers after careful consideration. You should also pray much. May Allah be gracious to you. Amen and amen. I have not received any letter from Doctor sahib. It is still awaited.

Humbly, Ghulam Ahmad from Qadian,  
5 December 1898.

#### Letter 2

My dear brother Maulvi Muhammad Ali sahib,  
*Assalamu alaikum wa rahmatullah wa barakatuhu!*

Looking at the hard work and amount of effort you are putting in purely in the way of Allah, the prayer comes out of my heart that may Allah give you good reward in this world and the hereafter. Amen.

At the moment I am sending you sixteen pages of the book. More will follow as they are printed. What you have asked is very appropriate. You may reduce or expand the biography as you like. I leave that entirely up to you.

Humbly, Mirza Ghulam Ahmad, 3 January 1899.

#### Letter 3

My dear brother Maulvi Muhammad Ali sahib,  
*Assalamu alaikum wa rahmatullah wa barakatuhu!*

The defence paper that is to be printed today is being sent to you through brother Maulvi Sher Ali sahib. It is my firm opinion, which I consider absolutely essential, that you should translate it very carefully and get it printed as you translate it. For the costs a sum of money has been sent now. If the expenses exceed this then you may get them from Babu Taj-ud-Din. You must remember that in this defence in English it must be stated very clearly that the prophecy published in the announcement about the *Mubahila*, dated 21 November 1898, has come true, and references should be given to the announcements. If I have missed out any points in this paper, you should complete them. In the end I pray that Allah may grant you to pass, and reward you for these services. Amen and amen.

Humbly, Mirza Ghulam Ahmad, 18 January 1899.

#### Letter 4

My dear brother Maulvi Muhammad Ali sahib,  
*Assalamu alaikum wa rahmatullah wa barakatuhu!*

Congratulations on your success in the examination. In the days just before the result was announced I was very anxious and thinking about this. Praise be to Allah, that you passed it. In the defence that is to be published, if there is scope by the time you receive this letter then please mention at a suitable place the proceedings which took place at the meeting about the plague.

Humbly, Mirza Ghulam Ahmad, 8 February 1899.

#### Letter 5

My dear brother Maulvi Muhammad Ali sahib,  
*Assalamu alaikum wa rahmatullah wa barakatuhu!*

Today, on 8 February 1899, your letter was received. The labour that you have undertaken out of sincere zeal, may Allah bestow upon you goodly reward for it. Amen and Amen. Humbly, Mirza Ghulam Ahmad, 8 February 1899.



**Letter 6**

My dear brother Maulvi Muhammad Ali sahib,  
*Assalamu alaikum wa rahmatullah wa barakatuhu!*

I have received your kind letter and hope that, after spending a few days in your village, you will, according to your promise, come here for eight days. I have started to write the book which you are going to translate, and brother Shaikh Rahmatullah is ready to go to London so that it can be published in Europe. It would be best if you could arrange to come at the earliest possible convenient time so that you could say *Id* prayers here. Many other friends are also expected. *Wa-salam.*

Humbly, Mirza Ghulam Ahmad, 29 March 1899.

**Letter 7**

My dear brother Maulvi Muhammad Ali sahib,  
*Assalamu alaikum wa rahmatullah wa barakatuhu!*

Your kind letter was received. I am very happy to know that Allah in His perfect wisdom has provided you an opportunity to stay in Qadian. It appears that Allah Almighty intends to shower much of His blessing and mercy upon you by this opportunity. I think it would be better if you spend the entire summer till October here in Qadian and devote yourself to the religious matters with courage. During this time you can learn the Holy Quran from Maulvi (Nur-ud-Din) sahib.

Then in October, which is the onset of winter, you will have the choice of starting your own career. This period will *inshallah* act as an elixir for you in the completion of religious tasks. I hold an extremely good opinion about you and believe that during this time you will make great progress. It has long been my intention to divide my community into two groups: one group consisting of those who are partly for this world and partly for religion, and are not able to withstand great trials, nor can they render any important services to religion; and the other group consisting of those who enter through this door with full sincerity and faithfulness and in reality sell themselves in this path. I wish that God would include you in the latter group. After 15 May 1899 you should come prepared for this long stay. I am sure God will reward you for this. During this period if you intend to take any other examination,<sup>2</sup> the solitude here will provide ample time to prepare. Anyhow I can see it

will be a great blessing, but you must be determined to stay in Qadian in any case till October. Everything is fine. *Wa-salam.*

Humbly, Mirza Ghulam Ahmad, 8 May 1899.

The last letter above was received by Maulana Muhammad Ali at the time when he was about to give up his job at Oriental College and had decided to set up his legal practice. Accordingly, for this purpose he had already rented a house, bought books and furniture and hired a clerk. Before starting this legal practice he had expressed his wish to stay for some time with Hazrat Mirza sahib in Qadian, and intended to leave Lahore around 15 May 1899.

On this date the first phase of his life, consisting of twenty five years, comes to an end.

## Life during the time of the Promised Messiah, 1899 to 1908

### Migration to Qadian and the early days

In 1899, after passing his law examination Maulana Muhammad Ali gave up his job at Oriental College and decided to set up his own legal practice. He was also accepted as a candidate for the competitive examination for the posts of Extra Assistant Commissioners. For his legal practice he chose Gurdaspur because it was near Qadian so that he could continue to visit Hazrat Mirza sahib and to translate his writings into English. He rented a house, bought furniture and books and employed a clerk. It appears from his constant correspondence with Hazrat Mirza sahib that he had expressed his wish to spend some time with the Promised Messiah before going to Gurdaspur and Hazrat Mirza sahib was very pleased with this. As the last letter of Hazrat Mirza sahib shows, he invited Maulana Muhammad Ali to stay in Qadian till October. At that time, after completing all the arrangements, Maulana Muhammad Ali was ready to leave Lahore. So on 18 May 1899 he arrived in Qadian and the news of his arrival was published in the Ahmadiyya community's newspaper *Al-Hakam* in the following words:

“Maulvi Muhammad Ali sahib, M.A., will stay in Qadian for a few months. He arrived in *Dar-ul-Aman* on 18 May 1899. As usual he is translating ‘Jesus in India’.”

Because of his deep desire to stay in Hazrat Mirza sahib's company, and indeed according to the latter's instructions, Maulana Muhammad Ali soon vacated

2. His name had been accepted for the E.A.C. competitive examination.

the house in Gurdaspur, after paying two months rent, so that he could stay in Qadian till October. During this period the proposal arose that a magazine in English should be started for the propagation of Islam. Hazrat Mirza sahib asked Maulana Muhammad Ali to carry out this religious service and Maulana Muhammad Ali accepted without hesitation. The publication of the magazine was delayed and his temporary stay in Qadian kept on being prolonged.

In March 1900 Maulana Muhammad Ali wrote the following note to Hazrat Mirza sahib:

In the name of Allah, the Beneficent, the Merciful. We praise Him and invoke blessings upon His noble Prophet.

My leader and mentor, *Assalamu Alaikum wa rahmatullah wa barakatuhu*.

Yesterday at midday you directed that my humble self should stay here permanently. I want to say something about it. Last May when I came to your service, with the permission to stay here for an extended period, I had no other idea in my mind, and Allah is my witness to that, except that during this long stay a way might be found to enable me to give up all my worldly affairs and stay at your feet. This most cherished desire is still in my heart. Once or twice when I went back to my native town there was no other purpose but to please my parents, and it never occurred to me to settle there. I am at your service and am your servant, and it is you whom I request to pray that God may give me strength to adhere steadfastly to this promise throughout my life and make me die upon the same faith.

I am ready to stay and to work whenever and in whatever way you command me to, sir. Though I am fearful of making this claim, as all guidance is only in Allah's hands, but I have dared to express this only because you, sir, also require this promise at the time of taking the pledge, that 'I will hold religion above worldly affairs'. These words mean that the one who takes the pledge must submit himself and all his faculties to the man sent by Allah.

As for accommodation, my only desire is for a house where you are physically near, as is this place where you have allowed me to stay. If I start legal practice I am determined to visit

you every week. I do not wish to live far away because distance makes the heart rusty. So wherever you order I will have a house built there. I will now send for money from my home for this purpose.

Humbly, Muhammad Ali, 23 March 1900.

On the back of this letter Hazrat Mirza sahib wrote:

My dear brother Maulvi sahib, *Assalamu Alaikum wa rahmatullah wa barakatuhu*.

The arrival of your letter just now has given me so much pleasure that it is beyond description. May God grant your wishes both in this world and the hereafter! I am looking for accommodation for you all the time and hope that suitable houses can be found nearby. But for the time being the house in which you are living will suffice because I had it built only with you in mind. As the female section of the house needs to be bigger to meet all the requisites, so I am thinking about it. I hope that Allah will solve all problems and pave the way to achieve your goals, as He is all-powerful.

*Was-salam*. Humbly, Mirza Ghulam Ahmad, 23 March 1900.

In short, at the age of twenty five years when a bright worldly future was before him, Maulana Muhammad Ali set the most outstanding personal example of putting religion above worldly interests and, following the instruction of the Imam of the time, he left everything and went to join the Promised Messiah.

#### **Residing in the Promised Messiah's house**

When in May 1899 Maulana Muhammad Ali arrived in Qadian, the Promised Messiah gave him accommodation on the third storey of his own house. The ground floor was for guests, while he and his family occupied the middle storey. This storey was adjacent to the *Masjid-i-Mubarak* and there was a hatch from one room into this mosque through which Hazrat Mirza sahib used to enter the mosque. On one side of the same floor lived Maulana Nur-ud-Din. It was above his room, on the third storey, that Hazrat Mirza sahib made space for Maulana Muhammad Ali.

He had a room and a small courtyard. There was a stairway in the room which went down to the

Promised Messiah's courtyard and the other door opened into the small courtyard. The door of the small courtyard opened on the roof of the *Masjid-i-Mubarak*. This roof was used in the summer for *Maghrib* and *Isha* prayers, and it was here also that Hazrat Mirza sahib used to sit for his evening gatherings. Next to his room was Maulana Abdul Karim's room, and his courtyard was also adjacent to the roof of the *Masjid-i-Mubarak*. From the courtyard next to Maulana Muhammad Ali's room there was a little stairway going down into a tiny room, and this place served as his office. It was in there that he produced those invaluable English writings for the magazine the *Review of Religions*, whose language was so perfect that it was alleged that the Promised Messiah must be keeping an Englishman to do the writing!

After going to stay in the Promised Messiah's company Maulana Muhammad Ali had no other worldly aspirations. Meals came twice daily from the community kitchen (*langar*) and he received a small subsistence for other living expenses. What was available all the time, however, was the company of the Promised Messiah and the priceless blessing of his spiritual grace and benevolence.

Hazrat Mirza sahib was very affectionate to him. He used to take personal care to have him sent his breakfast daily and would not be satisfied till he ascertained from the servant who took the breakfast that the Maulana had eaten it properly. At that time Qadian was a small village but because of the Promised Messiah's blessing it was turning into a place visited by all, both the famous and the ordinary. However, many necessities of life were not available. Whenever Hazrat Mirza sahib happened to receive a consignment of fresh fruit from outside Qadian, he would make it a special point to see that Maulana Muhammad Ali got his share. The Maulana related the following incident:

"Once in summer someone brought ice. The Promised Messiah called me and he was sitting with blocks of ice and a large vessel containing milk in front of him. He poured out a glass of milk, added sugar and ice to it and gave it to me. I accepted it gratefully and drank it. Then he poured out another glass of milk with sugar and ice. I could not refuse as it was being offered by him, so I drank it. Then he poured out a glass a third time, which I declined. The Promised Messiah smiled and said: You drank twice of your own accord, now drink a third time for my sake. So I drank

the third one as well, and I felt no difficulty or burden while doing so."<sup>3</sup>

In short, Hazrat Mirza sahib cared for Maulana Muhammad Ali like a loving father. He found a suitable marriage partner for him as well and married him as if he were his own son. On 4 April 1901 he was married to Fatima, daughter of Nabi Bakhsh, at Gurdaspur, according to the wish of the Promised Messiah.

In addition to being close to and having the constant company of Hazrat Mirza sahib, Maulana Muhammad Ali also attended Maulana Nur-ud-Din's daily teaching of the Holy Quran. He has acknowledged on many occasions and in many ways that he received knowledge and understanding of the Quran from these two great saints. In the Preface of *Bayan-ul-Quran*, his Urdu translation of the Holy Quran with commentary, he wrote:

"Finally, it is important to mention that, although in this humble service of the Holy Quran I have had much benefit from the work of the classical scholars, but the man who in my life inspired me with the love of the Holy Quran and the desire to serve it was the *Mujaddid* of this century, Hazrat Mirza Ghulam Ahmad sahib of Qadian. Then the man who enabled me to understand the Quran was my revered teacher Hazrat Maulana Nur-ud-Din sahib. If anyone benefits from my work and prays for me, he must also include these two righteous men in his prayer. I am but dust; any fragrance anyone perceives in this work is the spirit breathed by these others."

Similarly, in the Preface to his world-famous English translation of the Holy Quran with commentary he wrote:

"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 —

3. This incident has also a symbolic meaning. Milk symbolizes knowledge. The Holy Prophet related a dream in which he drank milk abundantly from a cup and then gave what was left to Hazrat Umar. The Holy Prophet interpreted the drinking of milk in this dream as being given knowledge (*Bukhari*, 3:22). In this incident the first two glasses signify the Maulana being given knowledge of Islam and the third glass, drunk to please Hazrat Mirza sahib, signifies his knowledge of the claims of the Promised Messiah.

*Mujaddid* 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 Maulawi Hakim Nur-ud-Din, who in his last long illness patiently went through much the greater part of the explanatory notes and made many valuable suggestions. To him, indeed, the Muslim world owes a deep debt of gratitude as the leader of the new turn given to the exposition of the Holy Quran. He has done his work and passed away silently, but it is a fact that he spent the whole of his life in studying the Holy Quran, and must be ranked with the greatest expositors of the Holy Book.”

Right from the beginning Maulana Muhammad Ali liked to collect writings of Western thinkers and authors on religion and study them and read them out to Hazrat Mirza sahib. He would bear in mind their criticism of Islam while translating Hazrat Mirza sahib’s writings into English or writing his own articles. He also managed to find time to teach a few classes in the Talim-ul-Islam School. As the secretary of the management committee of this school it was also his duty to deal with administrative matters and raise financial contributions. A glimpse of his engagements of those days can be seen in the following extract from the Ahmadiyya newspaper *Al-Hakam* of 30 November 1900:

“The services to religion of Hazrat Maulana Muhammad Ali, M.A., Ll.B., are enviable. For nearly two years he has been busy serving Islam in Qadian. During the last two or three years all the posters and books published in English are the outcome of the Maulvi sahib’s efforts in the way of Allah. These days he is reading out an English book about the Anti-Christ to the Promised Messiah. ... Despite his heavy schedule he has written many powerful articles in reply to Golarwi in the newspapers ‘*Am* and *Chaudveen Sadi*, and he is also writing English articles in a Christian newspaper of Calcutta. ... As the Middle annual examination is drawing nearer, he has set aside a part of his valuable time these days for the school, purely to serve the community, to earn the pleasure Allah and for the satisfaction of the Imam of the time.”

In *Al-Hakam* of 10 September 1900 it is reported:

“Hazrat Maulana Muhammad Ali sahib is reading out the writings of some Western philosophers to the Hazrat sahib.”

### **The early writings of the Promised Messiah about Maulana Muhammad Ali**

From the very beginning that Maulana Muhammad Ali took up abode in Qadian, Hazrat Mirza sahib made a close and careful observation of his character and mode of life, and came to certain conclusions which he expressed as follows:

“Among the most sincere friends in our community is Maulvi Muhammad Ali, M.A., who, besides his other qualifications, has also just now passed his law examination. For the past few months, at much loss to his own work, he has been staying with me in Qadian to perform a service to religion by translating some of my writings into English. ...

During this period in which he has been with me, I have been observing him, both openly and discreetly, to assess his moral character, observance of religion and goodness of behaviour. So, thanks be to God, that I have found him to be a most excellent man as regards religion and good behaviour in all ways. He is unassuming, modest, of a righteous nature, and pious. He is to be envied for many qualities. ... It is obvious that such promising young men possessing these qualities, who are able and honourable, cannot be found by searching.”

(Announcement dated 9 August 1899, *Majmu‘a Ishti-harat*, vol. 3, p. 137, number 206)

After that in October 1899 he wrote on another occasion:

“I am very happy that another good young man, having found the grace of God, has joined our community, that is Maulvi Muhammad Ali, M.A., Pleader. I have very good expectations of him. For a long time he has borne a worldly loss in order to stay in Qadian to serve the religion, and is learning the deep knowledge of the Holy Quran from Hazrat Maulvi Hakim Nur-ud-Din.

I am sure that my foresight will not go wrong in this, that this young man will make progress in the path of God, and I am sure that by the grace of God he will prove to be so

firm in righteousness and love of religion that he will set an example worthy to be followed by his peers. O God, let it be so! *Amen*, again *Amen*.”

(Announcement dated 4 October 1899, *Majmu'a Ishtiharat*, vol. 3, p. 157–158, number 208)

### Publication of the *Review of Religions*

As has already been mentioned, at first Maulana Muhammad Ali came to Qadian for a temporary stay but this stay kept on being extended. The object was that he should translate into English some of the submissions of Hazrat Mirza sahib addressed to the government and certain other writings, which included *Faryad-i Dard*. In the Announcement quoted above, Hazrat Mirza sahib also wrote in a footnote:

“All those books of mine which are published after translation into English are translated by Maulvi Muhammad Ali, M.A.”

Other reasons for prolonging his stay were that he would benefit from Hazrat Mirza sahib's company and take lessons in the Quran from Maulana Nur-ud-Din.

However, during this stay Hazrat Mirza sahib was to take another important step in the fulfilment of his mission. He wrote:

“It was always a matter of sadness and anxiety for me that all those truths, the spiritual knowledge, the sound arguments in support of the religion of Islam, and the teachings giving satisfaction to the human soul, which have been disclosed to me and are still being made known to me, have not yet benefited the English-educated people of this country or the seekers-after-truth of Europe. This pain was so intense that it was no longer bearable. But God Almighty intends that before I pass away from this temporary abode all my aims should be fulfilled so that my last journey is not one of disappointment. So to fulfil this object, which is the real purpose of my life, there is a suggestion that ... a magazine in English be published for the fulfillment of the objectives mentioned above.”

(Announcement dated 15 January 1901; see *Majmu'a Ishtiharat*, vol. 3, pages 393–394, number 234)

To edit this journal a very capable writer of English was needed. So Hazrat Mirza sahib asked Maulana Muhammad Ali to remain in Qadian to do this service to the cause of the faith. The Maulana considered it his good fortune and, as has been mentioned, cancelled all the arrangements to set up his legal practice. But the publication of the magazine was delayed. On 15 January 1901 Hazrat Mirza sahib had made his first declaration about this magazine in the announcement entitled 'An Important Proposal', from which we have quoted above. At that time there was no organisation nor any funds available for the publication of the magazine. At the invitation of Hazrat Mirza sahib some friends gathered in Qadian and decided that the magazine should be financed by subscriptions, and to collect the subscriptions and manage the magazine an organisation by the name of Anjuman-i Ishaat-i Islam be created. The office bearers of the Anjuman were declared to be the following:

- |                         |                     |
|-------------------------|---------------------|
| 1. Hazrat Mirza sahib   | Patron              |
| 2. Maulana Nur-ud-Din   | President           |
| 3. Maulana Abdul Karim  | Vice President      |
| 4. Khwaja Kamal-ud-Din  | Secretary           |
| 5. Maulana Muhammad Ali | Assistant Secretary |

Maulana Muhammad Ali and Khwaja Kamal-ud-Din were to be the joint editors. Due to certain reasons the publication of the magazine was further delayed. During this period Maulana Muhammad Ali continued to prepare articles for the magazine and to translate Hazrat Mirza sahib's writings. In November 1901 it was decided that the office bearers of the Anjuman must be local residents, so Maulana Muhammad Ali was made Secretary and the magazine was to be published in Qadian.

From January 1902 this magazine started publication as a monthly under the editorship of Maulana Muhammad Ali, and its Urdu translation was also issued as a magazine.

Maulana Muhammad Ali was regularly employed as the editor from April 1901. His salary till 31 December 1901 was fixed at 60 Rupees a month, and from 1 January 1902 it was to be 100 Rupees a month, but the records of the Anjuman of Qadian show that for a long time Maulana Muhammad Ali decided to take only 20 Rupees a month for his needs. It is entered in the records in his own writing:

From 1 April 1901, permanent salary of Editor Review: 20 Rupees.

Under *Comments* it is noted:

The actual amount received has been entered. According to the decision, it was to be 60 Rupees till 31 December 1901 and 100 Rupees from 1 January 1902. (Signed) Muhammad Ali.

Because of taking this low salary he lived in financial stringency. He also had a wife to support. The result of drawing much less salary than his entitlement for some years was that he ran into debt. When Hazrat Mirza sahib became aware of this situation from some other source he gave the following instructions in writing:

“I have discovered that Maulvi Muhammad Ali sahib, editor of the magazine, has run up a debt of nearly 1500 Rupees, the only reason for which is that in the first three years of the magazine’s life he has been drawing only a paltry sum out of his appointed salary. It is clear from the accounts of the magazine that if he receives his full salary for the initial years he is at present entitled to a much larger sum than his debt. Therefore, as there is no surety of life, I instruct that 1500 Rupees be paid to him forthwith out of the magazine fund.

Mirza Ghulam Ahmad.”

In the beginning most of the articles in the magazine were written by Hazrat Mirza sahib and translated into English by Maulana Muhammad Ali, though the Maulana himself also wrote some articles. Afterwards his own contribution increased and ultimately nearly the whole magazine consisted of the Maulana’s writings. Many outstanding articles came from his pen which were well received by the Muslim as well as the non-Muslim readership, on topics such as heaven and hell, the seclusion of women, polygamy, slavery, Islamic wars, inheritance, usury, divorce, the collection and arrangement of Quranic verses, preservation of the Hadith reports of the Holy Prophet Muhammad etc.<sup>4</sup>

4. Regarding this last article, Dr. Basharat Ahmad notes the following incident in his book *Mujaddid-i Azam* (the biography of Hazrat Mirza sahib): “In the days when Maulana Muhammad Ali’s article on the preservation of Hadith reports appeared in the *Review of Religions*, having read it it occurred to me that in order to write an article based on such thorough, detailed and deep research he must surely have had help from Maulana Nur-ud-Din or Maulana Muhammad Ahsan of Amroha as these two revered figures were the leading lights in the field of Hadith in those days. However, it so happened one day that I and Maulana Muhammad Ahsan were sitting on the top of the Masjid-i-Mubarak before *maghrib* prayers when Maulana Nur-ud-Din

In the same way, the writings of the Christian missionaries against Islam were refuted with such strong arguments in powerful series of articles that it shook the Christian world.

Apart from the high scholarly quality of the articles, the fluency and eloquence of the English language of the magazine was widely acknowledged. So much so that many readers thought that the editor must be an Englishman, kept concealed by the Mirza of Qadian, writing under the pseudonym Muhammad Ali. Hence in April 1902 the English Editor of the English magazine *Calcutta Review* wrote in a disparaging way that it was as plain as daylight that whatever was written in this magazine was from the pen of an Englishman, and it was exactly like when the Prophet Muhammad had a Syrian Christian as his helper whom they called the angel Gabriel. Then he warned this Englishman to give it up.

In the Ahmadiyya newspaper *Badr*, volume 1, number 2, dated 17 November 1902, it is reported from the talks of the Promised Messiah:

“Maulvi Muhammad Ali sahib read out a letter from Mr. Khalid Snow [an English convert to Islam] in which the writer has expressed his surprise at the fact that the English used in the magazine was written by Maulana Muhammad Ali. ... Supporting Mir Nasir Nawab, Hazrat Mirza sahib said: ‘Maulvi sahib’s writing such excellent English is nothing but a miracle, so even the English people think that we have employed a European who writes for the magazine’. Maulvi Muhammad Ali sahib said: It is only a blessing of God because before this I have never published a single word.” (*Ruhani Khaza’in No. 2*, vol. 4, p. 114–115)

Similarly, some years later in an issue of *Badr* dated 15 November 1906 it is reported in the talks of the Promised Messiah:

arrived, with a copy of the *Review of Religions* in hand. After greeting Maulana Ahsan he asked him if he had read the article on the preservation of Hadith. Maulana Ahsan replied in the affirmative. Maulana Nur-ud-Din said: ‘We think that only people like us, the religious scholars, have deep knowledge of Hadith, but Maulvi Muhammad Ali has done such excellent research in this field also that I am astonished.’ Maulana Ahsan also agreed with this. I then realized that these two scholars had no part in Maulana Muhammad Ali’s research, and that it was all his own effort, labour and knowledge at which scholars of Hadith of this high status were expressing amazement.”

“The *Review of Religions* was being mentioned. A man praised it and said that its articles were of high quality. [Hazrat Mirza sahib] said: Its editor Maulvi Muhammad Ali sahib is an able and learned man. He has the M.A. degree, and along with it a religious bent of mind. He always passed with top marks and his name had gone forward for E.A.C. But leaving all this he has settled here. This is why God Almighty has blessed his writing.” (7 November 1906, *Ruhani Khaza'in* No. 2, vol. 9, p. 90)

The *Review of Religions* was the first journal which presented Islam in the English language with such vigour and eloquence, and proved its superiority over other religions with such incontestable arguments, that learned people among both the Muslims and the non-Muslims were spellbound. Hundreds of Western-educated young Muslims, who were under the influence of Christian missionaries or of irreligious Western thinkers, came back into the fold of Islam with their faith renewed. As Christianity was the main target of this magazine, it caused consternation in the Christian missionary camp. The triumph of Islam over other faiths by means of argument began to seem a real prospect.

The influence this journal had on Westerners can be illustrated by the following two examples. Chaudhary Hakim Ali, an Ahmadi land owner of the Sargoda district, had this magazine issued to Mr. Malcolm Haley, in charge of settlements, Sargoda (who later on as Sir Malcolm Haley became governor of the Punjab). Sometime later when the Chaudhary sahib met him, Mr. Haley told him that he had put him in a dilemma by getting this magazine issued to him because whenever he read it he was convinced that Islam was the only true religion and it worried him so much that he could not sleep. Another instance that Dr. Basharat Ahmad has noted in his book *Mujaddid-i Azam* was reported to him by Faqir Iftikhar-ud-Din of Rawalpindi about an English superior officer of his who used to receive this magazine free. He asked him to get it stopped because he could not refrain from reading it and when he read it he feared that by not accepting the true religion he might be judged guilty by God.

In September 1903 Hazrat Mirza sahib published an Announcement about this magazine, from which we quote an extract below because it throws light on the objectives of this Movement:

“As our community would know, the real object for which I have been sent by God the Most High is that the errors and wrong beliefs spread by Christianity should be removed and the people of the world are drawn towards Islam, and this purpose mentioned above be fulfilled which has been referred to in the words of Hadith as ‘breaking the cross’. For these purposes an English magazine has been launched and its publication has proved very effective in many parts of Europe and America, starting to win many hearts.” (*Majmu'a Ishtiharat*, vol. 3, p. 496, number 253)

Urging the promotion of this plan he goes on to write:

“Whoever will help me in my aims according to my wishes during my lifetime, I hope he will be with me on the day of Judgment also.” (*ibid.*, p. 497)

In short, during his lifetime Hazrat Mirza sahib chose Maulana Muhammad Ali for the fulfilment of his mission. This magazine continued to be published with much splendour and grandeur, many highly valuable articles on Islam appeared in it, and it went on performing a magnificent service to Islam. This was the first organ of the press which in those days was changing the views of the English speaking world about Islam. It was not only distributed to the Western educated people of India but also to the outside world in large numbers. Till March 1914 when Maulana Muhammad Ali was editor, it continued to flourish in its glory. But after the death of Maulana Nur-ud-Din, when Maulana Muhammad Ali had to leave everything behind in Qadian and come to Lahore, this magazine went into other hands and the quality of its articles deteriorated so that it became just another ordinary periodical.

#### **Hazrat Mirza sahib's wishes regarding propagation of Islam**

For the propagation of Islam, besides issuing a journal Hazrat Mirza sahib had also two other desires: to have the Quran translated into English with commentary and sent to the West, and the writing and distribution of a comprehensive book in English on the doctrines of Islam.

After claiming to be Promised Messiah, he expressed his aspiration in his first book *Izala Auham* in the following words:

“I would advise that, instead of these missionaries, writings of an excellent and high standard should be sent into these countries. If my people help me heart and soul I wish to prepare a commentary of the Quran which should be sent to them after it has been rendered into the English language. I cannot refrain from stating clearly that this is my work, and that no one else can do it as well as I or he who is an offshoot of mine and thus is included in me.” (p. 773; book published 1891)

Eight years later, in December 1899, he said in his talks:

“I want to write a book on Islam and Maulvi Muhammad Ali sahib should translate it. It will consist of three parts: firstly, what are our duties to Allah, secondly what are our duties towards our own souls, and thirdly what are the rights of our fellow human beings upon us.” (*Ruhani Khaza'in* No. 2, vol. 1, p. 392)

On another occasion it is reported in the talks of the Promised Messiah:

On 13 February 1907 Hazrat Mirza sahib sent for Maulvi Muhammad Ali sahib and said:

“I want to fulfil the duty of the propagation of Islam to the Western people by having an English book written, and this is your work. The reason why Islam today is not spreading in those countries, and if someone does become a Muslim he is very weak, is that those people do not know the truth about Islam, nor has it been presented to them. It is their right that they should be shown the true Islam which God has made manifest to me. ...All those arguments that God has taught me to prove Islam to be true should be collected together in one place. If a comprehensive book along these lines is compiled it is hoped that people would benefit from it greatly.” (*Badr*, 18 February 1907; *Ruhani Khaza'in* No. 2, vol. 9, pages 191–192)

Thus, just as after expressing the aims of his life Hazrat Mirza sahib chose Maulana Muhammad Ali to be the editor of the magazine, it was also his wish for

other writings that they too should be produced by Maulana Muhammad Ali.

### **First photograph of Maulana Muhammad Ali**

It once happened in those early days that a photographer was called to Qadian and, apart from taking other photographs, he took a photograph of Maulana Muhammad Ali as well. This was the first photograph taken of the Maulana. He mentioned it in his Friday sermon on 14 February 1944 as follows:

“I want to tell you about an incident that occurred in the earliest days. I do not know how it happened. It was perhaps 1901 or 1902. I was living in Qadian and probably the *Review of Religions* had already started. The Promised Messiah called a photographer to have his photograph taken for inclusion in his books because there were people in the West, where those writings would go, who could form an opinion about the subject from his photograph. I cannot remember if any other group photo was taken but what I do recall is that by his bidding my photograph was also taken.

“This is an ordinary event, but the strange thing, or what we can call God’s work, is that in the photo on the right side there is a hand holding a book, upon which it is written: *Quran Sharif*. Where did it come from? At that time no one had in mind translating the Holy Quran. Hazrat Mirza sahib had entertained this desire for long but there were no resources available and in those early days no one could even imagine that I would translate the Holy Quran. However, it happened due to the working of God that there was a Quran in my very first photograph. Who was that man, why did he have a Quran in his hand, how did he manage to stand on my right side so that the Quran could appear in the photograph, I cannot explain.” (*Paigham Sulh*, 16 February 1944)

### **The dreams, visions, revelations and writings of Hazrat Mirza sahib about Maulana Muhammad Ali**

At that time it could not appear to the outward eye that this young man of twenty-five or twenty-six years of age would one day be a true successor of the ‘Master of the Pen’ (*Sultan-i Qalm*), the Promised Messiah, and would be the means through which his heart felt desires and aspirations would be fulfilled. Hazrat Mirza sahib reviewed the character and qualities of Maulana



Muhammad Ali and wrote, as quoted above, "I am sure that my foresight will not go wrong in this, that this young man will make progress in the path of God, and I am sure that by the grace of God he will prove to be so firm in righteousness and love of religion that he will set an example worthy to be followed by his peers." Then, mentioning his deeply-held wishes, he handed over to Maulana Muhammad Ali that practical work which he declared as the real aim of his coming. It was on the basis of his foresight that he gave the Maulana the responsibility for this work. According to Hadith, the foresight of a true believer is illuminated by the light of God, and the faith which Hazrat Mirza sahib had in his foresight could only have been created by Allah in his heart. The following letter proves this point, in which Hazrat Mirza sahib writes to Maulana Muhammad Ali:

"I hold an extremely favourable opinion about you. This is why I have a special love for you. If your nature had not been pure in the sight of God, I could not possibly have thought so well of you, never. I love you fervently from the bottom of my heart, and often pray for you in the five daily prayers. I hope that at some future time these prayers will show their effect. ... I am busy praying, with heart-felt passion, for your welfare in this world and the hereafter, and for your body and soul, and I am awaiting the effects and results of the prayer."

As mentioned above, this opinion of the Promised Messiah was based not only on his foresight and his observation of Maulana Muhammad Ali's character and qualities, but the Promised Messiah also had dreams, visions and Divine revelations indicating that it was ordained by Allah that Maulana Muhammad Ali would inherit the Promised Messiah's mantle of knowledge. Keeping in view the needs of the time, the Promised Messiah was to carry on *jihad* with the pen and not with the sword. So it was necessary that there should arise from among his companions a man who would be his successor in continuing this *jihad*. It was also natural that Hazrat Mirza sahib should see this man of letters in his visions. It appears from many dreams, visions and Divine revelations of his that he was shown beforehand that Maulana Muhammad Ali would accomplish the most tremendous service to the cause of religion.

The most important and foremost task was to produce a commentary of the Holy Quran which would prove the truth of Islam in this age. In his book

*Izala Auham* on page 773, the Promised Messiah had expressed his wish to write a commentary himself, as has been quoted earlier. But elsewhere he was shown in a clear vision that the commentary was written by 'Ali' and 'Ali' was presenting to him that commentary. Hazrat Mirza sahib referred to that vision in the following words:

"I remember at this point a very clear vision."

The vision had two parts, the second part being related by him as follows:

"After that a book was given to me, about which I was told that this was the commentary of the Holy Quran written by Ali and now Ali is giving that commentary to you. Allah be praised for this!"

(*Tazkira*, p. 21; *Barahin Ahmadiyya*, p. 503, subnote 3 on footnote 11)

Though Hazrat Mirza sahib had expressed his intention to write the commentary himself, it was the will of Allah that this vision should be fulfilled and 'Ali' write a commentary and give it to him. Accordingly, in the preface of the commentary Maulana Muhammad Ali wrote the following words in English:

"... 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* of the present century and founder of the Ahmadiyya Movement — has made to flow."

So the knowledge of the Maulana came from the Promised Messiah and the aspiration to produce the commentary was also of the Promised Messiah. This was indicated in the vision in the words that this was "the commentary of the Holy Quran written by Ali and now Ali is giving that commentary to you".

The selection of Maulana Muhammad Ali as the one to inherit the knowledge of the Promised Messiah and to carry out *jihad* by the pen is also elucidated in another vision, which was related by Hazrat Mirza sahib as follows:

"I saw in a dream that I was riding a horse and going somewhere. On the way it grew completely dark so I turned back. There were also some women accompanying me. On the return journey, due to dust in the air it became pitch dark. I was holding the reins by groping

for them. After a few steps light appeared and in front of me I saw a large terrace. I dismounted on it. There were some boys there who cried out: 'Maulvi Abdul Karim has come'. Then I saw Maulvi Abdul Karim sahib approaching. I shook hands with him and said *assalamu alaikum*. The late Maulvi sahib took out something and gave it to me as a present, saying that the bishop, who is the head of the Christian priests, also uses it. This thing looked like a rabbit, brown in colour. Protruding from it was a long tube, with a pen at the front of the tube. That pen ran easily without effort. I said: 'I did not send for this pen.' Maulvi sahib said: 'Maulvi Muhammad Ali sahib must have sent for it'. I said: 'I will give it to him'."

(*Tazkira*, pages 675–676; *Al-Hakam*, 17 November 1906)

Hazrat Mirza sahib has himself added the interpretation of the vision as follows:

"The women represent weak people. The pen means that Allah will give Maulvi Muhammad Ali sahib such power of intellect that he will write forceful articles to combat the opponents." (*Ibid.*)

There is another vision of Hazrat Mirza sahib which was narrated by Maulana Muhammad Ali as follows:

"Another of his dreams, which I have not seen in print anywhere, was told to me by the Promised Messiah himself. It was that the Promised Messiah and I were riding a horse, with me sitting behind him, and it was galloping at a great speed through the narrow streets of a city. At every corner there would be danger of a collision but the horse would clear it safely. In the end we reached an open ground where there was a man who pointed towards me and said: 'His name is *Majadd-ud-Din*.'" (*Paigham Sulh*, 15 January 1935)

Maulana Muhammad Ali's riding a horse sitting behind Hazrat Mirza sahib indicated that it was destined that the Maulana would carry on Hazrat Mirza sahib's literary work after him and the name *Majadd-ud-Din* meant that the work would be for the glory of Islam (as *majad* means glory). By the grace of God, so did it happen. The literature produced by Maulana Muhammad Ali painted a beautiful, complete picture of the religion of Islam which

resulted in the strengthening and glorification of Islam.<sup>5</sup>

It seems appropriate to mention here also that in the Hadith reports of the Holy Prophet Muhammad regarding the coming of the Mahdi there are three reports which Nawab Siddiq Hasan Khan has quoted in his book *Hujaj-ul-Kirama* on pages 442 to 443, which indicate that after the death of the Mahdi there would be a *khalifa* of his, but on the death of this *khalifa* people will desert the Quran and they will be involved in tribulation and dissension. Then they will choose a *khalifa* from the household of the Mahdi, who would cause more harm than good. A man would arise against him who would have the title *Mansur*.

There is another Hadith report, in Abu Dawud, that the Promised Messiah has quoted along with one of his visions, in his book *Izala Auham* in a footnote on pages 95 to 99. He writes that a man shall come forth from *Ma wara'-un-nahr*, meaning that his country of origin will be Bokhara or Samarkand, and he shall be called by the name 'Harith', meaning that as regards the ancestral occupation of his family he will be a farmer. The words of the Hadith report are as follows:

"It is related on the authority of Ali that the Messenger of Allah, may peace and the blessings of Allah be upon him, said: A man will come forth from *Ma wara'-un-nahr* who will be called 'Harith', a farmer. The commander of his army will be a man called 'Mansur'."

The Promised Messiah has applied the prophecy about Harith to himself, and so he writes:

"Let it be clear that the prophecy contained in the authentic hadith of Abu Dawud, that a man called Harith, a farmer, will come forth from *Ma wara'-un-nahr*, which means Samarkand, who will strengthen the followers of the Holy Prophet ... this prophecy and the prophecy about the coming of the Messiah who would be an imam of the Muslims and be from among the Muslims, both of these are about the same subject, and they are both fulfilled by my humble self."

5. Maulana Muhammad Ali published this dream at the very beginning of the Split in the Ahmadiyya Movement, and also referred to it on two later occasions. When, following the Split, the Qadiani community was making all kinds of allegations against him, this revealed name was printed appended to the Maulana's name in many issues of *Paigham Sulh* in 1914.

Then he explains the words of the hadith “the commander of his army will be a man called Mansur” as follows:

“And the commander of his army, that is the head and leader of the followers of Harith, will be a man helped by God who will be known in heaven as Mansur because God Himself will be the helper of his aspirations to serve the faith. Although this Mansur is described as the commander of an army, what is really meant is not military war or fighting, but that this will be a spiritual army which will be given to Harith. This is as I saw in a vision that there are two men sitting in a house, one on the ground and the other near the roof. Then I called to the man who was on the ground, saying that I needed an army of one hundred thousand. But he remained silent, giving no answer. Then I turned towards the other man who was near the roof and towards the sky and said to him that I needed an army of one hundred thousand. He replied that he could not give one hundred thousand, but five thousand soldiers would be given. Then I thought to myself that although five thousand is not much, but if God so wills, a few can triumph over a greater number, and I recited the Quranic verse: ‘How often has a small party vanquished a numerous host by Allah’s permission!’ [2:249] Then I was shown that man Mansur in a vision, and I was told that he would be successful and blessed. But due to some hidden purpose of Divine wisdom, I was not allowed to recognise him. However, I hope he will be shown to me at some other time.”

(*Izala Auham*, pages 95 to 99; *Tazkira*, pages 181, 182)

It has been made very clear in this vision that the Promised Messiah saw two men leading his community, one sitting on the ground and the other near the roof towards the sky. The man on the ground had so many people that he was asked to spare one hundred thousand, but he remained silent. Then Hazrat Mirza sahib addressed the man on the roof and repeated the same request. He replied that he could only give five thousand men. In fact this is the ratio between the Qadiani Jama‘at and the Lahore Ahmadiyya Jama‘at. The Lahore Ahmadiyya Jama‘at is hardly one-twentieth of the Qadiani Jama‘at. The ‘sitting on the ground’ and the ‘sitting near the roof

towards the sky’ refer to the inclinations of the leaders of two Jama‘ats. The Qadiani Jama‘at has concentrated more on worldly gains while the other group focussed its attention on those higher objectives which are those that fulfil the mission of Hazrat Mirza sahib. Another point made clear from this vision is that the leader of his spiritual army, Mansur, is the one who is the leader of the smaller group whose Jama‘at fulfils the Quranic verse: “How often has a small group overcome a numerous one by God’s permission!”.

At the end of this vision, the Promised Messiah has mentioned another point. He says:

“Then I was shown that man Mansur in a vision, and I was told that he would be successful and blessed. But due to some hidden purpose of Divine wisdom, I was not allowed to recognise him. However, I hope he will be shown to me at some other time.”

His book *Izala Auham* in which this vision is written was published in 1891. At that time neither Hazrat Mirza sahib had seen Maulana Muhammad Ali nor had the Maulana seen Hazrat Mirza sahib. Later on, when Maulana Muhammad Ali settled in Qadian, the manner in which Hazrat Mirza sahib expressed his desires about his mission and handed over all the work relating to it to Maulana Muhammad Ali shows that Hazrat Mirza sahib himself appointed the leader of his army.

The Promised Messiah had another dream about Maulana Muhammad Ali in June 1904, which is perhaps in reply to what the leaders of the Qadiani Jama‘at later on said about Maulana Muhammad Ali. He says:

“I saw Maulvi Muhammad Ali sahib in a dream: You also were righteous and had noble intentions. Come and sit by me.” (*Al-Badr*, 1 August 1904; *Tazkira*, p. 518)

Two things have been said here: he was “righteous” and he had “noble intentions”. The first quality really answers those Qadianis who accused Maulana Muhammad Ali of being impious (*fasiq*), for ‘righteous’ (*salih*) is the opposite of impious. The other accusation made against him was that he was a mischief (*fitna*) maker and the breaking away from Qadian was called ‘the *Paighami fitna*’ (the word *Paighami* was coined in reference to the Lahore Ahmadiyya periodical *Paigham Sulh*). But Hazrat Mirza sahib himself testified to the Maulana’s pure and good intentions, and his asking Maulana Muhammad

Ali to sit beside him in the hereafter indicates that the Maulana continued the work of the Promised Messiah.

In short, all these dreams, visions and other writings of the Promised Messiah show that it was willed by God the Most High that Maulana Muhammad Ali be chosen to carry on the mission of Hazrat Mirza sahib and to bring his aspirations to fulfilment, and that Hazrat Mirza sahib delegated this work in his life time to the Maulana. And as it turned out, it was Maulana Muhammad Ali who was enabled by Allah to produce the commentary of the Holy Quran and write other comprehensive and excellent books on Islam, and it was the Maulana through whom Allah brought to fulfilment all the wishes of Hazrat Mirza sahib. In this way the Maulana's life is a part and a continuation of the life of Hazrat Mirza sahib, for it was Hazrat Mirza sahib's heartfelt desire to do the work of the propagation of Islam but it was the will of Allah that he should do some of that work in his life and the rest be completed after him by one of his followers. This is just as the keys to the palaces of the Caesar and the Chosroes (Qaisar and Kasra) were given to the Holy Prophet Muhammad in a vision but both these kingdoms were conquered by Hazrat Umar and the keys came to his hands, so that the lives of Hazrat Abu Bakr and Umar proved to be part of the life of the Holy Prophet. Similarly, some of the aspirations of the Promised Messiah were granted by God during his own lifetime but others were fulfilled after his death through Maulana Muhammad Ali, proving that Maulana Muhammad Ali's life was part of Hazrat Mirza sahib's life.

Another interesting incident may be related in this connection. In the months of March and April 1902, the epidemic of the plague was raging in the Punjab. In Qadian it never assumed a serious form even though it was causing havoc in the surrounding villages. At that time Hazrat Mirza sahib had a revelation from Allah as follows: "I will protect everyone in this house except those who are disobedient with arrogance".

As in this revelation God had promised protection for all those who lived in his house, Hazrat Mirza sahib invited many people to reside with him. Maulana Abdul Karim and Maulana Muhammad Ali were already living there. Then Maulana Nur-ud-Din, Maulana Muhammad Ahsan of Amroha with his family, and some other families also moved into his house, each family living in one room. During that time it so happened one day that Maulana Muhammad Ali felt a high fever and he thought that, although he was living within the house, but as the revelation

made an exception for the arrogant disobedient he might have some spiritual weakness within him and as a result he may have got the plague. Overcome by this thought, he sent for Mufti Muhammad Sadiq and started making his last will before him. When the Promised Messiah heard of this, he immediately came to visit Maulana Muhammad Ali and enquired as to how he was. The Maulana said that he had got plague and pointed to his high fever. On this the Promised Messiah said with great emotion:

"If you have got the plague then I am a liar and my claim to receive Divine revelation is wrong."<sup>6</sup>

Saying this, the Promised Messiah felt for the pulse of the Maulana with his hand. A strange manifestation of the power of God took place, that the body cooled down as soon as he touched it and there was no sign of any fever. Maulana Muhammad Ali sat up fully recovered.<sup>7</sup> Mufti Muhammad Sadiq has stated that he had himself touched Maulana Muhammad Ali's body just previously to this and it was burning hot, but after Hazrat Mirza sahib arrived only a few minutes later the fever just disappeared.

On another occasion, writing about the Talim-ul-Islam school, Hazrat Mirza sahib said:

"Our aim in starting this school is only that it can enable people to give priority to religion over worldly matters. The general curriculum

6. Hazrat Mirza sahib has himself described this incident, and written the words quoted here, in his book *Haqiqat-ul-Wahy*, page 253.

7. On the one hand Hazrat Mirza sahib had such complete faith in Maulana Muhammad Ali's righteousness and God-fearing nature, and on the other the Maulana's faith and conviction had reached such perfection that in later years when there were outbreaks of the plague epidemic in the areas where the Maulana was living he continued to stay in those places and refused to be inoculated, saying that the Promised Messiah's command was enough for him. In March 1924 Lahore was struck by a severe epidemic of the plague. Large numbers of people were dying, schools and offices had to be closed down and many people left the city. Maulana Muhammad Ali and his family, accompanied by other friends, moved to tents in an open field in what is now Muslim Town. But every morning he would go to his house in Ahmadiyya Buildings in the centre of the city of Lahore, work there all day and return in the evening. When cases of the plague spread to the Ahmadiyya Buildings area as well, Dr. Mirza Yaqub Baig and Dr. Syed Muhammad Husain Shah who were also residing in tents tried to persuade him, in vain, either to get inoculated or to stop going to the city. But he refused. Then they asked Maulana Muhammad Ali's wife to persuade him of this, but he always evaded the issue though he had his family inoculated. One day a rat crawled out from under a bookshelf in his office and died. He just sprinkled kerosene over it and burnt it, and carried on with his work.

has been introduced alongside so that this knowledge can be made to serve religion. Our aim is not that the students after passing their F.A. and B.A. examinations should go in search of worldly jobs, but that they may devote their lives to serving their faith. This is why I feel such a school to be a necessity, that it could be a useful institution in the service of the religion. The problem is that whoever gets even a little education goes after material gains. I wish that such people could be produced who would do the kind of work that Maulvi Muhammad Ali sahib is doing. There is no certainty of life, and he is all alone. One cannot see anyone who can assist him or take his place.” (*Al-Hakam*, 30 November 1905; *Ruhani Khaza'in* No. 2, vol. 8, p. 270)

The Promised Messiah had so much confidence in Maulana Muhammad Ali with regard to having a correct and true understanding of the Promised Messiah's teachings, beliefs and claims that he issued the following instructions:

“Hazrat Mirza sahib called in the editors of *Al-Hakam* and *Al-Badr* and emphasized to them that they must be very careful in writing down his speeches and articles, in case something got misreported by mistake, which would then be used by the critics in their support. ... So [added Hazrat Mirza sahib] ‘it is proper that before publishing such articles in your newspapers you should show them to Maulvi Muhammad Ali sahib, M.A. You will benefit by this, and also people will be saved from error’.” (Diary for 2 November 1902; *Ruhani Khaza'in* No. 2, vol. 4, page 159)

### Need for an English Translation of the Holy Quran

By 1907 the need for an English translation of the Holy Quran was being widely felt among the educated Muslims, and many Indian newspapers were alluding to it. At that time the editor of the Ahmadiyya community newspaper *Al-Hakam*, referring to the dire necessity for an English translation, wrote that for this work a person was needed who was not only an expert of the Arabic language but also had full command of English. Besides this, he should be a godly person, having great zeal and fervour for the propagation of Islam, and be fully acquainted with the needs of the modern times. As to who could be that saint, the editor wrote:

“It is a fact, which, if people do not realise it now, they will do so at a future time, that this

revered person is the worthy young man Maulvi Muhammad Ali, M.A. By writing in defence of Islam and expounding its truth through the *Review of Religions* he has established the reputation of his pen in Asia and Europe so firmly that figures like Russell Webb and philosophers like Tolstoy acknowledge that the concepts of Islam presented in this magazine give satisfaction to the soul.

In Europe and America the articles of this magazine have been read with great interest. They are not ordinary articles but deal with such important topics as hell and heaven, slavery, polygamy, jihad, preservation of the Quran, and compilation of Hadith reports, etc., that not everyone can write about. ...

I have not put forward Maulvi Muhammad Ali sahib's name so that Muslims of India may choose him for this purpose or send him subscriptions. He neither needs this nor desires it. He has been working for years, sincerely and enthusiastically, serving Islam under the man sent by God. He is neither motivated by any greed nor can any difficulty or problem stop him. If God allows, he will do this work quietly and the world will find out how zeal for the service of Islam is made manifest.” (*Al-Hakam*, 17 August 1907)

### Represents Hazrat Mirza sahib in court cases

In addition to the literary and other religious work which Maulana Muhammad Ali was doing in Qadian, he also assisted Khwaja Kamal-ud-Din in representing Hazrat Mirza sahib in some court cases in that period.

On 15 July 1901, Hazrat Mirza sahib had to go to Gurdaspur to testify in a court case instituted against one Mirza Nizam-ud-Din and others who had tried to block public access to the Masjid Mubarak at Qadian. Maulana Muhammad Ali and many other friends accompanied him. In Gurdaspur, at the suggestion of Maulana Muhammad Ali, Hazrat Mirza sahib stayed at the house of Mian Nabi Bakhsh, Maulana Muhammad Ali's father-in-law, for two days. Both Khwaja Kamal-ud-Din, who came from Peshawar, and Maulana Muhammad Ali represented Hazrat Mirza sahib in court and eventually won the case.

From January 1903 to January 1905 there was a series of court cases between one Maulvi Karam Din and the Promised Messiah and certain of his companions. In these cases Khwaja Kamal-ud-Din

was the senior advocate representing Hazrat Mirza sahib, but Maulana Muhammad Ali also appeared with him. These cases were eventually decided in favour of Hazrat Mirza sahib. On 15 January 1903 Hazrat Mirza sahib left Qadian to attend the first case, which was to be heard in Jhelum, and after spending the night in Lahore he arrived in Jhelum on 16 January. During this journey Khwaja Kamal-ud-Din and Maulana Muhammad Ali accompanied him, and also with them was Shaikh Nur Ahmad as a lawyer. They returned on 18 January.

After that there were several cases in court at Gurdaspur which were prolonged because of the bias of a Hindu magistrate. After a year Hazrat Mirza sahib tried to get the cases transferred but was unsuccessful. In February 1904 an appeal in this connection was lodged in the Chief Court in Lahore where Khwaja Kamal-ud-Din and Maulana Muhammad Ali appeared but were not successful. From April 1904 so many dates kept on being set for the court hearings that Khwaja Kamal-ud-Din gave up his own practice in Peshawar and came to stay in Gurdaspur. In August 1904 Hazrat Mirza sahib also took a house in Gurdaspur and stayed there with his family because it was very difficult to travel again and again between Qadian and Gurdaspur. Once, in July, it even happened that when Hazrat Mirza sahib and some of his companions were travelling from Qadian to Batala at night, some robbers surrounded their carriage. However, they did not have the courage to attack, and ran away when challenged by Maulana Muhammad Ali and his two companions who were following behind.

During Hazrat Mirza sahib's stay in Gurdaspur, Maulana Muhammad Ali used to keep on travelling between Qadian and Gurdaspur, as his presence in Qadian was essential due to the publication of the *Review of Religions* and his other administrative duties. The court cases were largely pursued by Khwaja Kamal-ud-Din. At last, in October 1904, Hazrat Mirza sahib came back to Qadian. The great services rendered by the Khwaja sahib and the sacrifices made by him during these court cases are unrivalled and unique. He left his flourishing legal practice and his family and home in Peshawar to stay in Gurdaspur and concentrate on these cases day and night. His family suffered financial privations and other troubles and tribulations, one small daughter fell ill and died, but the Khwaja sahib did not leave Gurdaspur. Hazrat Mirza sahib prayed for him much in those days, and on one occasion he told him that he had received the revelation about him, 'Husn-i-Bayan' (meaning

eloquence of expression), so God would endow him with the gift of eloquent speech and articulation. This was exactly what happened. The Khwaja sahib's oratory was not confined only to the court room, but his religious lectures, whether in English or in Urdu, in India or in Europe, used to hold his audience spellbound. Not only was the content rational and well reasoned, but his delivery was so engaging and attractive that he had complete command over the audience.

During the Karam Din cases, when Hazrat Mirza sahib decided to move with his family to Gurdaspur and fixed a date to travel, it was the rainy season and due to heavy rains Qadian had become like an island as all routes were closed and trains were not running. Shaikh Yaqub Ali had to attend the court case on the due date, so he made his way on foot through the flood water with great difficulty to reach Gurdaspur. Arriving there he mentioned the hardships of the journey to Maulana Muhammad Ali and Khwaja Kamal-ud-Din. There were also problems in securing the house which Hazrat Mirza sahib was to occupy. So all of them were worried and it was agreed that a man be sent to Qadian to stop Hazrat Mirza sahib from embarking on this journey. At that point a remark made by Maulana Muhammad Ali, through his insight and faith, was greatly enjoyed by his friends. He said: "You can certainly send someone if you like, explain all the difficulties, but *these people*<sup>8</sup> can't be stopped from their plans because their determination is also a miracle." And so did it happen. Hazrat Mirza sahib came to Gurdaspur according to his plan and the problem of accommodation was solved as well.

During these court cases in August 1904 the Promised Messiah and his family went to Lahore from Gurdaspur for a few days. Maulana Muhammad Ali, his wife, Maulana Nur-ud-Din, Maulana Abdul Karim and Nawab Muhammad Ali Khan accompanied them. They all stayed at the house of Mian Chiragh Din known as 'Mubarak Manzil' and the house of Mian Miraj Din, located outside Delhi Gate. During his stay, Hazrat Mirza sahib's well known lecture 'Islam and other Religions in this Country' was delivered at a meeting place behind the shrine of Data Ganj Bakhsh and was attended several thousands of people.

On 22 October 1905, Hazrat Mirza sahib left on a journey to Delhi. He later on sent for Maulana Nur-ud-Din. Maulana Muhammad Ali did not accompany Hazrat Mirza sahib on this journey, but stayed behind

8. By "these people" he meant persons who are sent by God.

in Qadian. On 4 November Hazrat Mirza sahib started the return journey and, stopping at Ludhiana and Amritsar, arrived in Qadian on 10 November. What is notable is that for the period of his absence Hazrat Mirza sahib placed Maulana Muhammad Ali in charge of the affairs of the Guest House and its food service which the Promised Messiah always used to keep under his personal supervision. Apart from this, in Maulana Muhammad Ali's papers there are found many letters and notes, from the time of his stay in Qadian, addressed to him by Hazrat Mirza sahib, showing that on many occasions when Hazrat Mirza sahib had some other engagement such as going to meet the district administrative officials he made Maulana Muhammad Ali as in charge in his absence. On some such occasions Maulana Muhammad Ali sent notes to Hazrat Mirza sahib suggesting other people for the job, but Hazrat Mirza sahib would return the notes with instructions in his own handwriting on the back of the paper reiterating that the Maulana should take charge of the matter.

#### **Sadr Anjuman Ahmadiyya founded**

In 1905, after the Promised Messiah learnt through some Divine revelations that his death was approaching, he wrote certain instructions entitled *Al-Wasiyyat* ('The Will') for his followers, as to the arrangements for the community after his death. This he published on 20 December 1905. In this he did not appoint any successor, but enjoined on the entire community to work together and make decisions by mutual consultation. However, to enable new members to be admitted to the community, he laid down that such elders of the community on whom forty faithful agree, may take the pledge from the entrants in the Promised Messiah's name. He also proposed to establish a graveyard at Qadian for his community, which he named 'Bahishti Maqbara' (the graveyard of heavenly people).

On 6 January 1906, Hazrat Mirza sahib published an Appendix to his book *Al-Wasiyyat*, in which he gave in detail all the necessary instructions regarding his Will. For the administrative system after him he laid the foundations of an 'Anjuman' (organisation) and appointed that Anjuman as his successor. He framed some rules and regulations himself, and declared the main object of the Anjuman to be the propagation of Islam.

In Rule 13 he wrote:

"As the Anjuman is the successor to the *Khalifa* appointed by God, this Anjuman must remain absolutely free of any taint of

worldliness. All its affairs must be completely above board, and based on fairness."

He explained this in more detail as follows:

"All members of the Anjuman must belong to the Ahmadiyya Movement, and must be virtuous and honest. And if, in future, it is felt that someone is not virtuous, or that he is not honest, or that he is cunning and tainted with worldly motives, it shall be the duty of the Anjuman to expel him from its ranks forthwith and to appoint another in his place." (Rule 10, Appendix, *Al-Wasiyyat*)

With the publication of *Al-Wasiyyat* and its Appendix, Hazrat Mirza sahib laid down the foundation of this Anjuman and named it Sadr Anjuman Ahmadiyya Qadian, and proposed establishing its branches in other places where the community existed. He appointed fourteen members as trustees of this Anjuman, with Maulana Nur-ud-Din as President and Maulana Muhammad Ali as Secretary. The following are the names of the fourteen members:

1. Maulana Nur-ud-Din — *President*
2. Maulana Muhammad Ali — *Secretary*
3. Khwaja Kamal-ud-Din — *Legal Advisor*
4. Maulana Syed Muhammad Ahsan of Amroha
5. Mirza Bashir-ud-Din Mahmud Ahmad
6. Nawab Muhammad Ali Khan of Malir Kotla
7. Seth Abdur Rahman of Madras
8. Maulana Ghulam Hasan Khan of Peshawar
9. Mir Hamid Shah of Sailkot
10. Shaikh Rahmatullah of Lahore
11. Dr. Mirza Yaqub Baig of Lahore
12. Dr. Syed Muhammad Husain Shah of Lahore
13. Dr. Khalifa Rashid-ud-Din
14. Dr. Mir Muhammad Ismail

For the remaining two and a half years of his life Hazrat Mirza sahib ran this Anjuman according to the system and rules laid down in *Al-Wasiyyat*. It so happened that in the winter of 1907, in connection with the extension of the Mubarak Mosque, Mir Nasir Nawab, father-in-law of the Promised Messiah, wanted to impose his own judgment as against that of the Anjuman. On a complaint about this made by the Anjuman, Hazrat Mirza sahib personally came to a meeting of the Anjuman and wrote a note, as

reproduced below, which is preserved in Maulana Muhammad Ali's papers. Its English translation is as follows:

“My view is that when the Anjuman reaches a decision in any matter, doing so by majority of opinion, that must be considered as right, and as absolute and binding. I would, however, like to add that in certain religious matters, which are connected with the particular objects of my advent, I should be kept informed. I am sure that this Anjuman would never act against my wishes, but this is written only by way of precaution, in case there is a matter in which God the Most High has some special purpose. This proviso applies only during my life. After that, the decision of the Anjuman in any matter shall be final.

*Was-salaam.* Mirza Ghulam Ahmad, 27 October 1907.”

It was decided by this document that after Hazrat Mirza sahib's death the Anjuman would have complete authority. There would be no individual ruling over the Anjuman, and all the administration would be in the hands of the Anjuman. This was a great achievement of his, that he eradicated both the system of putting absolute power in the hands of the religious leader and the tradition of having an inherited spiritual headship.

#### Some other events

On 28 December 1906, on the occasion of the annual gathering of the Ahmadiyya community, Maulana Muhammad Ali submitted and read out the first annual report on the working of the Anjuman, and presented its annual budget, which amounted to Rs. 30,000 excluding the free kitchen. He made an impassioned speech in which he mentioned the companions of the Holy Prophet and how they sacrificed their lives and money, and said that God had made things easier in our time as there was no need to sacrifice life, but sacrifice of money was still needed. Concluding his speech he advised members of the community to lead a religious life and do for the religion even more than what others do for the materialistic world. He also appealed for funds for constructing the school building.

In 1907, in addition to the other matters, Maulana Muhammad Ali paid special attention to two developments. First, establishing branches of the Sadr Anjuman Ahmadiyya Qadian in various towns and

districts. So through the community's newspapers and his personal letters he started the work of establishing these branches, which came into existence in many places as a result of his efforts. The second important task was to raise funds for the extension of the Masjid-i-Mubarak and to supervise its construction. For this purpose Maulana Muhammad Ali issued special appeals starting in the months of May and June 1907 to raise funds. By the end of 1907 the construction work was completed under his personal supervision. His own office, as the secretary of the Sadr Anjuman, was on the lower storey of the mosque.

#### Talim-ul-Islam High School

One of the growing needs of the Ahmadiyya community was a proper building for the Talim-ul-Islam school in Qadian. It was a high school but was housed in mud huts. It was proposed to construct a large boarding house and a building for the school. So a plot of land was purchased from the community's funds, and appeals were made at the annual gatherings in 1906 and 1907. In January 1908 the executive committee of the Anjuman nominated Maulana Muhammad Ali to raise funds for the building. He took up this campaign with great vigour and started raising funds. Besides appeals at the annual gatherings which he made while presenting the Anjuman's report and budget, he also launched repeated appeals through both the community newspapers *Badr* and *Al-Hakam*, requiring between one-third to a half of the monthly income of each person as a single donation. In this connection he said:

“I am prepared to say that what I have demanded is not much. Perhaps Allah knows that a time will come when even greater demands will be made upon you because spreading religion is not an easy task. But this small sacrifice will prepare you for greater sacrifices.”

In February 1908 he organised a delegation to go on tour to raise funds for the building of the school. Apart from himself this included: Khwaja Kamal-ud-Din, Dr. Mirza Yaqub Baig, Dr. Syed Muhammad Husain Shah, Mian Charagh Din and Mian Miraj Din. On 16 February 1908 Maulana Muhammad Ali went to Lahore in this connection, and then also visited Amritsar and Kapurthala. After that, as his other commitments would not permit him to stay away from Qadian for much longer, he returned and the delegation continued its tour.



### Financial Commissioner's visit to Qadian

In March 1908, when the financial commissioner for the Punjab, Mr. Wilson, came on a tour of Qadian, elaborate arrangements were made for his reception and dinner was provided on behalf of Hazrat Mirza sahib and the Ahmadiyya community. The next day Mr. Wilson met Hazrat Mirza sahib, and a long conversation took place during which Maulana Muhammad Ali and Khwaja Kamal-ud-Din acted as interpreters.

### Some domestic events

As has been mentioned, about a year after his arrival in Qadian Maulana Muhammad Ali married Fatima Begum, daughter of Mian Nabi Bakhsh of Gurdaspur, the match being arranged by Hazrat Mirza sahib himself. During 1908 Fatima Begum was not keeping good health, so in November 1908 Maulana Muhammad Ali took leave from his work as Secretary of Sadr Anjuman Ahmadiyya Qadian and Editor of the *Review of Religions* and went to Lahore with his wife for her medical treatment, staying with Shaikh Rahmatullah. However, on 20 November 1908 Fatima Begum died. In the December 1908 issue of the Urdu edition of the *Review of Religions* Maulana Muhammad Ali has mentioned his seven and a half years of married life while announcing the news of the death of his wife. He wrote as follows under the heading *About Myself*:

“With this page, seven years of the life of the *Review* and of my editorship are completed. Although every human being encounters some sad and some happy occasions in his life, I have never written anything about my life in this magazine as I consider this organ to be above any mention of personal circumstances. Even now I am hesitant to pen these few lines. However, I believe that over such a long period a rapport is built between an editor and his readers so that they can share his sorrows and happiness, especially where there is a religious bond between them strengthening that rapport.

“On the very day when the November issue was leaving this office, that is, Friday 20 November, my wife died in Lahore at about 4 a.m., at my revered friend Shaikh Rahmatullah's residence where we were staying for her treatment. *We belong to Allah and to Him do we return!*

“The deceased Fatima Begum was born on 17 March 1886 in Shakar Gharh in this district and was married to me on 4 April 1901 at Gurdaspur. On 20 November 1908, after three months of severe nausea, she returned to her Maker at the age of 22 years and 8 months in Lahore. She was buried in Maqbara-i

Bahishti in Qadian on 21 November.<sup>9</sup> During her 7 years and 7 months of married life she gave birth to two children who died at birth, and to a daughter Ruqayya Begum on 26 November 1906 who is left with me in her memory.

“This relationship was of special happiness for me because it was arranged by my leader and master, the Promised Messiah himself, who married me as if I were his own son. It was the result of his prayers that she proved to be such a sharer in my feelings that I myself was surprised. Another reason for my happiness was that when this union was arranged I had put everything together to start my legal practice in Gurdaspur and I had also been accepted as a candidate to take the E.A.C. examination, but when the marriage ceremony took place I was staying in Qadian having given up worldly ambitions. In spite of that, the deceased's father Munshi Nabi Bakhsh did not object to this, but what is more even my wife never alluded to it nor did she ever express any wish that I should leave Qadian and try to earn worldly wealth for her. In this way she helped me in my migration, and by sharing in my hardship she saved me from many trials and dilemmas.

“Women usually crave for material things but she did not find it difficult to give up any such hopes for the sake of her husband. This is not easy. I know of many instances in which some women who preferred worldly wealth hindered their husbands from carrying out their good intentions. The word of Allah also bears witness to this: ‘Among your wives and children, there are those who are your enemies’ [The Quran 64:14]. I cannot thank Allah enough for providing such a spouse for me who, far from being an opponent of my religious work, proved to be an aid and helper. So if I have done any service to the faith — and only God knows if I have, because He knows the intentions — I consider that my late wife too is a sharer in that work in the sight of God. That is why I have mentioned her death in these pages. She also had a great passion to help the poor and needy, so much so that sometimes she would help them even without my knowledge. When people were asked to make wills [for the Movement], she was one of the first to do so, and made a will for one-third of her possessions.

“During her illness Hazrat Khalifa-ul-Masih [Maulana Nur-ud-Din] showed such sympathy that I

9. On her gravestone Maulana Muhammad Ali also inscribed the words: *How well did you fulfil the covenant that was between us!*

cannot find the words to describe it. Similarly, the revered Khalifa Rashid-ud-Din made such exertions in providing treatment, purely for the sake of God, that there are very few examples of this kind of devotion on the basis of worldly ties. Then in Lahore the practical help provided by my honoured friends Shaikh Rahmatullah, Khwaja Kamal-ud-Din, Dr. Syed Muhammad Husain Shah, Dr. Mirza Yaqub Baig, Babu Ghulam Muhammad and Hakim Muhammad Husain Qureshi, was beyond all my expectations. I was taken aback because it is my misfortune that I have never had the chance to do anything for these people. Indeed, this passionate love which my elders and brothers show towards me, in the way of Allah, is living proof of the words: 'you become brethren by the favour of Allah' [the Quran 3:103].

"Allah tries His servants with death of their near and dear ones. ... No matter how weak I proved in this test, due to my love for my late wife, there is no doubt that those who showed me love, for the sake of Allah, acquitted themselves successfully because in my hour of need they showed me sympathy beyond my expectations. May Allah reward them! However, all are not the same. If someone, despite being my benefactor, has instead of showing sympathy mentioned some past grievance at the time of this death, it was perhaps a lesson for me that it is a mistake to consider any worldly abode as your home."

#### Death of the Promised Messiah

On 27 April 1908 the Promised Messiah went to Lahore on his last journey. In his absence from Qadian, he put Maulana Muhammad Ali in charge of the Guest house, which used to be in the Promised Messiah's personal supervision, and of other matters. In Lahore, Hazrat Mirza sahib stayed first of all at the house of Khwaja Kamal-ud-Din. Some other friends including Maulana Nur-ud-Din and Maulana Muhammad Ahsan of Amroha also came to Lahore. After some time Hazrat Mirza sahib shifted to the residence of Dr. Syed Muhammad Husain Shah. In Ahmadiyya Buildings the place where the mosque is now situated was then an open ground. By erecting marquees over it and spreading rolls of mats on the ground, it was used for holding Friday prayers and Maulana Nur-ud-Din gave daily talks on the Holy Quran.

On 26 May 1908 Hazrat Mirza Ghulam Ahmad, the Promised Messiah, breathed his last, and that 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 as successor to Hazrat Mirza sahib. It was a time of the

utmost sorrow for the Ahmadiyya community on the one hand, and on the other at this very time its opponents had raised a storm of abuse and vilification. Thus the community faced a two-fold trial at that time.

During his stay in Lahore the Promised Messiah had composed his last writing, *Paigham-i-Sulh* (Message of Peace). As after his death this was to be read out at a public meeting at University Hall, Lahore, on 21 June 1908, a large number of Ahmadiis gathered in Lahore. On this occasion, in obedience to Maulana Nur-ud-Din's instructions, Maulana Muhammad Ali made a speech which was deeply effective, impassioned and moving. Mentioning Hazrat Mirza sahib he said:

“**W**hat a great and glorious objective is facing you. It is as if a gigantic mountain is standing in your way and you have to remove it to clear the way. It is easy to move a mountain but the mission that our Imam has entrusted to us is of even greater importance. It is to spread Islam in the world. Is it a small and easy task? What encourages us is that God Himself has promised that He will make Islam prevail through this community. So there is no reason to panic or lose heart. The holy Hazrat [Mirza sahib] has himself written: 'I do not know which impossible paths I will have to tread, which thorn-filled wildernesses and deserted jungles I will have to traverse, so if anyone has delicate feet he should take leave of me now.' Friends! that time has now come and those difficult to cross ravines, thorny jungles and frightful wildernesses are to come before us which we must cross to reach the destination pointed out by our pious Imam and true guide. Earlier we had a man among us who was taking care of our affairs splendidly with great skill. To tell you the truth, we used to sleep without a care while that pure hearted man, the chosen one of God, comforted us like a loving mother and protected us from every difficulty like a shield. We were untroubled and carefree. ... That era has now passed. That holy man who carried our loads on his own head, having done his work, has gone to meet his Creator in accordance with the Divine promises. Now you have to shoulder all the burden, and you are the people who have to accomplish that work and bring it to completion. ...

“Hazrat [Mirza] sahib's being was a cloud of mercy and a shade of benevolence sent over us from God. He turned us away from sins and established us upon goodness, he transformed our dead and dry belief in God into a fresh and living faith, and he filled our

hearts with reverence and honour for God and His Prophet like solid steel. Our moral condition was unspeakable, but he made us drink such an elixir that we began to enjoy and get pleasure from our prayers and remembrance of God, and our hearts were filled with love for the Holy Quran. Everyone progressed in righteousness according to his power and aptitude. ... So we have to learn a lesson from his death. Blessed are those who can set an example of a pure transformation and steadfastness at this time. It is the sign of a believer that even at the time of a calamity he moves forward.”

After this he refuted the objections being made by the opponents at the death of Hazrat Mirza sahib and said:

“In spite of the severest opposition raging, that man sent by God convinced millions of people of his views. He infused his spirit in you. If, filled with this spirit, we do this work the doors of spiritual victories will open for us. After the death of the Holy Prophet, great conquests were made by Hazrat Abu Bakr and Hazrat Umar. This was due to his spirit working in the companions. Likewise, after the Promised Messiah’s death this mission has not come to an end and it is our duty to work for this lofty objective and to try to make Islam triumph over all other religions.” (*Al-Hakam*, 18 July 1908)

## Books published at end of year 2000

The following four English translations of books written by Hazrat Mirza Ghulam Ahmad have been published at the end of 2000. They may also be read at our website [www.muslim.org](http://www.muslim.org).

### **An Account of Exoneration, translation of *Kitab al-Bariyya* (224 pages)**

Hazrat Mirza Ghulam Ahmad relates the details of how he was exonerated in court of a false criminal charge brought against him by Christian missionaries, and gives the background of his work of refuting the wrong Christian doctrines. This translation consists of about seventy percent of the original book *Kitab al-Bariyya*, the remainder having already been published in 1996 under the title *A Brief Sketch of My Life*.

### **Victory of Islam, translation of *Fath-i Islam* (47 pages)**

*Fath-i Islam* was written and published by Hazrat Mirza Ghulam Ahmad in 1891. Although he had already published his famous work *Barahin Ahmadiyya* in the early 1880s, this was his first writing after his claim to be the Promised Messiah. In it he has described his Divinely-ordained mission of the defence and advancement of Islam, to be carried on till the final, prophesied triumph of Islam comes about. However, he explains that the hardest sacrifices must be made by Muslims to achieve that great goal, and for this he makes deeply heart-felt appeals to them. He also lays down the practical ways in which the Divine Movement established by him must work for spiritual reform of humankind.

### **The Will (60 pages)**

This book consists of:

1. A translation of the booklet *Al-Wasiyyat*, by Hazrat Mirza Ghulam Ahmad.
2. A translation of the Introduction and Explanatory Notes relating to *Al-Wasiyyat* written by Maulana Muhammad Ali which appeared in an edition of *Al-Wasiyyat* published from Lahore shortly after the Split in the Ahmadiyya Movement in 1914.
3. An appendix by the translator containing additional material bearing on this subject is also provided.

In *Al-Wasiyyat* Hazrat Mirza Ghulam Ahmad has laid down the system of governing his Movement to take effect after him. He handed over powers of administration and financial control to a council or *Anjuman* that he created. He did not give absolute power to any one individual head, nor did he create a system of autocratic rule by a *khalifa*.

### **Need of Imam of the Age (35 pages)**

This is the translation of *Zarurat-ul-Imam* done by Kalamazad Mohammad of Trinidad and revised by Zahid Aziz. In this booklet, written in September 1898, Hazrat Mirza Ghulam Ahmad describes the qualities that are bestowed by Allah upon the person who is appointed Imam of the Age. He explains how the one who is the Divinely-appointed Imam of the Time is distinguished from other persons who also may be blessed with spiritual experience to some extent. ■

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