

**HAKEEM NOOR-UD-DEEN**  
(Khalifatul Masih I)

———— The Way of the Righteous ————

**By:**  
**SYED HASANAT AHMAD**

Islam International Publications Limited

**Hakeem Noor-ud-Deen** (Khalifatul Masih I)  
–The Way of the Righteous–  
**by: Syed Hasanat Ahmad**

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"For days and nights together, I very humbly supplicated and prayed to my beloved God:

O Lord, I am all alone, who will be my helper and associate? Grant me one!

When I raised my hands in moving supplication, the whole heaven was full of my wailing and my prayers. Then God, in His infinite mercy, granted my prayers and conferred upon me His choicest blessings, and He, from His majesty, gave me a pious, sincere and obedient friend and his name, like his *nooraani* qualities, was Noor-ud-Deen."

[Translation from the Arabic portion of *Aa'eena-i-Kamaalaat-i-Islam*, pp. 581-586 by Hadhrat Mirza Ghulam Ahmad<sup>as</sup>]

"As soon as I got the handbill of *Braaheen-i-Ahmadiyya* (in 1885) of Hadhrat Mirza Sahib, I immediately left for Qadian...

"It was after *Asr* Prayer, I approached *Masjid Mubarak*. As soon as I saw his face, I was overjoyed, and felt happy and grateful to have found the *perfect man* that I was seeking all my life...

"At the end of the first meeting, I offered my hand for *Bai'at*. Hadhrat Mirza Sahib said, he was not yet Divinely commissioned to accept *Bai'at*; then I made Mirza Sahib promise me that I would be the person whose *Bai'at* would be accepted first...."

[Hadhrat Hakeem Noor-ud-Deen in *Al-Hakam*, April 22, 1908]

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## Foreword

I am happy that a project started at the behest of Hadhrat Khalifatul Masih IV<sup>ra</sup> has reached its completion. No book can fully capture the spiritual and many faceted personality of Hadhrat Khalifatul Masih I<sup>ra</sup>. The Promised Messiah<sup>as</sup> who knew him best described his personality as follows in his Arabic book, *Hamaamatul Bushra*, (page 6):

*Among my many pious friends, there is one far-sighted, gifted with vast knowledge, soft spoken, polite, steadfast in faith, God-fearing, trusting, a savant, pious, scholar, devout, saintly spiritual, towering Muhaddith (scholar of Hadith), outstanding Hakeem, Haaji-ul-Haramain, Haafiz-i- Qur'an, an offspring of Farooq. His name is Maulavi Noor-ud-Deen Bhervi. In sincerity, devotion, dedication, loyalty and love, he is foremost among my followers.*

The famous Persian couplet that appeared in another book, *Nishaan-i-Aasmaani* (page 47) appropriately epitomized the excellences of Hadhrat Khalifatul Masih I<sup>ra</sup>:

*How fortunate would it be if everyone of the Community (Ummat) were Noor-ud-Deen!*

To know the depth of the feelings of Hadhrat Khalifatul Masih I<sup>ra</sup>, the commentary of Surah *Al-Jumu'ah* by Hadhrat Khalifatul Masih I<sup>ra</sup>, explains why he settled in Qadian:

*The brief reply is, I found such an unprecedented wealth here, that no thief and no robber can steal it. I found that for which people for the last thirteen hundred years*

## Foreword

*have been yearning. Why should I abandon a place of unlimited wealth and wander around in this material world? I truly say if I am given one lakh (one hundred thousand) rupees or even a crore (ten million), even then I will not leave Qadian except in compliance of the wishes of my Imam.*

I am happy this book presents some glimpses of this remarkable towering personality. Syed Hasanat Ahmad has painstakingly researched his work. Mr Munir-ud-Din Shams, Additional Vakil-ut-Tasneef and many others have devoted significant time and effort in its publication and deserve our prayers.

May Allah enable each one of us to become the Noor-ud-Deen<sup>ra</sup> held so dear by the Promised Messiah<sup>as</sup>. Amin.

London  
June, 2003

Mirza Masroor Ahmad  
Khalifatul Masih V

## Preface

One of the outstanding personalities of the nineteenth century, apart from the advent of the *Promised Messiah* himself it, was an illustrious figure of Hadhrat Hakeem Noor-ud-Deen, who later became the First Caliph of the *Promised Messiah*<sup>as</sup>.

Many books have appeared on the Life and Works of *Hadhrat Khalifatul Masih I<sup>ra</sup>*, and each has generated a thirst for more about a person who was completely immersed in the love of God, Islam, the Holy Prophet<sup>sa</sup>, the Holy Qur'an and the *Hadith*. One is led to believe that the Life of this illustrious Companion of the *Promised Messiah* was nothing more than an explanation and elucidation of true Islam.

An attempt has been made to fathom the fathomless majestic personality of Hadhrat Hakeem Noor-ud-Deen and yet it seems that we have only touched the fringes of this great personality, who guides us to the way of the Righteous.

Once we peer into his life, there is a gradual dawning upon us of the immensity of this righteous being. He began his life as an ordinary man, and through sheer strength of his character, dedication and devotion to his *Four Loves*, his life became a personification of how righteous and saintly figures recharge the trust and faith of weaker beings. His Four Loves - the Love for God, the Love for the Holy Prophet<sup>sa</sup>, the Love for the Holy Qur'an and the Love for Hadhrat Mirza Ghulam Ahmad, turned him into a magnetic figure. Speaking of any one of the Four Loves, one has touched the tenderest chord of his soul.

Of all the Loves, God was the most important to him. He believed, and rightly so, that the Love for God should transform a man in such a way that while waking, sleeping,

## Preface

eating, resting, worshipping or in conversation, every action and every word should reflect and mirror unmistakably the immeasurable love for Him. It was, therefore, no wonder that with such an absorption in God, God took extraordinary care of him.

This book is replete with accounts of how at every step and every period of his life, Hadhrat Hakeem Noor-ud-Deen became a visible recipient of divine favours. Once he was delivering a *Dars* in the mosque, and during the *Dars* he was completely overwhelmed when accounts of numerous divine favours started to come to his mind in a stream. He became emotional and said, "What and how should I tell you the account of unending tales of the divine favours; I am not tired, and I would not feel tired of telling the accounts of these countless favours over and over that God, in His infinite mercy, kept conferring on me."

The *Promised Messiah* identified him in his books as his closest Companion and a very dear disciple. In order to realize what a momentous personality he was, one simply has to read the pages of this book, which represent a feeble effort to squeeze an unsqueezable account of "The Way of the Righteous."

This biography is based on research work done by Muhammad Idrees, who prepared a thesis for his degree of Master of Art in History from Punjab University in 1980. The thesis was in Urdu, and carried a bibliography of 120 books in Urdu and English. Research work, especially when it is done with an eye for an M.A., has its own requirements and limitations; therefore, in order to prepare a biography on an outstanding person like *Hadhrat Khalifatul Masih I<sup>a</sup>*, certain other requirements came into play. This book, while based on the thesis, has been thoroughly edited and revised,



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and some material has also been added. The additions or excisions were made to enhance the true greatness of a person who had always been an inspiration and generated an implicit and total trust in the Divine Grace.

The work that I began in 1992 as a translation became a mission and, eventually, I fell in love with this magnanimous person who introduced us to his *Four Loves*. Reading an account of a noble person is in itself an ennobling experience. Contemporary readers can visualize him by bringing to our eyes the most gracious personality of our beloved Imam, Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV<sup>ra</sup>, whose Friday sermons are now seen and heard around the world - a divine phenomenon.

It is the distinction of the fourth *Khilaafat* that the modern medium of dissemination, television became the effective tool of *tabligh*.

The first time the photo of the *Promised Messiah* was flashed on a TV screen in Toronto, or for that matter, anywhere in the world, was on December 12, 1982, when the Editor of this book, working under the direction of the then Ameer and Missionary-in-Charge of the Ahmadiyya Movement in Islam for Canada, Mr. Munir-ud-Din Shams, acquired free TV time for a monthly telecast of the Movement, little knowing that on April 1, 1996, our beloved Imam, Hadhrat Mirza Tahir Ahmad, would launch a world-wide television channel, *Muslim Television Ahmadiyya*. Mr. Naseem Mahdi, the current Ameer and Missionary-in-Charge, played a significant role in setting up an Earth Station in Washington, D.C., USA, for North American countries.

In this book, the name of Muhammad, the Holy Prophet of Islam, has been followed by a symbol *sa* for the salutation

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"Sallal laaho alaihe wa aalehi wa sallam" (may peace and blessings of Allah be upon him and his progeny). The names of all other Prophets are generally followed by the abbreviation *as* "*Alaehis-salaam*", meaning on whom be peace. Similarly the abbreviation *ra* "*Radhi Allah 'Anho*" (may Allah be pleased with him), is used for the companions of the Holy Prophet Muhammad<sup>sa</sup> and of the Promised Messiah<sup>as</sup>. The symbol *ra* "*Rahmatu Allah Alaih*" (may Allah have mercy on him) is used for those who are not the companions of the Holy Prophet<sup>sa</sup> or of the Promised Messiah<sup>as</sup>. The Urdu and Arabic words used in the text have their translation in bracket. A glossary is also appended at the end of the book.

The readers will note a variation of the titles used for *Hadhrat Khalifatul Masih I<sup>a</sup>*. In earlier chapters, the word *Maulavi* has been used, which was later substituted with *Hakeem*. After the sad demise of the *Promised Messiah*, the title of *Hadhrat Khalifatul Masih I<sup>a</sup>* has been used. *Sahib* comes with all his titles, and with some other names, even though it is not part of the name, but is added as a mark of respect and esteem. The most appropriate title *Akhweem Mukarram Maulavi Noor-ud-Deen Sahib* was used by the *Promised Messiah*, which reflects the depth of his love and affection for Hakeem Sahib.

The work on this book began in 1992, and I received enthusiastic assistance and help from my brothers, Syed Mubashsharat Ahmad, who did invaluable spade work, and Syed Hameed Ahmad, as well as my nephews, Umar Syed and Talha Syed. In 1993, our beloved Imam, Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV<sup>ra</sup>, after having a look at the English manuscript, directed that it be examined by

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scholars in Rabwah for accuracy of the events mentioned in the text. He also provided the title.

Later, the script was sent to late Bashir Ahmad Orchard for his comments on the language. I owe a special thanks to Syed Abdul Hayee Shah, Naazir Isha'at Rabwah, who identified important improvements. A team of lady scholars in London, who include Professor Amatul Majeed Chaudhary, Mrs. Saliha Safi and Miss Khaulah Shams (Malik), also examined the script. Mr. Munir-ud-Din Shams, Additional Vakil-ut-Tasneef made an important contribution by personally going through the script, making valuable suggestions and correcting the script on the computer.

In final stages, Prof. Syeda Naseem Saeed co-ordinated the verification of facts in close consultation with Nazaarat Isha'at, Rabwah.

Special thanks are due to Muhammad Ismat Pasha who vetted the manuscript and put it in its final shape.

The Editor of this book is one of the sons of Haafiz Syed Mir Shafi Ahmad, who, as a 13-year old young man, ran errands for the *Promised Messiah*<sup>as</sup>. He arrived in Qadian in 1903 and remained there till 1912. *Several of his stories about the Promised Messiah*<sup>as</sup> are mentioned in *As-haab-i-Ahmad* and *Seeratul Mahdi*. The Editor is grateful to all for their valuable contributions.

Toronto, Canada  
June, 2003

**Syed Hasanat Ahmad**  
Editor and Publisher, New Canada

CHAPTER ONE

## **Bhera - Birth Place and Family Account**

### **Historical Importance of Bhera**

Bhera is the ancestral birthplace of Alhaj Maulana Hakeem Noor-ud-Deen. Bhera is an ancient town, and has its own historical identity. One hears about Bhera as early as the days of the invasion by Alexander The Great. It is generally believed that when Alexander defeated Rajah Porus on the banks of the river Jhelum, Bhera was a forest. This forest was named by Greek forces as Pera. Later, a town came into existence when the Greek army camped here. The name of Bhera was given by the Greek army, which is still in use. Hence it is an ancient city of immense historical importance.

### **Family Account**

His family comes from a cream of gentry and nobility. The name of his father was Haafiz Ghulam Rasool and mother's name was Noor Bakht. His family tree from his father's side after 34 stages reaches back to the Second Caliph of the Holy Prophet<sup>sa</sup> Farooq-i-A'azam, Hadhrat Umar<sup>ra</sup>. In addition to paternal heritage, his maternal heritage reaches to a high degree of dignity. His mother belongs to the A'waan family, who are declared by historians as descendants of Hadhrat Ali<sup>ra</sup>. This makes him a Farooqi as well as an Alvi.

### **Family Tree**

(As Published in *Al-Badr*, Qadian, 28 March, 1912)

1. Hadhrat Ameerul Mo'mineen Umar
2. Hadhrat Sultan-ul-Mashaa'ikh Sheikh Abdullah
3. Hadhrat Naseer-ud-Din
4. Hadhrat Sultan Ibrahim
5. Hadhrat Sheikh Is-haaq
6. Hadhrat Sheikh Fateh Muhammad Khan
7. Hadhrat Waa'iz Akbar
8. Hadhrat Waa'iz Asghar
9. Hadhrat Abdullah
10. Hadhrat Sheikh Mas'ood
11. Hadhrat Sheikh Abdul Saam'e
12. Hadhrat Sheikh Mahmood
13. Hadhrat Naseer-ud-Din
14. Hadhrat Sheikh Farrukh Shah Kaabli Quddus Sirrah  
Al-Aziz
15. Hadhrat Sheikh Ahmad Al-Ma'roof Haafiz Mahmood
16. Hadhrat Sheikh Shahab-ud-Din
17. Hadhrat Sheikh Muhammad
18. Hadhrat Sheikh Yusuf
19. Hadhrat Ahmad
20. Hadhrat Shu'aib
21. Hadhrat Sheikh Jamal-ud-Din
22. Hadhrat Sheikh Suleman
23. Hadhrat Sheikh Bahaa-ud-Din Makhzan-I- Asraar
24. Hadhrat Sheikh Badr-ud-Din
25. Hadhrat Shari'at Panaah Qaadhi Abdur Rahman
26. Haafiz Abdul Ghani

27. Haafiz Abdul Naseer
28. Haafiz Nasrullah
29. Haqaa'iq Ma'ab Haafiz Abdul Aziz Maghfoor
30. M'aarif Dastgaah Haafiz Yaar Muhammad
31. Kamalaat Dastgaah Haafiz Abdur Rabb
32. Fadheelat Panaah Haafiz Fakhr-ud-Din
33. Haafiz Mo'izz-ud-Din
34. Ghufraan Panaah Haafiz Ghulam Muhammad
35. Hifaazat Panaah Haafiz Ghulam Rasool
36. Hadhrat Khalifatul Masih Noor-ud-Deen

The above ancestral family tree of Hakeem Sahib and information about his three marriages is based on a chart that is published in the Fourth Volume of *Taarikh-i-Ahmadiyyat* by Maulana Dost Muhammad Shahid.

Hakeem Sahib married thrice. From his first wife, Fatima Sahiba (daughter of Sheikh Mukarram Sahib Bhervi), he had nine sons and five daughters. From his second wife, Sughra Begum (daughter of Sufi Ahmad Jaan Sahib) and also known as Ammaji, he had one daughter, Hadhrat Amatul Hayee, who was married to Hadhrat Khalifatul Masih II, and six sons. The information about his third wife is uncertain. He likely married her when he was visiting Mecca and Medina. Many of his children died in childhood. Some notables are listed below.

**Sons** (from second wife)

1. Mr. Abdul Hayee
2. Mr. Abdus Salaam
3. Mr. Abdul Wahhaab
4. Mr. Abdul Mannaan

### Daughters

1. Mst. Umaamah (from first wife)
2. Mst. Hafsah (from first wife)
3. Amatullah (from first wife)
4. Hadhrat Amatul Hayee<sup>ra</sup> (from second wife)

Munshi Muhammad-Din-Fauq has written in his book *History of Peoples of Poonch* that the A'waan people are related to Hadhrat Ali<sup>ra</sup>.

The A'waan people and their different clans and writers unanimously agree that they are the descendants of the son of Hadhrat Ali<sup>ra</sup>, Abbas Alamdar, who was martyred in the tragedy of *Karbala*. His sons, Abdullah and Ubaidullah, died in 120 A.H. during the time of Umayyad Khalifa Hisham bin Abdul Malik, and were buried in the holy city of Medina. The family tree of the A'waan meets in the seventh generation to A'waan bin Qasim Laila. As the A'waans were in the family tree with Hadhrat Abbas Alamdar, they were also Abbasides, and as Hadhrat Abbas was the son of Hadhrat Ali<sup>ra</sup>, they were also called Alvi. The author of the book *Hayaat-i-Noor* (p. 280), Maulana Abdul Qadir (formerly Sodagar Mal) writes:

From the family tree of Maulana Hakeem Noor-ud-Deen, it is evident that he was a descendant of Hadhrat Umar<sup>ra</sup>. Among his ancestors, many were saints. His father's name was Haafiz Ghulam Rasool. He was resident of Bhera, district Shah Pur. His mother was from the A'waan family, her name was Noor Bakht. She was the daughter of Mian Qadir Baksh of Kahana.

Mian Fazal-ur-Rahman Bismil Ghaffaari writes in his book, *History of Ahmadiyyat of Bhera* (p. 120):

He was a descendant of Hadhrat Umar<sup>ra</sup> in thirty-fifth generation.  
His father's name was Haafiz Ghulam Rasool.

Hadhrat Muhammad Zafrulla Khan in his book, *Hadhrat Maulavi Noor-ud-Deen - Khalifatul Masih I* (p. 1) writes about him:

Hadhrat Maulavi Noor-ud-Deen was born at Bhera, in the district of Shahpur, Punjab, in 1841. He was thirty-fourth in direct male lineal descendant of Hadhrat Umar<sup>ra</sup>, the second successor to the Holy Prophet of Islam<sup>sa</sup>. He was thus a Qureshi and Haashmi Farooqi ... His mother Noor Bakht was an a'waan from another village, a few miles from Bhera.

The forebearers of Maulana Noor-ud-Deen, on migration from Medina settled down in Balakh and became rulers of Kabul and Ghazni. During the attack of Genghis Khan, his ancestors migrated from Kabul and first settled near Multan and then finally at Bhera. Among his forefathers were a number of saints who taught Islam and claimed a proud privilege of heading a chain of descendants who had memorized the Holy Qur'an by heart. His earlier eleven generations shared this distinction. His ancestors had a great love and fascination for the Holy Qur'an.

Among the ancestors of Maulana Hakeem Noor-ud-Deen, there were saints and scholars of high repute. Kings, sufies, Qaadhis and martyrs were all among his ancestors who once enjoyed an important place in *Yaghistan*. The family members of his tribe are still known as princes. In Bhera (his birth place), his family was accorded a high degree of respect from the beginning. Maulana Hakeem Noor-ud-Deen writes about himself:

Although I belong to a noble family, this humble self is Qureshi Farooqi. My family tree belongs to Hadhrat Umar and then to



Hadhrat Sho‘aib. My ancestors migrated from Kabul to Peshawar and then moved to Lahore, Kasur, and then to Kathewal in Bahawalpur region. Qaadhi Abdur Rahman Shatir Madarasi and Baba Naranji of Yaghistan were notable dignitaries. The father of a great saint, Hadhrat Fareed Ganj Shakar of Pakpattan (Punjab), and my forefather, were real brothers. In short, Bhera was the final abode of my family. There is a famous street of Siddiquee Qureshis in the town. (*Al-Hakam*, December 14, 1912)

### **Father**

The name of the father of Maulana Hakeem Noor-ud-Deen was Haafiz Ghulam Rasool. He was of the Sunni faith and belonged to the Hanafite School of Thought, and had a link to Chishtiya. In accordance with the family traditions, he had immense love for the Holy Qur'an. The teaching of the Holy Qur'an and its propagation was his choicest hobby.

A few events are related to give a brief idea as to how dearly his father loved the Holy Book of God. Maulana Hakeem Noor-ud-Deen relates these events in his autobiography *Mirqaatul Yaqeen fi Hayaat-i-Noor-ud-Deen* (p. 109), in which he himself dictated all events of his life. It was compiled and edited by Akbar Khan Najeeb Abadi:

Once a merchant from Bombay Maulavi Abdulla came to Bhera with hundreds of copies of the Holy Qur'an. His father, Haafiz Ghulam Rasool, immediately bought all copies of the Holy Qur'an by paying to him thirty thousand rupees, which gave an immense boost to Abdulla's business.

This event is mentioned to show his father's immense love and dedication to the spreading of Qur'an and its teaching. It is for this purpose that he bought all the copies of the Holy Qur'an, worth thousands of rupees to distribute them in far-flung areas.

His father wished that all Muslims should learn the message of the Holy Qur'an, and come to know of its miracles and Divine attributes.

The second event which shows his father's attachment to the Holy Book is when on the occasion of the wedding of his elder daughter (elder sister of Noor-ud-Deen), Haafiz Ghulam Rasool Sahib put the Holy Book above all the articles of her dowry. In his book, *Mirqaatul Yaqeen* (p.196), it is narrated:

From our side, *it is the greatest gift of all*. The paper of this Holy Qur'an was of silk with gold work. Maulavi Noor-ud-Deen of Jalalpur Jattan calligraphed the copy for one hundred rupees. The expenses on lining, colour scheme, gold watering, etc., were extra.

These two events truly reflect his father's love for the Holy Book, and his love for the propagation of the Qur'anic teachings.

His father Haafiz Ghulam Rasool was also a good horseman. He had an eye for good horses. He was a very rich man but also a man of courage and regal character. He loved his children immensely, especially the youngest one, Maulana Hakeem Noor-ud-Deen, and spent a lot of money on him. He normally had his household effects purchased from Lahore. He cared as much for the intellectual nourishment of his children as he did for their good health. He paid immense attention to provide good education to his children. Maulana Hakeem Noor-ud-Deen related that his father paid a lot of attention towards the educational needs of his children: Madan Chand was a Hindu scholar. He was a leper. People provided an out-house to him. My father sent my elder brother to him for his education. People reasoned, "He is a handsome child, why are you putting his life at risk?" My father said, "If my son becomes a scholar like Madan Chand, I don't mind if he becomes a leper."

Hadhrat Muhammad Zafrulla Khan in his book, *Hadhrat Maulavi Noor-ud-Deen - Khalifatul Masih I* (p. 1), writes about the father of Maulana Hakeem Noor-ud-Deen:

His father, Haafiz Ghulam Rasool, and at least ten of his immediate male ancestors, had committed the Holy Qur'an to memory... His father was a great lover of the Qur'an. He was well off and spent large sums of money in procuring copies of the Holy Qur'an from places as far as from Bombay, and distributed them free. He was an affectionate, generous and indulgent parent. He set high goals for his children and encouraged them at every step. His distinguished youngest son once observed later, "My father was so ambitious in respect of his children that had he lived to this day, he would have surely sent me to the United States of America in search of knowledge."

Another event of Maulana Hakeem Noor-ud-Deen about his father's love for learning is mentioned in *Mirqaatul Yaqeen* (p.198):

May God shower His mercy upon my father. He advised me when I was going abroad, "Keep yourself absorbed in learning so much that even if you have to go to far-flung areas, go and get it. Don't be worried about us, and don't mention it to your mother.

Maulana Hakeem Noor-ud-Deen himself relates about his brothers and sisters in the book, *Mirqaatul Yaqeen*: "We were nine brothers and sisters, I was the youngest of all."

### **List of Brothers and Sisters**

Maulavi Sultan Ahmad  
 Maulavi Ghulam Nabi  
 Hakeem Ghulam Ahmad  
 Maulavi Muhammad Bakhsh  
 Mohy-ud-Din or Ghulam Mohy-ud-Din  
 Imam Bibi (sister)  
 Ghulam Bibi (sister)  
 Maulana Hakeem Haafiz Noor-ud-Deen  
 [The name of the seventh brother is not available]



## CHAPTER TWO

# Hakeem Noor-ud-Deen

### Birth

He was born in about 1258 Hijra or 1841 A.D. in Bhera City. Hadhrat Muhammad Zafrulla Khan in his book, *Hadhrat Maulavi Noor-ud-Deen - Khalifatul Masih I* (p. 1), writes in this context:

Hadhrat Maulana Noor-ud-Deen was born at Bhera, in the District Shahpur, Punjab, in 1841. He was the youngest of seven brothers and two sisters.

This was the time, Sikh Rajah Sher Singh ruled the Punjab, and Delhi's Kingdom was ruled by Abu Zafar Siraj-ud-Din Bahadur Shah. There was a Kingdom of Qachari dynasty in Persia and Turkey was being ruled by Sultan Abdul Hameed. The British East India Company was engaged in trying to conquer Afghanistan after the occupation of India (*Taarikh-i-Ahmadiyyat*, v. 3, p. 16)

### Childhood and Primary Education

Maulana Hakeem Noor-ud-Deen was brilliant and intelligent from his early childhood. Firstly, he had a remarkable memory and, secondly, he was born in a very cultured family. Both of these elements influenced and polished his early education. His early education took place in the lap of his mother. He learned the Holy Qur'an, some Punjabi books of Fiqah and Islamic Jurisprudence from his mother. He also learned a part of the Holy Qur'an from his father.

### Admission in School

After the preliminary education at home, he was admitted to a school. Mian Ghulam Haider Bhanna, Haaji Karim Baksh and his son, Sharf-ud-Din, taught him. The numbers of students admitted in this school were limited and the teachers gave individual attention to every student. The atmosphere of the school was neat, clean and pious. This was an Islamic school and the teachers were also Muslims.

### **Other Activities**

His punctuality was the product of his timely offering of prayers. His love for studies led him to the collecting of books. With reference to his books, in *Mirqaatul Yaqeen* (p. 200), he says:

I had a fascination for the collection of books. When I was child I used to collect books of fine and beautiful covers. When I entered an age of understanding, I used to select books with a great deal of care.

### **Outdoor Activities**

He learned only one outdoor sport and it was swimming. With reference to it, he says in *Mirqaatul Yaqeen* (p. 202):

I never played any sport but swimming. On occasions, I swam in great and glorious rivers.

His competency in swimming is stated in *Mirqaatul Yaqeen*:

In my youth, I used to cross the Jhelum River, when it overflowed to the brim of its banks.

In addition to this, he was fond of riding. From his childhood, he enjoyed a position of rank amongst his friends. None of his friends dared to abuse him. His friends were alert in his presence.

From his childhood, he acquired extraordinary powers of reasoning. He was bold and courageous. Once, one of his classmates, Sheikh Muhammad, elder brother of Sheikh Hakeem Fazl Ahmad, a doctor in Rawalpindi, said to him, "Come on, let us do our studies," to which he replied, "What you say! You want to become a Hakeem only, but I want to become a king."

### **Visit to Lahore**

His elder brother, Maulavi Sultan Ahmad, had established a printing press in Lahore. Thus he often visited Lahore and learnt a lot from his elder brother. When he fell ill, his brother brought him to Lahore. He remained under the medical treatment of Hakeem Ghulam Dastgir, and gradually recovered.

He was greatly influenced by the fame of Hakeem Ghulam Dastgir. This generated an interest in medicine. His elder brother considered it appropriate for him to acquire knowledge of Persian as a first step towards learning medicine. Maulana Hakeem Noorud-Deen offered himself as a pupil to the famous Persian scholar, Munshi Muhammad Qasim Kashmiri. He acquired a good knowledge of Persian.

Meanwhile, he also tried his hand at calligraphy. He took lessons from a famous calligrapher, Mirza Imam Veervi. He did not show much interest in calligraphy, yet his style of writing was nice and neat. Both of these teachers were from *Shia School of Thought*. He acquired information about the *Shia School of Thought* from them. It is stated in *Hayat-i-Noor* by Sheikh Abdul Qadir:

One of his teachers, Munshi Muhammad Qasim Ali Ridhvi (Shia) taught him Persian. He would urge him to write a letter on society, a letter on warriors, a letter on spring, and a letter on autumn. Later, he would ask him to read all those letters. When he read these letters, he was greatly encouraged.

### **Titles**

Maulana Hakeem Noor-ud-Deen was not fond of long titles. He had once read titles and introductions extending over eight pages. He realized the uselessness of these titles and omitted old styles of addressing. His way of address was simple: "Dear," "Respected Dear," "Respected Sir," "Assalamo Alaikum," and one who was not known to him he would address him as "Sir," meaning you are on that side and I am on this side.



## CHAPTER THREE

### **In Quest of Knowledge**

Maulana Hakeem Noor-ud-Deen had a deep desire for higher learning, which prompted him to leave his hometown and family in order to visit some of the cities known for learning.

Rampur was the first place he decided to visit. Maulana Hakeem Noor-ud-Deen described the visit in his own words in his book, *Mirqaatul Yaqeen* (p. 76-77):

We were three - one of us was Maulavi Ghulam Mustafa, and the other was Maulavi Ala-ud-Din. We decided to elect a leader in order to work as a team, and to live in Rampur for three years to complete our education in Arabic. We selected Rampur mainly because there were many scholars, so that we may have access to them and thereby acquire education in different disciplines. On our way to Rampur, we hit Kandhla. There we met a pious scholar, Maulavi Nurul Hasan. He asked us to stay there for a while, but I was keen for Rampur, and was not keen to stay there.

On our arrival in Rampur, we stayed in a deserted mosque. In the evening, while I walked through a street of Punjabis, I met Haafiz Abdul Haq, who asked us to stay in his mosque. I told him that I was not alone, that we were three, and he took the responsibility for all of us. Then I informed him that we had come to Rampur to acquire education. Haafiz Abdul Haq assured us that we would be taken care of, and he further assured us that we could remain in the city for a year. From the time of my arrival in Rampur, I was concerned whether my knowledge and study, already acquired, would be of any help to me. In the meantime, the person who motivated us to embark upon this journey left us as he felt that he was not doing anything worthwhile.

During the three-year stay in Rampur, he attended lectures on different disciplines from a number of scholars. The Historian of *Ahmadiyyat*, Maulana Dost Muhammad Shahid, writing about his

sojourn in Rampur, says in the *History of Ahmadiyyat* (v. 3, p. 16):

Maulana Hakeem Noor-ud-Deen learned *Mishkaat Shareef* from Syed Hasan Shah Sahib; *Sharah Waqaya* (Fiqh) from Maulavi Aziz Ullah Afghani; *Asool Shashi* (Fiqh) and *Mubeeni* (Philosophy) from Maulavi Irshad Hussain Sahib Mujaddadi; *Dewan Mutanabbi* (Arabic Poetry) from Saadullah Uryall; *Sidra* (Mantiq Philosophy) from Maulavi Abdul Ali Sahib and Mullah Hasan.

During his sojourn in Rampur, Maulana Hakeem Noor-ud-Deen painstakingly attended these lectures and, on occasions, he had to walk long distances. This deep dedication to the acquisition of knowledge caused him insomnia. He had to interrupt his studies for medical treatment and had to leave Rampur for Muradabad. There, through the good offices of a Punjabi businessman, he became acquainted with Abdur Rashid Benarsee, who treated him for insomnia. He completely recovered in six weeks.

### **Sojourn in Lucknow - Encounter with a Scholar**

When Maulana Sahib had fully recovered, he left Muradabad for Lucknow in search of Hakeem Ali Hussain Lucknaowi for medical education. He decided to visit Lucknow as he was told that a leading medical authority in India lived in Lucknow in those days.

The account of his arrival in Lucknow is best described in his own words in *Mirqaatul Yaqeen* (pp. 86-87, latest edition. In order to simplify the narration when “Hakeem Sahib” is used it refers to Hakeem Ali Hussain):

The road was unmetalled, it was a hot day of the summer and my face and body were covered with dust. It is one of the wondrous signs of God that the carriage, in which I was travelling, stopped

near the residence of the Hakeem Sahib in question. I got down to look around for the residence, and I was told that the house facing me was the house I was looking for. In the same dusty and miserable condition, I entered the house. I noticed a big hall and saw an angel-like handsome attractive face with white hair, wearing white dress, sitting on a white sheet sidelined with small pillows. In front of this saintly figure were a *Paandaan* (a pot of leaf with nut), a spitting pot, a pot for safekeeping of betel-leaf, an ink pot and a set of paper. On sidelines of this hall, a large number of people surrounded him; they had come to pay respect and homage to him. The hall was carpeted with white clean sheets. I was stunned by the sight, as I never had the occasion of seeing such a genteel atmosphere anywhere in the Punjab. As I approached Hakeem Ali Hussain from the eastern door of the hall with my feet soiled with dust and stepping on the white clean floor leaving footprints on the white sheet, first I was a little reluctant and then I approached him without any hesitation and said loudly, *Assalamo Alaikum* according to my custom. It was a strange voice in Lucknow. I do not know whether he replied in loud or low voice, and then I extended my hand for handshake, Hakeem Ali Hussain extended his own and I shook hands.

I, with a great deal of respect, sat down on the white sheet. One of the local Lucknavi persons around Hakeem Ali Hussain accosted me and asked me from which cultured land had I come. I was quite aware of my humble status, but the inquisitive eyes of the person, who posed the question, prompted me with half-closed eyes to say, "These informal ways and loud voice of *Assalamo Alaikum* are the product of the teachings of that illiterate Prophet of the barren valleys, who used to tend the flocks of goats, peace and blessings of Allah be upon him, and my parents be sacrificed on him."

My answer worked as a flash of lightning, and the seated Hakeem Ali Hussain was completely un-nerved, and in a towering voice, snubbed that wealthy man, and told him, "You have been attending the Royal Courts, have you ever faced such a rebuke."

After a little while, Hakeem Ali Hussain enquired my name and the purpose of the visit.

I replied that I had come to learn medicine whereupon he responded, "I am too old and cannot teach any more, and therefore, I have decided to stop teaching."

I became emotional; maybe because of the effects of insomnia, or because the teaching of Munshi Muhammad Qasim goaded me, I quoted a Persian couplet of Hakeem Sheeraazee adding how wrong he was when he said, "To break a heart is an act of ignorance and it is easy than to expiate an oath broken."

This quotation, when said in an emotional way, sent Hakeem Ali Hussain in a trance, and tears rolled down his eyes.

After a little pause, he said, "Maulavi Noor Karim is a very able Hakeem, I will hand you over to him, he will teach you with a great deal of care and diligence."

I again quoted a Persian couplet saying, "The land of God is not narrow, and my feet are not crippled."

Hakeem Ali Hussain went into another trance for the third time, and said, "I break my vow not to teach," and soon after, he went inside the house and the people, who came to see him, dispersed. I was left alone and found the opportunity to pick up my belongings and leave the house. A close friend of my brother, Dost Ali Baksh Khan, who was the owner of a printing press, *Matbaa-i-Alvi*, provided me accommodation. I felt comfortable there; I took a bath, and changed my clothes. *Khan Sahib* took me to his printing press and showed me a tree of pomegranates, which, he said, was planted in memory of my brother. Later *Khan Sahib* gave me an independent house, where one is to do his own cooking.

Maulana Hakeem Noor-ud-Deen was not familiar with the process of baking bread, and he prayed to God. Then he witnessed another instance of Divine help and it is best described in his own words in *Mirqaatul Yaqeen* (pp. 88-89, edition 1962):

After the prayers, I dressed and went to Hakeem Ali Hussain's house. Once I arrived at his house, I was visibly moved to witness the acceptance of my prayers. Hakeem Sahib told me, "You left the house without my permission, is this the conduct of a good pupil?" and added, "In future you will dine with me and live with me here or wherever you find comfort, you can stay, but you are to dine with me."

I offered some excuses. Then he enquired, "What do you want to learn?" I submitted, "I want to learn medicine," and at that time, I did not know who the greatest physician was. Hakeem Ali Hussain enquired further, "To what degree and level do you wish to acquire knowledge in medicine?" I submitted, "Upto Plato."

I did not know whether Plato was a physician or philosopher.

Hakeem Ali Hussain smiled and said, "You will learn something. If you had named some lower authority, I would have been disappointed."

I had some elementary education and studied Mo'jiz from Hakeem Alaud-Din Lahori and Hakeem Muhammad Baksh Lahori, but that was good enough for holding debates. I submitted to Hakeem Ali Hussain, "Please begin from the Canon of Aviceana - Principles of Medicines," whereupon Hakeem Sahib smiled and then hastily added, "I only know the Holy Book of God, Boo Ali Sina, and his book of *Canon of Aviceana*." Hakeem Sahib urged me to pay attention to *Nafeesi*. I started reading it and spent the whole day on it.

Abdul Qadir writes in his book, *Hayaat-i-Noor* (p. 30-31):

Maulana Sahib thought that only one subject was not good enough, therefore he started looking around for more teachers, and observed, "How he could be satisfied with only one subject."

Eventually, he got in touch with Maulavi Fadhullah Farangi Mahal, who taught him *Mullah Hasan* and *Hamad Ullah*, but after a few lessons, he realized that he was wasting his time and, therefore, he returned to Hakeem Ali Hussain to seek permission to return to Rampur. When Maulana Sahib came to Hakeem Sahib to seek permission to return to Rampur, it so divined that Nawab Kalab-e-Ali Khan of Rampur State sent a wire to Maulana Sahib to come to Rampur and work for the Ruler, as

one of the Ruler's favourites, Ali Baksh, had fallen ill. Maulana Sahib consulted Hakeem Ali Hussain, and it was decided that both of them would go to Rampur, so he was back in Rampur.

Maulana Dost Muhammad Shahid related the account of this visit to Rampur in the following words in *History of Ahmadiyyat* (v. 4, p. 40):

Maulana Sahib came with Hakeem Ali Husein Sahib, and stayed with Hakeem Abdul Haq Sahib in Mohalla Punjabian. The people were very courteous to him, and Maulana Sahib stayed in Rampur for two years to complete the study of the book of *Canon* of Aveena. Thereafter, Maulana Sahib wanted to complete the course in Arabic language, including *Hadith Shareef* (Sayings of the Holy Prophet<sup>sa</sup>).

### **Visit to Bhopal**

*Mirqaatul Yaqeen* gave an account of his visit to Bhopal in the following words:

Maulana Sahib met Syed Ahmad Brelvi - a scholar, and he was so much impressed with his company that he lived there for a while. Later, he visited Gonnah cantonment. He covered the distance on foot and due to long distance, his feet were swollen. He was totally exhausted and could not walk further. He saw a deserted mosque and decided to stay in it (p. 95).

From Gonnah cantonment, he went to Bhopal and left his luggage in an inn outside the city. Once he completed his visit to the city, he came back to the inn and found his luggage intact, but money was gone. Next day, he went to the city with his luggage. The Baji Mosque in Bhopal was very fine with proper ventilation, and it was located on the bank of a water reservoir. He liked the place and stayed at the mosque. Nobody knew him (p. 98).

In the afternoon, he was lying on the porch of the mosque with no money in his pocket, and he remained without food for several days. Starvation reached to a point when one day he felt he could not survive by the night, around that afternoon while he was weak and was leaning on the porch, he witnessed another miraculous event.

Incidentally, the Chief Adviser of Bhopal State, Munshi Jamalud-Din Sahib, was passing through and arrived at the mosque to offer prayers. He sent for the Imam of the mosque, and asked him to go to Maulana Sahib and find out who he was. Imam Sahib went to Maulana Sahib, and God knows alone what Imam of the mosque told Munshi Sahib. Munshi Sahib, along with his companions, came to Maulana Sahib, who was lying there due to extreme weakness. Munshi Sahib enquired, "Are you a scholar?" Maulana Sahib replied in affirmative. The second question was, "What subject do you know best?" Maulana Sahib replied, "I know almost every subject." Then Munshi Sahib offered his hand and asked him to examine his pulse. Maulana Sahib diagnosed that he was suffering from indigestion. Munshi Sahib requested for a prescription. Maulana dictated a very expensive prescription. Munshi Sahib then invited Maulana Sahib to a feast. Maulana Sahib replied, "I do not need a feast." Munshi Sahib again sent a man urging Maulana Sahib to accept the feast adding that it was the practice of the Holy Prophet<sup>sa</sup>. Maulana Sahib then accepted the feast. At the time of the feast, a constable came to fetch Maulana Sahib. Maulana Sahib said that he could not walk, so he lifted Maulana Sahib on his back and took him to the house of Munshi Sahib and made him sit near Munshi Sahib. After the feast, Munshi Sahib enquired about him in Lucknawi accent. Maulana Sahib said, "I am a Punjabi, I came here to study." Munshi Sahib thought that the Maulana was a well-to-do person, but a victim of circumstances and, to cover up his misery, he sought the shelter of study. Munshi Sahib was also a scholar, and he invited him to live and dine with him and said, "I want to help you and will provide you accommodation in the annexe of my house."

He advised the supervisor of his library to let Maulana Sahib have access to any book he wanted to study. He stayed there for

a while, learnt *Bukhaari* and *Hadaya* from Maulavi Abdul Qayyum Sahib, who was a pious scholar. Munshi Jamaluddin Sahib, who was the chief adviser of the State and held a high position, was passionately devoted to the spreading of the teachings of the Holy Qur'an, so much so that every day after *Maghrib* prayer, he would himself teach the literal translation of the Holy Qur'an, so that the people could comprehend the real significance of the Arabic text. One day Maulana Sahib was also present in such a sitting. During the translation session by Munshi Jamaluddin, Maulana Sahib sought permission to raise a point. Munshi Sahib gladly gave him the permission. Maulana Sahib enquired about the words of the Holy Qur'an, which made a reference to hypocrites. God has used lenient words "some among them" (*Al-Baqarah*, Verse 9), but later in this Sura, harsh words have been used about the hypocrites "When they meet their satanic leaders" (*Al-Baqarah*, Verse 15). He enquired what was the reason of this leniency followed by harshness. Munshi Sahib answered, "I do not know, and posed the question, "Do you know?" Maulana Sahib replied, "In my opinion, there were two types of hypocrites in Medina - one, were the *People of the Book* (Ahle Kitaab), and the other, were *Idol Worshippers*. The *People of the Book* have been mentioned in lenient words, while the idol worshippers have been mentioned in harsh terms."

Munshi Sahib left his pulpit, and requested Maulana Sahib to occupy it, and said, "Now you teach the Holy Qur'an, we will learn it from you." Munshi Sahib liked the commentary of Maulana Sahib on the Holy Qur'an so much that he developed a great respect and affection for him (pp. 99-101).

While Maulana Sahib was leaving Bhopal, a wealthy man asked his friend to call a physician to treat his boy, who was suffering from venereal disease. His friend said, "There is a student, who is a physician. He is not well-known, but I will try to bring him." So he came to Maulana Sahib and requested him to go with him. Maulana Sahib enquired about the symptoms of the boy's disease, and he gave him a prescription, and left the place soon after advising them that he should be kept posted about the



condition of the boy. By sheer Divine grace, the boy became better by the evening, and the wealthy man requested Maulana Sahib to accept precious robes and dress, and gave him so much cash that the performance of the Pilgrimage became obligatory on Maulana Sahib.

The same evening, Maulana Sahib developed high fever and started spitting saliva, so much so that a person ran to Hakeem Farzand Ali, who advised Maulana Sahib to leave immediately for his home town if it is nearby as he was not sure if Maulana Sahib would survive the attack.

Late that evening, an elderly person came to Maulana Sahib, who was in-charge of the students, and told Maulana Sahib that he was very old and was spitting Saliva, and requested Maulana Sahib to prescribe a medicine. Maulana Sahib advised him to take processed jam (Benarsee Aamla's Murabba) with cumin and silver leaves.

After a while, the same person came back with a jar of jam, lot of cumin and a book of fine silver slices. He requested Maulana Sahib to also partake in the medicine as he was also suffering from the same disease. Maulana Sahib started taking it, and felt greatly improved and he took more as saliva started again, and he did not know how much of it he took that after the *Isha* prayer, it nearly stopped. Maulana Sahib then decided to go on pilgrimage instead of going home (pp. 105-106).

### **Maulana Sahib Seeks Advice**

Maulana Sahib gave the following account of another subsequent event in his own words in *Mirqaatul Yaqeen* (p.106):

When I was leaving Bhopal for *Hajj*, I went to see my teacher, Maulavi Abdul Qayyum Sahib, who was, at that time, surrounded by hundreds of visitors, many of whom were leading divines and dignitaries. I requested Maulavi Sahib, "Please give me some advice that may keep me happy and joyous.

He said, "Never try to be God or prophet." I said that I could not understand the advice, and there were so many leading divines and dignitaries, who also, probably, did not comprehend, and all of them said that they did not understand it.

Then Maulavi Sahib clarified, "Whom do you call God?" Maulana Sahib said, "God is a quality of action. Whatever He wants, He does it."

Maulavi Sahib said, "This is what I mean. If you have a wish and that wish is not fulfilled, tell yourself that you are not God. In the same way, the becoming of a prophet means that the prophet has the Divine authority, and he believes that whoever disobeys him, will go to hell, and then he feels sorry for them. But, if somebody does not obey your decree, then it is not necessary that he will go to hell and, therefore, you need not be sorry for them."

This fine elaboration by Maulavi Sahib provided me a great deal of solace and satisfaction.

## CHAPTER FOUR

### **Pilgrimage to Mecca**

He came to Bhopal in quest of knowledge and left Bhopal in 1866, and embarked upon the journey to see the city of his beloved, Muhammad<sup>sa</sup>.

This was a greater quest than the quest for education. At the age of 25, Maulana Hakeem Noor-ud-Deen set upon a mission that was dear to him. At every step of the journey, he saw and experienced numerous instances of Divine help, probably, the direct outcome of the complete and total trust that Maulana Hakeem Noor-ud-Deen reposed in his Creator and in his Lord.

On departure from Bhopal on his way to the Holy Land, he arrived at Burhanpur station where he met with Maulavi Abdullah (an old friend of his father). Finding the son of his old friend, Maulavi Abdullah gave him a very affectionate welcome, treated him generously, and at the time of his departure, gave him a basket of fruits and sweets. When Maulana Hakeem Noor-ud-Deen opened the basket, he found a cheque of one thousand rupees (a huge amount in those days). In addition to the cheque, there was some cash. He was the same man who once visited the father of Maulana Hakeem Noor-ud-Deen and brought large quantities of copies of the Holy Qur'an, and in exchange of these he got thirty thousand rupees from his father. His father (passionately dedicated to the spreading of Islam and its teachings and the knowledge of the Holy Qur'an) paid full amount to Maulavi Abdullah (a resident of Bombay originally hailing from Sahiwal City). With that amount, he prospered so well that he started a new business in clothes. Later, he shifted to Burhanpur and built his own bungalow and became a resident of Burhanpur. He believed that there were a lot of blessings if one was engaged in the distribution and sale of copies of the Holy Qur'an.

Later, Maulana Hakeem Noor-ud-Deen arrived in Bombay from Burhanpur. Bombay was the only port city from where ships, bound for pilgrimage, used to leave. In Bombay, Maulana

Hakeem Noor-ud-Deen met with another noble personality, Maulavi Inaayatullah. In those days, Maulana Hakeem Noor-ud-Deen was very eager to study a book of a leading divine of Delhi, Hadhrat Shah Waliullah Muhaddith, and he enquired whether the Maulavi Sahib could procure this book, *Al-Fauz-ul-Kabeer*. Maulavi Inaayatullah said, "No problem, you can have it the next day." Maulavi Inaayatullah produced a Bombay edition of the book and said that the price of the book was fifty rupees, which Maulana Hakeem Noor-ud-Deen paid with a fifty-rupee note, and started to leave the place. "What is the hurry?" Maulana Hakeem Noor-ud-Deen replied, "Sale and purchase of the book having been completed, there is no further business." Maulavi Inaayatullah insisted and requested that he should tarry a while. After a while Maulana Hakeem Noor-ud-Deen again sought the permission whereupon Maulavi Inaayatullah produced the same fifty rupee note and offered it to him as a gift in recognition of the fact that Maulana Hakeem Noor-ud-Deen had such a fine taste of good books. Maulana Hakeem Noor-ud-Deen said, "I am indeed a student but not a needy man. I am leaving for *Hajj* as it has become obligatory on me." On his insistence Maulana Hakeem Noor-ud-Deen accepted the cash.

When he sailed from Bombay, he had the good fortune of meeting five of his old acquaintances and spent a good part of the journey with them. The ship broke journey at Hadeeda, the main port of Yemen. Maulana Hakeem Noor-ud-Deen also disembarked to visit Al-Muraa'ah to see some local scholars. During the time he was sailing, a young man requested Maulana Hakeem Noor-ud-Deen to teach the book of Arabic syntax, which he did. Later, he sailed from Hadeeda for Jeddah to continue his journey to the Holy Land (*Mirqaatul Yaqeen*, p. 108-110).

### **Arrival in Mecca**

On his arrival in Mecca, he was met by another pious man, Muhammad Hussain Sindhi, who immediately asked his son to

escort Maulana Hakeem Noor-ud-Deen for the initial circuit of *Ka'aba* (the House of Pilgrimage) known as a Tawaaf-e-Qadoom and it is rendered immediately upon arrival in Mecca. Maulana Hakeem Noor-ud-Deen had heard that any prayer made on the first sighting of the *Ka'aba* is accepted. Keeping his tradition, Maulana Hakeem Noor-ud-Deen prayed:

Oh my Lord, I am ever in need of thy mercy and blessings and I have a host of prayers, so my Lord, grant me the wish that whenever I pray and implore Thy mercy and blessings Thou bestow on me that favour.

Maulana Hakeem Noor-ud-Deen says in his book, *Mirqaatul Yaqeen* (p. 111):

I believe in God, and in His great mercy, Who accepted my prayer. Whenever I came across atheists, non-believers, and philosophers in debates, I always triumphed over them on account of the acceptance of the prayer that I made on the first sighting of the House of God.

### **Teaching of Hadith**

It is a matter of high blessing that a young man of 25 years, on his first *Hajj*, should take upon himself the learning of *Hadith* (Sayings of the Holy Prophet<sup>sa</sup>). While in Mecca, he got in touch with three scholars and learnt a lot from them. He learnt Abu Dawud from Sheikh Muhammad Khizraji. Syed Hussain taught Maulana Sahib Sahih Muslim. He was an authority on six books of Hadith, *Sihaah-e-Sittah* and *Mu'attaa* taught by Hadhrat Maulavi Rahmatullah Kirya-nalwi Mohaajir Mecca.

Sheikh Muhammad Khizraji had a command on *Sihahe-Sitta*. His method of teaching was simple; he avoided debate and discussion. Once Maulana Hakeem Noor-ud-Deen was learning *Abu Dawud*, a point arose which led to a discussion. The question was, "It was evident from *Abu Dawud* that one should go in

*E'itikaaf* (going into voluntary total isolation for the purpose of continuous devotion and worship in the last ten days of the month of Ramadhaan) on the morning of 21st Ramadhaan." Maulana Hakeem Noor-ud-Deen raised a point about this *Hadith*. Sheikh Muhammad Khizraji suggested to him to read the footnote and the footnote described the *Hadith* as "difficult." Maulana Hakeem Noor-ud-Deen said in protest, "On your suggestion, I read the footnote, otherwise the *Hadith* is simple", a cursory glance at the footnote indicated that the *Hadith* is difficult, in case one sits on the morning of 21<sup>st</sup> of Ramadhaan in "E'itikaaf" and if the "Night of Destiny" (Lailat-ul-Qadr) falls on the preceding night, it is better for the person to be in "E'itikaaf" after *Asr* (afternoon) prayer on 20<sup>th</sup> of Ramadhaan. Sheikh Sahib said that that was not the practice of the Holy Prophet<sup>sa</sup>. Maulana Hakeem Noor-ud-Deen shot back, "It was the mistake of the footnote writer and indicated that there is no complication, one can go on the morning of 20th, whereupon Sheikh Sahib said, "It was against *Ijmaa'* (unanimity of scholars of jurisprudence on an issue)." Hakeem Sahib replied, "Please read the observation of Imam Ahmad<sup>ra</sup>. This *Ijmaa'* is a mere assertion."

Maulana Hakeem Noor-ud-Deen then posed another question, "Why do Muslims prostrate before *Ka'aba*?" Sheikh Sahib said, "It is the command of the Holy Prophet<sup>sa</sup>". Maulana Hakeem Noor-ud-Deen said, "The authenticated *Qibla* of all the prophets is *Baitul Muqaddas* (the Mosque in Jerusalem), why leave the collective opinion of all the prophets for one person? If I differ in the interpretation of one *Hadith*, where lies the harm?" Thereafter, Maulana Hakeem Noor-ud-Deen brought this matter to the attention of Maulavi Rahmatullah Kairanvi. Maulavi Kairanvi corrected Sheikh Sahib (*Mirqaatul Yaqeen*, pp. 112-113).

After some time, it happened that Shah Abdul Ghani Mujaddadi (a renowned Saint of Delhi, born in 1820) came on a visit to Mecca from Medina. His arrival in the city became the talk of the town. Maulana Hakeem Noor-ud-Deen also decided to see him, and found him in *Haram Shareef* (the precincts of the

Holy Ka'aba). Thousands of people were sitting around him. Maulana Hakeem Noor-ud-Deen submitted the same question to him, "When should one sit in E'tikaaf?" He responded, "On the morning of 20th of Ramadhaan." Maulana Hakeem Noor-ud-Deen pointed out, "It is against the *Ijmaa'*." He said in his disgust, "Ignorance is a curse." Shah Abdul Ghani quoted many authorities of almost every School of Thought, who concurred with him. Maulana Hakeem Noor-ud-Deen was greatly impressed by his vast knowledge and made a written request to him that he would like to accompany him to Medina in pursuit of further knowledge. Shah Shahib said, "The questioner should be told that one should visit Medina only after reading all the books." Maulana Hakeem Noor-ud-Deen narrated the whole event to Maulavi Rahmatullah and observed, "This is the real knowledge Sheikh was uncomfortable with when I raised the point and, Shah Abdul Ghani Sahib without any hesitancy, expressed the view sitting right among thousands of people and none had the courage to contradict him." Maulavi Rahmatullah observed: "Shah Sahib is an extraordinary scholar."

Maulana Hakeem Noor-ud-Deen also studied *Saheeh Muslim* (another book of *Hadith* by Imam Maalik) from Sheikhu Hadees Syed Hussain Sahib, and took lessons from Maulavi Rahmatullah on "Mu'attaa" (another book of *Hadith* by Imam Maalik). He stayed in Mecca for about a year and a half. As he was greatly impressed by the knowledge and command of Shah Abdul Ghani Sahib on *Hadith*, he visited Medina in order to gain knowledge from his company, and remained with him for quite a while and took "*Bai'at*" at the hand of Shah Abdul Ghani and became his admirer. Shah Sahib gave him one room. Maulana Hakeem Noor-ud-Deen developed an overwhelming attachment to Shah Sahib. Maulana Hakeem Noor-ud-Deen narrated an event as to how he took *Bai'at* in his own words (*Mirqaatul Yaqeen*, pp. 119-120 and also *Taarikh-i- Ahmadiyyat*, vol. 4, p. 59):

It dawned upon me that I should take *Bai'at* at his hand; this urge goaded me to his house. When I arrived in his presence,

another thought arose in my mind as to what would I gain from this *Bai'at*, and many strange questions arose whenever I visited him. One can find all the decrees and commands in the Holy Qur'an, what is legal and what is not, and all "do's" and "don'ts" are indicated therein. So, what can one gain from a "*Bai'at*." If it was an indication of love for him, I always held him in great esteem and respect. And, when I returned to my room, another stream of thoughts invaded me "why thousands and thousands of people went to him and took *Bai'at* at his hand." In this intellectual conflict, many days passed. Often, while I was free, I would sit in solitude in the southeast corner of Masjid-i-Nabavi and read various books. One day I finally made up my mind that there is no harm in taking *Bai'at* at his hand, and let myself see what would I gain out of it, and if I do not gain anything I can drift away.

When I arrived in his presence, another thought arose in my mind, "Don't you think it is a folly to seek *Bai'at* and then drift away? It is better to weigh the matter carefully than to drift away from the pledge."

Finally, I appeared in his presence one day and said: "I have come to seek a *Bai'at* at your hand." Shah Sahib asked, "Did you do *Istikhaarah*?" (a prayer to invoke Divine help in seeking guidance) I said, "I did a lot of thinking and *Istikhaarah*." Shah Sahib extended his hand, and suddenly an idea came to my mind, "extending a hand in pledge without careful inquiry is not proper." Therefore, despite the extended hand of Shah Sahib, I withdrew my hands, and with a great deal of respect, I enquired from Shah Sahib what would I gain out of this *Bai'at*. Shah Sahib quoted a Persian couplet that says, "Anything heard becomes visible and a thing seen becomes a belief." And added, this was the response given by Najm-ud-Din Kubraa (a well known soofi [mystic]). Eventually, I extended both of my hands, but then Shah Sahib withdrew his hands a bit and enquired whether I knew a *Hadith* wherein one of the Companions of the Holy Prophet<sup>sa</sup> asked: "I request your companionship in heaven." I said, "I do remember." Shah Sahib said, "After the *Bai'at*



you wish to learn the principles of Islam, then you would have to spend six months in my company, and if you wish to learn Islam in depth, then you would have to spend a year with me."

Then I extended my hand again and Shah Sahib accepted my *Bai'at* and said, "I tell you a *mujahadah*, and you continue to concentrate on this verse of the Holy Book. 'We are nearer to him than *even* his jugular vein,'" and told me of another fine verse, "God is with you wherever you are." During one of these days when I was lost in the aforesaid verses, I had the privilege of "seeing" the Holy Prophet<sup>sa</sup> in a dream and realized some of my own drawbacks and weaknesses, and I gained so much during the stipulated period that I pray for Shah Sahib that God may shower manifold blessings on him.

### **Maulana Hakeem Noor-ud-Deen's Opinion About Shah Abdul Ghani**

Once again, Maulana Hakeem Noor-ud-Deen's own words are best suited to describe how he felt about the spiritual status of this noble personality (*Mirqaatul Yaqeen*, p. 120, edition 1962):

Shah Sahib was a very cautious and careful person. He had a commanding and comprehensive knowledge of the Islam. Soft and mild-spoken, his teachings included four books, *Masnavi Maulana Roomi* (collection of poems of Maulana Roomi), *Tirmidhi*, *Bukhaari*, and *Al-Risalah Al-Qushairiyah* (by Abul Qasim Al Qashry). He was very generous.

In one of his writings, Maulana Hakeem Noor-ud-Deen spoke of Shah Sahib in the following terms:

O' God, it is Thy mercy and blessings that Thou occasioned my meeting with a pious man, in a city of light and blessings (Medina), Shah Abdul Ghani, upon whom I sacrifice my father and mother and in the manifestations of whose miracles, O' God, I saw You and realized You, and it is through Shah Abdul Ghani I was able to witness the true magnificence and status of Your apostle, the Seal and head of all the prophets. O' God, shower Thy choicest blessings upon the Holy Prophet<sup>sa</sup>.

**Shah Abdul Ghani and Forty Ahadith**

During his sojourn in Medina, Maulana Hakeem Noor-ud-Deen gained an immense distinction and honour when he became carrier of forty *Ahadith* of the Holy Prophet<sup>sa</sup>. A *Hadith* is narrated by a noble and pious companion who relates it further and with every narration the second person becomes a carrier of the *Hadith*. In this way, Shah Abdul Ghani was the 27<sup>th</sup> carrier who received the narration of the Sayings of the Holy Prophet<sup>sa</sup> from a reliable authority. These forty *Ahadith* are mentioned in *Arba'een* collected and published by Hadhrat Shah Waliullah Sahib Muhaddith Delhavi. Hadhrat Shah Waliullah narrated these *Ahadith* to Shah Abdul Aziz Delhvi, who related them to Hadhrat Shah Is-haaq. Hadhrat Shah Is-haaq related them to Shah Abdul Ghani, who narrated them to Maulana Hakeem Noor-ud-Deen Sahib and, therefore, he became the 28<sup>th</sup> carrier of *Hadith*. Maulana Hakeem Noor-ud-Deen related them to his under-studies that included Mir Muhammad Is-haaq and Haafiz Raushan Ali Sahib (particulars of these persons can be seen in the fourth volume of *Taarikh-i- Ahmadiyyat* by Maulana Dost Muhammad Shahid).

**Return to Mecca**

After his sojourn in Medina, he returned to Mecca. While travelling from Medina to Mecca in 1868-69, a thought crossed his mind - why not enter Mecca via the route the Holy Prophet<sup>sa</sup> once adopted to enter Mecca via *Kadaa'*. Pilgrims do not take that route. This event is mentioned on page 128 of *Hayaat-i-Noor*: "I dismounted the camel and entered Mecca on foot via *Kadaa'*. It is a matter of sadness that now a few people take this route to Mecca." He stayed a while in *Kadaa'*, and when all the passengers had gone away, he dismounted his camel and followed

in the footprint of his master (the Holy Prophet<sup>sa</sup>) and entered Mecca via *Kadaa'* and spent the night with an elder of the place.

### **Second Hajj**

Since more than a year had elapsed, while spending time in education in Medina and Mecca, the season of another *Hajj* came again upon him, and he availed himself of the opportunity of performing the second *Hajj*. Writing about what he gained out of performing the second Hajj, Maulana Hakeem Noor-ud-Deen observed: "I learnt an interesting point. It dawned upon me that every year pilgrims come and go and they go away in a few days and that is why no person ever developed a real love and affection for this place. One is apt to lead to the conclusion that here, in Mecca, one is ever involved and encompassed by the love and devotion to God and that is the true object of *Hajj* to fully imbibe oneself in the love and devotion to God; other loves are transitory and vain."

### **Return Home**

After having been away from his home for years, which he spent in quest of religious and medical education and performing *Hajj* twice, he left Jeddah for Bombay and from Bombay, he left for Delhi by rail. This was the time when Maulana Muhammad Qasim Nanotvi held the spiritual sway in Delhi. He was engaged in the teaching of the Holy Qur'an and *Hadith* (Maulana Qasim was born in 1832 at Nanota and was among one of the founders of *Madrassa Darul Uloom Devband*). It was during that time Maulana Hakeem Noor-ud-Deen had the opportunity of attending one of his sessions. Maulana Hakeem Noor-ud-Deen gave an account of such a meeting in his own words (*Al-Badr*, October 2, 1913, p. 10):

I have seen Maulana Qasim Nanotvi. He is a very intelligent and sharp man. He has an intellectual temperament and handles all

questions sharply. Dayaanand Sarsauti - a Hindu scholar and debator - was scared of him and hesitated to face him. Once he was teaching *Hadith*, and one of the *Ahadith* said, "There would be a scarcity of wealth in later days," and then the second *Hadith* said, "Gold mines would be discovered." I put a question to him and enquired, "Hudhoor the first," Maulana Qasim immediately responded, "Have you not seen how a dying *Charaagh* (an earthen pot) gives a sudden burst of flame?" I understood what he meant. Maulana Qasim was explaining how a dying *Charaagh* gives a sudden sparkle, which explained the abundance of wealth mentioned in the second *Hadith*.

In Delhi, he had a chance to meet with Maulavi Hakeem Ali Hussain Sahib Lucknaowi, who taught medicine to Maulana Hakeem Noor-ud-Deen during his stay in Lucknow. He enquired, "What have you brought for me from the Holy Land?" He mentioned a number of books. "Good, give them to me." Said Maulana Hakeem Noor-ud-Deen with a great deal of generosity, "These books are yours, but are packed in boxes and these boxes have gone by rail from Bombay to Lahore." Hakeem Ali Hussain said, "That is good, we have not seen Lahore, let us go to Lahore." Therefore, both of them left for Lahore. Both did some sight-seeing. Maulana Hakeem Noor-ud-Deen mentioned that those boxes were still at the railway station and he intended to go to railway station. Hakeem Ali Hussain told him that he need not go to the station as he has sent his own servant to fetch the boxes, and paid all the freight charges, and said, "We did all this, so that we may also partake in the blessings."

It is a matter of sheer Divine grace that Maulana Hakeem Noor-ud-Deen always had the good luck of being aided and helped in mysterious Divine ways.

Giving an account of this event, Maulana Hakeem Noor-ud-Deen said (*Mirqaatul Yaqeen*, p. 132):

I had not enough funds to meet the cost of railway freight. I took leave of Hakeem Ali Hussain in Lahore and I met a Hindu of my town, who himself was travelling to Bhera and suggested that he would take over all the luggage and that I might pay the expenses in Bhera. This was how I arrived in Bhera with my belongings.

### **Return to Bhera**

In 1871, Maulana Hakeem Noor-ud-Deen was 30 years old when he returned to his hometown after completing extensive travels of India and the Holy Land. He completed his education in religion and medicine. His parents welcomed him with open arms. During his absence on extensive travels, he lost many of his brothers. The news of his arrival in the town prompted a large number of Hindus and Muslims to gather at his house to give him an affectionate welcome. On the very first day of his arrival, some of the local scholars became jealous of him. This was mainly because he was never hesitant in talking frankly and speaking in support of truth. It was, therefore, no wonder that soon after his arrival, he faced bitter opposition from the local upstarts. This was a difficult time for Maulana Hakeem Noor-ud-Deen and he had already displayed a great deal of courage, and there were at every step manifestations of Divine signs in his support, which enhanced, to a great degree, his trust and confidence in his God. Some of the instances of his courage and outspokenness are mentioned here.

### **First Encounter**

In the very first encounter on the first day, a scholar of *Hanafi Thought* (a Jurisprudence School of Thought in Islam) asserted that *Bukhaari* (a book of the Sayings of the Holy Prophet<sup>sa</sup> compiled by Imam Bukhaari) is an old discarded book of about a thousand years, and published by a man in Delhi called Ismail. These uncalled for and unwarranted remarks by a non-descript scholar infuriated Maulana Hakeem Noor-ud-Deen. This was his

first day in Bhera, and in a way on his return to Bhera, he was making a new beginning of his scholarship. So at this encounter, Maulana Hakeem Noor-ud-Deen said, "I am just returning after pursuit of knowledge as a student, I don't lay claim to vast knowledge, or to higher horizons, or experience in these matters. What, however, I can recall is that *Bukhaari* has at least sixty various interpretations and each of them took sixteen years to complete, and if 16 is multiplied by 60, the very writing of *Bukhaari* took nearly a thousand years. And according to four leading authorities, several versions of *Bukhaari* were compiled, and I myself had the privilege of learning *Bukhaari* from a leading *Hanafi* divine, Maulavi Abdul Qayyum Sahib of Bhopal, and then in Medina, I learnt it at the hand of Shah Abdul Ghani Mojaddidi."

That Maulavi was completely nonplused at such a firm reply, and could not respond to this firm assertion by Maulana Hakeem Noor-ud-Deen, so he engaged himself in nefarious activities of instigating people against Maulana Hakeem Noor-ud-Deen, saying he was a *Wahhaabi* (a sect in Islam).

Writing about the stiff opposition that Maulana Hakeem Noor-ud-Deen met at the hands of these half-baked scholars, a *Hanafi* scholar, Maulavi Zuhoorullah Ahmad Bagvi, says, "On return from *Haji*, Maulana Hakeem Noor-ud-Deen adopted *Wahhaabiat* and stopped following tradition and spoke against it and wrote books about it, which caused a great deal of furore. So much so, that a joint *fatwa* (a decree), signed by half a dozen local scholars was issued against him. After a scholarly debate, all non-traditionalists of Bhera were boycotted."

Maulana Hakeem Noor-ud-Deen himself narrated the event of stiff opposition at the hand of these scholars, and of repeated Divine help he received in the following words (*Mirqaatul Yaqeen*, pp. 133-137):

One day, I was reading *Mishkaat* in my own mosque and read a *Hadith* saying, "Whoever listens to *Azaan* (call for prayer) and repeats the words of *Azaan* and thereafter says 'this is my

complete call', that person's redemption becomes sure on the Day of Judgment. As I was reading it aloud, another person, Abdul Aziz, who was listening to this *Hadith*, requested me to write this *Hadith* for him. At that time, I had with me a fine-point pen that wrote very fine. This man had weak eyesight, he tried to read it, and because of his weak eyesight had difficulty in reading it. He went to a calligraphist and requested him to rewrite it in large letters. This calligraphist did not look at it properly and did not realize that this prayer was for one's salvation. The calligraphist went straight to the Maulavi, who was an anti-Bukhaari, and who charged that Maulana Hakeem Noor-ud-Deen had deliberately left out "warzuqna shafaa'atahu" (grant us His redemption). That Maulavi immediately took up cudgel with me on this point.

One day, in the morning, a Syed Sahib with another person came to see me and said, "In the family of his wife, there is a group who perform *rafa' yadain* (one who raises hands when going to *rukoo'* (bowing) and *qiyaam* (standing) what is your *fatwa* (religious ruling)? In this controversy that has come up you have been appointed as a judge on the matter." I said, "Please find out whether the group performing *rafa' yadain* is *Shia* or *Sunni*, and if they are *Shia* whether they belong to *Shaaafi'ee* School of Thought or *Hanafi*. In their tradition *rafa' yadain* is established. However, if they hail from *Hambli School of Thought*, then it is possible to give a ruling." Both of these people having heard the explanation went back. While both of them were descending the stairs of the mosque they came across the same Maulavi who was upset by my prayer of *Shafaa'at*. The Maulavi asked as to why they had come to this place. Syed Sahib replied, "I had brought a matter to Maulana Hakeem Noor-ud-Deen and he gave us a very reasonable explanation." The Maulavi requested Syed Sahib to go back once again and find out what was the general ruling on *rafa' yadain*. Syed Sahib came back to me and posed the question again, and I said, "In my opinion, *rafa' yadain* may be done," whereupon Syed Sahib advised him, "If you hold such an opinion, then it will be difficult for you to live in this city or even in this country." I replied, "These are affairs of God, and human beings have no say in them."

The first day's experience with local scholars, the differences on "prayer for salvation," and the ruling on *rafa' yadain* created a strange atmosphere, which Maulana Hakeem Noor-ud-Deen described in *Mirqaatul Yaqeen* (pp. 135-137) in the following words:

One day, a person, Ghulam Muhammad, a volatile Shia and who believed "rafa' yadain" as mandatory, came to see me and said, "the wife of Hadhrat Pir Sahib is seriously ill, kindly visit the house of Pir Sahib." I had great respect for Pir Sahib, therefore, without any hesitation, I left for his house. Ghulam Muhammad was walking very fast and was going ahead of me. While going to his house, I saw rows upon rows of people going to the house of Pir Sahib, and when I arrived at the house of Pir Sahib, I saw a multitude of people, who had gathered there and no one was seen going to his private quarters. Even Ghulam Muhammad, who had come to fetch me, had disappeared. Then I realized that it was a trap and I was called to the place by deception. Since it was too late to turn back, as a last resort, I went in, where I found Pir Sahib sitting on a cot with pillows around him and another person had put his head on Pir Sahib's feet as a mark of respect. There was another scholar from out of town who was with him. I had a great respect for his scholarship and piety, he too had put his head on the feet of this illiterate Pir Sahib, and he was massaging his feet. I was disgusted with this scene and addressed Pir Sahib, "Your man conveyed the message that your wife was seriously ill, let us go and see her."

Pir Sahib said, "Before we go there, please solve a religious point, and I want to listen to your point of view."

I said, "You are Pir Sahib, what you have to do with religious matters?" I was still standing and the Pir Sahib again insisted. But, being an intelligent person, Pir Sahib realized that I would not sit on the ground. Pir Sahib got up from his cot and said that our servants have made a serious mistake by putting a cot and he directed the



servants to put it aside. Once the cot was removed, enough space became available.

I asked, "What is the religious point?"

Pir Sahib took up a book and had put his fingers at some text dealing with the same issue that he had raised. I thought the issue seemed to pertain to the book, so I took the book in my hands and invoked the Divine blessings and help, and said, "Bhai (brother) Sahib, what is this book?" Pir Sahib lost his temper and said, "You are not my brother."

I responded, "Why have you become so upset, we even call Sikh as Bhai?" Whereupon he gave the book to me and lifted his fingers from the text concerned. When I got the book, that particular text was lost. How should I thank the graciousness of my Lord! That book was *Dalaa'il-ul-Khairaat* (the Arguments by Khairaat) and my glance fell on the seventh page. It carried the same text of the prayer that is said on hearing the *Azaan* and it was the same that I had written on my hand. I felt so over-joyed that I could not sit, and the thought came to my mind that this man is clever and must have seen the book properly. But now that word was not visible in the *Dalaa'il-ul-Khairaat*. It seems that the word "warzuqnaa shafaa'atahu" divinely disappeared.

Then I said in loud voice, "Have you heard the story of a boy of *Bani Israel* that when he was reading the book of *Torah* and came across the name of Muhammad<sup>sa</sup> he struck out that name and by sheer Divine grace that name of Muhammad<sup>sa</sup> re-appeared. Everybody said, "Yes, we heard this story." I said, "The wonder in that case was that the name of Muhammad<sup>sa</sup> wherever struck out re-appeared. Here the written word was divinely struck out." Everybody got up and everybody turn by turn saw the missing word, and they were surprised beyond any measure of doubt. These people were not aware of the fact what page they had seen before and what page they were looking at now.

I felt spiritually strengthened, and Pir Sahib finding the tables turned, changed the subject, and said, "We do not want to get involved in the issues taken up by the Maulavis."

### **Conspiracy to Kill Maulana Hakeem Noor-ud-Deen**

Maulana Hakeem Noor-ud-Deen was gaining ground against Maulavis in the town and there was no change in his attitude. It was his style that whenever, and wherever he was consulted, he would state his views frankly and fearlessly, irrespective of the fact of how these were received. The Maulavis felt utterly desperate and helpless before his logic and frank statement of the facts. Now the only way left to the Maulavis was to "remove him."

Writing about this new trend among Maulavis to plan for his murder, Maulavi Dost Muhammad Shahid mentioned a conspiracy to assassinate Maulana Hakeem Noor-ud-Deen Sahib (*Taarikh-i- Ahmadiyyat*, p. 71, vol. IV):

The sea of opposition against me went up so high that a number of people actually plotted to murder me. One of the persons was my own foster brother, who swore to kill me by a sharp long knife. When I heard about him the same day, I went to his house after *Isha* prayer as his mother had breast-fed me so she did not take the veil. I slept long enough and I started snoring. Everybody thought that I was fast asleep and I was curious as to how he would kill me. At about midnight his mother woke me up and said, "Son, go to your house." I insisted, "Let me sleep here as it is already past midnight." She insisted it was better that I should go back to my house. Then I suggested that I would not go alone, let my brother go with me. He agreed to see me off to my home. I was walking ahead of him and my foster brother was behind me. Once I ascended the stairs of my house, I was standing on the top of the stairs and he was at the bottom of the stairs. I was expecting him to stab me from behind, but he was so upset and worried that he took leave of me in haste.

### **Plan to Assassinate Maulana Hakeem Noor-ud-Deen**

Another plan was drawn up later. This time the plan was to lure Maulana Hakeem Noor-ud-Deen to the main mosque of Bhera, and a *fatwa* be issued against him and then he be assassinated. The Bhera's *Tehsildaar* (civic official) also participated in this plan. Even in this contrived plot, through sheer Divine grace, Maulana Hakeem Noor-ud-Deen escaped unhurt. When attempts to murder or assassinate him failed, all local religious scholars joined hands to banish him from Bhera town. The enemies of Maulana Hakeem Noor-ud-Deen had become so mad at him that without noticing whether he was present among them or not, they would continue to pour anger at him. However, if they realized that Maulana Hakeem Noor-ud-Deen was among them, there would be pin-drop silence. The reason was simple: despite towering opposition, they had a great deal of respect for his vast knowledge and dominant personality.

Hadhrat Muhammad Zafrulla Khan in his book *Hadhrat Maulavi Noor-ud-Deen - Khalifatul Masih I* (p. 31), writes about him:

He was repeatedly drawn into futile discussions of theological abstraction and his sensible liberal views gave mortal offence. He was warned that unless he descended to the common, popular level in these matters, life would be made difficult for him. He was often manoeuvred into situations of extreme peril from which he managed to extricate himself by the exercise of his God-given acumen, tact, courage and presence of mind.

### **First Marriage**

When Maulana Hakeem Noor-ud-Deen had returned to Bhera, after completing his education in religion and medicine, he was involved in discussions and debate with local scholars. His parents decided to marry him and selected the daughter of Sheikh Mukarram Sahib Qureshi. When the *Nikah* was being performed (*Nikah* is the formal marriage-bond under Islamic Shariah), the

Maulavi performing the *Nikah* himself mentioned a large amount of dowry, whereupon Maulana Hakeem Noor-ud-Deen observed: "I have to pay the dowry amount. This is not to be paid by you. It should not be more than five hundred rupees." There was a commotion among the ladies: "The bridegroom has spoken." The ladies were unhappy and some of the teachers expressed concern, but Maulana Hakeem Noor-ud-Deen did not allow the dowry amount to go above five hundred rupees. His father-in-law did not care about the amount, and the *Nikah* was performed at the amount suggested by Maulana Hakeem Noor-ud-Deen. The name of his wife was Fatima. Three daughters and nine sons were born out of this union. The name of the eldest daughter was Imamah, the second daughter was Hafsa and the third was Amatullah, other two daughters died in infancy. All the sons were born after the birth of the daughters and all of them died in infancy. The name of one of the sons was Usamah and sometime Hakeem Sahib was also known as Abu Usamah (the father of Usamah).

The eldest daughter, Imamah, was well educated. She had a command of Urdu, Persian and Pushto languages. Maulana Hakeem Noor-ud-Deen taught her *Sa'adi* and the Persian translation of the Holy Qur'an by Hadhrat Shah Waliullah, and she was married to Maulavi Abdul Waheed, the son of Abdullah Ghaznavi, a pious man of his age. She had two sons and two daughters. She died in 1897 in Qadian. The second daughter, Hafsa, was born in Bhera in 1874. She was also well educated in the Holy Qur'an, the *Hadith* and medicine, most of which she learnt from her father. She was married to her cousin Hakeem Mufti Fazlur-Rehman in 1891 when Maulana Hakeem Noor-ud-Deen was the Royal Physician in the State of Jammu. In addition to the normal dowry, she was given a box of books most of which were in her study. At the time of her marriage, Maulana Hakeem Noor-ud-Deen gave to her a written "Letter of Advice," and he added that this letter was part of the dowry. That letter was composed in the following words (*Hayaat-i-Noor*, p. 82-83):

My child always put your trust in the Almighty and recognize His presence ever and that He is ever watchful over you and always yearn for His obedience. Make prayer a regular habit. Offer prayer at its time; always make the recitation of the Holy Qur'an a habit except the days when it is not allowed. Keep Fast in the month of Ramadhān, pay *Zakat* and perform *Hajj*. Keep away from nagging, lies and accusation, and avoid vulgar stories so common among women. Do not sit in the company of such women engaged in vein talks. Always write a letter to me. Knowledge is wealth; the more you acquire it, the more it increases. Teach the Holy Qur'an to small girls. Speak softly and keep your manners polite. Observe the veil. In addition to the Holy Qur'an, study the books, like *Mir'at-ul-'Uroos* etc. I entrust you to God, He may be your Protector and Helper, and keep yourself busy in good works. Wassalam. Noor-ud-Deen.

This "Letter of Advice" indicates how mindful was Maulana Hakeem Noor-ud-Deen in the matter of the education of his offspring.

(On May 31, 1914, after the demise of Maulana Hakeem Noor-ud-Deen, Sahibzada Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II<sup>ra</sup>. married his daughter, Amatul Hayee. Amatul Hayee was born of the second wife, Sughra Begum. Sughra Begum is also known in the Jama'at as "Ammaji" (Mother), and she was the daughter of Hadhrat Sufi Ahmad Jaan Ludhianaawi.



## CHAPTER FIVE

**Medical Clinic in Bhera**

On his return to Bhera from his extensive travels, he began to teach the Holy Qur'an and *Mishkaat* (one of the books of *Hadith*) at his hereditary mosque. Often his own father would join those religious sessions held for the benefit of the people of Bhera.

In order to serve humanity, Maulana Sahib decided to set up his own medical clinic. There appeared to be no way that the medical clinic could become a viable proposition as he never asked for a fee for medical consultation, and to poor patients, he would even give the medicine free. There was no change in this style to the last days of his life. On how he started the medical clinic, the following observation in Maulana Sahib's own words is worth mentioning. This quote is taken from the *Mirqaatul Yaqeen* (p. 143).

I consulted a physician about the possibility of setting up a medical clinic in Bhera. He advised me that I would never be able to succeed. He said, "I ask a fee for my consultation, and even then the income is not more than five rupees and you are not the type of person who would ask for medical fee. I know from your style that you would even give the medicine for free." That Hakeem mentioned to me at another meeting that I would also face opposition from *Attaar* (an indigenous variety of medical people) and *Jarraah* (another indigenous variety of surgeon style worker). And on top of it, I am already facing opposition from local scholars.

Subsequently, Maulana Sahib asked one of his students to make two different *surmah* (powdered solution for the eye) for application to eyes. At about *Asr* prayer (afternoon prayer), when Maulana Sahib was performing *Wudhoo* (ablution), "I applied one of the mixtures to someone's eyes," said Hakeem Sahib.

Another person, who was watching, requested the same application of mixture.

This was his first promotional move. In the morning, a number of people came and requested for the same eye application mixture. On account of the humidity in the city, some eye diseases were common, and the need for such a mixture was great. Some had eye trouble for various reasons, so they were given other mixtures. Hakeem Sahib said, "Then people started streaming in for consultation about other diseases, and by sheer Divine grace and blessings, I had a great success and made a great beginning,"

This was the first day of the medical clinic and, because of this eye application mixture, Maulana Sahib made a fine start. Soon after the reputation of Maulana Sahib spread around the town. His own contemporary medical practitioners envied him. Generally professionals of a trade do not welcome another person getting the attention of the public so fast. But, he never thought of professional rivalry. His medical clinic was open to his own rivals too. He would readily share the secrets of his prescription with other physicians. Maulana Sahib's own mixtures and prescriptions, developed through his own acumen, still exist in the old herbal shops of Bhera town.

### **Maulana Sahib Builds a House**

The house where he started the medical clinic, which his father had assisted him in selecting, was quite large and spacious. On the death of his father, his elder brother, Sultan Ahmad, who was in a number of ways their father's benefactor, approached him and asked him to give in writing that this house (where the medical clinic was functioning) was purchased and renovated with the funds provided by his brother. Maulana Sahib did as he was requested. He moved his medical clinic happily to a portion of the mosque, and requested his students to move the medicines and other chemicals. It was a difficult time for Hakeem Sahib, but he was full of gratitude for the favours done to him by his brother.



In the meantime, Maulana Sahib took over a plot of crown land and borrowed funds from a Hindu to build a house on it. The land was vacant, but it belonged to the Town Committee. The *Tehsildaar* (town official), Mansabdar Khan, came to know that Maulana Sahib had taken over the crown land in order to build his house. Out of respect, he could not say anything to Maulana Sahib, but reported the matter to the Deputy Commissioner of Rawalpindi. The Deputy Commissioner paid a visit to the site and enquired from Maulana Sahib whether he knew that the land belonged to the State to which Maulana Sahib replied that he did. He added that the whole town is State land. The Deputy Commissioner asked, "How?"

Maulana Sahib said, "If the military wishes to set up a cantonment on any part of the city, would the residents of the town refuse?" The Deputy Commissioner said, "No." "That is how every land is State land," said Maulana Sahib. After hearing the logic of Maulana Sahib, the Deputy Commissioner enquired how much land he needed and asked him to put markers on the land for its identification, and then asked the residents of the area whether they had any objection. They had no objection. The Deputy Commissioner gave the approval to Maulana Sahib to build his house. This was how through sheer Divine grace; Maulana Sahib was able to get the land for free.

On completion of the house, Maulana Sahib had owed twelve hundred rupees to a Hindu, and he was concerned that he might demand the payment of the loan any time. While he was in the midst of these thoughts, one of his old friends, Malik Fateh Khan, came to him riding a horse and told him that he was going to Rawalpindi as Lord Lyton was holding a *Durbar* (the holding of Court) in Delhi. Maulana Sahib said that he would also like to go to the *Durbar*. He said that the *Durbar* was to be held on June 1, 1877, in the Delhi cantonment area. State rulers, princes and rajahs had been invited to this *Durbar*. Maulana Sahib made hasty preparation and accompanied his friend to Jhelum. From there, Malik Fateh Khan went to Rawalpindi. Maulana Sahib came to the house of Malik Hakim Khan, a *Tehsildaar*, and borrowed his

turban and dress. He strolled to the Jhelum railway station, and enquired the railway fare for Lahore. It was fifteen annas (there used to be sixteen annas in one rupee). He put his hand in the pocket and found exactly fifteen annas. He bought the ticket and arrived in Lahore. At Lahore station, there was a large crowd; every one was rushing to Delhi to attend the *Durbar*. Maulana Sahib knew that he could not approach the ticket window, and further, there was nothing in his pocket. Maulana Sahib had on numerous occasions experienced sudden Divine help. His journey from Lahore to Delhi was also one of such instances. There was a *Paadree* (Christian priest), who had known him on account of his medical consultation with him. The *Paadree* met him at the railway station. He enquired, "Where are you going?" "To Delhi," he replied. The *Paadree* went away and soon reappeared holding a railway ticket in his hand. Maulana Sahib was dipping his hand in his pocket. The *Paadree* protested and said, "Do not insult me, I am not going to accept the money; in any case I am also going to Delhi, we will meet again."

Maulana Sahib did not see him either during the rail journey, nor did he locate him at the Delhi station. As he came out of the Delhi railway station, he saw the royal tents and pavilion fixed on either side of the road. He walked for a few miles on this road, and then intended to return when he suddenly saw the servant of Munshi Jamal-ud-Din (advisor to the Ruler of Bhopal), whom he had met earlier when he was in Bhopal. The servant spotted him and started running towards him and told him that Munshi Sahib had sent him to fetch Maulana Sahib. Maulana Sahib said that it was late in the evening and suggested he would visit him the next day. The servant said that the Munshi Sahib's tent was near. Maulana Sahib went there. Munshi Sahib met with a great deal of cordiality and requested him to see his grandson. Maulana Sahib said that he would return thereafter. Munshi Sahib insisted that he should stay, and another tent was made ready for him. This was how through the sheer Divine grace; he got a comfortable place to stay in Delhi. Maulana Sahib told the Munshi, "I won't be able to

stay for long with you. The illness of your grandson is somewhat long, and that I had not even informed my family that I was going to Delhi, therefore, I will have to go back."

Munshi Sahib implored him to stay and gave him five hundred rupees for his family. Maulana Sahib thought that he was in need of twelve hundred (this was the amount that he had to pay back to the Hindu). In any case, Maulana Sahib remitted that amount to that Hindu and wrote to his family that he would be back soon. After a while, Munshi Sahib gave another seven hundred, and requested Maulana Sahib to accompany him to Bhopal.

### **Second Visit to Bhopal**

Munshi Jamal-ud-Din Sahib, who was an advisor to the Ruler of Bhopal, had met Maulana Sahib when he was a student and had visited Bhopal in pursuit of knowledge. Now that he had met Maulana Sahib again on the occasion of the Delhi *Durbar*, he insisted upon Maulana Sahib to accompany him to Bhopal. When the Delhi *Durbar* was over, Maulana Sahib accompanied Munshi Sahib, where Munshi Sahib procured for Maulana Sahib an appointment with the State at a salary of Rs. 200.00, and Munshi Sahib also paid to him a monthly retainer. Munshi Sahib suggested to him that he should charge a fee for medical consultation. He spent some time in Bhopal, and afterwards he returned to Bhera.

### **An Extraordinary Incident**

While he was in Bhopal, the grandson of Munshi Jamal-ud-Din Sahib, Muhammad Umar, who was medically treated by Maulana Sahib, was sitting one day with Maulana Sahib, and he picked up a poisonous solution and threatened Maulana Sahib that he would drink it. Maulana Sahib tried his best to dissuade him from such an act, but he did take some drops, and after a while, he was in a desperate condition. Doctors and Hukamaa' were rushed and Maulana Sahib was also summoned. He said, "Before we go

into the question as to 'who is responsible', let us try to save his life." He had an antidote with him. The mother of Muhammad Umar also threatened Hakeem Sahib, but that antidote, which Maulana Sahib gave to Muhammad Umar, had a miraculous affect.

Soon after, as he returned to his house, he saw a young girl with a lot of jewellery and dresses. She came and left all this at the house of Maulana Sahib. Later, an elderly lady came, brought the same amount of jewellery and dresses and left. A young man, Munshi Hidayatullah, was in his service. Maulana Sahib asked him to find out who these women were and why they had brought the jewellery and dresses. Maulana Sahib was surprised by the sudden turn of events and was intrigued by another mysterious event. The young man as directed went after these women, and came to learn that these ladies had come from the house of Pir Abu Ahmad Mujaddidi. Thereafter, Pir Sahib himself came.

"Why are you here?" asked Pir Sahib from Hakeem Sahib. "A lot of mischief is going to occur, therefore you better come to my house." Thereupon, Hakeem Sahib said, "Do not worry, that boy would recover and there would not be any trouble." Then Pir Sahib added, "That jewellery and dresses were sent by our family, and whatever amount you took, return it; this jewellery would help you to liquidate your debt."

Hakeem Sahib was so much touched by this noble act of Pir Sahib that often he would pray for Pir Sahib, his wife and his children, and then said, "The way Pir Sahib helped me, God may help him manifold."

Details of this incident can be seen in *Mirqaatul Yaqeen* (pp. 149-150).

### **History of Ibn-i-Khaladun**

Maulana Sahib, a voracious reader, was fond of *Ibn-i-Khaladun* - a book on an outstanding historian. The book was available for Rs. 70. He could not afford to pay this amount in

lump sum, and suggested to the retailer to accept payment in instalments. The bookseller wanted the price in lump sum. Maulana Sahib postponed the idea of buying the book. One day, when he returned to his *Matab* (medical clinic), he found the book on his table. He was surprised. Maulana Sahib enquired from people around him who had brought the book; none had any knowledge of it. Then some time later, a patient, who came to visit Maulana Sahib, indicated that the book in question was brought by a Sikh. When this Sikh was called in, he enquired about it. He said that he had heard in some of the sittings that Maulana Sahib had wanted the book but had not the necessary funds, so he had bought the book and placed it there, and the funds were provided by a known wealthy person, who wished to remain anonymous. The Sikh said, this wealthy person had asked him that whenever Hakeem Sahib wanted anything, spend the money and there was no need to seek approval for the purpose.

Hakeem Sahib immediately returned the amount to that wealthy person, who became sad, and mentioned it to Hakeem Sahib's elder brother indicating that he had directed Hakeem Sahib's servants and his own servants to spend the money on any wants of Hakeem Sahib, but Hakeem Sahib had returned Rs. 70. His elder brother assured him that he would speak to Hakeem Sahib.

### **Cure of Paralysis**

During these days, a person with paralysis came to him for medical treatment. Hakeem Sahib treated him and he got well. This was big news, and the people in Bhera were pleasantly surprised on the recovery of this patient, especially when Ayurvedic (an oriental system of medicine) system of medicine was totally silent about the treatment of this disease. The father of the patient, who did not believe in the western system, came to Hakeem Sahib for treatment of his nervous breakdown and short breath. Hakeem Sahib developed a mixture made of castor oil and honey to be taken by mouth, and plastered kalonji on his spinal

cord, which brought stability in his breathing. Then he tried two of his prescriptions, which brought sensational results, and the news spread around the whole area. A police officer from Jammu, who heard the news, came to Hakeem Sahib for treatment. He happened to be one of the old neighbours. His name was Lala Mathra Das. Hakeem Sahib was very successful in treating him as well. Around this time, the Prime Minister of Jammu, Dewan Kirpa Raam, was visiting Pind DaadanKhan. He had also heard about the Hakeem Sahib's wondrous way of medical treatment. Later, the uncle of Lala Mathra Das, Bakhshi Jamal Singh, mentioned the stories of the success of Hakeem Sahib in treatment of some serious ailments. These events eventually led to Maulana Sahib's appointment to the State in 1876.

### **Hakeem Sahib's Vision of Holy Prophet<sup>sa</sup>**

Before closing this chapter, another interesting event is worth mentioning, which demonstrates the limitless love of Hakeem Sahib for God and the founder of Islam.

Hakeem Sahib felt an urge to marry a widow. The widow was ready but her *wali* (a male member of the family who, under Islamic Shariah, has the authority to approve the marriage) was not. However, the *wali* subsequently agreed, but Hakeem Sahib thought that her *wali* was not competent enough to give necessary permission. Hakeem Sahib married the widow, but she had not come to his residence. During the same period, Hakeem Sahib saw the Holy Prophet Muhammad<sup>sa</sup> in a dream; face was pale and the beard was shaven. When Hakeem Sahib woke up, he immediately felt that the *Nikah* was not in accordance with the *Sunnah*. Hakeem Sahib wrote to leading *Ahle Hadith* (another denomination of Islam that places much reliance on *Hadith*) leaders, Nazeer Hussain Delhvi and Maulavi Muhammad Hussain Batalvi, intimating to them that the widow was an adult and the *wali* was not of sound mind. One of them ruled that such *walis* were generally discarded and the widow herself was fully

competent to contract the marriage. The ruling that he received was in accordance with his wishes. He was happy and was about to go to fetch the widow to his house, when suddenly a man arrived with a book of *Hadith* in his hand requesting Hakeem Sahib to elaborate one of the points in the *Hadith*. That *Hadith*, when translated and interpreted by him, says "Anything that sounds to you as *sin* is sin, even if someone gives a *fatwa* supporting the interpretation that you entertain in your mind." Hakeem Sahib took this man as a "Divine adviser," and told him that he would give a proper interpretation at another time. He closed the door and came inside the house and felt a heavy drowsiness and went to bed and, again, he saw the Holy Prophet Muhammad<sup>sa</sup> and he felt that the age of the Holy Prophet Muhammad<sup>sa</sup> was around 25 years, and he had an uneven beard. He found himself seated before Hudhoor<sup>sa</sup> and thought in the dream, "If the whole world says that this *Hadith* is weak I would still rely upon it." When this thought came in his mind, the hair of his beard became even. And then the Holy Prophet Muhammad<sup>sa</sup> smilingly asked Hakeem Sahib, "Would you like to see Kashmir?" He said, "Yes." The Holy Prophet<sup>sa</sup> started and Hakeem Sahib followed in his footprints.

## CHAPTER SIX

### **Royal Physician of the State of Jammu**

The reputation and the scholarship of Hakeem Sahib, and the fame and experience of his medical knowledge, had evoked widespread praise and commendations. Hakeem Sahib had seen his master, the Holy Prophet<sup>sa</sup>, in the dream and, therefore, it was no wonder that he felt a strong urge to go to Kashmir. It was during this time that Lala Mathra Das (who was once his neighbour), now in the Police Service of the State of Jammu, was deputed by the Rajah to go to Hakeem Sahib and make an offer to become the Royal Physician at a salary of two hundred rupees. Hakeem Sahib and his understudy, Khalifa Noor-ud-Deen Jammuni and Lala Mathra Das left Bhera by a horse-drawn carriage via Wazirabad and Sialkot. The Maharajah was of the opinion that a man of the status of Hakeem Sahib was good even at a salary of two thousand rupees. His salary was first increased to four hundred, and later, to five hundred.

Hakeem Sahib rented a state owned house near the Royal Palace. The superintendent of this place was an aged and greedy man, known to be very bad in faith and promises. People had advised Hakeem Sahib to have the rent deed signed on a court paper.

True to his colours, this man came on the third day, and said, there was another party interested who would pay twice the rent. Hakeem Sahib reminded him of the deed on the court paper to which he said those deeds had no value. Hakeem Sahib agreed to pay twice the rent, then the same man came again that the other party was offering four times. Hakeem Sahib again agreed to that amount. He then returned again and said that the other party was prepared to offer twelve times more. Hakeem Sahib became very angry and disgusted with his attitude, especially in this old age. Hakeem Sahib developed a hatred for the city where people did not



keep their word and abused faith and trust, and said that he would not like to live in such a city. He asked his people to pack his entire luggage and leave the place and, therefore, all the household effects were packed and taken down. While the luggage was being taken down, Sheikh Fateh Muhammad, a wealthy man who was passing by, saw the packed luggage and enquired about it. In the meantime, Hakeem Sahib also descended. He asked, "You have just come, where are you going?" Hakeem Sahib angrily said, "Your people broke the word and abused trust and pledges and I will not live among such people." The wealthy man "sensed" the problem. He directed his servants to pick up the luggage of Hakeem Sahib, and take it to his place. Hakeem Sahib insisted that he did not want to live in such a city. Despite Hakeem Sahib's protest, the wealthy man took away all his luggage to his house. Hakeem Sahib tried to dissuade him, but he did not listen. Eventually, he settled down in his house and remained there for ten years. Not only the guests of Hakeem Sahib, but his students too were entertained and they had no complaints. Hakeem Sahib was very much surprised at the hospitable nature of Sheikh Fateh Muhammad. All members of his family were of the same nature. During his stay in Jammu at his house, Hakeem Sahib married again, and when his wife came, the sister of Sheikh Fateh Muhammad treated her like her own daughter (*Mirqaatul Yaqeen*, p. 160-61).

### **Chief Physician**

When Hakeem Sahib took over as a physician, Hakeem Fida Muhammad Khan was the Chief Physician, and Hakeem Sahib was appointed his deputy, and soon after Hakeem Fida Muhammad retired, Hakeem Sahib was made permanent Chief Physician. All schools and hospitals of the State were placed under him. He was a model organizer and ran the administration of these schools and hospitals in a highly honest and disciplined manner. Hakeem Sahib was polite and very cultured and therefore his subordinates were happy and had no complaints against him.

Hadhrat Muhammad Zafrulla Khan had mentioned his appointment in the following words in his book, *Hadhrat Maulavi Noor-ud-Deen - Khalifatul Masih I* (p.39):

The Maharajah's Chief Physician was Hakeem Fida Muhammad Khan, who retired shortly after and Hakeem Noor-ud-Deen was promoted Chief Physician in his place. In that capacity, he was also put in charge of all hospitals in the State. He was then thirty-six years of age and held the Office of the Chief Physician for fifteen years.

Hakeem Sahib remained employed for a long period of time in the State of Jammu and he lived with Sheikh Fateh Muhammad. When in 1888, Maharajah Ranbheer Singh died and Maharajah Partaab Singh took over as Ruler, Hakeem Sahib moved to a place near the house of Bakhshi Raam-Daas, the revenue minister. This was a two-storey house, and he also had his medical clinic in the same house.

The following is an account of Hakeem Sahib's disciplined life, related by Muhammad Akram Khan, a retired deputy commissioner and chairman of *Majlis Auqaaf Jammu* (charitable trust of Jammu):

Hakeem Sahib used to offer Friday prayer at a mosque located in Mochian Street, and later on, at the house of his uncle, Colonel Sardar Yar Muhammad Khan, he would hold a *Majlis-i-Irfaan* (an intellectual and religious discussion). This meeting generally used to continue till *Asr* prayer and thereafter Hakeem Sahib would see patients. He used to treat the poor at no charge and in some cases used to give medicines free and sometimes he would even help them with cash (*History of Ahmadiyyat*, v. 4, pp. 90-91).

### **Messiah of Hopeless Patients**

The accounts of remarkable effectiveness of his medicines and correct diagnosis had spread all over the State, and it is worthwhile narrating some of the classic cases, where hopeless patients were miraculously cured of their fatal diseases.

- In Jammu, there was a well-to-do person, Mian Lal Din, who was known as a leading notable. His daughter fell seriously ill; she was treated by a number of physicians except Hakeem Sahib. Mian Lal Din was not happy with Hakeem Sahib, but when the condition of his daughter deteriorated seriously, he had to seek his medical assistance. Hakeem Sahib had an advantage over other physicians. He had a knowledge of western medicines, and he prepared a mixture of medicines, which included ingredients from both Tibbe Yunaani and the western system. Here a brief background of these systems is necessary. In addition to the western system, two other local mainstream medical systems were popular. One is the Ayurvedic system developed by Hindus and Aryans, and the other was the Tibbe Yunaani or Greek School of Medicine as generally referred and originally based on a system of medicine developed by Arab physicians and chemists. This combination was an innovation of Hakeem Sahib and proved effective. Hakeem Sahib gave the same dose the next day and the daughter of Mian Lal Din eventually recovered. Mian Lal Din was very happy and gave him cash and also a young riding pony from Yarqand (a place in Chinese Turkistan).
- There was a custom official in the State, who had a serious life-threatening bout of stomach ailment. The pain was so severe that the people had to come to Hakeem Sahib's place at midnight. He knew a general cure, but he immediately went to his clinic and prepared a new chemical mixture. This mixture had a surprising effect and saved the life of this official.
- Once cholera broke out in the State, and the Maharajah was away outside the State resting in one of his castles and he had some relations staying with him. Hakeem Sahib was also in company of the Ruler. One of the relations of the Rajah suddenly developed dysentery, and apart from this, those were the days of cholera. Hakeem Sahib immediately attended to him. Hakeem Sahib's medicines had an immediate effect and he recovered. He was also a Rajah - Rajah Moti Singh - and he gave a handsome amount and kept sending the amount for several years.

- In 1879, there was a famine in the State, which was followed by the outbreak of cholera. Hakeem Sahib spent days and nights visiting far-flung areas affected by cholera. The Maharajah was very happy and gave a gift of valuable dresses.
- In 1886, the Rajah of Poonch wrote a letter to Rajah of Jammu that he was in need of a high profile physician for the treatment of his son, who had lost his mental balance. Hakeem Sahib examined him and was able to cure him. The Rajah of Poonch gave Hakeem Sahib several thousand rupees, and his own Rajah also rewarded him handsomely for his noble gesture.

### **Hakeem Sahib's Service to Religion**

During his tenure as a physician, Hakeem Sahib kept himself engaged in the service of Islam and, on occasions, he held discussions with his own Rajah on matters of religion. During these discussions with the Rajah, he was fearless and frank, and never worried about the fact that he was an employee of the State, and often the Rajah could not stand the logic of his arguments.

Once the Rajah told his courtiers, "Each one of you is here on some purpose or to seek some favour from me and keep flattering me, but this man (Hakeem Sahib) is the only person who has no axe to grind and is here because he is needed by the State. This is the reason why whatever is stated by Hakeem Sahib is listened to carefully as he has no ulterior motive."

On one occasion, a discussion arose between the Rajah and Hakeem Sahib. The Rajah's contention was that the older the religion, the truer it was, and his religion (Islam) was only 1200 years old. Hakeem Sahib quoted a verse from the Holy Qur'an that the old religion was undoubtedly better. The Rajah again interjected and maintained that Raam Chanderji (a Hindu Saint) was the oldest and, therefore, they believed in him. Hakeem Sahib questioned as to whom did Raam Chanderji worship. The Rajah said, "Vishnu". Hakeem Sahib kept asking and the Rajah kept answering till the point of discussion reached to Brahma and Ishawar (God).

Thereupon, Hakeem Sahib said that we believe in a God Who has no partner, thereby Hakeem Sahib fearlessly silenced the Rajah.

Hakeem Sahib's religious discussions were not confined only to the Maharajah. He would not hesitate to enter into discussions with courtiers, pandits, Christian priests, and sometimes these discussions led to intellectual forays.

The Governor of the State, Radha Krishan, one day raised the point that the world famous library in Alexandria, Egypt, was burnt down by Muslims on the orders of Hadhrat Umar<sup>ra</sup> (the Second Caliph to the Founder of Islam). Hakeem Sahib posed a simple question, "Which of the historians in your opinion has faithfully recorded the events of those days?" Pandit Radha Krishan responded, "Edward Gibbon, the author of the *Decline and Fall of the Roman Empire*." Hakeem Sahib asked for that book immediately from the library, and said, "This book will alone settle the matter between you and me." The relevant observation from the book was produced in which Edward Gibbon held the view that (*Decline and Fall of the Roman Empire*, vol. III, p. 177) he did not believe that the library burning was ordered by Hadhrat Umar<sup>ra</sup>, which ended the discussion there and then.

Hakeem Sahib was not only involved with scholars of other faiths, but often scholars of his own faith would challenge him, and among them, the scholars of *Shia* sect were in the forefront. The teacher of the Prime Minister of the State was Maulavi Abdullah, and he was a *Shia* scholar. He often got entangled with Hakeem Sahib, who in turn, used to tackle his questioning with logic and reason. One day, the *Shia* scholar of the crown prince of the State used some unbecoming remarks about the Companions of the Holy Prophet<sup>sa</sup>, whereupon Hakeem Sahib responded that he himself was one of the descendants of Hadhrat Umar<sup>ra</sup>. This very disclosure silenced him forever. This *Shia* scholar never entered into any further discussion till the tenure of his employment.

### **Efforts to spread the Holy Qur'an and Its Teaching in the State**

As in Bhera, his home town, Hakeem Sahib kept himself engaged rather aggressively in the spread of the Holy Qur'an and its teaching in the State. Hakeem Sahib was not only an authority on the Holy Qur'an, but he was deeply in love with the Holy Qur'an. The Holy Qur'an was his spiritual food and was the source of great solace and comfort to him.

Hakeem Sahib mentioned in his book, *Mirqaatul Yaqeen*, that he was so dedicated to the teachings of the Holy Qur'an that he often spent money out of his own pocket to promote it. He was very keen that the younger generation would become fully familiar with the teachings of Islam as outlined in the Holy Book. Hakeem Sahib had developed a highly absorbing way of commenting and explaining the teaching of the Holy Qur'an. It was often seen that Hindu scholars would raptly listen to what Hakeem Sahib said and were very much impressed. Hakeem Sahib spoke of those days in the book, *Mirqaatul Yaqeen* (p. 173), in the following manner:

Often I had the occasion of sitting among some of the courtiers, who were mainly Hindus, then I would speak about the Holy Qur'an and its beauties. Among them was a Hindu, named Ratti Raam. He was the son of the treasurer of the State and he himself was a revenue officer. He said in the open *Majlis* (session), "Would someone stop Hakeem Sahib from teaching the Holy Qur'an, or I will become a Muslim?" and he added that the Holy Qur'an was an attractive book and even more attractive was the way of teaching of Hakeem Sahib.

Hakeem Sahib was very much eager to work for a quick dissemination of the Holy Qur'an, and for this purpose, he prepared a plan and he spoke about this plan in one of his articles which later appeared in *Al-Hakam* (March 24, 1901), a weekly paper. This plan was of training a team of scholars to carry on the teachings of the Holy Qur'an.

I have conceived a plan to spend money on training a team of twelve people to whom a monthly stipend of Rs. 50 would be paid for meeting their expenses so that they can function as teachers and counsellors. According to this plan, the two scholars each would be assigned to the study of Arabic, Latin, Sanskrit and English. Each one of them would be expected to have a dual knowledge of English and Arabic. They would receive the training in Arabic and Arabic lexicon, first at Chiryakot, later in Calcutta, and after two years they would be back as authorities on the Arabic language. The other two went to the College at Aligarh and they were given Rs. 30.00 monthly expenses at the suggestion of Sir Syed Ahmad Khan of Aligarh.

Hakeem Sahib's plan did not meet the desired success, but it did reflect the depth of his commitment to the teachings of the Holy Qur'an and his love for it. He inculcated a love and dedication among hundreds of thousands of people to hear and learn the Holy Qur'an at his hand.

### **Hakeem Sahib's Selection for Writing Commentary on the Torah**

Sir Syed Ahmad Khan, a known scholar of his time, was constantly engaged in searching out new avenues of knowledge. He was keen to engage a scholar to write a commentary on the Torah from the Muslim viewpoint. He summoned a scholar of Arabic and Latin, Maulavi Inaayat Rasool of Chiryakot. He appointed Hakeem Noor-ud-Deen as a co-ordinator in order to strengthen the team. The magazine, *Munsif*, mentioned his plan (in the issue of June 1922, p. 20):

Maulavi Inaayat Rasool once mentioned to Sir Syed Ahmad Khan that Muslims should develop a commentary on the Torah from an Islamic viewpoint, and added that he was prepared to take up the work, as he was familiar with the interpretations and the numerous dates of the Torah. What were needed were a printing press and the staff.

Sir Syed Ahmad Khan liked the idea. The printing press of the Scientific Society was assigned for this purpose. The references of the Torah as appearing in the magazines, *Tehzibul Akhlaaq*, and *Khutabaat-i-Ahmadiyya*, were printed at this press. Sir Syed Ahmad Khan suggested that another scholar of Hebrew, Hakeem Noor-ud-Deen, also be involved in this work. Maulavi Inayat Rasool, however, for some reason, could not make himself available for this work (*History of Ahmadiyyat*, vol. 4, p. 100).

### **Hakeem Sahib's Perception and Intelligence**

Hakeem Sahib had remarkable perception, intelligence, and a photographic memory. This can be gauged from the fact that during a month's long journey he memorized twelve parts of the Holy Qur'an by heart. It is worth recalling a remarkable event, which speaks of his high intelligence, sharp memory and power of logic. Hakeem Sahib quoted in *Mirqaatul Yaqeen* (pp. 180-181):

I was very keen to read the book, *Tabaqaat-ul-Anwaar*. It is a book on *Hadith*, and Mir Hamid Hussain Sahib had written seven hundred pages on it. This book was available from a *Shia* physician. When I requested to borrow the book, he said that he was prepared to loan the book on this condition: "You may take the book after 10 p.m. and return it no later than 4 a.m." He made this condition with the idea that after an entire day's work I would not have the energy to read the book. Nonetheless, I agreed to the condition. I sent for the book at about 10 p.m. After reading and making a summary of the book when I was free, I asked my servant, "What is the time?" he responded, "There are still some minutes left before 4 a.m." I directed him to take the book back to the *Shia* physician.

After a few days, Sheikh Fateh Muhammad came to my house and said that both of them were invited to a feast by Elahi Bakhsh, a *Shia* scholar and a wealthy man. On the way to his house, Sheikh Fateh Muhammad told me that they were invited to take part in a religious debate, and if they lost the debate, they would be expected to convert to *Shia Thought*.



On arrival at his house, Sheikh Fateh Muhammad enquired from Elahi Bakhsh where his Maulavi was. Sheikh Fateh Muhammad placed the book, *Tabaqat-ul-Anwaar*, on the table and said this was my Maulavi and read it carefully, whereupon I said that I had already read it, and if he wished I was prepared to give the gist of the book and present a counter to the arguments adduced in it. There were a number of *Shia* scholars present at his house at that time. I was requested to give the summary that I did. They then split up in groups to discuss the matter and eventually they arrived at a decision that there was no need to enter into an argument with Hakeem Sahib.

It was simply through Divine grace that nobody had the courage to stand up and challenge him.

### **Another Vision About the Holy Prophet<sup>sa</sup>**

Hakeem Sahib had seen the Holy Prophet of Islam in three earlier visions - one, when he was in the Holy Land in the prime of his youth; second, when he was to marry a widow and sought guidance on the matter; and the third time, he saw him in a vision when he was in Jammu. Maulana Dost Muhammad Shahid narrated it in the following words (*Taarikh-i- Ahmadiyyat*, v.4, p. 100):

Hakeem Sahib saw that he was in Jammu in front of a grocery shop. There was a wooden plank, where the Holy Prophet Muhammad<sup>sa</sup> was seated. The Holy Prophet<sup>sa</sup> saw Hakeem Sahib passing by and accosted him "Buy flour from us." Thereafter the Holy Prophet<sup>sa</sup> weighed the flour in a wooden scale, the quantity of the flour was somewhat equal to a man's meal. Hakeem Sahib took the flour in the lap of his shirt and once all the flour came in his lap, the Holy Prophet<sup>sa</sup> knocked the wooden scale, so that nothing was left in the scale. Thereafter, Hakeem Sahib posed a question to the Holy Prophet<sup>sa</sup>, whether he taught any special thing to Hadhrat Abu Huraira<sup>ra</sup> (a companion of the Holy Prophet<sup>sa</sup> who is reputed to have recorded the largest number of *Hadith*) whereby he could remember by heart all the minutest details of his "Sayings." The

Holy Prophet<sup>sa</sup> said, "Yes." Hakeem Sahib requested that he would also like to know the same thing so that he was able to remember all the *Ahadith*. The Holy Prophet<sup>sa</sup> said, "We can whisper it in your ear." Hakeem Sahib brought his ear nearer to the Holy Prophet<sup>sa</sup> thereupon the Holy Prophet<sup>sa</sup> touched his ear with his mouth. Meanwhile, Khalifa Noor-ud-Deen Jammuni woke him up. Then Hakeem Sahib realized that the acting upon *Hadith* was the best way to remember them, and the fact that he was awoken by Noor-ud-Deen also confirmed his perception.

Hadhrat Muhammad Zafrulla Khan in his book, Hadhrat Maulavi Noor-ud-Deen — Khalifatul Masih I (p. 44), writing about his activities in Jammu, observed:

His activities in the State were not confined to the field of medicine. He was a devoted servant of Islam and took advantage of every opportunity of clearing up misunderstanding about Islam, current among the ministers and other high dignitaries of the State.

He also had the opportunity of giving lessons of the Holy Qur'an to the special personal attendants of the Maharajah, which they appreciated deeply. Rajah Amar Singh, brother of the Maharajah, learnt the Holy Qur'an from him and held him in high esteem. The Maharajah himself learnt the translation of nearly half of the Holy Qur'an from him.

He had achieved high reputation in the profession and some cures effected by him were truly wonderful. In his treatment he did not confine himself to what was generally known as the *Yunaani* system of medicine. He procured several books on the allopathic system in Arabic from Egypt and made a careful study of them. He took lessons in the Hindi system from an aged Hindu physician, Pandit Harnam Das, and studied *Amrit Saagar* and *Sarsat* from him.

### **Hakeem Sahib's Fondness for Arabic Literature**

Hakeem Sahib was a known Arabic scholar, his fondness for Arabic literature was limitless and it prompted him to look for fresh

avenues. He wrote to some German scholars on Arabic language enquiring about books, which may increase his knowledge of Arabic literature. He received a list of about two dozen books known for Arabic excellence.

### **Proposal for Formation of Anjuman-i-Isha‘at-i-Islam**

In 1881, Maulavi Muhammad Hussain Batalvi presented a proposal to the Islamic scholars of India that the Muslims of India should set up an organization for the promotion and protection of Islam with the avowed object that the Anjuman should set up schools for the teaching of Islam, and that they should produce literature and plan its distribution in India and abroad. He proposed its name *Anjuman-i-Isha‘at-i-Islam*. The scholars, who welcomed this proposal, included: Hakeem Noor-ud-Deen, Maulavi Syed Nazir Hussain Muhaddith Delhvi, Maulavi Abdul Hayee Lucknaowi, Haafiz Muhammad Lakhoki and Maulavi Ahmadullah Amritsari. Some of the papers editorially commented upon it and appreciated such a proposal. An Anjuman was thus set up in Lahore. The founding members of the Anjuman were: Maulana Hakeem Noor-ud-Deen, Royal Physician of the State of Jammu; Maulavi Hakeem Fazal Din Bhervi; Maulavi Muhammad Hussain Batalvi; Khalifa Hameeduddin Lahori, and Khalifa Rajabdin Sahib.

Writing about the Anjuman, in the paper, *Manshoor-i-Muhammadi* (v.10, no.2, pp. 22-23, Muharram, 1298), Maulavi Muhammad Hussain Batalvi stated that of all the members who made financial donations, Hakeem Noor-ud-Deen was at the top. He made a lump sum donation of one hundred rupees and an annual donation of sixty rupees.

### **Committing the Holy Qur'an to Memory**

In 1881, Hakeem Sahib went with the Rajah to participate in the marriage of a prince and he went on an elephant. On his way back, he was injured by “Ammaari”— a litter with a canopy meant for

riding the elephant, and later, continued the journey on a horse. Even though he was riding the horse with a great deal of care, he could not continue his journey after four miles. He dismounted the horse and halted there. There was also a military officer, Lachman Daas, who was travelling with him; he also dismounted and, despite Hakeem Sahib's repeated insistence, he said that he was not prepared to leave him there in such a condition. In the meantime, a *palki* (a carriage mounted on the shoulders of two persons— one ahead and the other behind) arrived. He was helped in getting into the *palki*. Hakeem Sahib committed the Holy Qur'an to memory while lying in the *palki*. The journey involved was of one month, and during this one month, Hakeem Sahib committed to memory fourteen parts out of thirty of the Holy Qur'an. The rest of the Holy Qur'an was committed to memory later, and thereby he upheld the family tradition of being a *Haafiz* (a person who has committed the whole Holy Qur'an to memory). Hakeem Sahib returned to Bhera as a Haafiz in 1881.

### **Formation of Anjuman-i-Himaayat-i-Islam**

In 1884, a number of Muslims, who had love and dedication for Islam, decided to set up another organization under the name and title of *Anjuman-i-Himaayat-i-Islam* to safeguard and protect Islam against the onslaught of Christian missionaries and Arya Samaj, who were engaged in anti-Islamic activities. Hakeem Sahib, who was devoted to the cause of Islam, immediately joined it. First, he joined the *Anjuman-i-Isha'at-i-Islam*, and readily got himself into this new body to protect and defend Islam. Hakeem Sahib gave all financial help that he could, and wrote a number of articles in support of the organization. Hakeem Sahib kept himself engaged in outlining the beauties and excellences of Islam through its forum.

The lectures of Hakeem Sahib were the important features at the annual gatherings of these Anjumans, and one can find repeated references about Hakeem Sahib in the reports and the minutes of both the Anjumans. For a time, the publishing house of *Anjuman-i-Himaayat-i-Islam* continued publishing the books of Hakeem Sahib

and it was the sole distributor of his books. Hakeem Sahib donated the profits and proceeds of these publications to the coffers of the Anjuman. It was during 1309-1311, that the Anjuman printed the books of Hakeem Sahib, which included the following:

1. Eik Eisaa'I ke Teen Sawaal aur un ke Jawaabaat (Three Questions by a Christian and their Answers)
2. Ibtal-i-Uluhiyyat-i-Masih (Falsehood of the Divinity of Christ)
3. Fasl-ul-Khitaab
4. Tasdeeq-i-Braaheen-i-Ahmadiyya (Attestation of Braaheen-i-Ahmadiyya)

The publications of these books by the Anjuman reflect the deep interest that both entertained for each other.



## CHAPTER SEVEN

## Introduction to Hadhrat Mirza Ghulam Ahmad of Qadian

Hakeem Sahib was an outstanding scholar of the Holy Qur'an, *Hadith*, *Fiqah*, mysticism and philosophy and his knowledge included the broad sweep of all different religions and faiths. It is, therefore, no wonder to discover that the scholarly sessions that he used to conduct included Christians, Aryans Samajists, Atheists, Sikhs and Brahmans, and that every topic under the Sun was covered in the discussion. On occasions, Hakeem Sahib would outline fine points of Islam to the people who attended these sessions and they were amazed at the depth of his knowledge.

One day, in Jammu, an atheist accosted Hakeem Sahib. He was aggressive and outspoken and said, "In the old days, people were not well-informed and were less-educated. It is no wonder therefore that the prophets of old times fully capitalized on this human weakness and made the people believe that God did talk to them. Today, nobody can make such a claim, because people are better educated and have seen the game. It is not possible that these days anybody could come forward and stake a claim that he is the person to whom God speaks." Making this sweeping statement, this atheist thought that Hakeem Sahib was completely checkmated by his logic and stormed out of the *Majlis* believing that Hakeem Sahib was speechless.

In the meantime, the chemist sent the medicine that Hakeem Sahib had asked for. The wrapper of this medicine was incidentally a torn page of the *Braaheen-i-Ahmadiyya*. He looked at it and read the whole of it. What surprised Hakeem Sahib was that the "claimant" of the advertisement of the *Braaheen-i-Ahmadiyya* was staking a claim that he was the person to whom

God speaks, and that he was prepared to establish the truth of Islam beyond any manner of doubt.

Hakeem Sahib immediately sent for all parts of *Braaheen-i-Ahmadiyya* that had been printed by that time.

As soon as Hakeem Sahib read the available portions of the book, he fell in love with the book and the author of the book. Hakeem Sahib saw the light he had been waiting for. Hakeem Sahib summoned the same atheist and placed the book before him saying, "Look, in this age of science and knowledge, there is a man, who makes a claim that God speaks to him, and that he asserts that the person seeking the truth of his claim, should spend a year with him and in that duration he would see the Divine signs, failing which the claimant is prepared to compensate for the time he spent with him."

Hakeem Sahib coaxed that if he really was in search of the truth, he should accompany him and he would bear all the expenses. When the atheist heard this invitation, he took to his heels. This event led Hakeem Sahib to visit Qadian. Hakeem Sahib narrated the account of his meeting with Hadhrat Mirza Ghulam Ahmad. The account as it appeared in *Al-Hakam* (April 22, 1908) is reproduced below:

As soon as I got the handbill of Hadhrat Mirza Ghulam Ahmad, I immediately left for Qadian to investigate the matter further. Before my departure and during the journey, I was very keen to have a glimpse of Qadian. As I arrived in a nearby place of Qadian, I got excited and was also trembling with anxiety and prayed feverishly. As my *yakka* (a two wheel small carriage drawn by a horse) stopped at a place I saw a personality sitting on a cot. I asked the driver of the *yakka* which one was the house of Hadhrat Mirza Ghulam Ahmad. The driver pointed his finger at the man visible from the gate. As I saw his full face, I felt a strange consternation. I urged the driver to stay for a while as after enquiry I intended to go back. Once I went in and enquired from this man, I felt revulsion to see his face. I did not even greet him. I was wondering why I came. In this state of curiosity, this Mirza (Mirza Imam Din) asked me, "Where have you come from?" I responded rather tersely, "From the hill side." He then



asked, "Is your name Noor-ud-Deen, and are you from Jammu State and have you come to see Hadhrat Mirza Ghulam Ahmad?" Thereafter, I felt relieved that he was not "the Mirza." I did not care who he was, and I asked him if he could oblige me by directing where the residence of Hadhrat Mirza Ghulam Ahmad was. Thereupon, this man sent a messenger to Hadhrat Mirza Ghulam Ahmad advising him about my arrival, and he received a reply that Hakeem Sahib could see him after the *Asr* Prayer (afternoon prayer).

According to *History of Ahmadiyyat* (vol. IV, p. 109), this meeting took place in early March 1885. Hadhrat Muhammad Zafrulla Khan in his book, *Hadhrat Maulavi Noor-ud-Deen—Khalifatul Masih I* (p. 53), gives the following account of this meeting:

As soon as he beheld him his heart testified that this was the Mirza and I would lay down my life for him. It was the end of the search. He had found that which he was seeking. He was then forty-three years old.

Maulavi Sher Ali<sup>ra</sup> has stated that Hadhrat Mirza Ghulam Ahmad<sup>as</sup> had written somewhere that he had prayed to God, "O God, grant me a similar helper as Thou granted one to Moses in the person of Haroon." When Hadhrat Mirza Ghulam Ahmad saw Hakeem Sahib, he was sure that God had heard his prayer.

In short, both these distinguished personalities recognized the person they were waiting for. Later, both were engaged in detailed discussion. During the morning walk, Hakeem Sahib mentioned his vision wherein he had asked the Holy Prophet Muhammad<sup>sa</sup> the secret of how Abu Huraira had learnt so many *Ahadith* and, then, he mentioned how the Holy Prophet Muhammad<sup>sa</sup> came near to his ear and whispered into his ear, and at that time he was awakened and he still had the thirst for knowing that secret. Hadhrat Mirza Ghulam Ahmad thoughtfully observed, "These are things of God and His messenger, and a true understanding of these matters, was only achieved once the person yearning for it had reached a level of purity and piety

necessary for the perception of this matter," and he quoted the verse in the Holy Qur'an, "Which none shall touch except those who are purified (56:80)." The discussion went on for a while. In the end, Hakeem Sahib requested that he wished to make *Bai'at* at his hand. Hadhrat Mirza Ghulam Ahmad said that he had not yet been Divinely commissioned to accept *Bai'at*. Then Hakeem Sahib got a promise from Hadhrat Mirza Ghulam Ahmad that once he was Divinely commissioned he would be the first person whose *Bai'at* would be accepted by him.

### **Correspondence with Hadhrat Mirza Ghulam Ahmad**

Hakeem Sahib met Hadhrat Mirza Ghulam Ahmad for the first time in March 1885, and the second meeting took place in 1886. From the time Hakeem Sahib offered his *Bai'at*, there had ensued a lengthy correspondence on matters of religion, personal and private between them.

### **Second Visit to Qadian**

Next year in 1886, Hakeem Sahib went to Qadian again to see Hadhrat Mirza Ghulam Ahmad, and submitted that he would like to do "Mujaahadah" (a concerted prayer in one direction to achieve a noble object), so that he could achieve further heights in the eyes of God. He made this request in view of the fact that the Christian missionaries were very active in converting Muslims to their faith and even educated Muslims were found to be inclining towards the machinations of the Christian missionaries.

After listening to what Hakeem Sahib said, Hadhrat Mirza Ghulam Ahmad said, "I tell you an area of Mujaahadah: you should engage yourself in writing a book, which could counter the logic and attacks of the Christian missionaries against Islam."

Hakeem Sahib had some discussion on different topics, and Hadhrat Mirza Ghulam Ahmad advised him to avoid making counter allegations, "If you counter a point defying the solution,

write down that point in good handwriting on a large piece of paper and hang it, so that whenever you are free, the paper reminds you of this important point and, God, in His great mercy, may provide to you a resolution of that point."

Thereafter, taking necessary instructions, he returned to Bhera and, from there, he went to Pind Dadan Khan as he was aware that there was a Christian Priest, who had been aggressively attacking Islam so much so that one of the class fellows of Hakeem Sahib was near accepting Christianity, and he took a pledge from him that until his book was ready, he would not take the baptism at the hand of the Christian missionary.

Subsequently, he left for Jammu. Later, Hakeem Sahib received a bundle of papers containing attacks on Islam by that Priest.

During this time, the Maharajah of Poonch whose son was ill summoned Hakeem Sahib to Poonch for his treatment. Here, Hakeem Sahib had the unique opportunity of leading a secluded place, where he devoted his energies and talents to demolishing, one by one, the attacks that the Christian missionaries had adduced against Islam, and he completed his response to these attacks in four volumes under the title of *Fasl-ul-Khitaab*, a series of books that was published by the *Anjuman-i-Himaayat-i-Islam*. By that time, the son of the Rajah of Poonch had completely recovered and the Rajah gave a handsome amount in cash and other gifts, and Hakeem Sahib spent the whole amount in publishing this book. This book was printed in 1887/88. When this was printed, he sent copies of the book to that Maulavi and other educated Muslims, who were wavering in their faith. His friend, Haafiz Sahib (*Haafiz* is a person who commits the Holy Qur'an to the memory), responded by saying that, "Today, I have become a firm Muslim."

The Mujaahadah of Hakeem Sahib was not confined only to the publication of the *Fasl-ul-Khitaab*, but he decided to resign his position as a Royal Physician in order to live with Hadhrat Mirza Ghulam Ahmad. When Hadhrat Mirza Ghulam Ahmad learnt of the intention of Hakeem Sahib, he advised him against the resignation. Therefore, he had to stay in the State and continue

to extend his loyal co-operation to Hadhrat Mirza Ghulam Ahmad by sending a sizable amount of cash towards meeting the cost of printing the books that Hadhrat Mirza Ghulam Ahmad had written in defence of Islam. The love of Islam had so deeply engrained in Hakeem Sahib that he did not spare any opportunity in the service of Islam.

### **All India Muhammadan Educational Conference**

Sir Syed Ahmad Khan founded an All India Muhammadan Educational Conference in 1886 in order to create an urge and thirst for advanced education among Indian Muslim youths who were left behind in this field. Hakeem Sahib was always in support of any movement that would advance the cause of the Muslims in India and, he was therefore the first among the people who founded the educational conference and gave financial support. During the time he was in Poonch rendering medical treatment to the son of the Rajah of Poonch, he produced another remarkable feat. In addition to the writing of *Fasl-ul-Khitaab*, he converted Thakur Das, a Brahman man in his service, to Islam. Hakeem Sahib sent this young man, Thakur Das, for advanced studies to Jammu and, when he returned, he embraced Islam. Because of the support and assistance enjoyed by him, he was able to complete his education at Aligarh University and, later, he was known as Khan Bahadur Sheikh Abdullah, advocate of the High Court.

### **Hakeem Sahib Falls Sick**

In January 1888, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> received a letter that Hakeem Sahib was seriously ill. This letter was written by Hakeem Fazal Din. Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, in company of his Khaadim (a volunteer), Haafiz Hamid Ali, left for Jammu to see his friend. He stayed for three days with Hakeem Sahib. During his stay in Jammu with Hakeem Sahib, Hadhrat

Mirza Ghulam Ahmad<sup>as</sup> noted two things specifically: firstly that Hakeem Sahib should marry a second time, and secondly that there should be a control on his expenses and he should try to inculcate the habit of saving. Upon return to Qadian, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> wrote to Hakeem Sahib about these matters, adding that "the second marriage would be a matter of blessings and, God, in His great mercy, may grant noble progeny." Secondly, he pointed out that Hakeem Sahib's finances were in such disarray that he often had to borrow. He stressed that Hakeem Sahib should make a firm commitment to save one-fourth to one third of his income.

### **Second Marriage**

Hakeem Sahib also felt the lack of a son and he was on the lookout for a proper match for himself in his own family. For a time, the search went on among his own people. Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was not only urging Hakeem Sahib to marry a second time, but was also looking for a suitable match. On the advice of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, Hakeem Sahib got in touch with Soofi Ahmad Jaan, a mystic of Ludhiana in early March 1889, for the hand of his daughter, Sughra Begum. In the meantime, a problem arose. Soofi Ahmad Jaan wanted a *Hanafi* boy for his daughter. Hakeem Sahib wavered, but on the advice of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, Hakeem Sahib intended to write back that he was *Hanafi* so that he could fulfil the wishes of his master. But, when he went to Qadian, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> advised him that a letter to Soofi Ahmed Jaan was not necessary and posed the question, "Who is a *Hanafi*?" Hakeem Sahib responded, "A person who follows the authenticated traditions and where one was not available he should exercise his own best judgment." Hadhrat Mirza Ghulam Ahmad<sup>as</sup> added, "This is what *Hanafi* is all about." Hadhrat Mirza Ghulam Ahmad<sup>as</sup> informed the family that Hakeem Sahib was a *Hanafi*.

A date for the wedding was set, and Hakeem Sahib went with Hadhrat Mirza Ghulam Ahmad<sup>as</sup> to the ceremony.

## CHAPTER EIGHT

### **Bai'at of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> And Stay at Qadian**

It was in 1885 that the first contact of Hakeem Sahib was established with Hadhrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian and in the very first meeting with Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, Hakeem Sahib expressed his wish to accept his *Bai'at* whereupon Hadhrat Mirza Ghulam Ahmad<sup>as</sup> advised him that he had not yet been Divinely commissioned to accept the *Bai'at*, and then he expressed his wish that once he was Divinely commissioned to accept *Bai'ats*, he would be among the first person to do so to which Hadhrat Mirza Ghulam Ahmad<sup>as</sup> agreed that Hakeem Sahib would be the first person to be honoured as such. Later, Hakeem Sahib left for Jammu.

It was on December 1, 1888, that Hadhrat Mirza Ghulam Ahmad<sup>as</sup> through *Sabz Ishtihar* (green handbill) announced that he had been Divinely commissioned to accept *Bai'at* and, on January 12, 1889, he announced the terms and conditions of the *Bai'at*, and through another handbill, he announced that a meeting in Ludhiana would be held to accept *Bai'ats*. The wordings of this handbill were as follows (*Collection of Handbills*, v.1, p. 193):

From March 4 to March 25, 1889, this humbleself would be staying in Ludhiana and people who wish to visit me can come after March 20, and if there is some difficulty in visiting Ludhiana, then they could come to Qadian after March 25, for *Bai'at*.

In addition to this handbill, Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, the *Promised Messiah*, also informed individually those who were close to him, and he also wrote one letter to Hakeem Sahib. Hakeem Sahib arrived in Ludhiana, and it was at the house of the

Soofi Ahmad Jaan (father-in-law of Hakeem Sahib) that on March 23, 1889, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> accepted the *Bai'at* and that Hakeem Maulavi Noor-ud-Deen was the first person to offer his *Bai'at*.

Abdur Rahim Dard, in his book, *Life of Ahmad* (Part 1, p. 154), wrote the following:

The formal initiation began on March 23, 1889. The *Bai'at* was taken at Naya Mohalla Ludhiana. Ahmad sat in the north-eastern corner of the room. Sh. Hamid Ali was posted at the door and the disciples were called in by him, as Ahmad desired. Maulavi Noor-ud-Deen was called in first.

After the *Bai'at*, Hakeem Sahib went back to Jammu to join his service, but his piety and attachment to Hadhrat Mirza Ghulam Ahmad<sup>as</sup> prompted him to visit Qadian again and again. Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was also very considerate and he would often ask him to come to Qadian and stay with him.

### **Important Events After Bai'at**

A Christian scholar, whose name was Abdullah James, sent a set of three questions attacking the Holy Prophet Muhammad<sup>sa</sup> to *Anjuman-i-Himaayat-i-Islam* for response. The Anjuman sent these questions to Hadhrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian and to Hakeem Sahib for response; both responded and the Anjuman printed their replies in a booklet of seventy-two pages under the title of *Three Questions by a Christian and Their Answers*. The first forty-eight pages were written by Hadhrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian, the next twenty pages carried the response of Hakeem Sahib and the last four pages contained the response of Maulavi Ghulam Nabi of Amristsar.

In 1890, at the Divine behest, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> advanced the claim that he was the *Promised Messiah* and he wrote a book *Fat-hi Islam*. It is in this book that Hadhrat Mirza

Ghulam Ahmad<sup>as</sup> made the claim that Jesus Christ, who was supposed to have been crucified on the cross, died a natural death, and he was the foretold *Promised Messiah*. Hakeem Sahib had not yet received a copy of this book, but one of the opponents of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, Maulavi Attaullah who already had a copy bragged, "Now, see how I separate Hakeem Sahib from Hadhrat Mirza Ghulam Ahmad<sup>as</sup>." So, he went to Hakeem Sahib and posed the question, "What if somebody makes a claim of prophethood." Hakeem Sahib responded, "We would see whether the claimant is pious and truthful, and if he is pious and truthful, we would accept him." That man said, "What a pity, even you could not see the game," and went back to his friends and said, "Hakeem Sahib is incurable."

Ever since Hakeem Sahib made his *Bai'at* at the hand of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> he had engaged himself in discussion and debates with a number of religious divines on the merits of his *Bai'at*, and one of them was Maulavi Muhammad Hussain Batalvi. Others included Maulavi Abdur Rehman Lakhoki of Lahore, and Dr. Jagan Naath Jammuni, who was in the service of medical unit of the Jammu State. Dr. Sahib did not embrace Islam, but he became silent and did not attack Islam any more, and thereby he put a stamp of truth on Islam.

In the same way, Hakeem Sahib had the opportunity of delivering lectures in the mosque of Amritsar, which established his authority on matters of the Holy Qur'an and the *Hadith*. At another place in the District of Amritsar, Jandialawala, Hakeem Sahib had the occasion of countering the attacks of Christians and Arya Samaajists. In short, the energies and talents of Hakeem Sahib were even more directed towards the service of Islam than ever before. Whether he was in or out of the State, Hakeem Sahib never let any occasion get out of his hand to raise his voice in support of Islam.

In a letter to Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, Hakeem Sahib indicated that he may very kindly be allowed to come to Qadian and place his services at his disposal, and that he wanted nothing



but the pleasure of God. "Even if your mission needs to be nurtured by blood, my blood would be the first one," asserted Hakeem Sahib. He was so overwhelmed with such emotions that he thought of resigning the position of the Royal Physician of the State of Jammu. When Hadhrat Mirza Ghulam Ahmad<sup>as</sup> came to know of his intention, he immediately advised him not to resign and wrote, "By your service to the State, you are rendering a great help. God has placed you in a position of respect, and it is not proper for you to leave that position."

### **First Annual Conference of Jama‘at -i-Ahmadiyya**

In November 1891, the *Promised Messiah* invited Hakeem Sahib and other devout followers to Qadian so that they could participate in the first annual conference of the *Jama‘at-i-Ahmadiyya* scheduled to be held in late December 1891. In this first annual conference, 75 followers of the Jama‘at participated, and outstanding among them was Hakeem Sahib. He had the unique distinction of taking part in all the annual conferences that were held in the lifetime of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>.

### **Journey to Lahore**

In January 1892, he came to Lahore in the company of his master, Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, and spoke in support of him at a public lecture and said, "Hadhrat Mirza Ghulam Ahmad<sup>as</sup> is on the right path and any one rising against him would break up into pieces. It is the duty of a *mo'min* (believer) to believe in the truth, and I accepted him because he has brought a dynamic truth and I invite others to accept the truth."

### **Hakeem Sahib's Financial Sacrifices**

Even before Hakeem Sahib made *Bai'at* at the hand of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, he was making handsome contributions to various activities of the Movement that Hadhrat Mirza Ghulam Ahmad<sup>as</sup> had launched, but after he made the *Bai'at* it appeared his financial sacrifices were even greater. It was he who made arrangements for the publication of *Izaala-i-Auhaam* (removal of some misgivings— a bulky book), and he paid a monthly stipend to people like Syed Muhammad Ahsan, who lost his job on account of joining the Movement. He spent seven hundred rupees on the construction of a guest house in Qadian. He was keen to utilize every occasion where he could participate in such noble activities.

### **Departure from Service in Jammu State**

Hakeem Sahib joined as a Royal Physician of Maharajah Ranbheer Singh, in 1876. In 1892, a new Rajah, Maharajah Partaab Singh, took over and because of this change, Hakeem Sahib was made to leave the service of the State of Jammu. This is what *Mirqaatul Yaqeen* (p. 184) says:

A senior member of the Council of the State of Jammu, Rajah Swaraj Kanval had severe pain in his kidney and he summoned me. I examined him and felt there was a stone in his kidney and I frankly told him about it. He felt very sad about it and pointed out that his own son was a doctor. Then I added, "There is no relationship between your stone in the kidney and your son being a doctor." He was greatly annoyed at this remark. Later, a British surgeon of Lahore Medical College came to the State and the Rajah requested the English surgeon to examine him and give him necessary medical treatment and added that a local physician said that he had a stone in the kidney. The surgeon while operating did not see any stone and he called another doctor, Professor Perry, who made a further incision and found the stone

at the mouth of the kidney and he was happy to locate the stone. Professor Perry spoke to me. The Rajah summoned me, but I did not go. The Rajah was displeased and I realized that my further stay was not welcome. The other member of the Council, Baag Raam, advised me to resign the position. Then I said that it was against my Islamic belief to leave and resign. Eventually one day, I got the notice and I was relieved of the position.

It was in September 1892, that Maharajah Partaab Singh issued an order asking Hakeem Sahib to leave the State within forty-eight hours; thereby bringing to an end his loyal service to the State of Jammu that began in 1876 and lasted for 16 years.

As Hakeem Sahib was a leading personality of the State of Jammu, the news of his removal spread like wild fire. An English daily quoting, *Paisa Akhbaar*, reported, "Hakeem Noor-ud-Deen Sahib, a leading personality of the State of Jammu, has been removed from the State service and is ordered to leave the State within forty-eight hours." Hakeem Sahib was already planning to leave the service but, on account of his beliefs, he could not resign from it and his removal took a political turn and occasioned a number of editorial comments in the papers in Northern India. *The Haaziq* magazine (Lahore, p. 16), commenting on the removal, said:

The personality of Hakeem Sahib was a source of great strength to the Muslims of the State and he was an impressive figure in the State structure. Therefore, as soon as Partaab Singh took over the reign of the State, a conspiracy was hatched in which two senior members of the Council, Raja Swaraj Kanval and Baag Raam, joined hands with the Rajah. Hakeem Sahib had exercised immense influence on Rajah Amar Singh and Rajah Raam Singh (as both of them had learnt the whole of the Holy Qur'an at his hand). Rajah Partaab Singh was concerned that his brothers might become Muslims; therefore, he issued the order of his removal. Even the Rajah of Poonch initiated a legal suit against Hakeem Sahib on the plea that he was the supporter of Rajah Amar Singh.

An extract from *Hayaat-i-Ahmad* (by Yaqoob Ali Turaab, v. 2, p.433) is worth mentioning:

The enemies of Hakeem Sahib made a political allegation. Rajah Amar Singh had great respect and affection for Hakeem Sahib and he was a great admirer of the intellectual and noble life of Hakeem Sahib. The faction, in support of Rajah Partaab Singh, was afraid of the fact that Rajah Amar Singh was an intelligent and bright-minded person and he might assume ascendancy in the State. It soon became a political struggle between two rival princes, but it was cleverly given a religious colour that if Rajah Amar Singh became a Rajah he would be converted to Islam. This made the rival Prince an unwelcome prospect and it was this power struggle that led to the quick departure of Hakeem Sahib.

### **Return to Bhera and Removal from Service**

The loss of such a position as that of the Royal Physician to the Rajah of the State of Jammu might have caused immense grief to a worldly man, but to a man of Hakeem Sahib's stature, it was one of the ordinary events of daily life. The author of *Hayaat-i-Noor-ud-Deen* quotes Mufti Muhammad Sadiq, a close companion of Hakeem Sahib, narrating the following event, says:

I was present at the time when Hakeem Sahib was removed from the service of the State. I was also a teacher in Jammu High School. I knew that the income of Hakeem Sahib was about Rs. 1500.00 monthly and the whole of his monthly income used to be spent in the way of God, and some time more, and it was not the habit of Hakeem Sahib to save something out of it. The loss of such a lucrative job in such times did not cause even the smallest wrinkle on his face and Hakeem Sahib was as usual engaged in examining the patients and teaching and holding religious discussion. People were coming and going. He was to

leave the State the next day and he did not show any concern as to what had happened to him.

The day Hakeem Sahib was to leave for Bhera, a Hindu of Jammu, who owned a grocery shop, came to Hakeem Sahib and recalled with a great deal of glee that he often tendered the advice to him to save something for the rainy day and that he often suggested at least a hundred rupees be set aside every month. To all his suggestions Hakeem Sahib used to respond, "To entertain such ideas is to betray trust and faith in God, and that, by the grace of God, I would never face a period of trial."

That day when he came, that Hindu reminded Hakeem Sahib what he used to say, and even that day Hakeem Sahib showed a great deal of disdain and contempt for him. While both of them were engaged in this conversation, a man from the treasurer of the State came and handed over to Hakeem Sahib four hundred eighty rupees, an amount representing the balance of salary upto the last day. That Hindu rebuked the treasury officials as to why they had come to pay such an amount. Surely Hakeem Sahib would never have gone after them for that amount.

Then came a messenger from Rani Sahiba (the wife of the Rajah), who brought a sizeable amount of cash saying that the Rani Sahiba had not much cash with her, but whatever was available she had sent all. On hearing this from the messenger of the Rani, the anger of that Hindu knew no bounds. Hakeem Sahib owed one hundred and fifty thousand rupees to a Hindu lender, and making a reference to this large loan, that Hindu taunted Hakeem Sahib as to how he was going to pay that huge loan and that the Hindu lender would not let him go without a satisfactory guarantee.

While he was making this sarcastic remark, the same lender sent a man with a message who delivered it with a great deal of respect saying that Hakeem Sahib might not have that large sum and that he had been directed to assist Hakeem Sahib in packing for the journey and if he needed any additional funds for the purpose, these would be made available. Hakeem Sahib

responded that he was not in need of cash; he already had about Rs. 1200.00 and he would be able to pack the luggage.

That was last straw, and that Hindu exploded with anger that God had exposed him in such a way. That Hindu said with a sense of remorse that they spent from morning to evening, and during the whole day, we see the face of a few rupees, and look at this lender, instead of demanding his loan he was offering more to Hakeem Sahib. Hakeem Sahib responded, "It is God Who knows the hearts and minds of His people and I would pay the whole loan. You are incapable of knowing the secrets of these Divine favours."

### **Loan of Rs. 195,000**

Look at the wondrous things. Hakeem Sahib, when removed from the service, had owed a loan of one hundred and ninety five thousand rupees, and on the face of it, there appeared to be no venue whereby such a huge amount of loan could be cleared, but Divine grace and the help was visible at every step and it was not the Divine intention that Hakeem Sahib be blamed for not liquidating such a huge loan. On return from Jammu to Bhera, Hakeem Sahib sent the first instalment of five rupees of the loan to that Hindu. That Hindu *Seth* said, "It is a mockery that you are sending five rupees out of a loan of one hundred and ninety five thousand." Hakeem Sahib responded, "Don't worry I will pay you every penny of the loan. At this time, only this amount is available to me."

During that period a Hindu went to Rajah Amar Singh to seek a contract on a forest of trees in Jammu. Rajah Amar Singh said he was prepared to grant this contract to him provided he shared ninety-five percent of the profit with Hakeem Sahib. He promptly agreed to the condition. The amount he earmarked for the payment of the profit to Hakeem Sahib was equal to the amount of the loan. That Hindu took the amount and went to Qadian to hand over the profit. Hakeem Sahib said he would not accept the

amount. He advised him to tender this amount to the Hindu *Seth* to whom Hakeem Sahib owed the same amount. Next year, he came again with the larger amount. Hakeem Sahib said that he had no claim on that money. The Hindu insisted if he did not take the amount he would lose the contract. Thereupon Hakeem Sahib promised to write a letter to Rajah Amar Singh relieving him of this condition.

### **Permanent Residence in Qadian**

On arrival in Bhera, Hakeem Sahib decided to set up a large hospital and to build a big house, therefore, he started to work on this house. On account of some needs, Hakeem Sahib had to go to Lahore and on arrival in Lahore; he felt an urge to go to Qadian. The construction of the house was already underway and he had already spent seven thousands rupees on the house. The house was not yet complete, and amidst these worldly affairs, he felt an overpowering urge to see his master. This is how he expressed his emotions in his own words:

I came to Lahore on account of some pressing need and then an urge arose in my heart that I must see Hadhrat Sahib, so I turned to Qadian. As there was a massive construction underway in Bhera, I hired a *Yakka* on a return-journey basis. I met Hadhrat Sahib in Qadian and thought after the meeting I would take leave of him. Hadhrat Sahib asked me whether I was free then. I responded, "Yes I am now free." Later Hakeem Sahib told the *Yakka* driver that he should go back later because it might not be possible to leave the same day. I thought I would seek permission in a couple of days. The next day, when I met Hadhrat Sahib, he said, "You may find it difficult to live alone, why don't you call one of your wives?" Thereupon I wrote a letter to one of my wives asking her to come to Qadian explaining that it might not be possible to return soon and therefore the construction work of the house should be stopped for a while. When my wife had come, Hadhrat Sahib, during one of the meetings, said, "You are fond of your books, it is

advisable that you have your library here." And after a few days Hudhoo told me, "Your other wife is senior and knows your temperament, better have her here as well."

Later Hadhrat Sahib told Maulavi Abdul Karim (another close Companion) that he had a revelation and quoted an Arabic couplet conveying the meaning, "Do not go back to your home town, you may face insults and sorrows." Hakeem Sahib says, "From that day, I never thought of Bhera and never saw it even in a dream," and Hakeem Sahib became part and parcel of Qadian.





## CHAPTER NINE

### **Hakeem Sahib in Qadian**

When Hakeem Sahib started living in Qadian, a number of people around him tendered a lot of suggestions that he should set up a medical clinic in Lahore or Amritsar as he enjoyed an immense reputation as Royal Physician of the Rajah of the Jammu State and thus people would flock to his clinic in droves. But these tempting suggestions did not produce any result. He came to Qadian and became its part and parcel. For a time he stayed at the house of Hadhrat Sahib. Later, he made his own house near *Dhaab* (a pool of stagnant water) and set up a small clinic.

In Qadian, he plunged headlong into the multifarious activities of religious and scholarly nature. Hadhrat Sahib usually referred all matters relating to *fiqh* and other affairs to him. He often used to consult him on medical matters and would refer other *khuddam* (volunteers) to him. It was also one of Hakeem Sahib's duties to furnish references to Hadhrat Sahib while he was engaged in writing his books in defence of Islam, and Hakeem Sahib often was entrusted with the task of reading the proofs of the books of his master. He attended the *Majlis-i-Irfaan* (sessions of intellectual discussions) in the evening and would also accompany Hadhrat Sahib on his journeys. One of the important engagements of Hakeem Sahib was to teach the Holy Qur'an and *Bukhaari Shareef* to the sons of Hadhrat Sahib. The eldest son, Sahibzada Hadhrat Bashir-ud-Din Mahmud Ahmad, who was the main beneficiary, wrote later (in the Preface to the larger Commentary of the Holy Qur'an, p. *Jeem* (ج) :

God granted me a limitless knowledge of the Holy Qur'an, and in this direction I did not do anything or make any effort, it was simply the sheer Divine grace and, of course, the respected teacher, Hadhrat Maulavi Noor-ud-Deen, Khalifatul Masih I, who played a leading role. His fondest desire was that everybody should be completely absorbed in the Holy Qur'an and submerged in its grace. He taught me the translation of the Holy

Qur'an and *Bukhaari Shareef* and, on the completion, he told me, "My dear son, with the completion of these two studies, you have acquired all the knowledge that you need, and what is over and above it, is simply an explanation and elucidation."

The author of *Hayaat-i-Noor-ud-Deen* (p. 154) outlining some of the additional activities of Hakeem Sahib says:

His daily routine included many facets of the activities. Early in the morning, he would see the patients. In his teaching sessions, he would then teach his students the books of *Hadith* and also of medicine, followed by the books of the *Promised Messiah*. After *Asr* prayer, he would hold daily *Dars-i-Qur'an* (reading the Holy Qur'an and giving a commentary on the verses under recitation). He also used to hold in trust the cash and valuables of the guests, look after the poor, and handle the correspondence and respond to letters on medical and religious questions.

It was his custom that from morning to evening, with the exception of the prayers, he would be seen sitting at one place attending to the people, who had come to see him. He used a simple mattress for sitting and there was no formal carpet, etc. It looked like an open court - everybody with his own individual need whether for medical treatment, or need of the money, or a matter requiring his attention would come and take his turn. He made a point to hold a separate teaching session of the Holy Qur'an for women.

### **Correspondence With Sir Syed Ahmad Khan**

Hakeem Sahib was in correspondence with Sir Syed Ahmad Khan from the day when Sir Syed Ahmad Khan selected him along with another person to write a commentary on the *Torah* and this correspondence-link continued over the years even in Qadian. Sir Syed Ahmad Khan published a book, *Ad-Du'aa wal-Istijaabah*, in which he contended that prayer did not help in attainment of what was desired and God did not interfere with the

laws of nature and everything seemed to be pre-ordained. This contention by a secular man like Sir Syed Ahmad Khan disturbed Hakeem Sahib and he felt that anybody reading his book would be misled by it and stop believing in the efficacy of prayer. Therefore, he requested Hadhrat Sahib to write a strong rejoinder to this book. Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, the *Promised Messiah*, wrote in 1893 his remarkable book, *Barakaatud Du'aa*. Hadhrat Sahib pointed out in this book: "Prayer is accepted by God and it does help in attainment of the desired end." Prayer, he said, was like medicine and if everything is pre-ordained, then why should disease be treated at all. If prayer is useless, the science of medicine must also be useless. With the publication of this book, there was a substantial increase in correspondence between Hakeem Sahib and Sir Syed Ahmad Khan and, as a matter of fact, in one of the letters Sir Syed Ahmad Khan frankly acknowledged, "without Divine grace and prayer nothing can happen."

### **Debate With Abdullah Aatham**

Hakeem Sahib assisted Hadhrat Sahib in the *Munaazarah* (a religious debate to settle an issue) that the *Promised Messiah* held with a Christian missionary, Abdullah Aatham.

### **Another Offer from the State of Jammu**

In 1895, some of the leading personalities of the State of Jammu invited Hakeem Sahib to pay a visit to the State. He undertook the journey to the State and also had a meeting with the Rajah of the State.

The Rajah expressed his regrets that a great injustice had been done to him and sought Hakeem Sahib's pardon. Hakeem Sahib said, "This was a sin against God and God alone can grant a pardon, and a small person like me can do nothing."

The Rajah then offered the same post again, but Hakeem Sahib declined the offer.

**Principles of Translation of the Holy Qur'an**

Through the good offices of *Paisa Akhbaar*, a Maulavi of Rae Braeli, Riaz Ahmad Sahib approached Hakeem Sahib with the request for a new translation of the Holy Qur'an in Urdu and invited his views on the subject. Hakeem Sahib wrote a detailed letter in which he outlined nine leading principles of the translation of the Holy Qur'an:

1. There has been an attempt on the part of the translators to convert the Arabic lexicon into Urdu by use of the Urdu lexicon, which often causes the loss of the original meaning and its significance, and this should be avoided.
2. The commentators have written a lot of errant nonsense, and levelled baseless allegations against the prophets. It is the duty of the translators to avoid unauthorized forays.
3. The translators should have a clear view of the verses and identify which ones are *the commands*.
4. *Muqatta'aat-i-Qur'ani* need proper consideration [Abbreviations, like *Alif Laam Meem*, are known as *al-Muqatta'aat* (letters used and pronounced separately), and occur in the beginning of not less than 28 chapters of the Holy Qu'ran, and are made up of one or more, to a maximum of five, letters of the Arabic alphabet]. The significance of these letters should be explained.
5. The question of *naskh* (cancellation) should be carefully considered. Hakeem Sahib maintained that not one of the verses has been cancelled and the issue of *naskh* is a fabrication and figment of the mind of some misguided scholars.

6. It is paramount for the translator to strictly adhere to and observe the arrangement of the verses of the Holy Qur'an. Hakeem Sahib maintained that the arrangement of the Holy Qur'an from the first surah *Al-Faatihah* to *Al-Naas* had been set and nobody can disturb that arrangement.
7. The translator should be urged to keep contemporary thinking and philosophy in view but at the same time should not confuse philosophy and theory and be over-awed by the orientalist of the West.
8. It is the primary duty and responsibility of a translator to clearly set out rules of the translation as many previous translators and commentators have made blunders by being negligent of this responsibility.
9. It is of utmost importance for a translator to clearly identify various of commentaries. The first group should be a commentary of the Holy Qur'an through Qur'anic verses, and, secondly, the interpretation that had been placed on some verses by the Holy Prophet Muhammad<sup>sa</sup>. The third group is that of *Khulafaa-i-Raashideen* (this is a term used for the four Caliphs who succeeded the Prophet of Islam. They are: Hadhrat Abu Bakr<sup>ra</sup>, Hadhrat Umar<sup>ra</sup>, Hadhrat Uthman<sup>ra</sup>, and Hadhrat Ali<sup>ra</sup>).

### **Meeting With Hadhrat Khawaja Ghulam Farid**

In 1896, the Nawab of Bhawalpur sent his personal messenger to Hadhrat Mirza Ghulam Ahmad<sup>as</sup> with the request that Hakeem Sahib be allowed to come to Bhawalpur for his medical treatment whereupon Hadhrat Mirza Ghulam Ahmad<sup>as</sup> gave his permission.

In the meantime, the Pir (patron saint) of the Nawab of Bhawalpur, Hadhrat Khawaja Ghulam Farid (Chaachraan shareef) also came to see the Nawab. Hakeem Sahib had the opportunity of meeting the Pir Sahib. During the meeting, the Pir Sahib posed

a question: what was the basis of the understanding between him and Hadhrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian? Hakeem Sahib responded, "I did not become his disciple by witnessing some miraculous events at his hand, but rather I saw three outstanding features in him:

- Hadhrat Mirza Ghulam Ahmad<sup>as</sup>'s knowledge of Islam was upto the interpretation of Mullah Jami and that too he acquired during the period of his service, which, like other scholars, he might have neglected. But now, he is a remarkable personality who has a complete command and mastery on prose and poetry of the Arabic, Persian and the Urdu languages. His style is highly scholarly, and in one sitting, he could recite forty couplets of any of the above languages. Our knowledge of the Holy Qur'an and the knowledge of its excellences that we acquired were mainly through the old mystics and soofis like Sheikh Akbar Mohy-ud-Din Ibne Arabi, but the flow of excellences and beauties of the Holy Qur'an, the secret and the hidden meaning of the verses that come forth from the lips of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, is not seen or heard ever before.
- I have seen Hadhrat Mirza Ghulam Ahmad<sup>as</sup> completely and totally absorbed in the love and worship of Allah.
- Hadhrat Mirza Ghulam Ahmad<sup>as</sup> is a fearless person and when the question of spreading the message of Islam arose, he addressed letters and sent invitations to the heads of various big states, which include Queen Victoria and the Kings of Germany, France and Russia. He devoted a great part of his energies in writing and thereby breaking the Cross and demolishing the conception and theory of Trinity. In his letters to the heads of states, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> had fearlessly mentioned the fact that they should eschew the false doctrine of Trinity and come to the fold of Islam, and I never

witnessed even a particle of fear or concern in Hadhrat Mirza Ghulam Ahmad<sup>as</sup>.

Hakeem Sahib recalled his conversation with Khawaja Ghulam Farid in a letter in Persian to Hadhrat Sahib, which can be found in the *Ishaaraat-i- Faridi*.

Hadhrat Khawaja Ghulam Farid expressed his own opinion in *Ishaaraat-i- Faridi* (v. 3, p. 44) about the stature of Hakeem Sahib in the following words:

Maulavi Noor-ud-Deen is that giant who is known among intellectuals as an *Allama* (an outstanding scholar).

During his stay in Bahawalpur, Hakeem Sahib continued the medical treatment of Nawab Sahib and the Nawab was greatly touched by the courtesy, manner and gentleness of Hakeem Sahib.

When Hakeem Sahib was about to leave, Nawab Sahib offered to him a job and sixty thousand acres of land if he would stay in the State.

Hakeem Sahib declined the offer and asked, "What will I do with this land?"

Nawab Sahib responded, "You would become very rich and wealthy."

Hakeem Sahib replied, "No, what is the use of the land when I do not intend to stay?"

### **Journey to Malir Kotla**

Nawab Muhammad Ali Khan of Malir Kotla expressed a wish to learn the Holy Qur'an from Hakeem Sahib; therefore, with the permission of Hadhrat Sahib, he left for Malir Kotla. Hakeem Sahib was accompanied by his wife and a number of students under study, who included Abdur Rahim, Abdur Rehman and Mufti Fazal-ul-Rehman. All of them enjoyed the hospitality of Nawab Sahib. Hakeem Sahib stayed there for about six months



and the Nawab learnt the whole of the Holy Qur'an from Hakeem Sahib. In addition to the teaching of the Holy Qur'an, Hakeem Sahib also initiated *Dars-i-Qur'an*, which was a boon to a large number of local people. As Nawab Sahib belonged to the *Shia School of Thought*, Hakeem Sahib had encounters with *Shia* scholars. Hakeem Sahib recounts one of such encounters in *Mirqaatul Yaqeen* (p. 268):

Once in a meeting with the *Shia* scholar of Malir Kotla, Maulavi Sheikh Ahmad Sahib, Mujtahid (a person who goes to great pain in explaining and finding out answers to finer points of Islam), I asked whether he was of the view as some of the *Shia* scholars believe that some additions had been made to the Holy Qur'an by inserting some verses.

The Sheikh asserted that no verse had been added to the Holy Qur'an, although it was possible that some verses had been eliminated or the order had been changed.

Then I quoted a verse from Chapter 110 *Yad-kholuna fi Deenillahi Afwaajaa* (entering the religion of Allah in troops) and said that the Prophet of Islam had seen troops entering Islam. "Could you quote one instance according to *Shia* belief when a troop, or a detachment of a troop, or a simple detachment, or even ten or fifteen people entered the fold of Islam?"

This question was very difficult for the *Shia* scholar to answer. The reason is that according to *Shia* beliefs, there were only two or three *momineen* (believers) in addition to Hadhrat Ali<sup>ra</sup>, who entered the fold of Islam. And the *Shia* scholar was very much confused and upset and maintained, "There is a need for an explanation of the word *Izaa* that occurs in the beginning of the surah," whereupon Hakeem Sahib suggested to him that just say, "We do not know the meaning of *Izaa*." Thereafter, Maulavi Sheikh Ahmad Sahib wrote that he did not know the meaning of *Izaa*. Subsequently, there was an uproar and the people questioned Maulavi Sheikh Ahmad Sahib how he was a *mujtahid* when he even did not know the meaning of a simple word *Izaa*.

### **Honour of Presiding the Conference of All Religions**

This conference known as *Jalsa-i-A'azam Mazaahab* - the conference of religions) was held in Lahore in December 1896 during the Christmas holidays in Islamia High School Sheranwala Gate (where the Islamia College was located). *The Civil & Military Gazette* of Lahore carried the news prominently in the following words:

The Religious Conference of Lahore was held at the Muhammadan College Building on 26th, 27th & 28th December 1896.

To set the rules and regulations of this conference, six senior moderators were appointed and they included Hakeem Sahib. An Executive Committee was set up and Durga Prasad was the president. Dhanpat Roy, pleader of the Lahore High Court, was the secretary who wrote the report on the conference. The second day, on December 27, the proceedings of the executive began, and through a unanimous vote, Hakeem Sahib was elected as the president for the second day of the conference, and Mr. Durga Prasad made the announcement to the conference (*Report Jalsa-i-A'azam Mazaahab*, pp. 55-57) in the following words:

Members of the audience! It is with a great deal of thanks to God that the proceedings of yesterday's conference were very successful. We thank you for the attention and consideration you had shown in listening to the speeches delivered yesterday.

And today's proceedings of the conference will be presided over by Hakeem Noor-ud-Deen, who is already on the stage and you know him and you know the intellectual stature and calibre of this person and how scholarly and learned he is. I now request Hakeem Sahib to come to preside over the deliberations of the conference.

The introductory remarks of Hakeem Sahib were illuminating and meaningful. Some of the extracts of this speech are reproduced below (*Report Jalsa-i-A'azam Mazaahab*, pp. 55-57):

It is with a great deal of gratitude to God that I have come here and it is a matter of His mercy that only chosen people enjoy the Divine graces and if it was not for these graces, it would be difficult for mankind to survive.

In my opinion, religion envisages a life of law and order. The laws of the government are made to guard civil rights, and the limits that these laws impose may probably curb the wave of crime, but the factors motivating these crimes are outside the fold of these laws. For instance, if someone is guilty of adultery, then the government may punish him, but the motivating factors of "staring at women" and "keeping bad company" or similar other motivating factors are beyond the reach of the law.

It is this discipline that religion provides. It is clearly evident that man needs a law whereby such motivating factors are controlled and this alone can be managed by *Shariah Elahi* (Divine law) and it is this Divine law that has the capability of harnessing human instincts and emotions. This law has such a force on human emotions that no government, not even a despotic government, can exercise such a control. This is how man develops an interest in matters of religion. The laws of the government are necessary for maintaining law and order, but it is the confines of a religion that guard against the adverse effects. It is, therefore, very necessary that we guard our religion and it is for this purpose that the conference is being held.

It is my prayer that like yesterday's peaceful proceedings we may hold the proceedings in the same cordial atmosphere.

He concluded the day's proceedings of the conference by explaining the significance of surah *Ikhlās*.



## CHAPTER TEN

### **Hakeem Sahib and Public Engagements**

The participation and the fact he presided over the Lahore Conference of "Mazaahab-i-A'azam" (Great Religions) brought Maulavi Noor-ud-Deen in the public limelight and soon he caught public attention.

In 1897, he was invited by the *Anjuman-i-Himaayat-i-Islam* to speak at the annual conference of the Anjuman. His real motivating factor was always how to serve Islam in the most effective way, and whenever he got an opportunity, he would involve himself headlong. At the annual conference of the Anjuman, he delivered a lecture of one hour and thirty minutes on the affairs of the Anjuman. This invitation came, notwithstanding an intellectual clash that took place between him and Maulavi Muhammad Hussain Batalvi.

#### **Clash With An Old Friend**

When *Anjuman-i-Himaayat-i-Islam* and *Anjuman-i-Isha'at-i-Islam* were formed, Maulavi Muhammad Hussain Batalvi, a leading spokesman of *Ahle Hadith*, was full of praise for Maulavi Noor-ud-Deen and in fact complimented him and highlighted that in matters of donation of cash and time to the activities of these Anjumans, Maulavi Noor-ud-Deen played a leading role. Maulavi Muhammad Hussain Batalvi regarded Maulavi Noor-ud-Deen as an outstanding scholar, but when the chips were down and Hadhrat Mirza Ghulam Ahmad<sup>as</sup> made his claim that he had been Divinely commissioned and that he was the *Promised Messiah*, Maulavi Muhammad Hussain Batalvi wrote a long letter on February 10, 1891 to Maulavi Noor-ud-Deen. This account has been taken from the *Life of Ahmad* by A.R. Dard (p. 184):

Copies of the letters that have passed between myself (Muhammad Hussain) and Hadhrat Mirza Ghulam Ahmad<sup>as</sup> have been sent to you so that you may have a say in the matter if you are so inclined. You always talk about him to others, but when I said something to you about Hadhrat Mirza Ghulam Ahmad<sup>as</sup> you were displeased. If you are still the same, then I have nothing to suggest; but if, on the other hand, you have the courage of hearing and saying anything about him, it would be better if you could come to Lahore and have a talk. *Taudheeh -i-Maraam* and *Izaala-i-Auhaam* cannot prove his claim (the writer of this letter had not yet seen *Fat-hi Islam* and *Taudheeh -i-Maraam*; *Izaala-i-Auhaam* had not even been published yet - author). If you can do something, you should, there is still time...

To this, Maulavi Noor-ud-Deen sent a characteristic reply as follows:

I have been convinced for a long time of your determination to oppose Mirza Sahib. Who would look to the light of the stars, Sir, in the presence of the sun? The Mirza Sahib is alive and I am not unacquainted with his claims. This matter has now come before the public; therefore there is no occasion for a private correspondence. I can discuss with people in public. That is my business. I have no need to present myself before you to correct matters of faith. I am not writing more than this, as I do not have much hope in you.

Maulavi Muhammad Hussain Batalvi just wanted to injure the feelings of Maulavi Noor-ud-Deen by finding fault with Ahmad. Maulavi Noor-ud-Deen, being a devoted disciple of Ahmad, would not listen to any nonsense against his spiritual master from Maulavi Muhammad Hussain Batalvi. In this Maulavi Noor-ud-Deen was doing no wrong to Maulavi Muhammad Hussain Batalvi. But Maulavi Muhammad Hussain Batalvi complained to the *Promised Messiah* against Maulavi Noor-ud-Deen saying that he was not letting him attack his personage.

At first Ahmad did not desire to say anything in the matter. On February 20, or 21, 1891, he simply informed Maulavi

Muhammad Hussain Batalvi that he could not interfere, especially when the cause of complaint was his own person. But when pressed further in the matter, Ahmad wrote to Maulavi Muhammad Hussain Batalvi on February 23 saying that his writing was more harsh as compared to that of Maulavi Noor-ud-Deen. He further remarked that in fact in his opinion he had not been in any way partial towards Maulavi Noor-ud-Deen.

Haafiz Muhammad Yusuf, a *Zilladaar*, tried to arrange a meeting between Maulavi Muhammad Hussain Batalvi and Maulavi Noor-ud-Deen. He wrote a letter to Ahmad for this purpose and also went to Jammu to request Maulavi Noor-ud-Deen personally to come to Lahore and meet Maulavi Muhammad Hussain Batalvi so that he and his friends might have an opportunity to listen to both of them enabling them to form an opinion on the claims of Ahmad. Ahmad wrote to Maulavi Noor-ud-Deen that there was no harm in going to Lahore for this purpose.

Maulavi Muhammad Hussain Batalvi spent most of the time in asking Maulavi Noor-ud-Deen technical definitions, which had little or no bearing on the claims of Ahmad. Munshi Muhammad Din, a Bachelor of Arts student of Aligarh, recorded the questions and answers. Three of them, which seem to be the most relevant, are given below (*Life of Ahmad*, pp. 191-193):

*Maulavi Muhammad Hussain Batalvi*: Has prophethood been terminated or not?

*Maulavi Noor-ud-Deen*: Law-bearing prophethood has been terminated. No person can bring a new law.

*Maulavi Muhammad Hussain Batalvi*: Can there be a new prophet who brings no new law but follows the Law of Muhammad and is called a prophet, like the Israelite Prophets who followed the *Torah* and were called prophets?

*Maulavi Noor-ud-Deen*: Not unlikely; may be.

*Maulavi Muhammad Hussain Batalvi*: Was the name *Ibn-i-Maryam* understood in the time of the Holy Prophet in any other sense except Jesus son of Mary, the Israelite?

*Maulavi Noor-ud-Deen:* Wherever it occurs in the Holy Qur'an, it means the same person, but I do not know whether the Companions always understood it in the same sense or used it to denote the like of him as well.

Three hours had been wasted and Maulavi Muhammad Hussain Batalvi was still entangled in his technicalities while Maulavi Noor-ud-Deen had urgent work to do, so he requested those present to excuse him. They all agreed, as they saw no reason to detain him longer. Many of those present were the friends of Maulavi Muhammad Hussain Batalvi and respected him. But it appeared they had also become sick of listening to his irrelevant technicalities. Maulavi Muhammad Hussain Batalvi was annoyed. In his journal he later wrote that the audience were so much influenced by the words of Maulavi Noor-ud-Deen that they could not think of anything else. He also found fault with Haafiz Muhammad Yusuf and Munshi Ameer Din as they let Maulavi Noor-ud-Deen go away from the meeting and did not even let him sign the written report of his questions and answers.

Maulavi Noor-ud-Deen took this opportunity of explaining further the claims of Ahmad to Haafiz Muhammad Yusuf and Munshi Ameer Din and others and then left Lahore on April 15, 1891, at 5 p.m. and informed his master at Ludhiana of all that had happened at Lahore. A report of it was published in a supplement to the *Punjab Gazette* dated April 25, 1891.

Maulavi Noor-ud-Deen attended the first ever annual conference of the *Jama'at-i-Ahmadiyya* in Qadian in 1891, and then from that year onward, he was one of the chief speakers at the conference, which was initiated by his master, Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, the *Promised Messiah*.

In 1898, the paper *Al-Hakam* was started by the Jama'at in Qadian and he was one of the regular contributors. *The Al-Hakam* carried extensively the text of his *Dars-i-Qur'an*, ruling on finer points of Islam and special articles.

An Anjuman, *Hamdardaan-i-Islam*, was formed in Qadian with the avowed object of servicing the needs of kids and the



youth, and he always had displayed a great deal of interest in the education and welfare of the children and he warmly participated in their activities.

### **Birth of a Son**

Hakeem Sahib had no son, and the one he had, Muhammad Ahmed, died. His opponents started raising voices that Hakeem Sahib had been deprived of the Divine favour of having a son. Hakeem Sahib never paid any attention to such voices; however, his master and Imam did, and Hadhrat Mirza Ghulam Ahmad<sup>as</sup> prayed for Hakeem Sahib. Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was Divinely informed that Hakeem Sahib would have a son and "this good news" was published well ahead of time and, subsequently, Hakeem Sahib had a son on February 15, 1899. The Divine news of a son that Hadhrat Mirza Ghulam Ahmad<sup>as</sup> received was published in his well-known book, *Tajalliyyat-i-Ilaahiyyah* (Divine Manifestations, p. 30):

God has informed me that Maulavi Hakeem Noor-ud-Deen would have a son and there would be small spots on his body signifying "it is the same son who has been prophesied," and it happened so, that later Hakeem Sahib had a son, who was named Abdul Hayee, and when he was born, he had those small spots and those spots were still on his body.

Hakeem Sahib paid special attention to the needs of the Jama'at. In addition to being a scholar and physician, Hakeem Sahib was a good administrator. Hakeem Sahib found that the Movement was spreading fast, giving rise to many needs specially in the field of educating young people, and arrangements for meeting the needs of guests and orphans. Hakeem Sahib strongly felt the need to set up a regular educational system in consultation with prominent Ahmadis. He also developed a plan for keeping an account of income and expenditure of the Movement.

Allama Shibli No'amani, a contemporary scholar, took up the task of organizing the Indian Muslims on the lines of the

movement like *Akhwaan-us-Safaa*, which was formed in Basra. He wrote a series of articles how Indian Muslims were disunited and issued a handbill highlighting the need for unity and cohesiveness among Indian Muslims. Allama Shibli No'amani also wrote to Hakeem Sahib, soliciting his advice on the matter. In his letter of March 29, 1900, Hakeem Sahib drew the attention to the fact that the greatest manifesto of the Muslims was already contained in the Holy Qur'an, and once the Muslims started relying on this great book, they would witness signs of Divine help and assistance.

### **Urdu Translation of the Holy Qur'an**

Hakeem Sahib was ever deeply in love with the Holy Qur'an. God had granted him the gift of understanding it and, hence, Hakeem Sahib devoted a lot of his time and energy in writing a fine Urdu translation of the book so dear to him. Unfortunately the committee, which was assigned the task of its printing, did not pay proper attention to it. Thus only the translation of the first chapter was published by Abdur Rasheed, owner of *Matba' -i-Ahmadi Meerut*, in 1907, during his lifetime.

### **Second Paper Al-Badr**

In 1902, a second paper, *Al-Badr*, appeared from Qadian, and like the *Al-Hakam*, this paper also enjoyed full support of Hakeem Sahib and he extended full co-operation by contributing to it his scholarly articles. *Al-Badr* also published some of his rare medical prescriptions. It was generally dedicated to the writings of Hadhrat Sahib and Hakeem Sahib.

### **Journey to Kapurthala**

An Ahmadi officer of the State of Kapurthala fell seriously ill. On the advice of Hadhrat Sahib, Hakeem Sahib went to

Kapurthala on October 4, 1903 for three days to treat him and there he had a fine opportunity to give a lecture at a public meeting which was attended by leaders of various faiths and he invited the participants to learn how to quench their spiritual thirst.

### **Journey to Lahore**

Hakeem Sahib, on the suggestion of Hadhrat Sahib, went to Lahore in August 1904, where he stayed at the house of Mian Charaagh Din. During his stay, he was overwhelmed by people looking for spiritual and medical treatment and he rendered his task in both fields. His treatment of the visitors was exemplary.

### **Journey to Sialkot**

After the journey to Lahore, Hadhrat Sahib was invited by the Sialkot Jama'at, therefore, he went to Sialkot on October 27, 1904, and Hakeem Sahib also joined this party. Later, the Jama'at decided to hold a public meeting on the topic of Islam and this was held under the chairmanship of Maulavi Noor-ud-Deen, whose name was unanimously agreed upon by the audience.

Introducing the lecture of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, Hakeem Sahib told the audience: "Today, you are going to listen to a lecture of a person about whom the Holy Qur'an had mentioned, 'Oh alas, had we listened to the counsels of the speaker and acted thereupon, we would not have been involved in these difficulties.' Therefore I urge you to listen to the lecture carefully and attentively, which will be read by Maulavi Abdul Kareem."

### **Appointment as Trustee of Anjuman-i-Kaar Pardaaz Masaaleh-Qabrstaan**

In 1905, the *Promised Messiah*, Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, earmarked a large tract of land in Qadian for a graveyard, about which he urged his followers to sign a "Will Form" and pledge to give one-tenth of their property on their death to the *Anjuman-i-Kaar Pardaaz Masaaleh-Qabrstaan* (the association that had been formed to manage the affairs of those pious people who were to be buried in this graveyard). The *Promised Messiah* named this graveyard *Bahishti Maqbara* (the graveyard of heavenly people). Maulavi Noor-ud-Deen was appointed as Trustee to supervise the maintenance of the accounts, and an Anjuman was set up to manage the affairs of this graveyard. Hadhrat Mirza Ghulam Ahmad<sup>as</sup> in his book, *Al-Wassiyat* (The Will) has written the following:

Every Ahmadi, who wishes to be buried in this graveyard, may, according to his level of sacrifice, send funds to "Akhweem Mukarram Maulavi Noor-ud-Deen Sahib" (the title, when translated, my brother and respected Maulavi Noor-ud-Deen Sahib).

### **Setting Up of Central Anjuman-i-Ahmadiyya**

In February 1906, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> also set up a central body under the name and title of *Sadr Anjuman-i-Ahmadiyya* (Central body of Ahmadiyya) to look after the administrative affairs of the Jama'at, and all the different Anjumans, working under different names, were placed under the supervision of this central body. Hakeem Sahib was appointed the president of this Anjuman, and Hadhrat Sahib added that the opinion of Hakeem Sahib might be regarded as equal to a hundred voices.

### **Jalsa of Aarya Samaaj**

In December 1907, the Lahore body of Aarya Samaaj organized a conference under the title of "All Religions Conference." Hadhrat Mirza Ghulam Ahmad<sup>as</sup> Sahib was invited to deliver a lecture. Hadhrat Sahib wrote a lecture and asked Hakeem Sahib to deliver this lecture at the conference. Hakeem Sahib went to the conference and delivered the lecture in such wringing tones and style that every word and every letter was delivered effectively and he read the Qur'anic quotations in such a commanding tone that the whole audience was spellbound. One man observed, "the way Hakeem Sahib reads the verses of the Holy Qur'an, it melts the heart of even the hardest of the hardmen."

### **Formation of Majma-ul-Akhwaan**

In March 1908, Hakeem Sahib, surcharged with the spirit and dedication of the great reformer, made a clarion call for setting up a *Majma-ul-Akhwaan* (an association of brothers). The whole life and work of Hakeem Sahib was replete with initiatives that had put first the promotion and propagation of the Holy Qur'an. It generated such a high level of momentum that each and every Ahmadi became a torchbearer of this remarkable Divine book. It was this spirit that took him to *Anjuman-i-Isha'at-i-Islam*, and it was this dedication that brought him to the fold of Ahmadiyyat and he placed himself at the feet of his master. He was also very keen that Ahmadis, in particular, along with other Muslims, should learn the Arabic language, so that the Arabic language may become a uniting force in the world of Islam. This would also sharpen the understanding and perception of the Holy Qur'an and the *Hadith*.

Hakeem Sahib outlined seven guiding principles of this Association (*Al-Hakam*, Qadian, March 10, 1908, p. 7). Three of them are listed below:

- Wherever there is ill feeling among the members of the Movement, it should be allayed and they should be united as one being.
- Mutual consultations and prayers should be the tool of co-operation.
- Launching of small journals and magazines in support of Islam.

In order to promote the aims and objectives of this Association, he wrote letters to scholars in Egypt to find out how fast the education in Arabic could be spread.

### **Guiding Principles for Understanding of the Holy Qur'an**

Hakeem Sahib spelled out five methods for deeper and better understanding of the Holy Qur'an. Using the wealth of experience and knowledge he had in this field, he felt that Muslims should apply these methods in order to acquire a closer and better understanding of the Divine book.

- One should take up a copy of the Holy Qur'an with its translation and first start reading it in solitude. Ponder over the wording and think whether one belonged to the category of the people who are being mentioned in the Divine book. With reference to the Holy Qur'an: "how the Divine wrath descended upon the erring people," one should seek the Almighty's protection, and the verses that speak of blessings and Divine favours, one should feel happy about. Before and after reading the Holy Qur'an, one should send *Durood* (a prayer for conferring the blessings on the Holy Prophet<sup>sa</sup>), and repeatedly recite prayers

seeking mercy, forgiveness and bounties of Allah. One should make a note of the places that one finds difficult to understand.

- When one begins a second reading of the Holy Qur'an, one should have one's wife with him and while reading it, they should feel as if the Holy Qur'an was descending upon them. And one should recall the places that one had recorded in his notebook, and one would find a resolution of those points dawning upon him and then the further difficult verses in the Holy Qur'an should be recorded.
- When one begins the third reading, one should gather all the children and other members of one's family, and if possible, the people living in one's neighbourhood. These people be such, who are keen to listen to the Word of God. Then one should consult his notebook and find those passages, which were found to be difficult in the first and second readings.
- The fourth reading should be in front of a gathering of Muslims, and if one is unable to respond to the objections raised among the gathering of the Muslims, one should record those points and one should pray to God and seek Divine assistance and guidance in resolution of those points.
- In the fifth stage, one should read to all types and people of all faiths and one would be able to invoke the Divine blessings in this effort. It is generally believed that at such gatherings God, in His infinite mercy, reveals some of the hidden meanings of those difficult places and one would witness a soul inspiring experience (*Al-Hakam*, March 30, 1908, p. 10).

### **Fateful Journey to Lahore**

On April 27, 1908, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> undertook a journey to Lahore. It was becoming clear to Hadhrat Mirza Ghulam Ahmad<sup>as</sup> that his days were near, but on the advice of a lady doctor who insisted that the medical treatment of his wife required a trip to Lahore, he undertook the trip anyhow. As the stay in Lahore became prolonged, Hadhrat Sahib summoned Hakeem Sahib and other Companions to Lahore. As a matter of fact, the office of the paper *Al-Badr* also moved to Lahore so that the people of the Jama'at could get up-to-date news. Soon after his arrival in Lahore, Hakeem Sahib began *Dars-i-Qur'an* and *Majlis-i-Irfaan* in Lahore.

On May 17, 1908, Hadhrat Sahib invited prominent people of Lahore to a party. As Hadhrat Sahib was not well, Hakeem Sahib was advised to address the notables of Lahore, who were invited to the party. Suddenly, Hadhrat Sahib came out and spoke for about an hour, which was raptly listened to by the notables of Lahore. Then a proposal was made that Hadhrat Sahib should address a public gathering, so that a large number of people could have access to the noble ideas of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>.

The *Promised Messiah*, who was aware that his last days were coming closer, had a passion for making peace between Hindus and Muslims, and it is because of this passion that he wrote a remarkable book, *Paighaam-i-Sulh* (The Message of Peace), which was completed on May 25, 1908. After the completion of the book that day, he went for an evening stroll as usual. On account of the mental stress and pre-occupation with the book and the strain it had put on his weak health, his health became weaker. That same evening, he had a severe attack of dysentery, which greatly weakened him. He urged Hakeem Sahib and Dr Syed Muhammad Hussain Shah to prescribe some tonic to provide relief.



On May 25, 1908, after *Asr* prayer, Hadhrat Sahib went for an evening stroll. He was aware that by living outside Qadian, he had undertaken a tremendous mental and physical strain. It claimed a great deal of his energy and strength. Before he was leaving Qadian for Lahore, he had a Divine inkling that his end was near and he believed that God, in His great mercy, might summon him to Himself. The same evening, he had another attack of weakness and when he felt that he could not further bear this weakness, he summoned Hakeem Sahib and Dr Syed Muhammad Hussain Shah at whose house he was staying. Both made their prescriptions and went back, as both believed that once Hadhrat Sahib had a little sleep, he would feel a little better and more comfortable. At about 2 or 3 a.m. Hadhrat Sahib had another attack. Hakeem Sahib, Khawaja Kamal-ud-Din and Dr. Yaqoob Khan were called in and he told his condition and asked for further medical treatment and added, that as a matter of fact, the real remedy was in heaven and that they should also pray. Hakeem Sahib, who had a deeper insight and perceived the coming events, was deeply concerned, but he displayed a great deal of presence of mind. He collected himself to withstand the pressure of the impending events. He remained with him and continued his prayers and medical treatment. It was at 10:30 am on May 26, 1908, that Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was summoned by his Creator to his heavenly abode (We belong to Allah and to Him shall we return).

Maulavi Abdur Rahim Nayyar<sup>ra</sup>, a close Companion of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, stated that the members of the Jama'at were in a state of shock. Only Maulavi Noor-ud-Deen was calm and composed and a picture of patience and courage.

## CHAPTER ELEVEN

### **Hakeem Sahib's Election As First Caliph**

Hadhrat Mirza Ghulam Ahmad<sup>as</sup> died at 10:30 a.m. on May 26, 1908 and his body was brought to Qadian the next day. Everybody was in a state of shock: "What will happen now?"

"The whole world was a body without a soul - the soul having left with the demise of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>," mused Hakeem Sahib.

The first and foremost thing that occupied the attention of the Jama'at was the election of a successor to Hadhrat Mirza Ghulam Ahmad<sup>as</sup>. Hadhrat Mirza Ghulam Ahmad<sup>as</sup>'s family and elders of the Jama'at were naturally inclined to the election of Hakeem Sahib as his successor. Every heart, after the demise of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was deeply moved. It was obvious that among all the members of the Jama'at there was no one better suited than the outstanding personality of Hakeem Sahib, but every one was submerged with sadness and sorrow, and the most saddened was Hakeem Sahib.

Khawaja Kamal-ud-Din, secretary, *Anjuman-i-Ahmadiyya*, stood up and made a passionate plea for calm and courage, and the style and tenor of his speech was such that every one there was full of tears. He made the plea that the entire Jama'at should stand behind the *Khilaafat*. Maulavi Muhammad Ali was consulted and it was suggested that Hakeem Sahib should be elected the Caliph. Hakeem Sahib was a great personality and in every way suited to the spiritual leadership. Khawaja Kamal-ud-Din made an open suggestion that every Ahmadi should take a *Bai'at* at the hand of Hakeem Sahib. Thereupon, Maulavi Muhammad Ali said it was not necessary to suggest that the people who were already part of the Jama'at remained part of the Jama'at. Then Khawaja Sahib pointed out, "this is the crucial time in the life of the Jama'at, and that there might arise later

differences of opinion." It was, therefore, necessary that people gather and take a fresh *Bai'at* at the hand of Hakeem Sahib.

After consulting Maulavi Muhammad Ali, Khawaja Kamal-ud-Din took other members of the Anjuman including Sheikh Rahmatullah, Dr Syed Muhammad Hussain Shah, Dr Mirza Yaqoob Beig and also Maulavi Muhammad Ali to the house of Nawab Muhammad Ali, and there they sent for Sheikh Yaqoob Ali, also known as Yaqoob Ali Irfani - the Editor of *Al-Hakam*. Maulavi Muhammad Ahsan Amrohi and Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad (eldest son of Hadhrat Sahib), and everyone agreed that there could not be a better choice than Maulavi Noor-ud-Deen. The father-in-law of Hadhrat Sahib, Mir Nasir Nawab, also endorsed this. Once these consultations were over, Khawaja Kamal-ud-Din went to Hakeem Sahib and conveyed the decision of the Jama'at. Maulana Sahib hesitated a little and then said, "Let me pray and after the prayer, I will respond." Thereafter, Hadhrat Maulana Sahib did the ablution and offered two *rak'aat*, and then he prayed to invoke Divine guidance.

Later he said, "Let us move to the place where the body of our master is lying, and where our other brethren were waiting." Then he arrived at the garden where the *Janaza* (the body ready for burial) was lying.

At the gathering of the Ahmadis, Hadhrat Mufti Muhammad Sadiq<sup>ra</sup>, editor of the *Al-Badr*, held a petition in his hand which he read (Quotes from the Issue of June 8, 1908):

In the name of Allah, Most Gracious and Ever Merciful. We, the Ahmadis, whose signatures are appended below, have unanimously agreed upon that the first of Muhaajireen, Hadhrat Hakeem Haaji Maulavi Noor-ud-Deen, who is the most pious among us and enjoys the highest status and was a close friend of our dear Imam and whose personality is clearly reflected in the following couplet: "What a thing of happiness it may be if everyone of the Ummat becomes a *Noor-ud-Deen* (light of

religion), and if every heart is full of truth, then the goal of success is achieved."

We Ahmadis, at the hand of Hakeem Sahib, take a fresh *Bai'at* in the name of Ahmad and follow him and show him the same obedience to his commands as shown to the ones by Hadhrat Aqdas (a reference to the *Promised Messiah*).

This petition carried a large number of signatures and the correct number of people who signed it could not be verified. The names included those who were already engaged in this move.

### **First Address as Caliph**

After having heard the petition of the members of the Jama'at, Hadhrat Khalifatul Masih I<sup>ra</sup> advanced and spoke. After reciting the *Kalima Shahadat*, he recited the following verse from chapter three, Surah Aal-i-'Imraan, verse 105:

And let there (always) be among you a body of men who should invite to goodness and enjoin virtue and forbid evil. And it is they who shall prosper.

And then Hadhrat Khalifatul Masih I said:

I glorify Allah, Who is ever Eternal. Every prophet, who comes to the world, has a mission, which once completed, God calls him back. Have a look at my past life; I never desired to be an Imam. When Abdul Kareem Sahib became an Imam-us-Salat (one who leads the prayer), I felt a sigh of relief. I know myself fully well and my God knows me even better than myself. The only desire that I have is that my God be happy with me and, in order to achieve this happiness, I keep myself busy with constant prayers seeking His pleasure. In Qadian, I have spent quite a time in ruminating over the fact as to what would happen after Hadhrat Sahib. From among the relations of Hadhrat Sahib, three of them are present here (Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, Hadhrat Mir Nasir Nawab and Nawab Muhammad Ali Khan) and, in order to maintain unity, you do

*Bai'at* at the hand of any of them, and I would be with you. (*Al-Badr*, June 2, 1908, p. 6).

Continuing his address, he reminded them again:

I am an old man, a sick man and my temperament is not suited to it, this is a very heavy load. I swear in the name of Allah that you do your *Bai'at* at the hand of any one of the three that I mentioned and I am with you, but if you want to do *Bai'at* at my hand, be very clear what *Bai'at* means. *Bai'at* means to "sell your selves." A man eschews everything and that is why Allah has called his man "Abd" (one who worships). So, whatever feelings and inclinations you have, you have to follow what I say, and if you accept these conditions, then in the name of Allah, I accept these responsibilities.

After hearing this clarion call, every one of the 1200, who were present there, said with one voice: "please accept the responsibility of being our Amir, because we believe you are the only person, who can discharge this heavy responsibility."

First, men took the *Bai'at* and then the ladies, and among the ladies the family of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> were the first. Once the *Bai'at* was over, Khawaja Kamal-ud-Din, as secretary of *Anjuman-i-Ahmadiyya*, took upon himself the duty of informing the outside Jama'ats, of the decision taken at Qadian and the following statement later appeared in the papers, *Al-Hakam* and *Al-Badr* (May 28, 1908):

In accordance with the Will of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> as entered into *Al-Wasiyyat* magazine and after consultation with the President and members of *Anjuman-i-Ahmadiyya*, members of the family of Hadhrat Sahib and over twelve hundred Ahmadis, who were present in Qadian at the time of the burial of Hadhrat Sahib, Hadhrat Haaji Alharamain Janaab Hakeem Noor-ud-Deen Sahib was elected unanimously the Caliph and everyone present took *Bai'at* at his hand. Some of the prominent people who took *Bai'at* included Maulavi Syed Muhammad

Ahsan, Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, Nawab Muhammad Ali Khan, Sheikh Rahmatullah Sahib, Maulavi Muhammad Ali, Dr. Mirza Yaqoob Beig, Dr. Syed Muhammad Hussein and the writer.

The statement was signed by Khawaja Kamal-ud-Din.

A letter containing this statement was sent to all members of the Jama'at asking them to take *Bai'at* either in person or in writing at the hand of Hakeemul Ummat Khalifatul Masih I, Maulavi Noor-ud-Deen.

### **Burial**

After the *Bai'at* at the hand of Hadhrat Khalifatul Masih I<sup>ra</sup>, he led the "*Janaza Prayer*" (funeral prayer). It was a most moving scene; every eye was full of tears. These Ahmadis were parting with their master, the *Promised Messiah*, who led them through a period of spiritual elevation and purification. By six in the evening, the body was lowered in the grave of "*Bahishti Maqbara*."

### **Testimony**

A large number of people wrote about this eventful day. Hadhrat Muhammad Zafrulla Khan in his book, *Hadhrat Maulavi Noor-ud-Deen - Khalifatul Masih I* (p. 107), says:

As soon as he finished speaking, all present, who arrived from far and near and who numbered about 1200, urged him with one voice: "We offer you our pledge. We shall obey your orders. You are our Amir and successor to our Messiah."

Others who wrote about this historic event included Sheikh Mahmood Ahmad (author of *Markiz Ahmadiyya, Mauj-i- Kausar* by Sheikh Muhammad Ikram, Urdu Encyclopedia, published by Ferozsons), Maulana Abul Hasan Nadvi, Abdur Raheem Dard,

author of the *Life of Ahmad*, Abdul Qasim Rafiq, author of *Rais-i-Qadian* and Maulana Abul-Ataa Jalandhari.

### **Institution of Khilaafat and Its Importance**

"And thy Lord said to the angels, I am about to place a vicegerent in the earth." It is the Divine tradition that the prophet's mission is carried on by one who was chosen to continue the mission. Hadhrat Syed Muhammad Ismael Sahib Shaheed laid a great deal of emphasis on the institution of *Khilaafat*.

Allama Iqbal also spoke of the need of the *Khilaafat* in one of his poems (*Baang-i-Dara*, p. 302).

*The Tanzeem weekly* of *Ahle Hadith* wrote about the necessity of the *Khilaafat* saying, "Even if once in a lifetime one has the Divine blessings of *Khilaafat*, the *Ummat Islamia* can be united once again."

The aims and objects of the importance of the Institution of *Khilaafat* have been explained in very clear terms in surah *Al-Nur*, chapter 24, verse 56:

Allah has promised to those among you, who believe, and do good works that He will surely make them the successors in the earth, as He made successors (from among) those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security (and peace) after their fear: They will worship Me, (and) they will not associate anything with Me. Then whoso is ungrateful after that, they will be rebellious.

This verse lays down some conditions:

- The reward that has been mentioned is a conditional *Promise*.
- And this *Promise* is made to the *Umma* (the nation of Islam) only if they would remain pious and righteous.
- What is this *Promise*?

- Muslims would be given the same reward as the earlier nations were rewarded.
- Observance of the religion.
- Grant of peace (to substitute fear).
- Establishment of the Unity of God and removal of *shirk* (association of partners with God).

It is within the confines of this verse that the *Khalifa* should design a path for the followers whereby the followers find contentment and peace.

- Replacement of fear by peace.
- Generate a great attraction towards Divine worship.
- Uprooting of *shirk*, condemnation to proscribe the conception of association of anything with Divine grace.

It is for the implementation of these guidelines as laid down in the Holy Qur'an that the system of *Khilaafat* was instituted to continue the mission of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>.

It is in the light of these guiding principles laid down in the Holy Qur'an that the period of *Khilaafat* of Hadhrat Maulana Hakeem Noor-ud-Deen is now examined.

Six years of his *Khilaafat* gave strength and courage to the community, which kept alive its spirit of dedication and devotion to the cause of Ahmadiyyat.

### **Some Outstanding Features**

The first step that Hadhrat Khalifatul Masih I took was to pay immediate attention to a very useful institution set up in the lifetime of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>. It was languishing because of lack of attention. He made sure that the *Madrassa Ahmadiyya* (Ahmadiyya School) would be given top priority. Maulavi Muhammad Ali, Sahibzada Hadhrat Mirza Bashir-ud-



Din Mahmud Ahmad, Nawab Muhammad Ali and Khalifa Rasheed-ud-Din jointly issued a statement stressing the need for such an institution. The statement was based upon the observation of Hadhrat Khalifatul Masih I<sup>ra</sup>. To place it on modern lines, it was decided to house the Madrassa in a large building and to develop a large library. Hadhrat Khalifatul Masih I gave a big portion of his library for the school, and others promised to do likewise. Later, a sub-committee was formed with Maulavi Muhammad Ali as its secretary to run and manage this educational institution designed to produce highly qualified scholars who could take the message of Ahmadiyyat to the outside world and spread it.

### **Setting Up of Baitul Maal (Treasury)**

To cope with the growing financial requirements of the Jama'at, Hadhrat Khalifatul Masih I set up an official treasury, which was directed to collect all funds, and also the *Zakat* donations, which were separated from *Sadaqaat* (charities). Rules and regulations were drafted to govern its administration.

### **First Public Library**

In the first year of the *Khilaafat*, Hadhrat Khalifatul Masih I set up a public library in Qadian. He himself was a man of learning and fond of books, and this library was placed under the control of Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad (the eldest son of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>). Hadhrat Khalifatul Masih I donated books from his personal library and also gave financial help. The wife of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> (Hadhrat Amma Jaan as she was known) gave a large house for this purpose. Donations in the form of books and cash were given by Nawab Muhammad Ali Khan, Hadhrat Mirza Bashir Ahmad (second son of Hadhrat Sahib), Mir Muhammad Is-haaq Sahib, Khalifa Rasheed-ud-Din Sahib, Sheikh Yaqoob Ali

Sahib, Hadhrat Mufti Muhammad Sadiq and Maulana Syed Abdul Hayee Arabi. The *Sadr Anjuman-i-Ahmadiyya* also provided a copy of each of the publications published by it, and others also came forward to make cash and book donations. The setting up of the first library indicated that Hadhrat Khalifatul Masih I<sup>ra</sup> was aware of the fact that a well-stocked library could be a source of real strength to members of the Jama'at.

### **Hindu-Muslim Unity**

Hadhrat Khalifatul Masih I<sup>ra</sup> was keenly aware of the need for Hindu-Muslim unity and he was also very well aware that this cause was very dear to Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, who worked till the last days on *Paighaam-i-Sulh* - a lecture, which was designed to generate an urge for unity. Therefore, Hadhrat Khalifatul Masih I<sup>ra</sup> directed Khawaja Kamal-ud-Din to make arrangements for the delivery of this lecture, which Hadhrat Mirza Ghulam Ahmad<sup>as</sup> had completed before his demise. On June 21, 1908, within three weeks of the sad demise of the *Promised Messiah*, this lecture was delivered at a public meeting presided over by the Chief Justice of the Lahore High Court, Raai Partaul Chander Sahib. Everyone warmly welcomed it.

Prominent members of Hindu and Muslim community pledged to abide by the rules laid down by Hadhrat Mirza Ghulam Ahmad<sup>as</sup> in his lecture, but the Arya sect of Hindu *Dharam* did not, as they regarded these conditions against their aims and objects. Nonetheless, the Muslims greatly appreciated the move. The Arya paper, *Prakash* and the Christian paper, *Tajalli* Lahore, attacked it. Paadree Akbar Masih felt that Jesus Christ was known as the Prince of Peace, and therefore he was offended that Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was claiming this honour.

### **Care of the Needy**

Hadhrat Khalifatul Masih I<sup>ra</sup>, by nature and character, was a very caring and compassionate person, and wherever he lived, he

saw to it that the needy and orphans got all the attention they deserved. Even during the days of his financial hardship, he paid due care to the needs of these needy and sometimes he had to borrow for this purpose. Therefore, in the beginning of his *Khilaafat* he made sure that a *majlis* (society) be set up to look after the needy. Mir Nasir Nawab was made in charge of this body. Mir Sahib was moulded in the same mould and had a caring heart for the needy. He went a step further and decided to set up a small dispensary and, for this purpose, with the permission of Hadhrat Khalifatul Masih I<sup>ra</sup>, Mir Sahib launched a campaign to collect donations. The money collected was deposited with *Sadr Anjuman-i-Ahmadiyya*, and this dispensary grew into a hospital and later in 1918, after the demise of Hadhrat Khalifatul Masih I, it was named *Maulana Hakeem Noor-ud-Deen Memorial Hospital*, and to this day, this fine hospital is engaged in serving humanity.

### **Houses for the Poor**

Hadhrat Khalifatul Masih I launched a scheme to provide houses for the poor. Mir Nasir Nawab Sahib offered to work for the collection of funds and Nawab Muhammad Ali Khan offered land for building 22 houses. The first house was built from the funds provided personally by Hadhrat Khalifatul Masih I<sup>ra</sup> and this locality was named *Nasirabad Street*. Later, Hadhrat Khalifatul Masih I<sup>ra</sup> also built a mosque and a “well” to provide water.

### **Daily Routine of Hadhrat Khalifatul Masih I**

He continued his daily routine with the added responsibilities of *Khilaafat*. These activities could roughly be divided into two main groups - one, his responsibilities towards his Divine master and the Jama‘at - and the other, those related to the service of the humanity.

Following in the footsteps of his great master, the Holy Prophet Muhammad<sup>sa</sup>, he would lead all the daily prayers himself. After the *Fajr* prayer, a separate *Dars* of the Holy Qur'an was arranged for ladies and some of them even got individual lessons. Others, who received individual attention, included the eldest son of Hadhrat Sahib, Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, and Mir Muhammad Is-haaq. Before teaching these individuals personally, he would give an hour daily to patients coming from outside. He would also devote time to general *Dars-i-Qur'an*, the *Hadith* and the *Fiqah*. Editor of *Al-Hakam*, Sheikh Yaqoob Ali Turaab, writing about it in the paper stated:

I am personally a witness to the fact that when Hadhrat Khalifatul Masih I received the mail from the followers of the Movement, he would pick up each and every letter in his hands and would pray for that person.

It became obvious that Hadhrat Khalifatul Masih I would pay attention even to the smallest details of daily work. When he was elected the First Caliph, he was already 68 years old, and the burden of the *Khilaafat* was in itself a great responsibility of stupendous magnitude. God had granted to him extraordinary energy and strength and his keen desire was to keep himself fully abreast of each individual, sharing their grief, sorrow, concerns and anxieties like a kind father.

Hadhrot Khalifatul Masih I<sup>ra</sup> was fully committed to the activities of the Jama'at, the medical clinic and the affairs of the *Sadr Anjuman-i-Ahmadiyya*. He would not even hesitate to shoulder the duties of the Anjuman, if necessary, and then personally respond to the letters that arrived daily in large numbers. He would also welcome guests and extend his advice, counsel, and prayer to people seeking it.

He would personally deliver Friday sermons, lead the Eid prayers and thereby provide spiritual leadership, and then pray during the night for the progress and prosperity of the Movement.

**Tablighi Activities (Propagation of Islam)**

Hadhrat Mirza Ghulam Ahmad<sup>as</sup> during his lifetime had set up a network of *tabligh*, and Hakeem Sahib often accompanied him on tours to other Indian cities. In order to place the work of *tabligh* on a sound footing, Hadhrat Khalifatul Masih I<sup>ra</sup> trained a team of scholars, who would spread out and take the message of Ahmadiyyat. This team included: Sheikh Ghulam Ahmad, Maulavi Muhammad Ali Sahib Sialkoti, Ghulam Rasool Sahib Wazirabadi and, above all, Maulana Ghulam Rasool Sahib Raajeki, a giant among them.

Writing about the *tablighi* activities of those days, Chaudhry Muhammad Sharif, author of the *Silsila Aaliya Ahmadiyya* (p. 169), says:

The attention of Khalifatul Masih I was all embracing. He was keenly aware of the educational needs of the Jama'at and, at the same time, he would like to place the *tablighi* activities of the Jama'at on a very high keel, and he felt that India and the Indian cities had a prior claim to *tabligh*, he, therefore, would train scholars and send them to all corners of the country by holding conferences, lectures and meetings.

**Teaching of the Holy Qur'an**

After the demise of the *Promised Messiah*<sup>as</sup>, a number of Indian papers commented upon the Ahmadiyya Movement. One of the papers published in Delhi, *Curzon Gazette*, which was edited by Mirza Hairat of Delhi, editorially commenting on the Movement, observed:

Nothing now is left with the *Mirzais* (a derogatory term used for *Ahmadis*) after the demise of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, the Movement has lost its head, and the person, who has become head, only knows the Holy Qur'an and he will only be reading and lecturing on the Holy Qur'an in the mosque.

At the annual Ahmadiyya conference in December, 1908, Hadhrat Khalifatul Masih I<sup>ra</sup> delivered a vigorous speech. The editorial of the *Curzon Gazette* commented upon it thus: "He could only teach the Holy Qur'an," Hadhrat Khalifatul Masih I<sup>ra</sup> said, "Let God help me to teach them the Holy Qur'an so that they can understand it."

At another occasion, Hadhrat Khalifatul Masih I<sup>ra</sup> deprecated the setting up of underground and secret organizations to conduct subversive activities and said, "Any service done for the benefit and good of humanity does not need any secrecy. Therefore, anyone who believes that the setting up of secret or clandestine organization serves the cause of humanity, is simply mistaken and misguided. If one is to look at the history of such clandestine organizations one would find that nothing good came out of them."

### **Promotion of Urdu**

On the occasion of the annual convocation of the Punjab University, the Chancellor of the University, Dr. B.C. Chatterjee, spoke about the promotion of the Punjabi language, and he made the suggestion that the medium of instruction in the Punjab be changed to Punjabi. Hadhrat Khalifatul Masih I<sup>ra</sup> strongly opposed the idea and observed that such a move was highly inimical to the cause of Muslims in the Punjab. At that time, Muslims were engaged in the freedom movement and Urdu was understood throughout the country and this was an important link between Muslims of India. Hadhrat Khalifatul Masih I<sup>ra</sup> saw to it that a strongly worded resolution in support of Urdu was passed by *Anjuman-i-Ahmadiyya* and it was maintained that Urdu was absolutely essential for the educational needs of the province and it was a very useful medium for all educational institutions.

### **English Translation of the Holy Qur'an**

A number of Ahmadis drew the attention of the *Sadr Anjuman-i-Ahmadiyya* about the urgent need of an authentic and standard English translation of the Holy Qur'an, as the English translations that were available at that time, were mainly those of orientalists, and none of them could be regarded as authentic. Therefore, Hadhrat Khalifatul Masih I<sup>ra</sup> relieved Maulavi Muhammad Ali from the editorship of the *Review of Religions* in June 1909, and appointed him as in charge of the translation of the Holy Qur'an directly under his own supervision.

The author of *Silsila Aaliya Ahmadiyya* writing about this project says, "There was a great need for an authentic translation and commentary of the Holy Qur'an in the English language." There was a crying need for an authentic English translation of the Holy Qur'an so that the dissemination of the Word of God could be undertaken in countries where English was spoken or understood. Hence, the light of the Holy Qur'an could also brighten this part of the world, especially when the scripture was revealed for the benefit of the whole world.

Hadhrat Khalifatul Masih I<sup>ra</sup> was keenly aware of this need, and it was for this purpose that Maulavi Muhammad Ali was assigned this work. He used to dictate notes in Urdu and, later, he would piece by piece translate them into English and this work was completed three days before the demise of Hadhrat Khalifatul Masih I<sup>ra</sup>. He worked even in the face of medical advice and would tell the physicians that the translation work of the Holy Qur'an was the spiritual food of Noor-ud-Deen and it was not possible for Noor-ud-Deen to stop the work. Later, Maulavi Muhammad Ali took away the notes of Hadhrat Khalifatul Masih I<sup>ra</sup> to Lahore. He broke away from the main body of the Jama'at, and he made changes to suit his own ideas and published the translation under his own name. This represented a misappropriation of work done under the direct supervision of Hadhrat Khalifatul Masih I<sup>ra</sup>.

### **Debates at Rampur and Mansouri**

At the urging of the ruler of Rampur, and at the request of Hadhrat Zulfiqar Ali Khan, a leading personality of Rampur, who had accepted Ahmadiyyat, Hadhrat Khalifatul Masih I<sup>ra</sup> decided to participate in a religious debate so that the people of Rampur could become familiar with the claims of the Jama'at-i-Ahmadiyya. A debate was thus held for four days from June 15 to 19 in 1909. The Jama'at was represented at this debate by a team of Ahmadi scholars, which included Maulavi Syed Muhammad Ahsan, Hadhrat Maulavi Syed Sarwar Shah, Maulavi Muhammad Ali, Haafiz Raushan Ali and Mir Qasim Ali, and the opposing party was headed by Maulavi Sanaullah.

The subject of the debate was that no new prophet could come and override the ordinances of the Holy Prophet Muhammad<sup>sa</sup>, or could cancel any verse of the Holy Qur'an and nobody could surpass the level of spiritual height and accomplishments as attained by the Holy Prophet Muhammad<sup>sa</sup>. It was also to be established that Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was true in his claims.

In November 1909, at another debate in Mansouri, Jama'at's scholars were led by Maulavi Muhammad Ali.

Hadhrat Khalifatul Masih I<sup>ra</sup> directed the leader of the team to keep in view the following matters in the debate: "Obedience to Amir, and complete trust in God." Maulavi Muhammad Yahya Bihari represented the other party, which was to be represented by Maulavi Sanaullah, and a very successful debate was held on the life and death of Jesus Christ.

### **Lecture on Islam**

In December 1909, the Christians in Lahore had organized a series of lectures on Christianity and an open invitation was extended to the Muslims of Lahore to come and listen to these



lectures. The Muslims in Lahore reacted to this and suggested that the Muslims organize a similar series of lectures. However, Maulana Hakeem Noor-ud-Deen, who commanded respect and attention among Muslims, advised that the Muslim's lectures should begin when the Christian lectures were over. Therefore, on December 29, 1909, a series of lectures was arranged in Lahore at the *Ahmadiyya Buildings*. Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad delivered a very forceful lecture on the concept of salvation. Others who spoke on the occasion in the conference included Khawaja Kamal-ud-Din, Maulavi Muhammad Ali, Sheikh Yaqoob Ali, Hadhrat Maulavi Syed Sarwar Shah and Hadhrat Mufti Muhammad Sadiq.

### **Allama Iqbal Poses Questions**

The well-known poet-philosopher, Allama Iqbal, wrote to Hadhrat Khalifatul Masih I<sup>ra</sup> in 1909, asking replies to a number of questions, which are listed below:

- Whether any non-Muslim ruler can draft laws for its Muslim population. Whether any non-Muslim judge can administer justice and hear cases under Islamic laws, and whether there was any instance in Islamic history wherein a non-Muslim judge had heard cases of Muslims.
- Is it necessary to follow the Shariah Muhammadi in order to be a Muslim, and if so, what is the ruling about such Muslim tribes or clans who decide their cases in accordance with their own established tribal or clannish traditions?
- As Islamic penal code is almost suspended or inoperative not only in India but also in some Muslim countries, is it necessary to observe the Islamic laws and penal code by Muslims who do not feel bound by the Islamic code either

because they are living under non-Muslim rule or for any other reason? (*History of Ahmadiyyat*, v. 4, pp. 324-325)

Hadhrat Khalifatul Masih I<sup>ra</sup>, who had a complete knowledge and mastery on Muslim law and the history of jurisprudence, could alone tackle such questions. The gist of the replies of Hadhrat Khalifatul Masih I<sup>ra</sup> that appeared in *Al-Hakam* (December 21, 1909) is given below:

Answer to the First Question: The Holy Qur'an is a complete code of life and it does not seek to destroy the differences of opinion of other religions but instead it upholds them. The basis of Islamic laws is laid down in the Holy Qur'an, but the obedience to these laws have been placed under the obedience of the ruler. Every Muslim is duty-bound to obey God, His Prophet, and then obey the ruler of the land, and if in obedience to the ruler of the land a Muslim finds a conflict, he need not follow the dictates in so far as his own personal and family affairs are concerned, or he may leave that country. In matters of the State, the obedience to the ruler has a prior level. The Holy Qur'an mentioned the fact that Prophet Joseph, who was an employee of the Pharaoh, followed the laws of the land.

Answer to the Second Question: If the non-Muslim judge had been appointed by a non-Muslim ruler, then as a matter of fact, that ruler was the judge, and if not appointed by the ruler and the judge had been appointed under local tradition, even that would be accepted. In the Holy Qur'an itself, it is indicated that Prophet Joseph acknowledged the Pharaoh as a judge in one of the matters under dispute.

Answer to the Third Question: What is Shariah Muhammadi? - This is a name given to the collection of commands mentioned in the Holy Qur'an, which include dictates of the Holy Prophet<sup>sa</sup>, dictates of the Caliphs of the Prophet, or of Companions and a ruling given by one of the four Imams. Apart from these rulings and findings of the decisions in civil and criminal cases, municipal and civil laws, military ordinances and others where no reference has been made to either the Holy Qur'an or the *Hadith*, it is very clear that there is complete freedom in tackling issues in accordance with local traditions.

According to the Qur'anic teaching, the growth of one's faith and trust can be measured by the level of obedience. The people who recite the *Kalima* (the affirmation of faith) and believe that they are Muslims, are to be considered Muslims. In addition to this, the ones, who offer prayers, are better than the first category mentioned above. The Muslims, who follow all the dictates of Islam, i.e., pay *Zakat*, keep *Fast* and perform *Hajj*, are still better than the two above categories. Hence, each and every Muslim is not equal in level of faith and adherence to Islamic laws.

### **Construction of Important Buildings in Qadian**

The growth of Qadian went on with the growth of the Movement. It was, therefore, becoming clear day-by-day that Qadian had become a place of importance in the hearts of the followers of the Movement. For Ahmadis living all over India, Qadian became a focal point of attraction, and more and more people found it to be a place of contentment, peace and a place for better education. It was no wonder that Ahmadis came in large numbers to Qadian. New construction and new housing areas became necessary. A new neighbourhood under the name of *Mohalla Daar-ul-Uloom* came into being (Daar-ul-Uloom, when translated is the House of Learning). The neighbourhood of *Daar-ul-Uloom* started blooming with the building of a new mosque, *Masjid Noor*. On March 5, 1910, after *Fajr* prayer, in the presence of a large number of Ahmadis, Hadhrat Khalifatul Masih I laid the foundation stone of the mosque. He picked up a brick and put cement on with his own hand, and thereby the first stone was laid and later Hadhrat Khalifatul Masih I<sup>ra</sup> gave a very illuminating speech on the philosophy and the need of the mosque. On April 23, 1910, the first room of the mosque was completed and there he led the *Asr* prayer.

In September 1910, three wings of a hostel attached to T'alim-ul-Islam High School were completed, which could house about two hundred students. The hostel, in addition to living quarters,

had a large dining-hall. Hadhrat Khalifatul Masih I also gave a handsome donation for this hostel.

In 1912, the expansion work of Ta'lim-ul-Islam High School was undertaken. Fifty thousand rupees were spent on the new building. In the beginning, it had sixteen rooms and a science room, and with the expansion, the school then had a second storey. This educational institution had a unique status and position among the educational institutions in India.

### **Expansion of Masjid Aqsa**

As the Annual Jalsa of 1910 approached, the expansion of *Masjid Aqsa* was undertaken. Hadhrat Khalifatul Masih I<sup>ra</sup> himself took part in the expansion work of the mosque, which prompted other Ahmadis also to join and show a great deal of enthusiasm in its expansion. Work was completed just in time for the Jalsa.

### **Launching of Newspapers**

In the time of the *Promised Messiah*, there were four journals, *Al-Hakam*, *Al-Badr*, *Review of Religions* (English) and another magazine for children. In the time of Hadhrat Khalifatul Masih I<sup>ra</sup>, *Al-Haq* was started under the editorial direction of Mir Qasim Ali from Delhi in 1910. In order to take the message of Ahmadiyyat to the Sikhs and Aryas, *Al-Noor* was published by Sardar Muhammad Yusuf. Mir Qasim Ali published one magazine under the name of *Ahmadi*, and another under the name and title of *Ahmadi Khatoon*, which was brought out in 1912 by Sheikh Yaqoob Ali Irfani. In 1912, *Al-Badr* started a supplement under the name of *Kalaam-i-Amir*, which carried the text of the *Dars-i-Qur'an*, and other assertions of Hadhrat Khalifatul Masih I<sup>ra</sup>. In the same year, another supplement to *Al-Badr* was added, the *Arabic News*, under the editorial direction of Abdul Hayee Arab. Finally, Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud

Ahmad started a daily paper, *Al-Fazl*, the name of which was suggested by Hadhrat Khalifatul Masih I<sup>ra</sup>.

### **Days of Disaster**

During 1910-12, there were terrible earthquakes in Iran, Greece, Central Asia, Italy, Sicily, and America. Further, the unprecedented floods in Hyderabad, India and Paris, France caused a wave of fear and panic. In those days of trials and tribulations, Hadhrat Khalifatul Masih I<sup>ra</sup> issued a handbill urging mankind to return to the ways of God by eschewing arrogance and indifference.

### **Setting up of Anjuman-i-Ansarullah**

In 1911, Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, with the approval of Hadhrat Khalifatul Masih I<sup>ra</sup>, set up an Anjuman, called *Anjuman-i-Ansarullah*, with the instructions that the members of the association should keep themselves occupied with the preaching of Islam and undertake on a large scale the teaching of the Holy Qur'an and the *Hadith*.



## CHAPTER TWELVE

### **Hadhrat Khalifatul Masih I<sup>ra</sup> Sends Scholars to Spread the Message of Islam**

1909 was the year of consolidation.

Hadhrat Khalifatul Masih I<sup>ra</sup> had drawn up plans to spread the divine message of Islam all over India. He directed that the scholars of the Jama'at, who were dedicated and devoted to the mission of the *Promised Messiah*, should spread themselves all over the country and visit various places in India. Hadhrat Khalifatul Masih I<sup>ra</sup> had already established institutions in Qadian to take care of the consolidation of the Movement. Measures were undertaken to strengthen the *Sadr Anjuman-i-Ahmadiyya*, schools and libraries. The holding of *Dars-i-Qur'an* and *Hadith* on a regular basis was also organized.

The first team of scholars, headed by Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup> was sent in 1909. Mir Muhammad Ismail<sup>ra</sup> accompanied him and they left for Delhi, India's capital. On the way to Delhi, they broke journey at Kapurthala and participated in the *Jalsa Seeratun Nabi* (a function held to highlight the noble features of the life and works of the founder of Islam) and another in Qasur. The emphasis during the tour of this team was on holding educational and tablighi meetings in order to explain and highlight the aims and objects of the mission of the *Promised Messiah*<sup>as</sup>.

In May the same year, *Anjuman-i-Ahmadiyya*, Ferozepur, held a conference. Again, a powerful team was deputed consisting of Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, Khawaja Kamal-ud-Din, Haafiz Ghulam Rasool Sahib Wazirabadi, Khan Sahib Munshi Farzand Ali, Sheikh Muhammad Yusuf and Dr. Mirza Yaqoob Baig. The members of the team delivered a number of lectures.

Towards the end of 1909, Hadhrat Mufti Muhammad Sadiq<sup>ra</sup>, editor of *Al-Badr*, undertook a lengthy *tablighi* tour and branches of *Anjuman-i-Ahmadiyya* were set up all over the country. During

the same period, a religious conference was held in Calcutta. The Jama'at was invited, and at the urging of Hadhrat Khalifatul Masih I<sup>ra</sup>, Maulavi Muhammad Ali delivered a lecture in English.

In the same year, Khawaja Kamal-ud-Din visited Hyderabad Deccan and called on the *Nizaam* of Hyderabad, the ruling Prince of the State and presented to him a book, *Saheefa-i-Aasifiyah*, especially written for the ruling Prince and invited him to the Movement.

In 1910, an Islamic conference was held in Meerut and a delegation of the Jama'at also participated, which included Haafiz Raushan Ali and Khawaja Kamal-ud-Din. *Madrassa Elahiyat* and *Anjuman Hidayatul-Islam* jointly organized a conference on Islam and the organizers sent an invitation to Hadhrat Khalifatul Masih I<sup>ra</sup> and to prominent scholars of the Jama'at to participate in the conference. Therefore, Hadhrat Khalifatul Masih I<sup>ra</sup> nominated a team of scholars, which included Hadhrat Maulavi Syed Sarwar Shah, Khawaja Kamal-ud-Din, Hadhrat Mufti Muhammad Sadiq and Maulavi Sadr-ud-Din. They delivered lectures on Islam.

From there, they went to see Maulana Shibli No'amani in Lucknow who met the delegation with a great deal of courtesy. During the exchange that took place, Hadhrat Mufti Muhammad Sadiq<sup>ra</sup> affirmed the fact that Ahmadis fully believe in the Holy Prophet Muhammad<sup>sa</sup> as *Khataman-Nabiyyeen*, however, the door of the Divine grace of revelations remains open and the flow of revelations had not stopped, and the claim of the Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was in accordance with these beliefs. He had been the recipient of Divine revelations and gave the news of the events of the future. The person who speaks of the future, subsequent to the receipt of the Divine revelations, in Arabic lexicon is a prophet and we believe in him to be a prophet –bearer of news– in that sense.

Maulana Shibli No'amani then observed: "It is indeed so and, according to Arabic lexicon, the meaning of the prophet is the same, but the people generally are hesitant to see the meaning that way. Members of your Jama'at are indeed very educated and



know the English language and they strictly follow the tenets of Islam, and have a great regard for the Jama'at." Later on, he spoke very highly of Hadhrat Khalifatul Masih I<sup>ra</sup> and of his knowledge and his vast command on matters of religion and expressed a great wish to meet with him.

In May 1911, Hadhrat Maulavi Ghulam Rasool Raajeki<sup>ra</sup> went with an Ahmadi delegation to participate in a debate in Mangat Oonchay (Gujranwala). The other party was led by Maulavi Mir Ibrahim Sialkoti. The subject of the debate was the death of Jesus Christ, *Khatme Nubuwwat* and the truth of the *Promised Messiah<sup>as</sup>*. It was a fiery debate; thousands of people listened to it and, as a result of this debate, hundreds of people joined Ahmadiyyat.

In the same year, in Monghir, a large-scale debate was organized and about two hundred opponents joined hands to defeat the Ahmadiyya team. These scholars were reinforced by a professor of Arabic, Maulavi Abdul Wahhaab of Calcutta College and Maulavi Ibrahim Sialkoti, who was greatly bruised at the hand of Hadhrat Maulavi Ghulam Rasool Raajeki<sup>ra</sup> at the Oonchay Mangat encounter. The other party was sure that as they had brought the "big guns" and faced with such scholarship of the Arabic language, the Ahmadiyya team would desert the field. The attendance of this debate was about fifteen thousand. Hadhrat Maulavi Ghulam Rasool Raajeki<sup>ra</sup> stole the thunder of the show, when he stood up to deliver the counter to the Arabic professor in high flown Arabic. Once he started delivering his fiery Arabic speech, the other party took to their heels, and during the debate, a party of educated Muslims joined the Ahmadiyya Movement on the spot.

The *Jama'at Islamia* held another conference in the City of Mysore, and with the permission of Hadhrat Khalifatul Masih I<sup>ra</sup>, a high-powered delegation of Ahmadis participated in it. This time, the opponents had mobilized the "top guns" of the Muslim scholars and Syed Suleman Nadvi and Maulana Shaukat Ali headed their delegation. Maulana Suleman Nadvi, a scholar of

high standing among Muslims, openly acknowledged to Khawaja Kamal-ud-Din, another member of the Ahmadiyya delegation, that the commentary given by Hadhrat Maulavi Ghulam Rasool Raajeki on surah *Al-Kauthar* consisted of remarkable Divine points. Even though he had seen almost a hundred fifty commentaries on this surah, he had never seen one like the one given by Hadhrat Maulavi Ghulam Rasool Raajeki<sup>ra</sup>.

In July 1911, Hadhrat Khalifatul Masih I<sup>ra</sup> had to appear in a court in Multan in connection with a case as a witness. This was his first tour outside Qadian after becoming the First Caliph and he took some top scholars with him. He went to Multan via Lahore, and after his appearance in the court, an impressive function was held in *Madrassa Anjuman-i-Islamiyya* Hall in Multan. All the notables of Multan were invited and he delivered a speech, which left the audience spell-bound. On the way back, he delivered another remarkable speech in Lahore on July 31 on *Islam and Other Religions*, which was warmly welcomed, and he returned to Qadian the same day.

### **Delegation to Examine Educational Institutions**

In 1912, Hadhrat Khalifatul Masih I<sup>ra</sup> appointed a special delegation to visit leading educational and religious institutions in India and abroad and to study their set-up, their structure, and the way these institutions were run. Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup> headed this delegation. The delegation had a busy schedule. It started in April 1912. After visiting Amritsar, the head of the delegation spent time in visiting *Darul Uloom Nadva* and, later, had a detailed meeting with Maulana Shibli No‘amani in Lucknow. The delegation was invited to attend the conference at Nadva on April 6-8. In this conference a very important resolution was adopted on the question of giving a two-hour holiday to Muslim employees of the government and other institutions, so that they could offer the mandatory Friday prayer. Hadhrat Khalifatul Masih I<sup>ra</sup> had made a countrywide

appeal in support of the move. Syed Suleman Nadvi in his book, *Hayaat-i-Shibli* (p. 501), made a reference to this resolution:

On April 6, 1912, at the annual conference of Nadvatul Ulema (the scholars of Nadva), which was presided over by Syed Rashid Raza Misri, a number of important lectures and speeches were delivered. The most important among them was the adoption of a resolution wherein the conference called upon the government of India to grant a two-hour leave to Muslim employees on Friday in order to enable them to offer the mandatory Friday prayer. The absence of such a leave had deprived a large bulk of Muslims to perform the mandatory prayer. This resolution was moved by Mirza Samiullah Baig (who later became minister of Justice in the State of Hyderabad and was generally known as Nawab Mirza Yar Jang) and seconded by Mirza Mahmood Ahmad Qadiani. The resolution was carried unanimously.

Later, the conference was addressed by Khawaja Kamal-ud-Din followed by Maulana Shibli No‘amani, in which he endorsed the idea that all denominations of Muslims should work together for the greatness of Islam. This delegation also visited a number of other institutions, about which Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad wrote in his report (*Tafseer-i-Kabeer*, v. 10, p. 148):

During the tour, we visited religious institutions at Devband, Firangi Mahal, Rampur, Benaras and Delhi and also the Madrassa Elahiyat at Kanpur.

On September 26, 1912, with the permission of Hadhrat Khalifatul Masih I<sup>ra</sup>, a three-member delegation, headed by Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup>, left for a tour of the educational and religious institutions of Egypt and the Middle East. It arrived in Bombay via Lahore on October 16, 1912, on its way to Egypt. The delegation also included Mir Nasir Nawab and a renowned Arabic scholar, Maulana Abdul

Hayee of Iraq. During the sea voyage, the delegation came into contact with a highly rebellious group of young men comprising of Muslims and Hindus, who were atheists. This group was greatly influenced when they exchanged ideas with them. They arrived at Port Said via Aden on October 26, and met Sheikhul Islam of Port Said. A successful exchange of views took place between Sheikhul Islam and Maulana Abdul Hayee on the question of the *Death of Jesus Christ*. The delegation intended to leave for Cairo, but as the *Hajj* season was near, they left for Saudi Arabia instead and performed an Umra on arrival in Mecca, followed by the *Hajj*. Here in the Holy Land, the delegation took the opportunity of meeting the local Arab *Ulema*, and after performing *Hajj*, the delegation returned home on January 6, 1913 and was warmly received in Qadian.

In 1913, in order to have competent Arabic scholars, two senior scholars of the Jama'at were sent to Egypt and Syria. Hadhrat Syed Zainul Aabideen Waliullah Shah was sent to Cairo, Beirut and Jerusalem, and Sheikh Abdur Rehman of Lahore was sent to Cairo to complete studies in the Arabic language. Hadhrat Khalifatul Masih I<sup>ra</sup> initiated the sending of these delegations in order to equip *Madrassa Ahmadiyya* with the best possible talents.

### **Setting Up of First Mission in UK**

In 1912, Khawaja Kamal-ud-Din, in pursuance of his legal practice, had to visit London, England. Hadhrat Khalifatul Masih I<sup>ra</sup> advised him to keep three things in view: prayer and corresponding efforts go together; try to impress upon the scholars in London about the death of Jesus Christ; and try to get the Mosque in Woking opened, which was reported to have been locked for some time. Soon after his arrival, Khawaja Kamal-ud-Din made enquiries about the Woking Mosque. Khawaja Kamal-ud-Din met with other Muslims, and he was finally able to get the Woking Mosque unlocked. This was built by the *Begum* of

Bhopal. In November 1913, the first Ahmadiyya Mission was set up in Woking (*Taarikh-i- Ahmadiyyat*, vol. 4, p. 436).

Khawaja Sahib wrote to Hadhrat Khalifatul Masih I<sup>ra</sup> asking for young Ahmadis to be sent to him for assistance. At his request Hadhrat Khalifatul Masih I<sup>ra</sup> sent two young Ahmadis on July 25, 1913. One of them was Chaudhary Fateh Muhammad Sial. They arrived at Woking on August 11, 1913. Fateh Muhammad Sial delivered the first public lecture.

### **Mischief by Some Members of Anjuman-i-Ahmadiyya**

Some members of the *Sadr Anjuman-i-Ahmadiyya*, who thought they were big scholars and that their opinions should be counted, raised voices against the *Khilaafat* and, in fact, they were engaged quietly in striking at the institution of *Khilaafat*.

### **Supremacy of Khilaafat Established**

This group included Maulavi Muhammad Ali, Khawaja Kamal-ud-Din, Dr. Mirza Yaqoub Beg, Sheikh Rahmatullah, etc.

By twisting the Will of the *Promised Messiah<sup>as</sup>*, they contended that Anjuman was intended to be the supreme body. Hadhrat Khalifatul Masih I had sensed the trouble. He summoned over 250 delegates of Ahmadis for consultation on January 30, 1909. Next morning after the Fajr prayer (morning prayer) in Masjid Mubarak standing on a portion that was built by the *Promised Messiah<sup>as</sup>*, Hadhrat Khalifatul Masih I<sup>ra</sup> delivered a powerful speech. He declared: "I am standing on a portion that my Mirza built and it is my decree that the Jama'at and Anjuman are both completely subservient to Khilaafat."

He further said, "It is being stated that the duty of a Khalifa is to lead prayer, lead funeral prayer, perform the Nikah (marriage) ceremony or take *Bai'at*, such a work can be done by a Mullah, I

totally reject this concept. *Bai'at* is only one wherein there is a total submission to the dictates of the Khalifa."

Even though this subversive group took a fresh *Bai'at* there and then, they continued in their nefarious and subversive activities. However this speech was so powerful that it eliminated all doubts in the minds of the delegates summoned about the superiority and ultimate authority of the Khalifa (*Taarikh-i-Ahmadiyyat* by Maulavi Dost Muhammad Shahid, vol. IV, pp. 276-281, first edition).

As Hadhrat Khalifatul Masih I<sup>ra</sup> was a person of outstanding stature and had a powerful hold on the hearts and minds of Ahmadis, it was difficult for this handful group to come out into the open. Hadhrat Khalifatul Masih I<sup>ra</sup> tried to ignore and overlook them and showed his tolerance and forgiveness. However, this group continued its nefarious activities, so Hadhrat Khalifatul Masih I<sup>ra</sup>, at one point, decided to excommunicate the members of this group and he was to announce this in the Eid sermon. As they were very clever, once they came to know the nature of the action against them, they immediately offered apologies for their behaviour. Finally, Hadhrat Khalifatul Masih I<sup>ra</sup> warned this group in these strong words (*Silsila Aaliya Ahmadiyya*, p. 171):

Nobody is going to make you a *Khalifa* in my lifetime and nobody is going to elect you *Khalifa* even after me. After me, only that will be *Khalifa*, who is placed by God, and the one, who would come after me, would treat you in the way God wishes you to be treated.

Then he added with a great deal of emotion and anger:

Listen, my prayers are heard in Heaven, and my Master and my God acts even before my prayers are heard. Any quarrel with me is a quarrel with God. Forsake your sordid thinking and repent.

This clarion call by Hadhrat Khalifatul Masih I<sup>ra</sup> placed the Jama'at on a firm foundation.

### **Illness of Hadhrat Khalifatul Masih I<sup>ra</sup>**

On November 18, 1910, Hadhrat Khalifatul Masih I<sup>ra</sup> was returning from the house of Nawab Muhammad Ali Khan on a mare, when, suddenly, the mare startled and began running fast. Hadhrat Khalifatul Masih I<sup>ra</sup> fell down from the mare but one of his feet remained tangled with the saddle and the mare dragged him for a distance of ten metres or so before he finally fell on a stone. His forehead was injured and he started bleeding and fainted. It was after a while that he became conscious. He got the best medical attention, but such a wound at the age of seventy took a toll on his health and the effect of this wound and injury continued for three years. He could not fully recover and remained confined to bed for about seven months. On April 21, 1911, Hadhrat Khalifatul Masih I<sup>ra</sup> went in a *palki* (a carriage carried by two persons on their shoulders) to see Nawab Sahib. He remained there and his health improved. He delivered *Dars-i-Qur'an* and the *Hadith*. On May 19, he delivered his first Friday sermon after recovering from illness. He continued his activities in accordance with his previous routine. Hadhrat Khalifatul Masih I<sup>ra</sup> also began teaching books on *Fiqah*. After *Zuhr* prayer, he would deliver lectures on *Muslim Shareef* (one of the four recognized books of the *Hadith*), and after evening prayer, he would continue his medical clinic. On October 9, he started again giving *Dars-i-Qur'an* in the *Aqsa* Mosque. These activities continued despite the fact that he was convalescing. His religious leadership and activities and his age were both growing. At the time of the annual conference in Qadian in December 1913, he stood up to deliver his lecture. After saying a few words, he became ill and was carried home, but, however, he continued his *Dars-i-Qur'an* and the *Hadith*. This was the beginning of the fatal disease.

Writing about these days, Sahibzada Mirza Bashir Ahmad<sup>ra</sup> in *Silsila Ahmadiyya* says:

In the beginning, it was a pain in the ribs, a slight temperature and vomiting and gradually his condition worsened so much that he could not get up in bed.

On January 17/18, 1914, he became very weak but he was still holding *Dars-i-Qur'an* by changing the venue to his own house; there was no deficiency in his religious and spiritual activities. Even in those days, if he got hold of some interesting book, he would not leave it before completion. He now reached a stage that he could not get up without the support. On February 2, 1914, he gave *Dars-i-Qur'an* surcharged with emotion and steeped in feelings, and the people, who attended the *Dars*, were all overwhelmed with love and affection for him and, thereafter, the style of his speech took the tone of a departing leader and he expressed the wish that he might be able to complete the session of his *Dars* and complete the final notes in English translation he dictated to Maulavi Muhammad Ali. There was a gradual decline in his health. A large number of Ahmadis were still coming to him for courtesy visits, but it was then announced that the people wishing to see him should better stay at home and pray for him.

On February 12, Hadhrat Khalifatul Masih I<sup>ra</sup> asked that arrangements for *Dars-i-Qur'an* be made at his house so that he could at least recite the Holy Qur'an, and he advised his own family members to keep on repeating the *Kalima* and sending the *Durood* (recitation of prayer for blessings on the Holy Prophet Muhammad<sup>sa</sup>). Talking about people, who did not believe him to be a Muslim, Hadhrat Khalifatul Masih I<sup>ra</sup> said that they would be surprised to know that even in the last moments of his life the *Kalima* and *Durood* were on his lips, and that he was very happy and contented that God was his Master and the Lord, and that the Holy Prophet Muhammad<sup>sa</sup> was his guide and beacon of hope and blessings.

On February 15, Abdur Rehman Qadiani brought a European doctor, who examined him and said that the heart and the pulse of Hadhrat Khalifatul Masih I<sup>ra</sup> were normal, the problem was in his



stomach, and the weakness mainly arose on account of his advanced age.

On February 27, according to his wishes (Hadhrat Khalifatul Masih I<sup>ra</sup>) and that of his doctors, the place and the house were changed, and he was shifted to the bungalow of Nawab Muhammad Ali. Here Hadhrat Khalifatul Masih I<sup>ra</sup> continued the reviewing of the notes that he dictated to Maulavi Muhammad Ali on the English translation of the Holy Qur'an. On March 2, Hadhrat Khalifatul Masih I<sup>ra</sup> heard the notes on *surah Muhammad*. The weakness grew and took a critical turn. On March 4, when the weakness was extreme after *Asr* prayer, Hadhrat Khalifatul Masih I<sup>ra</sup> asked Hadhrat Maulavi Syed Sarwar Shah<sup>ra</sup> to bring pen and paper and dictated his last *will* while he was in bed. Once the *will* was complete, Maulavi Muhammad Ali was asked to read aloud the text of the *will*. According to his wishes, the *will* was read three times; the people present were overwhelmed and this *will* was entrusted to Nawab Sahib. This *will* bore the signatures of Hadhrat Khalifatul Masih I<sup>ra</sup>, Nawab Muhammad Ali, and Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, with Dr. Yaqoob Sahib and Maulavi Muhammad Ali as witnesses. The next day, a special supplement of *Al-Hakam* was published and it carried the whole text of the *will*. There was a pointed reference in the *will* that the personality, which provided the spiritual leadership, was departing.

Friday, March 13, 1914, at 2:20 p.m., while Hadhrat Khalifatul Masih I<sup>ra</sup> was offering prayer, he expired and flew to his heavenly abode to meet his Lord and Master, Whose Word he taught to the last moment. This was a very moving occasion. The outstanding personality, who had stood like a rock and gave the *Khilaafat* a rock-like strength, was gone. Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup>, who was in constant touch with his teacher, was on his way back after Friday prayer when he learned that his teacher had gone to his heavenly abode.

The news of the sad demise of Hadhrat Khalifatul Masih I<sup>ra</sup> was made known through wire and Ahmadis started pouring into

Qadian in droves, in hundreds and thousands. On March 14, 1914, the Jama'at elected Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup> as the Second Caliph who led the funeral prayer for Hadhrat Maulana Hakeem Noor-ud-Deen, Khalifatul Masih I<sup>ra</sup> at about 6:15 p.m. He was buried at the side of his master, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> in *Bahishti Maqbara*.

### **Warm Tributes Paid All Over India**

The papers of the Jama'at like *Al-Fazl*, *Al-Badr*, *Review of Religions*, understandably paid warm tributes. But papers that did not belong to the Jama'at most surprisingly paid homage to a personality who had dominated the Indian religious and spiritual scene for about a decade. These papers, often critical of the Ahmadiyya Movement and its beliefs, were most outspoken.

*The Daily Zamindaar*, a top paper of Lahore in those days, said:

The newswire services all over India had conveyed the news of the sad demise of Maulavi Hakeem Noor-ud-Deen, which was received by Muslims in general with dismay and, Ahmadis, in particular, with a great deal of grief and sorrow. He was an outstanding scholar and a great savant.... It is said that it is after a century a remarkable savant emerges on the scene and Maulana Hakeem Noor-ud-Deen was one of them.

Maulana Muhammad Ali Jauhar, an outstanding scholar himself and a high profile political leader, writes in the *Daily Hamdard (History of Ahmadiyya, v. 4, p. 560)*:

He was the top man of the Ahmadiyya Firqa (denomination) and a high-class scholar and an outstanding physician.

Maulana Abul Kalaam Azad, who had once been the president of All India Congress and was a great Indian leader and religious

scholar, wrote in *Al-Hilaal*, Calcutta (Issue of November 14, 1914):

Hadhrat Hakeem Maulavi Noor-ud-Deen Bhervi and Qadiani was that outstanding scholar and savant, whose entire life was spent in teaching of the Holy Qur'an and he had an unlimited knowledge of the Holy Qur'an.

Another leading paper of Lahore, *Paisa Akhbaar*, says:

He wrote several books in support of Islam and some of his books reflect the depth of his research and the knowledge he had. He was a scholar of modern knowledge and modern philosophy and proved beyond any measure of doubt that Islam was a religion in accordance with nature.

*Institute Gazette*, Aligarh (March 18, 1914), says:

Hakeem Sahib was a scholar of high stature, the one, who practised what he taught and most of his time, was spent in education and teaching, and as an outstanding physician, he rendered an invaluable service to humanity.

Munshi Muhammad Din Fauq writes in his magazine, *Kashmiri Magazine*, Lahore (March 21, 1914):

It is a fact that Maulavi Noor-ud-Deen was a great son of India and such a personality of his stature was born among Muslims after a time.

*The Tabeeb of Delhi* (as quoted by *History of Ahmadiyyat*, v. 4, p. 560) writes about him:

It is with deep regret we learnt that an outstanding physician, Maulavi Haaji Haafiz Hakeem Noor-ud-Deen, who was also an outstanding scholar in the affairs of religion and the leader of *Jama'at-i-Ahmadiyya*, died after a brief illness.

*The Municipal Gazette* of Lahore (March 19, 1914) writes:

Among Indian Muslims, he was undoubtedly an outstanding savant, and he was in deep love with the Word of God (the Holy Qur'an) and there were few who could match that devotion.

*The Mashriq*, Gorakhpur (March 17, 1914), writes:

He was a true worshipper of God, a firm believer in Him. And his entire life was a living example of Islam; he was not merely a leader of a religious group, but also an outstanding physician.

*Al-Balaagh* magazine of Malir Kotla (July, 1914, v. I, no. 2) writes:

A personality with stupendous knowledge and a treasure of scholarship is no longer among us. He had no match anywhere except Islam.

*The Watan*, Amritsar (March 20, 1914), says:

The late Maulavi Sahib in the field of medicines, knowledge and scholarship was an outstanding person. He was deeply in love with the Holy Qur'an and fond of books.

## CHAPTER THIRTEEN

### **Teachers, Students and Books**

To capture the true greatness of Hadhrat Khalifatul Masih I<sup>ra</sup>, one has to peep into many facets of his personality. His life was devoted to seeking the highest in learning and in education. The highest that he imbibed from his teachers and the highest he gave to his students.

#### **Teachers**

His first teachers were his own parents, who taught him the Holy Qur'an. The list of his teachers, whom he always acknowledged, is very long, and yet, it is not easy not to mention all names howsoever trivial they may be. His primary education was given by Mian Ghulam Haider, Haaji Karim Bakhsh, and Haaji Sharf-ud-Din.

Hadhrat Maulana Sahib had his early medical education from Hakeem Ghulam Dastgir. The names of other teachers are indicated with names of the subjects in bracket: Munshi Muhammad Qasim (Persian), Mirza Imam (Caligraphy), Hakeem Allah Din (Medicine), Maulavi Sultan Ahmad - elder brother (Arabic), Maulavi Sikander (advanced level of Persian), Sheikh Ghulam Nabi (Maths), Munshi Nihal Chand (Geometry), Maulavi Ahmad Din Bagvi (Higher Arabic), Hakeem Muhammad Bakhsh (Medicine), Maulavi Irshad Hussain (Philosophy), Mufti Muhammad S'adullah (Arabic and *Fiqah*), Maulavi Abdul Ali (Logic), Maulavi Hakeem Ali Hussein (Higher Medicine).

In the Holy Land during the *Hajj*, he had the occasion of learning from the following scholars: Sheikh Muhammad Khizreji (Hadith - *Abu Dawood* and *Ibne Maajah*), Sheikhul Hadith Syed Hussain (Hadith - *Muslim*) and Maulavi Rahmatullah Mohaajir Mecci (Hadith - *Maaliki*). Hadhrat Khalifatul Masih I<sup>ra</sup>'s most distinguished teacher was Hadhrat Shah Abdul Ghani Mojaddidi (Hadith - *Bukhaari* and *Tirmidhi*) and he spent about a year with

him in Medina and learnt forty *Ahadith* and became a narrator of these *Ahadith* on the authority of Shah Abdul Ghani.

### Students

It was on his return to Bhera that Hadhrat Khalifatul Masih I<sup>ra</sup> began his career of teaching. He began it with the teaching of *Mishkaat Shareef*. It is difficult to enumerate the long list of his students. Names of some of his outstanding students are given:

**Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad (Khalifatul Masih II):** It was during his sojourn in Qadian that he taught Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad. On account of his vast learning and high stature in religious knowledge, the status of Khalifatul Masih II<sup>ra</sup> tops the list of the students of Hakeem Sahib, and one of his outstanding contributions was the exhaustive commentary on the Holy Qur'an, and it is in the preface to the Commentary that he acknowledged the debt of his knowledge to Khalifatul Masih I<sup>ra</sup>. About this commentary, Allama Niaz Fatehpuri wrote (*Mulaahazaat-i- Niaz Fatehpuri*, p. 125):

The commentary of Hadhrat Sahib (Khalifatul Masih II) is remarkable in many ways. He presented the Holy Qur'an in an entirely new light, and the commentary because of its contents, is the first ever of its style and contents, wherein he synthesized the logic with subject-matter, his sweep of the vision, his method of deduction and induction, and his way of argument were clearly reflected in each and every word.

**Hadhrat Mirza Bashir Ahmad** (second son of the *Promised Messiah*) also learnt the Holy Qur'an at the hand of Hakeem Sahib, and it was his deep interest in the Holy Qur'an that prompted Hadhrat Khalifatul Masih I<sup>ra</sup> to organize a *Dars-i-Qur'an* session. The author of *Hayaat-i-Bashir*, Abdul Qadir (pp. 30-39), says:

Hadhrat Mirza Bashir Ahmad used to attend *Dars-i-Qur'an* at the time of *Fajr* along with a group. On November 6, 1913, Hadhrat Khalifatul Masih I<sup>ra</sup> fell ill, and even then, he told Hadhrat Mirza Bashir Ahmad, "Mian, tomorrow is Friday, you come, and if I last, I would help you complete the whole of the Holy Qur'an on Saturday," and Hadhrat Mirza Bashir Ahmad did complete it on November 8.

**Hadhrat Mir Muhammad Is-haaq:** He was related to Khawja Mir Dard Dehlvi and he was the brother-in-law of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, and Hadhrat Khalifatul Masih I<sup>ra</sup> especially made him another link in the narration of forty *Ahadith*, which he acquired through Hadhrat Shah Abdul Ghani Mojaddidi. Hadhrat Mir Muhammad Is-haaq was born in 1890. His father's name was Mir Nasir Nawab and was a great devotee of the Holy Qur'an and the *Hadith*. He was the author of the *Perfect Man*, a book on the life of the founder of Islam.

**Hadhrat Haafiz Raushan Ali:** He spent almost all of his time either listening to the *Dars-i-Qur'an* (or the balance of his time) in Hakeem Sahib's *Matab*. Hadhrat Khalifatul Masih I<sup>ra</sup> himself said, "I have given all my spiritual learning to Mirza Bashir-ud-Din Mahmud Ahmad, and the material knowledge to Hadhrat Haafiz Raushan Ali." One of his outstanding contributions was *Tarjumanul Qur'an*, a book that makes the Holy Qur'an easy to understand and learn.

**Hadhrat Mufti Muhammad Sadiq:** He learnt the Holy Qur'an, the *Hadith* and the art of commentary on the Holy Qur'an from Hadhrat Khalifatul Masih I<sup>ra</sup>. He was the author of many books, editor of many journals and magazines. He was a pious and noble man, and he had the distinction of converting about a thousand non-Muslims to Ahmadiyyat. He was from Bhera, and his father left him in the custody of Hadhrat Khalifatul Masih I<sup>ra</sup>.

**Maulavi Muhammad Ali:** He was another scholar who learnt the Holy Qur'an and the *Hadith* at the hand of Hadhrat Khalifatul Masih I<sup>ra</sup>, and acknowledged this in his book, *Bayaan-ul-Qur'an* (v. I, Preface p. 2): "In my life, the person who created the love and devotion to the service of the Holy Qur'an, was the Mojaddid of this century, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> Qadiani, and after him the person who helped me most in understanding the Holy Qur'an, was my late teacher, Hadhrat Maulana Noor-ud-Deen." On the basis of notes dictated by Hadhrat Khalifatul Masih I<sup>ra</sup>, Maulavi Muhammad Ali completed the English translation of the Holy Qur'an, which was published in London.

**Akbar Shah Khan Najeebabadi:** He had a love for history, and as a young man he remained in the company of Hadhrat Khalifatul Masih I<sup>ra</sup> for six years and wrote the notes on *Dars-i-Qur'an* as delivered by Hadhrat Khalifatul Masih I<sup>ra</sup>. His first book was *Mirqaatul Yaqeen*; it is a biography of Hadhrat Khalifatul Masih I<sup>ra</sup> dictated by him, and he also published the *History of Islam* in three volumes. He was also a high profile Urdu writer and wrote many books on history, and was also an editor of many journals and magazines.

**Hadhrat Maulana Ghulam Rasool Raajeki:** He acquired the knowledge of medicines from Hakeem Sahib and he writes in *Hayaat-i-Qudsi* (Part II, p. 83):

I was very much attracted to mysticism and soofism, but on account of the attention given to me by Maulana Hadhrat Khalifatul Masih I<sup>ra</sup>, I acquired a taste for medicines and took lessons from him; consequently my interest in medicines had developed so much that I would not hesitate to enquire the medical prescription even from passengers and travellers, and I succeeded in curing some patients who had lost all hope.

Hadhrat Maulana Ghulam Rasool Raajeki was a great scholar of the Arabic language and had a mastery of the language to such



an extent that he would compose and say extempore *Qaseedah* (a poem in praise of some one) in the Arabic language.

**Hadhrat Maulavi Abdul Karim Sialkoti:** During Hakeem Sahib's stay in Jammu, Hakeem Sahib taught him *Bukhaari Shareef*. According to him, he was completely ignorant of the knowledge of the *Hadith*, and it was the kindness of Hakeem Maulana Noor-ud-Deen, that stimulated great interest in him in this field.

Maulavi Abdul Karim says: "I am of the view that whoever wishes to see the face of the founder of Islam, he should read the *Hadith*, where, in every word, he was reflected, and it was in the company of Hakeem Sahib that I became aware of this important field."

Hadhrat Maulavi Abdul Karim Sialkoti had a command of three languages: Urdu, Arabic and Persian, and he spoke each one of them as if it was his mother tongue. He had a good command of the English language as well. He translated a number of books of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> into Persian.

**Ghulam Nabi Misri:** He was one of the prominent students of Hakeem Noor-du-Deen and a leading scholar. Maulana Sahib sent him to Bhopal to go to the library of Nawab Siddique Hassan Khan (husband of the Begum of Bhopal) to copy some rare manuscripts and one of them was *Tafseer Shaukaani* comprising of six volumes. It took a year to copy them, and then he was sent to Egypt to copy a rare medical manuscript, *Shafaa-i-'Aleel*, and it took him one and a half years to copy this book of 800 pages. He is also the author of a number of books, and he translated many books of the *Promised Messiah* into Arabic.

**Hadhrat Nawab Muhammad Ali of Malir Kotla:** He learnt the Holy Qur'an from Hakeem Sahib.

**Pir Sirajul Haq No‘amani:** He was also one of the prominent students of Maulana Sahib. His comments are given here (*Tazkirah Mahdi*, v. I, pp. 244-245):

Hadhrat Aqdas alaehis salaam (another title for describing the *Promised Messiah*) told me repeatedly that the commentary on the Holy Qur'an as given by Hadhrat Maulana Noor-ud-Deen was a heavenly commentary and, therefore, according to his advice, I regularly attended the *Dars-i-Qur'an* classes given by Hakeem Sahib and I began acquiring a clear and better understanding of the Holy Qur'an. I also had the privilege of learning the *Bukhaari Shareef* and its translation from him.

**Nur-ud-Din Jammuni:** He was a dear student of Maulana Sahib and he learnt, lesson by lesson, the book of the *Hadith* and the books of medicines from Hakeem Sahib. He hailed from Jammu, came to Bhera and remained with him.

**Mirza Muhammad Hussain:** He was from Pind Dadan Khan and came to Qadian. He had the good fortune of being a student of Maulana Sahib and had translated many books in English. He had a good command of the English language.

**Khan Bahadur Sheikh Abdullah Pleader:** Formerly Thakur Das, he accepted Islam at the hand of Maulana Sahib. He was from Poonch. He had been under the deep influence of Maulana Sahib and got his education in medicine from Hakeem Sahib and, because of the patronage of Hakeem Sahib, he was able to attend the Aligarh University for higher education and, later, he did attend his education in law.

**Bhai Abdur Rehman:** He came into contact with Maulana Sahib in Qadian and received his education of the Holy Qur'an and the *Hadith* at his hand. Maulana Sahib gave him a special treatment at the *Promised Messiah's* request.

**Maharajah Ranbheer Singh:** He learnt half of the Holy Qur'an from Hakeem Sahib. Despite the fact that the Maharajah was a non-Muslim, the company of Hakeem Sahib stimulated in him such a deep interest in the Holy Qur'an that he himself made the request to Hakeem Sahib to teach him the Holy Qur'an.

**Rajah Amar Singh:** He was the son of Maharajah Ranbheer Singh, and he also learnt the Holy Qur'an at the hand of Hakeem Sahib, and he thought himself to be a Muslim.

Maulana Dost Muhammad Shahid, author of the *Taarikh-i-Ahmadiyyat*, also mentions the following names as the students of Hakeem Sahib: Sheikh Yaqoob Ali Turaab, Malik Ghulam Farid, M.A., Khan Farzand Ali Khan, Muhammad Saeed Hyderabad, Syed Waliullah Shah, Professor Abdul Qadir, Ch. Ghulam Muhammad, B.A., Maulavi Muhammadji Hazarvi, Abdul Saeed Arab, Abdul Hayee Arab, Abdur Rehman, Dr. Mirza Yaqoob Beg, Sheikh Muhammad Taimur, and Bhai Abdur Rahim Qadiani.

The following physicians and Hukamaa' learnt the science of medicine at the hand of Hakeem Sahib. The list of such students is very long, and only a few prominent names are mentioned: Hadhrat Maulana Ghulam Rasool Raajeki, Hakeem Ghulam Muhammad Amritsari, Hakeem Qutab-ud-Din Baddomalhi, Hakeem Mufti Fazal-ur-Rehman, Hakeem Muhammad Hassan Marham Issa, Dr. Muhammad Tufail Batalvi, Hakeem Nur Muhammad, Mushtaq Ehsanpuri, Sheikh Fazal-i-Haq Batalvi, Dr. Muhammad Hayat Rawalpindi, Hakeem Abdul Latif, Hakeem Nizam Jaan, Hakeem Abdur Rehman Kaghani, Hakeem Muhammad Ibrahim Kapurthalvi, Hakeem Atta Muhammad and Hakeem Muhammad Siddique

It is obvious that Hadhrat Khalifatul Masih I<sup>ra</sup> was a stream of flowing sweet water from which hundreds of people quenched their thirst for education, namely in the Holy Qur'an, in the *Hadith*, and in the field of medicine.

**Books of Hadhrat Khalifatul Masih I<sup>ra</sup>**

Hadhrat Khalifatul Masih I<sup>ra</sup>, on his arrival in Qadian, initiated from the very beginning the habit of writing articles and books. This was not to merely gain name and fame as an author, but he thought it necessary to take up the pen to write for those who had not the opportunity of seeing or meeting him. Hence he wrote numerous books on a variety of subjects.

Once he came to his master and Imam, Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, and very humbly requested in what field he should do the *mujaahadah* (a concerted effort for a noble cause). Hadhrat Mirza Ghulam Ahmad<sup>as</sup> told him that the best *mujaahadah* for him was to write, and suggested him to write a book against Christians. So when he returned from Qadian, after meeting his master, the first book that came out of his pen was *Fasl-ul-Khitaab*.

**Fasl-ul-Khitaab on Surah Faatihah**

Hakeem Sahib had moved to the State of Jammu as a Royal Physician, and on his arrival in Jammu, he had a bad experience with a landlord, who, in a single week, raised the rent to twelve times the amount he had agreed to pay. He was disgusted and wished to leave the city at once, and it was at this juncture that a noble and wealthy man of Jammu saw this and literally forced Hakeem Sahib to move to his house as his guest and he remained there for ten years. It was Sheikh Fateh Muhammad, who urged him to write this book. How did he come to write this book? Once a question arose whether the prayer can be offered without the recitation of surah *Faatihah*. He tackled this question exhaustively in *Fasl-ul-Khitaab* and, apart from the book of the *Promised Messiah*, who wrote on the excellences and the blessings of this surah, the book of Hakeem Sahib was the second best on this subject. This book appeared in 1879 and was published in Jammu.

### **Fasl-ul-Khitaab on Ahle Kitaab**

On the direction of his master, Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, who had suggested that the best way to do *mujaahadah* was to engage in writing, he took up the writing of this book in order to deal with the rising Christian attacks on Islam and on Muhammad<sup>sa</sup>, the teachings and the issue of *Jihad*. This book is remarkable in the sense that he wrote it in very good Urdu and in a facile way tackled age-old questions and forcefully repelled the Christian attacks on Islam and on the noble personage of Muhammad<sup>sa</sup>. This book is in four volumes and only two were published. Hakeem Sahib took up one particular Christian attack that Muslims convert people by force. Rejecting this allegation, Hakeem Sahib writes in his book *Fasl-ul-Khitaab* (p. 95):

The opponents of Islam make a false allegation. The basic requirement of a Muslim is to become a Muslim through ingraining in himself the love and the Unity of God and love and trust in the prophethood of Muhammad<sup>sa</sup> and belief in the Day of Judgment. How can a Muslim entertain such a belief if he is converted on the point of the sword and yet entertain these beliefs with all sincerity, especially in the face of the clear Qur'anic verse "There is no compulsion in matters of religion" (Chapter 2, Verse 257). This verse clearly negates the allegation of the Christians.

Notwithstanding the fact that the subject matter is deeply religious, his style and the manner of expression is so easy and simple that one is fascinated by the charm and the beauty of its language. This book was published in Delhi in 1888 and is in very easy Urdu.

### **Tasdeeq-i-Braaheen-i-Ahmadiyya**

Hadhrat Khalifatul Masih I<sup>ra</sup> wrote this book in response to another book, *Takzeeb-i-Braaheen-i-Ahmadiyya* by Pandit Lekh Raam. The Pandit wrote this homily as a result of the publication of a book, *Braaheen-i-Ahmadiyya*, published by Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, wherein he adduced hundreds of arguments in defence of Islam. He did this to stem the rising tide of attacks on Islam. The Pandit, an inveterate enemy of Islam, launched his book in order to attack *Braaheen-i-Ahmadiyya*. Hakeem Sahib came in the forefront and published *Tasdeeq-i-Braaheen-i-Ahmadiyya*. Hakeem Sahib wrote it in his usual persuasive style and polite language. An extract from *Tasdeeq-i-Braaheen-i-Ahmadiyya* (v. I, pp. 246-247) is reproduced:

This wise and rational man cannot even discriminate between legal and illegal, and he believes that the ordinances of doing good and paying *Zakat* are tales of the past. He is not even aware that these noble tales bear truth and piety. To deal with the abiding truth and noble teachings of Islam, numerous books would fail to do justice. The Holy Qur'an is a treasure of knowledge ready to respond to our needs in situations of the present and of the future.

The above extract is reproduced to indicate the noble style used in response to a book full of filth and rubbish. This book, in two volumes, was first published in 1890 in Sialkot.

### **Falsehood of the Divinity of Jesus**

This book seeks to establish that Jesus Christ was a messenger of God and a human being, not a Son of God. And, to reject the claims of the divinity of Jesus, Hakeem Sahib adduced proofs and verses both from the Bible and the Holy Qur'an. At one place, he stated the case very simply:

The people, who believe in the divinity of Jesus, make two claims: Firstly, that Jesus Christ was God and, secondly, that Jesus was a human being. Was Jesus a personification of God and humanity, one at the same time? The fact that Jesus Christ was a human being, nobody could deny it. Jesus Christ was a messenger like other messengers of God. If he showed miracles, so did Moses and Elijah.

This book was published for the first time in 1890/91.

### **False Theory of Reincarnation**

Hakeem Sahib wrote this book to reject the false belief of the Hindus in the theory of reincarnation. They argue that it is the "Will of God" that some of the people were born blind, leper, crippled and some were born Rajah, Thakur, rich and wealthy. Then does it mean that Prameshwar (God) is not just and fair, who inculcates sharp differences among human beings without any rhyme or reason. Hakeem Sahib cited 35 different reasons against the theory of reincarnation and adduced several verses from the Holy Qur'an. Just to quote one reason from his book:

If sin is everlasting and the sinner has to bear the punishment of the sin, then why would the sinner ever love and have affection for God.

Hakeem Sahib held the view that by believing in the theory of reincarnation, one is deprived of Divine love and affection.

### **Dars-i-Qur'an**

Hadhrat Khalifatul Masih I<sup>ra</sup> was a true lover of the Holy Qur'an. The Holy Qur'an was his spiritual food; in meeting people and talking to people, the Holy Qur'an invariably came up in conversation.

When he moved to Qadian, he regarded delivering *Dars-i-Qur'an* to be one of the most important tasks. Every day, after *Asr*

prayer in all the mosques, *Dars-i-Qur'an* was a regular feature. He himself delivered *Dars-i-Qur'an*, and the notes that he prepared for these *Dars* would appear in *Al-Badr* regularly. Later on, these notes were collected and were published in a book form in 1909 and 1910. They were reprinted in 1932. They comprise of more than seven hundred pages and they are simply a treasure of spiritual wealth.

### **Tafseer Surah Al-Jumu'ah**

This is a long speech that he once delivered on the meaning and significance of the surah *Al-Jumu'ah*. It was firstly published in 1902, and subsequently reprinted in 1925.

### **Noor-ud-Deen**

There was a person by the name of Abdul Ghafoor from Ludhiana. He renounced Islam and became an Arya Samaji. He assumed the name of Dharam Pal and wrote a book, *Tark-i-Islam*, and attacked Islam and the Holy Qur'an. Hakeem Sahib wrote a detailed book under the title of *Noor-ud-Deen* and answered his attacks one by one, including the question dealing with Jihad and the theory of reincarnation. It is stated in *Mirqaatul Yaqeen* that before writing the rebuttal of *Tark-i-Islam*, Hakeem Sahib had a dream in which he saw that God told him, "If anybody attacks the Holy Qur'an and asks you about any verse of the Holy Qur'an, We will tell you the meaning of that verse." When the book of Dharam Pal came on the market, God, in His mercy, granted Hakeem Sahib the understanding and the courage to respond to the attacks. In regard to *Huroof Muqatta'at* (Arabic alphabets that appear before some surahs of the Holy Qur'an), Hakeem Sahib said that God in His majesty gave him a clear understanding of these letters.



The teacher of the writer of this thesis, Professor Muhammad Aslam, later stated that this Dharam Pal later reverted to Islam and renamed himself Ghazi Mahmood.

### **Radd-i-Naskh-i- Qur'an**

This is a collection of letters that Hakeem Sahib wrote to a *Shia* friend during 1880 and 1881, in which he established with arguments and reasons that no verse of the Holy Qur'an was ever cancelled. It was first published in 1901.

### **First Primer of Theology**

This is a primary booklet explaining the fundamentals of various Islamic teachings, like prayer and fasting, and was first published in 1906.

### **Book on Arabic Syntax**

This is a book that deals with the fundamental principles of Arabic syntax (*Sarf* and *Nahv*.)

### **Translation of First Chapter of the Holy Qur'an with Explanatory Notes**

Hadhrat Khalifatul Masih I<sup>ra</sup> rendered the Urdu translation of whole of the Holy Qur'an, and then gave it to Sheikh Abdur Rashid, who was able to publish only one chapter in 1907.

### **Wafaat-i- Masih-i-Mau'ood**

This was published in response to attacks that were made on the death of the Promised Messiah in 1908.

The following is the list of the books, which are either based on the Friday sermons or on observations made otherwise during *Majlis-i-Irfaan*:

### **Khutabaat-i-Noor**

This book consists of two volumes, which was edited by Sheikh Abdul Hameed. It is based on Friday sermons and the ones delivered on the occasion of Eid. This was first published in 1912.

### **Mirqaatul Yaqeen**

This was edited by Akbar Shah Khan Najeebabaadi and is mainly based on the accounts dictated by Hakeem Sahib. This was first published in 1331 Hijra (see *Hayaat-i-Noor*)

### **Kalaam-i-Ameer**

This is a collection of observations and comments made by Hadhrat Khalifatul Masih I<sup>ra</sup>. It was edited by Munshi Barkat Ali and appeared in book form in 1918.

### **Mujarrabaat-i-Noor-ud-Deen**

This book consists of three parts, based on prescriptions for various ills and diseases, which was published with the permission of Hadhrat Khalifatul Masih I<sup>ra</sup> in 1909. Later, it appeared in the form of *Bayaadh-i-Noor-ud-Deen*.

**Asl Bayaadh-i-Noor-ud-Deen (Collection of Prescriptions)**

This was edited by the sons of Hadhrat Khalifatul Masih I<sup>ra</sup> and was published in 1928. This was the one, which Maulana Sahib in his last days wrote with his own hands; the other two parts of it are still with his sons unpublished.

**Tafseer-i-Ahmadi**

This is another collection of notes on *Dars-i-Qur'an* edited by Mir Muhammad Saeed Ahmad Hyderabad and was published in 1915.

**Roohaani Uloom (Spiritual Wealth)**

This is the collection of two outstanding speeches that Hakeem Sahib delivered at the Annual Convention at Qadian in 1908.



## CHAPTER FOURTEEN

# HADHRAT KHALIFATUL MASIH I<sup>ra</sup> AND HIS FOUR LOVES

In order to assess the calibre, standing and status of Hadhrat Khalifatul Masih I<sup>ra</sup>, one simply has to look at his life, style of living, manner of talking and treatment of people around him.

A study of the daily routine of an outstanding man like Hadhrat Khalifatul Masih I<sup>ra</sup> reveals many facets of his life which otherwise would remain hidden from the public eye. It is sometimes these overlooked and hidden qualities and aspects of a life which place his personality above all and make him a person who instantly appears as a role model not only for his generation, but also for the generations to come. He left such deep imprints on human history that a look at him makes people believe that he was a seer, a savant and a philosopher.

We have covered only a sketchy account of the outstanding personality of Hadhrat Khalifatul Masih I<sup>ra</sup>, who dominated the Indian sub-continent for a decade, and to whom contemporary scholars looked at with awe and respect.

Once we look at the life of Hadhrat Khalifatul Masih I<sup>ra</sup>, we gradually realize the magnitude and immensity of this personality. How he began his life as an ordinary man and how through sheer strength of character and conduct, he gradually emerged into an outstanding personality mainly through his four loves:

- The Love for God
- The Love for the Holy Prophet<sup>sa</sup>
- The Love for the Holy Qur'an
- The Love for Hadhrat Mirza Ghulam Ahmad<sup>as</sup>.

Talking about the love for God and the love for the Holy Prophet Muhammad<sup>sa</sup>, one could watch the quick transformation in Hadhrat Khalifatul Masih I<sup>ra</sup> when their names were mentioned.

Any mention of the Holy Qur'an and the *Hadith* and it seemed as if one had touched a very sensitive chord in him. All these loves had various claims on him. Going over to his personal and social life one witnesses a kind-hearted man out to shower his piety, affability and benevolence. He was a paragon of virtue and a personification of sympathy and compassion for mankind.

Hadhrat Khalifatul Masih I<sup>ra</sup> was a scholar par excellence. Material wealth kept flowing around him in uncertain quantities, but that abundance of wealth never swelled his ego. He never felt proud of anything that he had gained. Humility was the style that fascinated the people around him. Kindness and affability were so visible that when talking it often prompted people to unfold their hearts and they indicated unhesitatingly their needs, for they knew that he was a Godly man and he would never allow anyone to go empty handed. The status that he acquired through his talents could easily place him at a high point of distinction, but the throbbing heart in his body was completely devoid of any conceit or arrogance. He never hankered for any distinction except the distinction that he was a man in love with his Creator. His name Noor-ud-Deen (the spiritual light of religion) reflected nothing but *Noor* (spiritual light), so eagerly desired by people around him.

### **The Love for God**

Of all the four loves, the love for God was the most important to him. He believed and, rightly so, that the love for God should completely transform a man in such a way that while waking, sleeping, eating, worshipping or conversing, every action and every word should reflect immeasurable attachment and devotion to Him. His love for his Creator attained the zenith when his belief in the Oneness and the Unity became unshakeable, and it is then and then alone that a man could claim true love for Him. All the writings of Hadhrat Khalifatul Masih I<sup>ra</sup> speak loudly and clearly of the perfect qualities of his Creator. Writing in one place

he said, "God is a personification of all good, of all unmatched qualities. He is matchless and unparalleled in His Being, unblemished and spotless."

### **Some Quotes of Hadhrat Khalifatul Masih I<sup>ra</sup>**

It is worth recalling some of his quotes that reflected his unwavering, unflinching, abiding and enduring love for God. Hadhrat Khalifatul Masih I<sup>ra</sup> believed that total love for God implies that a man should submerge himself in all the qualities and attributes for which his Creator is known. The total and undivided love also implies that a man should completely and totally believe in the Oneness of God. How he projected his God in his writings can be seen in some of the following quotes (*Mirqaatul Yaqeen*, p.30):

God is a personification of all qualities, all good, and all virtues and is free from all limitations and infirmities. No being can match Him or rival Him in any area. He is the One, Who has no partners and no associates.

At another place, he writes:

We believe sincerely and truly that God is a reflection and embodiment of all good, so aptly described in the Holy Qur'an "He begets not, nor is He begotten, and there is none like unto Him." (Chapter 112: 4-5)

Hadhrat Khalifatul Masih I<sup>ra</sup> further says:

All this creation is His creation. This is our firm belief and view that God speaks and He speaks to His people who love Him, and He says, "Be and it is." He has been speaking in the past, He speaks now and He will speak in future. There has never been an interruption in the quality of His speech, and none can dare to stop it.

Once during one of the Friday sermons, Hadhrat Khalifatul Masih I<sup>ra</sup> observed (*Mirqaatul Yaqeen*, p. 60):

You would have often noted that when I begin my sermon or I begin any speech or lecture, I always precede it with *Kalima Shahadat* (meaning, I bear witness that there is no one else worthy of worship except Allah, and I also bear witness that Muhammad<sup>sa</sup> is His Servant and Messenger). The idea of repeating this assertion was to make the people, who listen to me, to be a witness to my assertion that God has no partners or associates and that He is total and Supreme in His qualities, and that I am never shy of repeating this assertion for He is my beloved.

The total, complete and unwavering trust of Hadhrat Khalifatul Masih I<sup>ra</sup> in his beloved God, made him rely completely on Him. Whenever and wherever he was in need of His beloved, He responded with the same love and always helped him in the hours of his trial. When a man is about to leave this world, it is customary on such occasions that he would summon his friends and relations and entrust his children to them. Maulana Sahib was in his last days, and yet, he was delivering *Dars* on the Book sent by his Beloved and told his son (Abdul Hayee):

Now, we are going away. Whenever you face a difficulty or a problem, go and pray to God: "O God of Noor-ud-Deen, the way Thou helped Noor-ud-Deen, help me and assist me, and I am fully confident that my God will come to your help." (*History of Ahmadiyyat*, p. 596)

His confidence and trust reflected in the above statement indicates his deep love for his Beloved.

Once Hadhrat Khalifatul Masih I<sup>ra</sup> came to the mosque to deliver the *Dars*, and during the *Dars*, he was overwhelmed with remembrances of the past bounties and favours that he had witnessed, and he was so completely absorbed in the scenario that flashed through his eyes that he told the people attending the *Dars* exactly what he saw (*Collection of Dars-ul-Qur'an* by Hadhrat Khalifatul Masih I<sup>ra</sup>, p. 140-141):



What should I tell you and how should I tell you, I have been telling you for a long time the unending tales of the limitless bounties and favours of God on me, and I am not tired and I should not feel tired of telling these accounts over and over again how God has conferred upon me limitless number of favours. I read so much and so much in so many books from so many writers about the Oneness and the Unity of God that I am protected against all doubts. Therefore, when God chooses someone for favour, then all the worldly means are made subservient to him.

At another place, Hadhrat Khalifatul Masih I<sup>ra</sup> simply raised the curtain from those high secrets by saying (*Hayaat-i-Noor*, p. 518):

*Taqwa* (fear of God) is the road that leads to complete love for God and makes him an object of God's love and then he finds a complete salvation from all worldly difficulties.

A *Muttaqi* (one who fears God) is an object of God's love and he finds salvation from all trials and unlimited bounties flow to him and God accept the prayers of His man and the enemies of the *Muttaqi* face destruction and ruin. God unfolds the secrets of the unknown only to a *Muttaqi*.

Man becomes recipient of all Divine favours once he is completely absorbed in His love.

Hadhrat Khalifatul Masih I<sup>ra</sup> further stated (*Al-Badr*, February 16, 1911, no. 11, p. 12):

God has conferred upon me so much of His favours that it is difficult to count them and God has manifested Himself on many occasions and in many forms and my God has shown me so many blessings that had I the power and strength to recount them all one by one I would not be able to count them. To know what God is, is the ultimate destiny. Even today God told me, "It is because of the unending line of blessings and my unshakeable

trust and faith that I am now completely free from the help and assistance of anyone else."

It is no wonder that each and every aspect and facet of the life of Hadhrat Khalifatul Masih I<sup>ra</sup> is nothing but the reflection of that eternal love for God. Throughout his life, by act and deed, spoken word or non-verbal conduct, he indicated his unwavering trust and faith in God. He never had the desire for a single moment to forsake that hand he was holding all his life. Even before his death, he was repeatedly counselling people around him, "Fix it firmly in your heart and mind that there is no one worthy of worship but God." He felt overjoyed and happy to repeat that God was his Master and Lord and that Muhammad<sup>sa</sup>, the greatest Messenger of God, was his guide and teacher.

### **The Love for Muhammad<sup>sa</sup>**

If one is to seek the path of love for God, then the fast track is to follow in the footprints of Muhammad<sup>sa</sup>. Hadhrat Khalifatul Masih I<sup>ra</sup>, who had a deep attachment to the *Book of God*, acted fully and completely upon its direction and guidance. He made his verbal and non-verbal conduct to mirror nothing but the conduct of his own master. It was, therefore, his deepest desire to saturate himself so completely in the love of Muhammad<sup>sa</sup> that his every act, word and move mirrored the nobility of his master. Once he had the occasion to enumerate the qualities of Islam in a book on Christianity. He delineated, with all possible details, the character and conduct of his master, Muhammad<sup>sa</sup>. He writes (*Fasl-ul-Khitaab*, pp. 90-91):

My pen cannot falter in stating those numerous qualities found in Muhammad<sup>sa</sup>. In brief, I go once again over the teachings presented by him, which are the quintessence of all teachings. He (Muhammad<sup>sa</sup>) has not given any command, which, anyone today, could say was unnecessary.

Once Hadhrat Khalifatul Masih I<sup>ra</sup> was giving a *Dars* and he came to the areas, which spoke about Muhammad<sup>sa</sup> being superior to all other human beings (*Dars-ul-Qur'an* by Hadhrat Khalifatul Masih I<sup>ra</sup>, p. 181):

In the person of Muhammad<sup>sa</sup>, all elements of human superiority find an ideal perfection. The blessings of his prophethood would extend to the last days of the world. There are three main segments of the religion: the religion of Hebrew, the religion of the Iranians, and the idol worshippers. The followers of Muhammad<sup>sa</sup> conquered the capitals of all these three. Nobody could ever conquer Mecca, even Alexander, the Great conqueror, could not reach the place. My religion is that Muhammad<sup>sa</sup> embodies all that is perfect in human kind.

In his prime youth, when he was in Bhopal in connection with his quest for knowledge, he laid hand on a large amount of cash on account of his medical consultation, and this cash stimulated only one keen desire, to visit the land of his master. Any other materialistic person would have made plans on how to spend such a large amount of cash, but his heart and mind were so completely absorbed in the love for his God and His messenger that no other urge made him move. The only thing he could think about was to make a trip to the land of his master. When he arrived in Mecca he saw for the first time Muhammad<sup>sa</sup> in a dream. This is how he stated his feelings in *Mirqaatul Yaqeen* (p. 122):

When my Pir and teacher, Shah Abdul Ghani Sahib Mojaddidi told me how to do a *mujaahadah* by suggesting some specific verses of the Holy Qur'an that these verses, if repeated over a period of time, I could see Muhammad<sup>sa</sup>; I did see him several times in dreams. On one occasion, the Holy Prophet<sup>sa</sup> told me: "Your food is at our home."

It was always the style and manner of Maulana Sahib to copy the mannerism and behaviour of his master, because he believed that attachment to *Sunnat-i-Rasool* (the doing of the Holy Prophet<sup>sa</sup>) was very ennobling. Once he visited Medina, and after his visit, he was on way back to Mecca. When he arrived near

Mecca, he suddenly remembered that on one occasion Muhammad<sup>sa</sup>, entered Mecca via Kadaa'. When he arrived nearer that place, he suddenly changed his plans and dismounted his camel. He covered this portion of the route to Mecca via Kadaa' on foot. It may appear to the reader a trivial thing, but when you look at the deep attachment of Maulana Sahib to every act of his master, it speaks volumes about his love and affection for him. It is the same loyalty that was often visible in the companions of the Holy Prophet<sup>sa</sup>, who used to vie with each other in duplicating every act of their leader.

Maulana Sahib adored, cherished and esteemed Muhammad<sup>sa</sup>, to such an extent that people around him were amazed at his admiration. He travelled far and wide in India and the Holy Land to learn the *Hadith* and the *Sunnat*. It was this amazing love and affection for the Holy Prophet<sup>sa</sup> that prompted Shah Abdul Ghani Mojaddidi to honour Maulana Sahib by making him a direct narrator of forty *Ahadith*. Therefore, at the request of Maulana Sahib, Shah Abdul Ghani took time and narrated in detail each one of the forty *Ahadith* to him and made him the direct narrator and explained to him the full particulars and precise significance and the impact of these *Ahadith*. Once Shah Abdul Ghani Mojaddidi spent time in narrating these forty *Ahadith*, Hadhrat Khalifatul Masih I<sup>a</sup> had become the 28th direct narrator of the *Hadith*, a significant honour, and this attachment and love increased so much that during his period in Qadian, he made Mir Muhammad<sup>sa</sup> Is-haaq the 29th direct narrator of these *Ahadith*. This passion, zeal and enthusiasm reflected that deep and abiding love and fondness, which he entertained for the Holy Prophet<sup>sa</sup>.

### **The Love for the Holy Qur'an**

Love for the Holy Qur'an was his third love. A special feature of the Holy Qur'an is that whoever passionately tries to deeply understand the Holy Book, God, in His Divine mercy, opens to him numerous venues of knowledge and learning. This is mainly

because the ever-enduring light and spiritual enlightenment of the Holy Qur'an leads man to ever growing heights. It is through the proper understanding of the Holy Qur'an that Hadhrat Khalifatul Masih I<sup>ra</sup> was able to reach unconquered heights of love and affection for God and His Messenger. The Holy Book unravels the true majesty, grandeur, magnificence, and august and sublime stature of God. The study of the Holy Qur'an alone can imbibe and transport a man to ecstasy, bliss and delight in contemplation of his Creator. It was on account of this spiritual influence of the Holy Qur'an that Maulana Sahib was able to reach directly to God and His Messenger. This is how he speaks of his love for the Holy Qur'an (*History of Ahmadiyyat*, v. 4, p. 597):

My love for the Holy Qur'an is immeasurable and un-ending and enduring. The Holy Qur'an is my spiritual food. Whenever I feel weak and tender, the very reading and every reading bring me back my lost strength, power and vigour.

The attachment of Hadhrat Khalifatul Masih I<sup>ra</sup> to the Holy Qur'an is simply difficult to describe in words, and no one can fathom the depth of his love for the Book of God. How dear was the Holy Qur'an is clearly reflected in the following observation (*Tazkiratul-Mahdi*, Part I, p. 246):

If on the Day of Judgment God enquires of what favours he would like first, he would go for the Holy Qur'an, so that on the Day of Judgment and in Paradise, there would be only one and one book alone - that is the Holy Qur'an, which I would recite loudly, so that the people could learn and listen to it. Nothing is dearer and closer to me than the Holy Qur'an. I have read thousands of books, but the Book of God is dearest to me and will remain dearest to me forever.

Elaborating this deep attachment to the Holy Qur'an, Maulana Sahib said that the reading of other books provides to me a clearer perception and helps me to establish the superiority of the Holy Qur'an.

Whenever he initiated another session of the *Dars-i-Qur'an*, his expression of love, dedication and devotion to the Book of

God could not be fully conveyed in words. Once he said (*History of Ahmadiyyat*, v. 4, pp. 596-597):

My love for the Holy Qur'an is simply limitless; it has no boundaries. I see the face of my beloved in the oval words of the Holy Qur'an. A stream of Qur'anic verses flow out of my mouth and I carry a garden of the Holy Qur'an in my body.

The Holy Qur'an is my food and I only find true contentment and comfort by reading it. Unless I read it again and again, my thirst and my urge remain unquenched. It is my belief that one *rukoo* (a set of several verses) of the Holy Qur'an is better than a kingdom.

The regularity of *Dars-i-Qur'an* was such that once he was giving *Dars* in high fever and his weakness kept growing. First, from standing he seated himself and then he lay in the bed. Later, he was carried in a cot to his home, and then on the way back, he again insisted that he should be taken back to the mosque. On his arrival in the mosque, first he offered the *Maghrib* prayer. He delivered a *Dars* of one *rukoo*, and then he was carried back to the house on the cot. What a love he had for the Book of his beloved! Hadhrat Mirza Bashir Ahmad drew a picture of how he delivered the *Dars* (*Al-Fazl*, December 6, 1950, pp. 3-4):

Interrupting my education, I started learning the Holy Qur'an at the hand of Maulana Sahib. Once I completed the learning of the Holy Qur'an at his hand, I used to watch him. Even in public *Dars* (there were some sessions which were given individually only to Hadhrat Mirza Bashir Ahmad), he used to speak about the beauties and the excellences of the Holy Qur'an as if somebody was dwelling upon the finer points of the beauty of his beloved. His explanation of finer points of the Holy Qur'an looked as if he was speaking about the beauty, charm, grace and loveliness of his beloved. What a *majlis* it used to be when people listened to him spellbound.

Occasionally, one would find Hadhrat Mirza Ghulam Ahmad<sup>as</sup> sitting in the *Dars-i-Qur'an* of Hadhrat Khalifatul Masih I<sup>ra</sup>, and would raptly listen to him. It is because of this scholarship that the *Promised Messiah* paid warm tributes to Hadhrat Khalifatul Masih I<sup>ra</sup> and acknowledged the depth of his knowledge of the Holy Qur'an. He wrote in *Aa'eena-i-Kamaalaat-i-Islam* (pp. 581-589):

The love, the devotion and the affection of the Holy Qur'an that is found in Hakeem Noor-ud-Deen, I simply do not see in any other human being. He is the lover of the Holy Qur'an and his forehead often sparkles with the verses of the Holy Qur'an. There is a filtration of spiritual delight in his heart, and with this dotting and loving heart, he speaks of the truth and greatness of the Holy Qur'an, which no one else can express.

Maulana Obaidullah Sindhi was a great admirer of Hadhrat Khalifatul Masih I<sup>ra</sup> and often used to visit Qadian to see him. He states (*Irshaadaat* by Hadhrat Maulana Obaidullah Sindhi, p. 400):

Maulavi Noor-ud-Deen is an unmatched scholar and has a commanding personality. He has the deepest attachment to the Holy Qur'an. He was ever thinking how best the message of the Holy Qur'an could be taken and how best the people could be familiarized with the beauties and the excellences of the Holy Qur'an. He was also thinking of how to invite people to the Holy Qur'an and how their lives could be moulded in the ideal mould of the Holy Book.

One simply needs to read and re-read his books in detail to see the fondness of Maulana Sahib for every word of the Holy Qur'an. The other name of Maulana's life and existence is the Qur'an. Even on his deathbed, he had no other concern but the giving of *Dars-i-Qur'an*. How can one state in words his love, his devotion and his dedication to the Holy Qur'an, which were reflected throughout his life from Bhera to Qadian?

### **The Love for Hadhrat Mirza Ghulam Ahmad<sup>as</sup>**

Hadhrat Khalifatul Masih I<sup>ra</sup> had already acquired fame and standing throughout India as a scholar, physician, savant and philosopher. He was seen in Muslim circles as an outstanding emerging personality and left a deep imprint of his learning and of his great insight.

This emerging outstanding personality was completely mesmerized, hypnotized and enthralled in his very first meeting with Hadhrat Mirza Ghulam Ahmad<sup>as</sup>.

Why was he so mesmerized, hypnotized and enthralled?

The reason is simple: Hadhrat Khalifatul Masih I<sup>ra</sup> was already in quest of a perfect man. It is no wonder, that on the first sight, he felt a compelling urge: "It is this man, it is this Mirza to whom I find myself completely surrendered."

When he was returning from Qadian after his first meeting, he had a vaulting ambition and feeling that was surging to his mind repeatedly: "How may I place my life, my wealth, my honour and all belongings at his disposal." And after this meeting he expressed his feelings of respect and esteem for the *Promised Messiah* in a letter (see *Ta'ssuraat-i-Qadian* by Malik Fazal Hussain, pp. 70-71):

My Master, my Murshad, my Imam: It is my intense prayer that I be ever present in your company. And secure learning and spiritual delights from the Imam of the age. I seek your permission, let me resign the post (royal physician of the Rajah of Jammu) and spend my days and nights at your threshold. And, if you command me, I will leave this post and roam in the whole world issuing a call to everyone to come to the religion of Islam, and thereby give my life. I wish to give away myself and all that belong to me. All is yours. My Master and my Imam, I beg to state with all the sincerity and truth, if all my wealth and all that I possess in this world are spent in the way of Allah, I would be very lucky to have achieved that high mission I had set.



Once he was free from service, he came to Lahore for a very brief visit and an overpowering urge took him to Qadian. After concluding the coveted meeting with his master, he was about to seek permission to return to Bhera. Thereupon, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> made an inquiry, "Maulavi Sahib, are you free now?" Hadhrat Khalifatul Masih I<sup>ra</sup> responded dutifully, "Yes Hudhoor," and immediately he felt a pressure from within him, which prevented him to seek leave. After a couple of days on the suggestion of his master, Hadhrat Khalifatul Masih I<sup>ra</sup> sent for his wife, who arrived in Qadian. Later his second wife also came to Qadian. That is how he became part of Qadian. This event shows how much devotion and love he had entertained for his master. It is seldom that one can find a man who sallies out of his house for a brief visit and then suddenly becomes part of a foreign land and never thinks of his land and home again.

Once he was in Qadian, his devotion to his master was so deep that he could not spend a single moment outside the company of his master. "To me the company of my master and my chief was so dear and near that it was impossible to spend a minute without him, and if somebody gave me even one hundred thousand rupees and say spend a day elsewhere, I would prefer one minute of the company with Hadhrat Sahib to that large amount," said Hadhrat Khalifatul Masih I<sup>ra</sup>.

Once it happened that a Hindu of Batala took Hadhrat Khalifatul Masih I<sup>ra</sup> with the permission of Hadhrat Sahib for the treatment of his wife. Hadhrat Sahib, while giving permission, said, "I hope that you will be back by the evening." Hadhrat Khalifatul Masih I<sup>ra</sup> with a great deal of difficulty reached Batala by the evening. He saw the patient and prescribed the medicine and took the same *yakka* (a two-wheel small carriage drawn by a horse) for the return trip. The road was very bad, it was wholly muddy and the *yakka* could not move further. He left the *yakka* and started walking on foot. He was barefooted, his feet were wounded by thorns but he kept walking and returned to Qadian by midnight. He met with Hadhrat Mirza Ghulam Ahmad<sup>as</sup> in the *Fajr* prayer and told him that he was back in the night and never

mentioned what had happened to him. The love and devotion for Hadhrat Sahib was so unlimited that a *khaadim* (volunteer) of Hadhrat Sahib, Mian Jaan Muhammad, died. Hadhrat Sahib took time while offering his funeral prayer. Hadhrat Khalifatul Masih I<sup>ra</sup> has been reported to have said, "Alas, how I wished this could be my funeral!"

Once he settled down in Qadian, he never felt the need for anything. He had the occasion of attending a meeting in Jammu after he had left the position of the Royal Physician, and he had a chance meeting with the Rajah. The Rajah offered apologies for the past behaviour and said, "Hakeem Sahib is very welcome to come back to his old position." Hakeem Sahib unhesitatingly observed, "If you give me the whole of your state, even then I will not leave Qadian."

Once Hadhrat Khalifatul Masih I<sup>ra</sup> said in a speech: "People often wander about in search of goldmines. For me, Hadhrat Sahib is gold, once I touched him, I became a king."

The devotion and dedication of Hadhrat Khalifatul Masih I<sup>ra</sup> was not merely on a moral and religious level, it was a genuine loyalty and ardour. Hadhrat Mirza Ghulam Ahmad<sup>as</sup> had himself acknowledged the level of his allegiance: "I have a spiritual brother, who like his own name is full of *noor* (spiritual light). When I look at the level of his sacrifices by way of the funds that he spends out of his income, sometimes I envy him, alas! I could have rendered such sacrifices with my wealth and money. I always found him to be ever ready to offer his wealth, his time and his energy whenever and wherever needed." This is an acknowledgment by his master. How Hadhrat Khalifatul Masih I<sup>ra</sup> himself viewed the level of his sacrifices may be judged in his own words (*Fat-hi Islam* by Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, pp. 53-54). Hakeem Sahib is quoted to have said:

Whatever I have, it is not mine; it is all yours. If all my wealth and all what I have are spent in the promotion of Islam, I am the luckiest and have achieved the mission of my life. If the subscribers of *Braaheen-i-Ahmadiyya* hesitate to send in their

funds, please give me the permission so that I could bear all the expenses, or return the monies to those who have sent in for the subscription. If Hadhrat Sahib, my master and my savant, gives me the opportunity, I would want the entire expenses of the printing of *Braaheen-i-Ahmadiyya* to be paid by myself.

In the world of learning, he was an acknowledged scholar, but in the *majlis* of Hadhrat Sahib, he treated himself as "a child learning" at the feet of his master. At one occasion Hadhrat Khalifatul Masih I<sup>ra</sup> said: "The true learning and meaning of the Holy Qur'an, I acquired at the hand of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>. I would not have learnt as much even though I had spent hundreds of thousands of rupees and devoted years in its learning. It is only at his hand that the true meaning of the Holy Book became clear to me and dawned upon me."

Abdur Rahim Dard in the *Life of Ahmad* (p. 116) writes about Hadhrat Khalifatul Masih I<sup>ra</sup>:

In learning, he was supreme but sat like a baby at the feet of Ahmad, his spiritual master.

Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was fully aware of the total loyalty and undivided allegiance of Maulavi Noor-ud-Deen when he wrote in *Anjaam-i-Aatham* (p. 315):

It is important to make a mention of my very sincere, loving and devoted brother, Maulavi Noor-ud-Deen, who has forsaken the entire world in order to gain access to my company like a devotee.

Hadhrat Khalifatul Masih I<sup>ra</sup> always thought that the pain of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was his own, and he used to mirror that concern and anxiety sometimes openly. One event is narrated below (*Nijaat* by Mirza Bashir-ud-Din Mahmud Ahmad, p. 68):

Once, the son of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, Mubarak Ahmad, fell ill. Hadhrat Mirza Ghulam Ahmad<sup>as</sup> had a deep love

and attachment to this son and he did everything to look after him. A few moments before the death of this child, Hadhrat Khalifatul Masih I<sup>ra</sup> was also present and he was engaged in the treatment of the child, but as a Hakeem, he knew fully well that it was difficult for the child to survive. When this reality dawned upon him (especially when he knew how deeply it would hurt Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, knowing his love for his son) the very idea of his death bewildered and staggered him so deeply that he dropped and fainted on the ground.

Hadhrat Muhammad Zafrulla Khan in his book, *Hadhrat Maulavi Noor-ud-Deen - Khalifatul Masih I* (p. 70) speaks of one event, which reflected how dutifully he followed the instructions of his master:

During one of the *Promised Messiah's* visits to Delhi, his father-in-law, Hadhrat Mir Nasir Nawab, who was in the party, fell ill and he decided to send for Maulavi Noor-ud-Deen from Qadian. He directed the despatch of a telegram to summon him to Delhi. Whoever drafted the telegram simply worded it, "Come immediately." When Maulavi Sahib received the telegram, he sent a hurried message to his wife saying that he had been summoned to Delhi by Hadhrat Sahib and left for Batala, just as he was, without any money in his pocket.

Hadhrat Khalifatul Masih I<sup>ra</sup> was an "Imam in the field of love and devotion" and nobody could ever reach his heights. Whenever he entered the *majlis* of his master, he would quietly sit in a corner with a great deal of respect and reverence and was lost in that mode. Faith and allegiance to his master was so firm and enduring that whatever his master had said, that was a command to him and that became the driving force of his conduct and never he parted from that command.

It is no wonder, when the members of the Jama'at saw this total trust, undivided loyalty and allegiance to his master, they found no other person better suited than Hadhrat Khalifatul Masih I<sup>ra</sup> to succeed him.

## CHAPTER FIFTEEN

# **Hadhrat Khalifatul Masih I<sup>ra</sup> The Man**

### **Total Trust in Allah**

The description of this saint cannot be completed unless some events are narrated to indicate the magnitude of, and totality of reliance, trust and unquestioning confidence in, his first love - the love for God. In early age, he left his home city in quest of knowledge and learning, and at every step, he saw unfailing Divine help. What he took from home was his blazing thirst for knowledge and went out into the wilderness of India, visiting far-flung areas, and wherever he went, he never extended his hand or asked for help. In the hour of his trial and need, he cried to God for help, and he was never disappointed. Wherever he went teachers came across his path and people with open arms offered him the hospitality that he never expected. All this was a visible demonstration of how Divine help reached him in time of need. As a matter of fact, the implicit trust and reliance in God that he showed to people around him, revealed the mighty face of God. It would take several books to describe all the events where he saw the glory and majesty of God's help, and even then the accounts may not be complete.

The following event happened when he was relieved of his duties as a Royal Physician from the Jammu State. This was a well-paid job, but even after sixteen years of service, he had nothing in his pocket. All the income of Hadhrat Khalifatul Masih I<sup>ra</sup> generally went to stipends to students, widows, orphans and the needy, and it was his routine that he mainly relied upon the trust and faith in his God for the balance of the month. There was a Hindu shopkeeper in Jammu, who was in the habit of tendering unsolicited advice to Hadhrat Khalifatul Masih I<sup>ra</sup> to save for a rainy day. He came on the day he was leaving the service and

reminded Hadhrat Khalifatul Masih I<sup>ra</sup> how he had been tendering free advice on "savings for a rainy day." Hadhrat Khalifatul Masih I<sup>ra</sup> said, "I looked at your advice with contempt in the past and have the same contempt today."

This is mainly because he had complete trust and reliance on the kindness and generosity of his God. This conversation with the shopkeeper was still in progress when an official of the state treasury came to him to pay Rs. 480, the balance of the unpaid salary. That shopkeeper was annoyed to see that cash.

In the meantime, the Rani Sahiba (Wife of the Rajah) sent a messenger with a lot of cash. The shopkeeper was now getting angrier. He then taunted, enquiring how Hadhrat Khalifatul Masih I<sup>ra</sup> was going to settle the huge loan of one hundred and fifty thousand rupees, which he owed to a Hindu lender who would not let him go. The shopkeeper had not finished the taunting remarks when a messenger from the same lender came and said, "I have been directed by my boss to make arrangements for any further cash if needed or give a helping hand in packing and sending the household effects to Bhera."

The shopkeeper was completely flabbergasted to see the sequence of these events.

After this event, Hadhrat Khalifatul Masih I<sup>ra</sup> came to Qadian, and God, in His great Majesty, arranged the settlement of that huge loan.

On another occasion, when Hadhrat Khalifatul Masih I<sup>ra</sup> received a telegram from Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, "Come immediately," he left his *matab* straight for the Batala railway station, and he did not have a single penny in his pocket. On the way, he met a *yakka-wala*, who told Hadhrat Khalifatul Masih I<sup>ra</sup> that he had been sent to him by the *tehsildaar*, as his wife was seriously ill. This *yakka-wala* took him to Batala. Hadhrat Khalifatul Masih I<sup>ra</sup> told the *tehsildaar* that he had to rush to Delhi by the train, which was due to leave the station in a few hours. The *tehsildaar* said, "You examine my wife and prescribe a medicine, and till you do that the train would not move."

Hadhrat Khalifatul Masih I<sup>ra</sup> examined his wife and gave the necessary medicine. The *tehsildaar* accompanied Hadhrat Khalifatul Masih I<sup>ra</sup> to the station, bought a rail ticket for Delhi and gave to him a hundred rupees in cash. Such incidents leave one with the unmistakable impression that Hadhrat Khalifatul Masih I<sup>ra</sup> achieved a remarkable trust and reliance in his God.

How do you explain this event other than sheer Divine grace! Once he was away from his home, and had no food for three days, yet neither did he ask anyone, nor did he tell anyone about it. About the time of *Maghrib* prayer, he went to a mosque. The people came and offered their prayers, and went away, and he was all-alone. Suddenly, he heard someone saying, "Noor-ud-Deen, take this tray of food," he did not bother to look at the person. He took the tray and took the food, for he knew very well that the tray was sent by no one else other than God. And, after the meal, he hung the utensils on a peg in the mosque. When he came back to the same mosque after nine or ten days, the same utensils were still hanging around that peg. Then it became very apparent that what he believed about the tray being sent by God was true.

### **Affability and Kindness**

It is a saying of the Holy Prophet<sup>sa</sup>, "Allah loves those most who love his creation."

Hadhrat Khalifatul Masih I<sup>ra</sup> was not merely a scholar of the *Hadith* and a narrator in his own right of forty *Ahadith*, but he knew the very essence of these *Ahadith* and insisted in acting upon them and would mould his conduct and character within the confines of the Sayings of the Holy Prophet<sup>sa</sup>, who was his beloved as well. Whenever he saw anyone in pain or in trouble, his heart would be full of sympathy for that person and he would do whatever he could.

### **Empathy**

Hadhrat Khalifatul Masih I<sup>ra</sup> had a big heart, a sense of understanding and he possessed a rare quality of empathy. Hadhrat Khalifatul Masih I<sup>ra</sup> was an acknowledged physician. According to Hadhrat Muhammad Zafrulla Khan, he was present in one of the meetings of Hadhrat Khalifatul Masih I<sup>ra</sup>. He was very young and attentive. Hadhrat Khalifatul Masih I<sup>ra</sup> mentioned in one of the sittings that he sometime feels thirsty. It was common knowledge that Hadhrat Khalifatul Masih I<sup>ra</sup> was an outstanding physician and doctors would seek his advice on medical matters. Hadhrat Muhammad Zafrulla Khan (howsoever young he was) hazarded a suggestion, "If Hudhoor takes tea with cumin and cinnamon probably it may satisfy the thirst." Hadhrat Khalifatul Masih I<sup>ra</sup> smiled, "If I take milk or anything mixed with milk it upsets me." Nonetheless he asked a *khaadim* to send a message inside (to the family) that tea may be sent mixed with cumins. On the face of it, it looks very trivial but speaks volumes of the generosity of that man who was known to be an outstanding Hakeem.

The fact that he was an outstanding physician never created any arrogance in him. Once a Hindu came for treatment, who was suffering from tuberculosis. Hadhrat Khalifatul Masih I<sup>ra</sup> wrote him a prescription, whereupon he said, "I have no money to buy it." Hadhrat Khalifatul Masih I<sup>ra</sup> got the medicine by mail and sent it to him and told him to let him know when it finishes, so that he could refill it till he was completely cured.

Once a man came to Hadhrat Khalifatul Masih I<sup>ra</sup> and made a plea in confidence that he had a daughter and he needed money for her marriage. Hadhrat Khalifatul Masih I<sup>ra</sup> enquired, "How much do you need." He said, "Rs. 250 would be enough." Hadhrat Khalifatul Masih I<sup>ra</sup> asked him to sit down and wait. Hadhrat Khalifatul Masih I<sup>ra</sup> continued his *matab* (clinic). At the end of the day when the *matab* was over, he lifted the cloth under which he used to place money given by patients. He counted the money, it was exactly Rs. 250. Hadhrat Khalifatul Masih I<sup>ra</sup> gave that money to him.



He was always concerned and worried about the education and care of children. He always suggested that kindness and affability was the way to treat children. Hadhrat Khalifatul Masih I<sup>ra</sup> had put a lot of stress on the need for kindness and politeness. He had issued orders to all schools that no students be caned. The service of humanity always occupied a priority position.

It so happened one night (during his stay in Jammu) that a messenger from the Rajah came to inform him that he was feeling unwell and needed to be attended by him; instantly there came a *mahtarani* (a lowly woman who sweeps the floor and removes the filth) wailing that her husband was seriously ill. He started walking towards her place, the messenger protested. Hadhrat Khalifatul Masih I<sup>ra</sup> told him that he would be coming as soon as possible, and that she was in need more than the Rajah.

### **Hadhrat Khalifatul Masih I<sup>ra</sup>'s Modesty, Simplicity and Humbleness**

It is generally known that once a person attains distinction and an outstanding stature, he tends to become proud and arrogant and may avoid meeting friends, who may claim familiarity and friendship. But this was not the case with Hadhrat Khalifatul Masih I<sup>ra</sup>. In every stage of his life whether he was a top physician, or a darling of his master, his conduct and his behaviour remained the same. It is, therefore, no wonder that during his lifetime and after his death, warm tributes continued to be paid to his character and to his endearing qualities of modesty, simplicity and humbleness.

Once, during the time he was the Royal Physician of the State of Jammu, the Rajah issued an order that the courtiers, especially people holding high positions, should wear valuable attire which should be of the value equal to one month of his salary, but Hadhrat Khalifatul Masih I<sup>ra</sup> never cared for this order and always attended court in his usual clothes.

The author of the *History of Ahmadiyyat* (v. 4, pp. 572-573), Maulana Dost Muhammad Shahid, says:

Despite an outstanding personality and a commanding figure, he wore simple clothes. His own personal expenses did not exceed a few rupees. He hated pomp and show. His normal attire was an open long shirt, a *pyjama* (trouser), a turban, often a waistcoat. Sheikh Moula Bakhsh Sialkoti specially used to bring a *moccasin* (open shoe) for him, and he would compress the backpart of it (to look like a slipper). He had no watch. He used an ordinary pen made out of a reed; sometimes he would also use a pen with a nib, but was not very comfortable with it. He used to sit on a plain white sheet with a small woollen piece on it near the eastern door of the northern part of the clinic; he would sometime recline on a pillow. He had a small tripod but seldom used it for writing. For his hair, he never used *dye* but *henna* (a local herbal application, which makes hair reddish). If there were no buttons on the shirt, he would not care for it. In food, he liked to soak his bread in curry. He never used a coat in summer and his hair was often visible from the turban. He always kept a long stick. In short, whether it was clothes or food, he was very frugal in both. Despite all this simplicity, he had a commanding personality.

### **Hadhrat Khalifatul Masih I<sup>ra</sup>'s Intellectualism**

From early childhood, he had an intellectual inclination of mind. He was always found to be engaged in reading.

At an early age when he had not even learnt to read, he had acquired a sense of appreciation for books and pictures. The attractive cover of a book would prompt him to make it part of his collection. It was at the age of sixteen that he concentrated his attention to learn the translation of the Holy Qur'an. It was in 1857 while people were merely interested in different vocations, he developed a specific taste for the Holy Qur'an. And it was this abiding interest in learning that brought him to Lahore and later took him to many parts of India. During these travels, he often had to face hardship, but his quest for knowledge was so genuine that it made him bear all these hardships. When he left for the

Holy Land to perform *Haji*, his quest for deeper learning of *Hadith* and *the Fiqah* made him stay for more than a year. The tale of his quest for learning and knowledge is long. In pursuit of his learning, he would not hesitate to go and seek any teacher or any scholar. This enabled him to build up a remarkable and resourceful library. His library often had rare manuscripts. In cases where books were not available, he would arrange to have them copied. Hadhrat Khalifatul Masih I<sup>ra</sup> spent a considerable sum of money in getting copies of the rare books from the libraries of Bhopal and Egypt.

It is stated in *Hayaat-i-Noor* (p. 243) that the value of his library was in excess of hundreds of thousand of rupees (and that was at the end of 19th century). The library had about thirty thousand books. Some top Indian Muslim scholars of standing like Sir Syed Ahmad, Maulana Shibli No‘amani and Maulana Abul Kalaam Azad, had at one time or another borrowed books from his library (*Al-Hakam*, March 13, 1900).

Once a Turkish tourist came to Qadian and he was amazed to see such a big personal library.

Writing in a book, *Tabarrukat-i-Azad* (some pieces of blessings of Azad), Maulana Abul Kalaam Azad revealed that there were in India two copies of a rare book, one was with Hakeem Noor-ud-Deen and the other with Syed Ali Balgraami.

Hadhrat Khalifatul Masih I<sup>ra</sup> had spent every moment of his life either in acquisition of knowledge or of rare books. Once writing a letter to Syed Muhammad Suleman Chishti Qadri, he reflected his true passion: “Sir, this humbleself is immensely interested in one particular book of Shah Waliullah Dehlvi. I have been able to collect some parts of it from various sources, including some from Syed Muhammad Hussain, Prime Minister of Patiala, Maulavi Abdul Aziz of Ludhiana, Syed Ahmad Wali of Delhi, and I still have not been able to complete the whole book. Syed Noorul Hassan Khan in a letter informed me that Hadhrat Maulana Shah Suleman Phulwari had the complete book and, therefore, through this humble petition I request you to help me in completing this book. If there is someone in Hudhoo’s

service, who could copy it, or Hudhoor may send it to me in trust so that I could copy it myself, or Hudhoor may make any other suggestion so that I can complete this book. Additionally, if Hudhoor had any copy of *Insaan-i-Kaamil* by Abdul Karim Jhelmi, I am also in need of that book.”

### **Hadhrat Khalifatul Masih I<sup>ra</sup>'s Personal Library**

The level of his intellectual stature can be gauged from the fact that all the contemporary authors and writers would invariably consult him before getting their works into print. Haafiz Abdur Rehman Amritsari wrote a book; *Kitaab-al-Sarf* (a book on etymology of Arabic words) and then he sent the manuscript to Hadhrat Khalifatul Masih I<sup>ra</sup> for his advice and the author mentioned this fact in the preface to the book (*Al-Fazl*, December 6, 1950):

Once a Judge of Federal Court of India, Sir Shah Suleman, was in need of a rare book on Spain. He made efforts in all directions - the India library, the bookstores and, finally, he found it in the library of Hadhrat Khalifatul Masih I<sup>ra</sup>. One can assess the intellectual calibre of Hadhrat Khalifatul Masih I<sup>ra</sup> from the fact that he was able to complete the reading of a book of six to seven hundred pages in a single night. His library was not merely a status symbol, he had read each and every book that he had in his library. The proof of this is that he had made marginal notes on each and every the book, which he had read.

The author of *Mojaddid-i-A'azam* (Part II, p. 738) writes about his fondness of books:

Hadhrat Maulana Noor-ud-Deen had a remarkable fondness of books and was a voracious reader. He would spend thousands and thousands of rupees to collect all books on Islam, whether in Arabic, in Persian or in Urdu. In addition to the books that he acquired from various Indian cities, he bought books from Arabia, Egypt, Tunis, Morocco, Turkey, Holland and Germany. He would not hesitate to spend any amount in order to get a book

of his interest. It was his rule that once the book he intended to purchase was in his hand; he would read it first before depositing in his library.

Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, the *Promised Messiah*, wrote about the extensive library of Hadhrat Khalifatul Masih I<sup>ra</sup> in his books, *Fat-hi Islam and Al-Balaagh*. Writing in his book, *Fat-hi Islam* (p. 53, marginal note), Hadhrat Mirza Ghulam Ahmad<sup>as</sup> says:

Hadhrat Maulavi Sahib had a command of *Fiqah*, the *Hadith* and the commentary of the Holy Qur'an and is well versed in philosophy and old and new learning. In the field of medicine, he was an effective physician. And, he had a library of rare books, including books from Arabia, Egypt and Syria.

In his book, *Al-Balaagh*, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> mentioned a list of rare books owned by Hadhrat Khalifatul Masih I<sup>ra</sup>, which covered almost all departments of Islamic knowledge and learning.

As a matter of fact, and to be honest, it is very difficult to correctly assess the true personality of a person, who was an embodiment of learning and knowledge of that time. His personality and his style of writing were well reflected in his outstanding book, *Noor-ud-Deen*, which he wrote to demolish piece by piece the arguments adduced by the author of *Tarke Islam*. Hadhrat Khalifatul Masih I<sup>ra</sup>, in his polite and simple style, rejected all the attacks on Islam, its founder and the Holy Book revealed to Muhammad<sup>sa</sup>.

A true and correct assessment of his personality can only be made by a person of his stature alone.

### **Hadhrat Khalifatul Masih I<sup>ra</sup>'s Stature as Hakeem**

A study of the history of Indian learning and education reveals that the science of medicine also attracted wide attention in India. In the time and period that Hadhrat Khalifatul Masih I<sup>ra</sup> was born,

there existed an immense interest in this field. The main difference between Hadhrat Khalifatul Masih I<sup>ra</sup> and his contemporary Hukamaa' (Urdu plural of Hakeem meaning physicians) was obvious. Hadhrat Khalifatul Masih I<sup>ra</sup> was gifted in two clear fields of knowledge due to which his contemporary Hukamaa' were no match for him. God had imbibed in Hadhrat Khalifatul Masih I<sup>ra</sup> two clear faculties, which helped him to treat his patients, who needed his attention. The first faculty was as a Hakeem and the second faculty as a spiritual person. It is a well-known saying that two sciences dominate the fields of learning and knowledge— one is the science of medicine (of the body) and the other is the science of religion (of the soul), and all the rest explain and elucidate the matters placed between the two.

Having dealt with the spiritual aspect of this outstanding seer, savant and philosopher, we examine his stature in the field of medicine. His matchless position was widely acknowledged by all the contemporary Hukamaa' and physicians and his prescriptions are still regarded as classic and rare.

He was not merely a physician, but due to his sharp perception was able to assess people's thinking. In prescribing remedies for his patients he took into account all aspects of the lives and personalities to arrive at an appropriate cure. This is more fully illustrated by an interesting event mentioned by the author of *Hayaat-i-Noor* (p. 756):

Once Hadhrat Khalifatul Masih I<sup>ra</sup> went to Lahore, and it was during the time of his stay that he came across a Hindu woman who immensely wailed and lamented with her hands on the death of one of her relations so much so that her hands did not come down; both hands remained upright in the air. Her relations did everything to cure her. Doctors and Hukamaa' were consulted to no avail. When her relations came to know that Hadhrat Khalifatul Masih I<sup>ra</sup> was in Lahore, they rushed to him and related the whole story to him, and requested him if he himself would examine her. Having heard the whole account of mourning and lamentation, Hadhrat Khalifatul Masih I<sup>ra</sup> asked her relations to make her stand all alone in a room and then

Hadhrat Khalifatul Masih I<sup>ra</sup> directed an able-bodied young man of strength to go and rush in the room and untie her trouser and come back. As that young man rushed in and united her *Izaarband* (the tie holding the trouser), she went into another shock and cried aloud on this sexual attempt, and in that process her hands came down without much further ado. Everyone present was simply amazed at the simplicity of the treatment.

Dr. Abdul Majeed Chughtai writing in a health magazine says:

Whenever Hadhrat Khalifatul Masih I<sup>ra</sup> came to Lahore, there was a large crowd of people gathered around him seeking medical advice. They included Hindus, Sikhs and Muslims, and even when he was walking in the street, people would drop at his feet asking for medicines and Hadhrat Khalifatul Masih I<sup>ra</sup> would not hesitate to spend thousands and thousands of rupees on free distribution of medicines to these needy patients.

In 1912, when Hadhrat Khalifatul Masih I<sup>ra</sup> fell ill, top-ranking Hukamaa'a of his age came to Qadian to see him and paid courtesy calls. They included Masihul Mulk Hakeem Ajmal Khan Dehvi, Hakeem Abdul Aziz Lucknavi and Hakeem Ghulam Hussain. Hukamaa'a and physicians of his age felt proud to be associated with him and to have known to him.

Hadhrat Khalifatul Masih I<sup>ra</sup> was made an honorary member of the Standing Committee of All India Aryurvedic and Yunaani Conference. And, it was acknowledged by this body that patients, who believed to be hopeless cases, used to come to him and he had a healing power. Hukamaa' and physicians of his age used to freely borrow his prescriptions and acknowledged them as such.

Hadhrat Khalifatul Masih I<sup>ra</sup> was a Hakeem par excellence.

## CHAPTER SIXTEEN

### **Hadhrat Khalifatul Masih I<sup>ra</sup> As Seen By His Master and Others**

In the preceding chapters, an attempt has been made to present Maulana Hakeem Noor-ud-Deen as history reflects him.

This chapter is devoted to show how others perceived, wrote or spoke about him. An unbiased contemporary opinion of an individual's character is often more helpful in assessing a personality.

First and foremost is his master, Hadhrat Mirza Ghulam Ahmad<sup>as</sup>. What were his views about the person whom he had known personally and intimately?

Hadhrat Khalifatul Masih I<sup>ra</sup> was the product of constant prayers of the *Promised Messiah*, who had embarked upon an immense and gigantic task Divinely entrusted to him. It is no wonder that the very person of Hadhrat Khalifatul Masih I<sup>ra</sup> possessed all those qualities, which Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was looking for in his helper and assistant in the stupendous task of reformation of the age.

Hakeem Sahib enjoyed a place of distinction, as he was the first brick of the magnificent mansion known as *Ahmadiyyat*. His place, his status, his standing, his scholarship, his learning, his knowledge, his remarkable conduct, behaviour and character, all evoked constant compliment and praise from his master. The books of the *Promised Messiah* are replete with highly complimentary commendations and acknowledgment of the loyalty, allegiance and devotion shown by him. Writing in *Fat-hi Islam* (Victory of Islam, p. 52), Hadhrat Mirza Ghulam Ahmad<sup>as</sup> says:

First and foremost I find it a matter of great enthusiasm and happiness to mention the name of my spiritual brother, whose very name reflects far-reaching spiritual qualities. His great financial sacrifices, which he is rendering with his well-earned



income, in spreading the message of the truth in Europe are such that I sometime envy him and greatly covet him that alas I could do the same myself.

He further says in *Izaala-i-Auhaam* (Part II, p. 317):

I have written a lot in *Fat-hi Islam*, but the fact is that the amount of support he extended to me, I simply find no match and no parallel; there is no one with whom I could compare him. I found him ever ready in matters of serving the religion and the needs of the religion. His attachment to this cause is like a lover to his beloved, and it is only then the fervour of such an attachment can be appreciated.

Hadhrat Mirza Ghulam Ahmad<sup>as</sup> writes in *Nishaan-i-Aasmaani* (the Divine Sign, p. 47):

Hakeem Noor-ud-Deen in his sincerity, in his love, in his generosity and in his courage for the service of Islam has no peers. It is often seen people do give something in the cause of Allah, but it is almost never seen that a man gives all that he has in the service of Islam, even goes to the extent of keeping himself hungry and thirsty, and such a quality and sacrifice is seen in Maulavi Sahib alone.

Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was gifted with Divine knowledge and learning, but, whenever there was a question of learning and scholarship, it was seldom that the views of Maulavi Sahib were not consulted.

The *Promised Messiah* writes in *Aa'eena-i-Kamaalaat-i-Islam* (Translation from Arabic, p. 583-584):

Hakeem Sahib has written books, which are replete with incomparable knowledge, wisdom and erudition, which one fails to find an example of in the writings of the past scholars. His style has an eloquent bearing and is the essence of brevity. The choice of words, the selection of phrases and the setting of sentences, make it look like a purified wine. The books of

Hakeem Sahib look like a silken texture annointed with musk and studded with rubies and diamonds. One simply has to acknowledge the brilliance of his writing specially that of *Fasl-ul-Khitaab* and *Tasdeeq-i-Braaheen-i-Ahmadiyya*.

Writing in his book, *Sirrul Khilaafah* (p. 53), Hadhrat Mirza Ghulam Ahmad<sup>as</sup> says:

Among my friends, there is a friend who is very dear to me, he is very truthful, candid and frank. He has a sharp perception and intelligence. He knows many secrets of the Holy Qur'an. He is a scholar par excellence in affairs of religion and medicine. His name like his qualities is Noor-ud-Deen.

Some of these extracts from the writings of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> and dozens of such references reveal that Maulana Hakeem Noor-ud-Deen held a position of highest learning. He was a man who had no match in knowledge. He was par excellence, brilliant, radiant and ingenious, and a man ever ready to sacrifice his all. Hadhrat Khalifatul Masih I<sup>ra</sup> attained a position of distinction among all the followers of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>.

Writing in another Arabic book, *Hamaamatul Bushra* (A Message of Blessed Tidings, p. 6 - Translation from Arabic), Hadhrat Mirza Ghulam Ahmad<sup>as</sup> says:

Among my many pious friends, there is one far-sighted, gifted with vast knowledge, soft-spoken, polite, steadfast in faith, God-fearing, trusting, a savant, pious, scholar, devout, saintly, hallowed, spiritual, towering *Muhaddith* (knower of *Hadith*), outstanding Hakeem, Haaji-ul-Haramain, Haafiz-i-Qur'an, from the Quresh, an offspring of Farooq, his name is Maulavi Hakeem Noor-ud-Deen Bhervi. In sincerity, devotion, dedication, loyalty and love, he is number one among my followers.

And, this is not all. Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, the *Promised Messiah*, spoke about him and mentioned him so frequently in his handbills, letters, lectures and meetings so

repeatedly that no one can claim that distinction. The famous Persian couplet that appeared in *Nishaan-i-Aasmani* (p. 47) epitomized the excellences of Hadhrat Khalifatul Masih I<sup>ra</sup>.

*How fortunate would it be if everyone of the Community were  
Noor-ud-Deen (light of guidance).*

*If every heart is full of truth, then the goal is achieved.*

This is the testimony of his own master, at whose feet he spent sixteen years (1892-1908).

### **Others About Maulana Hakeem Noor-ud-Deen**

The following personalities, whose views have been quoted, were not Ahmadis, and some of them were not even friends of the *Ahmadiyya Jama'at*. The comments we see below are a reflection of his outstanding personality.

**Sir Syed Ahmad Khan:** By this time there was a wide awakening in Muslims regarding their faith and rights in India, there were some prominent people who were either in correspondence with Hadhrat Maulana Noor-ud-Deen or had met with him. Sir Syed Ahmad Khan was regarded by Muslims in India as a rising figure and both had respect and esteem for each other. Hakeem Sahib, wherever possible, used to send cash donations to Aligarh Movement— a movement launched by Sir Syed Ahmad Khan to awaken Muslims and urge them to acquire modern education, so that they could catch up with Hindus in India.

At one occasion, Hadhrat Khalifatul Masih I<sup>ra</sup> sent on behalf of the Jama'at a donation of one thousand rupees to Syed Mahmood, son of Sir Syed Ahmad Khan. At another time, Sir Syed Ahmad Khan decided to commission a commentary on *the Torah* and he asked Maulana Inyat Rasool to handle the assignment and advised

him to get the assistance of Hakeem Noor-ud-Deen, who was a scholar of Hebrew (*Musannif* magazine, June 1922).

Once someone asked Sir Syed Ahmad Khan: If an illiterate is educated, he is known as an educated person, and if an educated person acquires further knowledge he becomes a scholar, and if a scholar keeps on getting further education he becomes a soofi, if a soofi goes further in the quest of more knowledge what does he become? Sir Syed Ahmad Khan promptly replied: "That soofi, if he keeps on studying, he becomes Noor-ud-Deen" (*Al-Badr*, May 6, 1909, p. 3). This is how high he was held in esteem by Sir Syed Ahmad Khan.

**Maulana Obaidullah Sindhi:** An outstanding scholar, Maulana Obaidullah Sindhi, often visited Qadian to see Hakeem Noor-ud-Deen. On one occasion, Maulana Obaidullah Sindhi was in a meeting answering questions of various scholars. During the discussion, he mentioned the name of Hakeem Noor-ud-Deen as a great scholar of the Holy Qur'an. There was one present in the meeting who lost his temper and said, "He is a Qadiani." Maulana Obaidullah Sindhi politely answered, "When did I say that he is not Qadiani, my observation was that he is an astute scholar of the Holy Qur'an." (*Irshaadaat Maulana Obaidullah Sindhi*, p. 23)

At another place in the same book (p. 34), Maulana Obaidullah Sindhi says, "I have met Hakeem Sahib several times in Qadian. As a matter of fact and in reality, I have visited a great number of Muslim countries and have met scholars of Mecca and Medina, but none had the mastery and command on the secrets of the Holy Qur'an as Hakeem Noor-ud-Deen did."

He further says in the same book (p. 402), "In reality, I acknowledge that Hakeem Noor-ud-Deen is a giant among scholars. He is a fountain of Islamic knowledge. He is sincere, dedicated and renders selfless service to the religion and, above all, he had pledged all his life for one purpose and one object, *Islam*, and I stand as a testimony to his vast qualities."

**Allama Shibli No'amaani:** On October 9, 1910, a delegation of Ahmadi scholars went on a tour of Uttar Pradesh and this

delegation was headed by Hadhrat Maulavi Syed Sarwar Shah and included people like Hadhrat Mufti Muhammad Sadiq, Khawaja Kamal-ud-Din, and Maulavi Sadruddin. When the delegation arrived in Lucknow, it had a meeting with Maulana Shibli No'amaani, who made a special reference to Maulana Hakeem Noor-ud-Deen, who, at that time, was the head of *Ahmadiyya Jama'at*. Maulana Shibli No'amaani said, "Maulavi Hakeem Noor-ud-Deen is a giant among scholars and I have a keen desire to meet him and, as a matter of fact, I had decided to leave for Qadian but the visit was put off due to an accident." (*Al-Badr*, October 27, 1910)

**Shamsul Ulamaa Syed Mir Hasan Shah:** Maulana Hakeem Noor-ud-Deen and Syed Mir Hasan Shah were good friends. Often when from Jammu Hakeem Sahib travelled back to Bhera, he would break his journey at Sialkot and stay with Syed Mir Hasan Shah, and there would be an extended exchange of views on numerous scholarly subjects and when he would leave, Syed Mir Hasan Shah used to accompany him for a long distance to see him off. Syed Mir Hasan Shah was very much convinced of the greatness of Hakeem Sahib as a physician, and at one time, he sent his son-in-law to Qadian for treatment.

**Maulana Abul Kalaam Azad:** Maulana Abul Kalaam Azad was a great friend of Hakeem Sahib. In the book, *The Story of Abul Kalaam Azad* (pp. 329-330), Abdur Razzaq Malihabadi says, "Maulana Azad spoke very highly of the scholastic qualities and taste of Hakeem Sahib and had high words for the quality and value of the personal library of Hakeem Sahib."

**Dr. Allama Iqbal:** He acknowledged greatly the standing and stature of Hakeem Sahib in the field of *Fiqah* and medicine and quite often Allama Iqbal sought *Fatwa* (ruling of a recognized scholar on matter of religion) from time to time. At one occasion he had doubts about his marriage, as he intended to divorce his

wife. He was confused if his mere intention to divorce her had amounted to a real divorce. Thereupon he sent a special messenger, Mirza Jalal-ud-Din, to Hakeem Sahib to find out the exact position. Hakeem Sahib ruled that, according to *Shariah*, he had not divorced his wife, but if he had any doubts he could marry her again. Therefore, according to this *Fatwa* by Hakeem Sahib, Allama Iqbal married his wife again. (*Zikr-i-Iqbal* by Majeed Salik, pp. 67-70)

**Nawab Waqarul Mulk Maulavi Mushtaq Hussain:** Nawab Waqarul Mulk Maulavi Mushtaq Hussain was an active member of the Aligarh Movement and Hakeem Noor-ud-Deen was one of his contemporaries. He was also counted among one of the supporters of the Aligarh Movement. Sir Syed Ahmad Khan entertained a great deal of respect for Hakeem Sahib; therefore, Nawab Waqarul Mulk corresponded with him on matters of religion and national affairs. Once Nawab Waqarul Mulk enquired from Hakeem Sahib about his personal library. Hakeem Sahib wrote back saying, "Sir Syed Ahmad Khan and Allama Shibli No'amani had the advantage of using it and as Allama Shibli No'amani is still alive you can find out from him about the quality of my library." (*Al-Badr*, May 6, 1909, p. 3)

**Khawaja Hasan Nizami:** A known scholar of Delhi was also in correspondence with Hakeem Sahib. Once he enquired from Hakeem Sahib about Hadhrat Mahboob Elahi Nizam-ud-Din Auliya as to what opinion he held about him. Hakeem Sahib responded that Mahboob Elahi (the one who is loved by God) was in fact a Mahboob Elahi. (*Al-Hakam*, February 28, 1910, p. 3)

**Abdul Haq Haqqaani:** He was among the top scholars of Indian Muslims. He had written *Tafseer-i-Haqaani*, a highly acclaimed commentary on the Holy Qur'an comprising of eight volumes. He was selected to lead a delegation of Ulama to congratulate King George V on his Accession to the Throne. He in turn wrote a letter to Hakeem Sahib: "I have been selected to lead the delegation, but I feel it would be a great favour to *Ulema*

*Hind* if you, Sir, accept this honour and distinction to lead the delegation." This acknowledgment by a leading Indian scholar of Delhi easily places Hakeem Sahib on a very high pedestal. (*History of Ahmadiyyat*, v. 4, p. 409)

**Maulana Zafar Ali:** Maulana Zafar Ali was a leading journalist of Lahore and editor and publisher of the *Daily Zamindaar*, which held India-wide attention among Indian Muslims. He once wrote: "Maulana Hakeem Noor-ud-Deen had a commanding knowledge in matters of religion and had a mastery on Urdu, Arabic and Persian languages, and had attained a remarkable position as an author."

**Captain Douglas** (Deputy Commissioner, District Gurdaspur): Once in 1897, Hakeem Sahib appeared as a witness in a case before the Court of Captain Douglas. He was so much impressed by his commanding personality that he said in the court: "By God, if this person says that he is the *Promised Messiah*, I would be the first to seriously consider his claim." And, after the evidence, when Hakeem Sahib enquired whether he should remain in the court or leave, Captain Douglas said: "Maulavi Sahib, you have complete freedom wherever you wish to go or sit." (*Mujaddid-i-A'azam*, Part I, p. 542)

One simply wonders what the commanding personality Hakeem Sahib had. Any one who had seen him was very much impressed and touched by his manners.

**Masihul Mulk Hakeem Muhammad Ajmal Khan:** He was known in Delhi and India as a doyen among Hukamaa'. He had a great deal of respect and reverence for Hakeem Sahib; so much so that when Hakeem Sahib fell ill in 1913, Hakeem Muhammad Ajmal Khan travelled to Qadian to see him, which reflected the amount of esteem he entertained for him.





**A Journalist's View:** A well-known journalist from Amritsar, Muhammad Aslam, came to Qadian in March 1912 and spent time in Qadian, and later wrote extensively about Qadian, the Jama'at and Hadhrat Khalifatul Masih I<sup>ra</sup>. He writes: "The world of Islam is threatened with some terrible dangers and this prompted me to examine the claims of the *Ahmadiyya Jama'at* whether they could, by writing and by lectures, be able to subdue the whole world and bring them into the fold of Islam and whether they had the capability to do so. I believe, they do."

This is what he wrote after he had a meeting with Hadhrat Khalifatul Masih I<sup>ra</sup>: "I have spent two days in sessions of *Majlis-i-Irfaan* of Hakeem Noor-ud-Deen, now the *Khalifa* of Mirza Sahib. I looked at him, listened to him, and I believe he is a very pious man entirely devoted to God. His conduct and behaviour is completely devoid of hypocrisy. True reflection of the Unity of God and the greatness of the Holy Qur'an were clearly visible in him. Whatever he says and his commentary of the Holy Qur'an quenched the thirst of those who are eager to know more about God and the Holy Qur'an. If the true Islam is the Holy Qur'an, the true love of the Holy Qur'an is greatly visible in Maulavi Sahib. The remarkable commentary which I heard from him, I never heard before, and very few have that capability to go into the Divine meanings like he does." (*Ta'ssuraat-i-Qadian* by Fazal Hussain, pp. 132-135)

### **Interviews With His Contemporaries**

The writer of the thesis, Muhammad Idrees, had the opportunity of interviewing three personalities, who had seen Hadhrat Khalifatul Masih I<sup>ra</sup> in action. The following is the gist of his interviews:

**1. Hadhrat Muhammad Zafrulla Khan:** Once the President of the International Court of Justice, a former President of the United Nations General Assembly, and a former Foreign Minister

of Pakistan, he was interviewed by the writer of the thesis on January 10, 1981. He posed the following questions to him:

*Question:* You have had occasions of meeting Hadhrat Khalifatul Masih I<sup>ra</sup>, how did his personality influence you?

*Answer:* I have seen Hadhrat Khalifatul Masih I<sup>ra</sup> very closely and have been in his company. He was extremely kind and affable and his generosity flowed to all equally. He was blessed with a regal personality, a commanding stature, and his court was open to each and everyone.

*Question:* Anything about the sweep of his knowledge and learning?

*Answer:* It is very difficult to find a person of his stature. He was an ocean of knowledge and learning, no matter what the subject was, whether it is the Holy Qur'an, or the *Hadith*, one could always hear from him the same *Hadith* and the same verse from an entirely new angle. Despite the fact that the substance of his conversation was highly intellectual, his expression was very easy and simple to understand. He used plain language to deliver a serious subject. His observations were soul inspiring and one was lost in his *Majlis-i-Irfaan* and would be there for hours. On account of his fondness for books, his study was wide, deep and remarkable. Maulavi Sahib was not merely a scholar of religion but he also had made a deep study of worldly learning. I heard him say that he had read the whole of Shakespeare in Arabic. I can say with authority that he was very high among his own contemporaries.

Hadhrat Muhammad Zafrulla Khan mentioned that once Justice Shah Din visited Kashmir, and during one of his speeches, he stated that the true model of high education could only be seen in Hakeem Noor-ud-Deen and one could find a true scholar in him alone. About his deep interest in education, Hadhrat Muhammad Zafrulla Khan mentioned the following event:

When I had done my B.A. Hakeem Sahib was the first person to know about my success. Hakeem Sahib was very happy to hear

the news and during the sitting of that day whoever came he would inform the newcomer saying, "He has done his B.A."

Hadhrat Muhammad Zafrulla Khan stated that he had gone abroad for foreign education with the permission of Hakeem Sahib, and this was a matter of great satisfaction that there was someone, who was praying for him and replying to his letters in his own hand. And he concluded with a great deal of sorrow and grief that when he came back home after completing his education he could not see him again, as he had left for his heavenly abode.

**2. Maulavi Muhammad Din:** The writer of the thesis met with him on December 20, 1980. Maulavi Muhammad Din, the then President of *Anjuman-i-Ahmadiyya*, Rabwah, was an old man of about one hundred years and therefore was very weak. He said:

I have seen Hakeem Sahib in early days when he came to Qadian. Whenever a new man came to see him, he would like to know his family background first, and would meet with him with all the courtesy and politeness. Hakeem Sahib was a great scholar; rather I should put it that he was a giant among scholars. Whenever he went to Lahore, he observed that Allama Iqbal would sit at his feet. Sir Syed Ahmad Khan was among his admirers. He had a commanding personality and every one, small or big, drew satisfaction equally and felt an honour in meeting him. He was a Hakeem par excellence. Everyone, rich or poor, had an equal access to him. He never asked for a fee or the price of the medicines and, as a matter of fact, he would sometimes give cash to poor patients. It is difficult to find a man of his calibre.

**3. Professor Ataa Muhammad:** The date of the interview was December 20, 1980. Professor Ataa Muhammad of *Jamia Ahmadiyya*, Rabwah, is one of those lucky people who had the good fortune of sitting in the *Majlis-i-Irfaan* of Hadhrat

Khalifatul Masih I<sup>ra</sup>. He taught Urdu to foreign students of *Jamia Ahmadiyya*. He said:

The personality of Hadhrat Khalifatul Masih I<sup>ra</sup> had three facets - scholastic, spiritual and a high profile Hakeem. In response to Christian attacks, he had written a forceful book, *Fasl-ul-Khitaab*; it is remarkable and a fine model of scholarship.

About his acumen as a physician, he said:

The patient did not have to come a second time. He would in one full glance see the whole anatomy of that person, and he would prescribe the medicines based on his own personal experience.

## CONCLUSION

This galaxy of comments ranging from his master, the *Promised Messiah*<sup>as</sup>, to a very young contemporary, Hadhrat Muhammad Zafrulla Khan, provide a little glimpse into this outstanding personality, which no book can ever fully delineate or fathom.

Hadhrat Khalifatul Masih I<sup>ra</sup> is a personality par excellence at every level of human endeavour, and it is no wonder that this wondrous personality is held in ever growing reverence.

This book is a small drop in the ocean of "Hakeem Noor-ud-Deen" and obviously cannot quench the thirst, but, on the contrary, it does scintillate the thirst to know more about this great personality.

The edition of *Mirqaatul Yaqeen* quoted extensively in this book is the one published in 1962 with an introduction by Hadhrat Jalal-ud-Din Shams and published by Nazarat Isha'at, Rabwah. *Mirqaatul Yaqeen* is compiled by Akbar Shah Khan Najeebabadi and is based on notes provided by Hadhrat Khalifatul Masih I<sup>ra</sup> to him from time to time. In his introduction, Hadhrat Jalal-ud-Din Shams made a fine comparison between Hadhrat Hakeem Noor-ud-Deen<sup>ra</sup> and Hadhrat Abu Bakr<sup>ra</sup>, the first Caliph of the Holy Prophet<sup>sa</sup>.

The *Promised Messiah*<sup>as</sup> in his book, *Al-Wasiyyat*, spoke of the second Divine manifestation in the person of Hadhrat Abu Bakr<sup>ra</sup> and the personality of Hadhrat Hakeem Noor-ud-Deen<sup>ra</sup> closely resembles to him. Among the males, Hadhrat Abu Bakr was the first person that became the first convert and he did not for a moment doubted the claim of the Holy Prophet of Islam.

In *Izaala-i- Auhaam* (p. 521), the *Promised Messiah*<sup>as</sup> wrote: "He (Hadhrat Hakeem Noor-ud-Deen) accepted me unquestioningly and unhesitatingly at a time when cries of my denial were all around me."

The Holy Prophet<sup>sa</sup> is reported to have said: "I never had the magnitude of the financial support as one from Abu Bakr<sup>ra</sup>." (*Tirmidhi*). Similarly, the *Promised Messiah*<sup>as</sup> says: "The

financial support provided by him (Hadhrat Hakeem Noor-ud-Deen) has no parallel” (*Izaala-i- Auhaam*).

As on the demise of the Holy Prophet<sup>sa</sup>, Muslims spontaneously gathered round Hadhrat Abu Bakr<sup>ra</sup> and elected him the first Caliph, the same spontaneity was visible on the demise of the Promised Messiah<sup>as</sup> when all Ahmadis without a moment of hesitation proclaimed Hadhrat Hakeem Noor-ud-Deen as the first Caliph, and his election led him to lay a very strong foundation of the Institution of Khilaafat.

Drawing a comparison between the two Caliphs, Hadhrat Muhammad Zafrulla Khan writes: “He (Hadhrat Hakeem Noor-ud-Deen) was born in 1841 and was thus six years younger than the *Promised Messiah*<sup>as</sup>. He died six years after the death of the Promised Messiah<sup>as</sup> and thus at the time of his death his age was the same as was the age of he *Promised Messiah*<sup>as</sup> at the time of his death. The same was the case with Hadhrat Abu Bakr<sup>ra</sup>, the First Successor of the Holy Prophet<sup>sa</sup>. He also died when he arrived at the same age at which the Holy Prophet<sup>sa</sup> had died.” (*Ahmadiyyat: The Renaissance of Islam*, p. 215)

In close, it is worth quoting a passage from the Commentary of Surah Al-Jumu‘ah by Hadhrat Khalifatul Masih I<sup>ra</sup>. This particular message was in response to why he settled down in Qadian: “The brief reply is, I found such an unprecedented wealth here, that no thief and no robber can steal it. I found that which people for the last thirteen hundred years have been yearning for. And why I should abandon a place of an unlimited wealth and wander around in this material world. I truly say that if I am given one lakh rupees (one hundred thousand) or even a crore (ten million) daily, even then I will not leave Qadian except in compliance to the wishes of my Imam.”

This was the devotion and love of Hadhrat Hakeem Noor-ud-Deen<sup>ra</sup> for his master, and his master aptly drew a fine sketch

when he said: “How fortunate would it be if everyone of the Community were Noor-ud-Deen (light of guidance).”

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## Glossary of Islamic Terminology

<i>Abd</i>	One who worships
<i>Ahle Hadith</i>	A denomination of Islam which places much reliance on the Sayings of the Holy Prophet
<i>E'tikaaf</i>	Going into voluntary total isolation for continuous devotion and seclusion to worship in the last ten days of the month of Ramadhaan
<i>Allama</i>	Outstanding scholar
<i>Aqdas</i>	Another title of reverence
<i>Assalamo Alaikum</i>	Peace and blessings of God be upon you (Islamic greetings)
<i>Azaan</i>	Call for prayer
<i>Bai'at</i>	To pledge allegiance
<i>Baitul Muqaddas</i>	The Mosque in Jerusalem
<i>Bahishti Maqbara</i>	Graveyard of heavenly people (in Qadian)
<i>Durood</i>	Recitation of prayer for blessings on the Holy Prophet of Islam
<i>Dars-i-Qur'an</i>	Reading the Holy Qur'an and giving a commentary on the verses under recitation
<i>Dhaab</i>	A pool of stagnant water (in Qadian)
<i>Fatwa</i>	Verdict
<i>Fiqah</i>	Points of Islamic Law as interpreted by various Schools of Thoughts - Islamic Jurisprudence
<i>Hadith</i>	Sayings of the Holy Prophet
<i>Haafiz</i>	A person who has committed the whole Holy Qur'an to memory
<i>Hanafi</i>	A School of Thought in Islamic Jurisprudence
<i>Haram Shareef</i>	The Holy Ka'aba in Mecca
<i>Ijma'a</i>	Unanimity of opinion of scholars on one point
<i>Imam-us-Salat</i>	One who leads the prayer
<i>Istikhaara</i>	A prayer to invoke Divine help in seeking guidance
<i>Izaala-i-Auhaam</i>	"Removal of Misgivings" - Title of a book of the <i>Promised Messiah</i>
<i>Izaarband</i>	The string holding the trouser
<i>Janaza</i>	The dead body ready for burial



<i>Kalima</i>	The declaration of affirmation
<i>Khaadim</i>	A volunteer
<i>Khana-i-Ka'aba</i>	House of God built by Prophet Ibrahim in Mecca
<i>Khatam-un-Nabiyyeen</i>	Finality of the prophethood
<i>Khulafaa-i-Raashideen</i>	A term used for the first four Caliphs who succeeded the Prophet of Islam
<i>Mahtarani</i>	A woman who sweeps the floor and removes the filth
<i>Majlis</i>	Society or session
<i>Majlis-i-Irfaan</i>	A session with reigning Caliph on intellectual and religious matters
<i>Matab</i>	Medical clinic
<i>Momin</i>	Believer
<i>Mujaahadah</i>	A concentrated effort in one direction to achieve a noble object
<i>Mujtahid</i>	A scholar who exercises judgment based on his knowledge
<i>Munaazarah</i>	A religious debate
<i>Muqatta'at</i>	Letters of alphabet that precede some Surah of the Holy Qur'an - Abbreviation
<i>Naskh</i>	Cancellation
<i>Nikah</i>	Formal marriage-bond
<i>Paadree</i>	Priest
<i>Palki</i>	A carriage carried on the shoulders by two persons
<i>Paandaan</i>	A pot to store betel leaf and its accessories
<i>Pir</i>	A religious and mystic leader
<i>Qiyaam</i>	Standing posture in prayer
<i>Qaseedah</i>	A eulogy
<i>Qaadhi</i>	Judge
<i>Rafa' yadain</i>	One who raises hands when going to rukoo
<i>Rukoo'</i>	A set of verses; Bowing during prayer
<i>Sabz Ishtihaar</i>	The Green Handbill (a flyer issued by the <i>Promised Messiah</i> )
<i>Seeratun-Nabi</i>	A function held to highlight the noble features of the life and work of the Founder of Islam
<i>Shaaf'ee</i>	A School of Thought in Islam
<i>Shariah Elahi</i>	Divine Law

<i>Shia</i>	A denomination of Islam which places highest reliance on Hadhrat Ali <sup>ra</sup>
<i>Shirk</i>	Act of associating partners with God, or putting reliance on things other than God
<i>Soofi</i>	Mystic
<i>Surma</i>	Collyrium
<i>Tehsildaar</i>	Civic official
<i>Unaani</i>	Tibbe Unaani or Greek School of Medicine as generally referred to and originally based on a system of medicine developed by Arab physicians and chemists
<i>Wahhaabi</i>	A sect in Islam
<i>Wali</i>	A male member of the family who under Islamic Shariah has the authority to approve the match (marriage) of a female
<i>Wudhoo</i>	Ablution
<i>Yakka</i>	A two-wheel small carriage drawn by a horse

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## The Author

Syed Hasanat Ahmad hails from a distinguished family of Khawaja Mir Dard - the same family whose illustrious scion was Mir Nasir Nawab and whose illustrious daughter became the second wife of Hadhrat Mirza Ghulam Ahmad - The Promised Messiah<sup>as</sup>. She was later known as Hadhrat Umm-ul-Momineen.

Both parents of the author, Haafiz Syed Shafi Ahmad and Quersha Sultana (better known as Begum Shafi) were known journalists. However, they always regarded Ahmadiyyat as their chief distinction. Haafiz Syed Shafi Ahmad also enjoyed a proud distinction that he, as a boy of 13, had the great luck of having access to the company of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> and ran errands for his master. Later, Haafiz Syed Shafi Ahmad was among the pioneers who wrote about forty books on Ahmadiyyat and especially on the great mission of the Promised Messiah<sup>as</sup>.

His elder brother, Dr. Syed Barakaat Ahmad, had the honour of doing the English rendering of *Mazhab ke naam per khoo* (*Murder in the Name of Allah*) by our beloved Imam, Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV<sup>ra</sup>. His younger sister, Mrs. Naseem Saeed, wrote biographical sketch on the Promised Messiah's daughter, Hadhrat Nawab Mubarak Begum and *Khutoot-i-Imam Banaam-i-Ghulaam* - an interesting anthology of correspondences between Hadhrat Khalifatul Masih IV<sup>ra</sup> and Dr. Syed Barakaat Ahmad and Syed Hasanat Ahmad. The author also enjoys a unique distinction, when Hadhrat Khalifatul Masih IV<sup>ra</sup> in his Jama'at's Centennial Anniversary speech at the 1989 Annual Jalsa of the United Kingdom mentioned him by name and complimented him for his contacts that he had developed in Canada.

The author had served on the staff of M.A.O. College, Lahore (1950-1951), Edwards College, Peshawar (1952-1954), a member of elite Information Service of Pakistan (1965-1977), a contributor to the UNESCO Feature Service (1956-1958), and currently, is the Editor of New Canada published in Toronto, Canada, since 1988.

Other books written by the author are: *Hakeem Noor-ud-Deen - The Way of the Righteous; An Introduction to Hidden Treasures to Islam; Outstanding Immigrants in the New Millennium* (published in Canada, which was acclaimed by the Governor General of Canada, Right Honourable Adrian Clarkson); and the *Young Voices on Racism*.

Syed Hasanat Ahmad has served for twelve years as the National Secretary for External Relations (1989-2001) of the Ahmadiyya Movement in Islam, Canada, and heads a number of NGOs, including one, the Human Rights and Race Relations Centre in Toronto, Canada.

Munir-ud-Din Shams