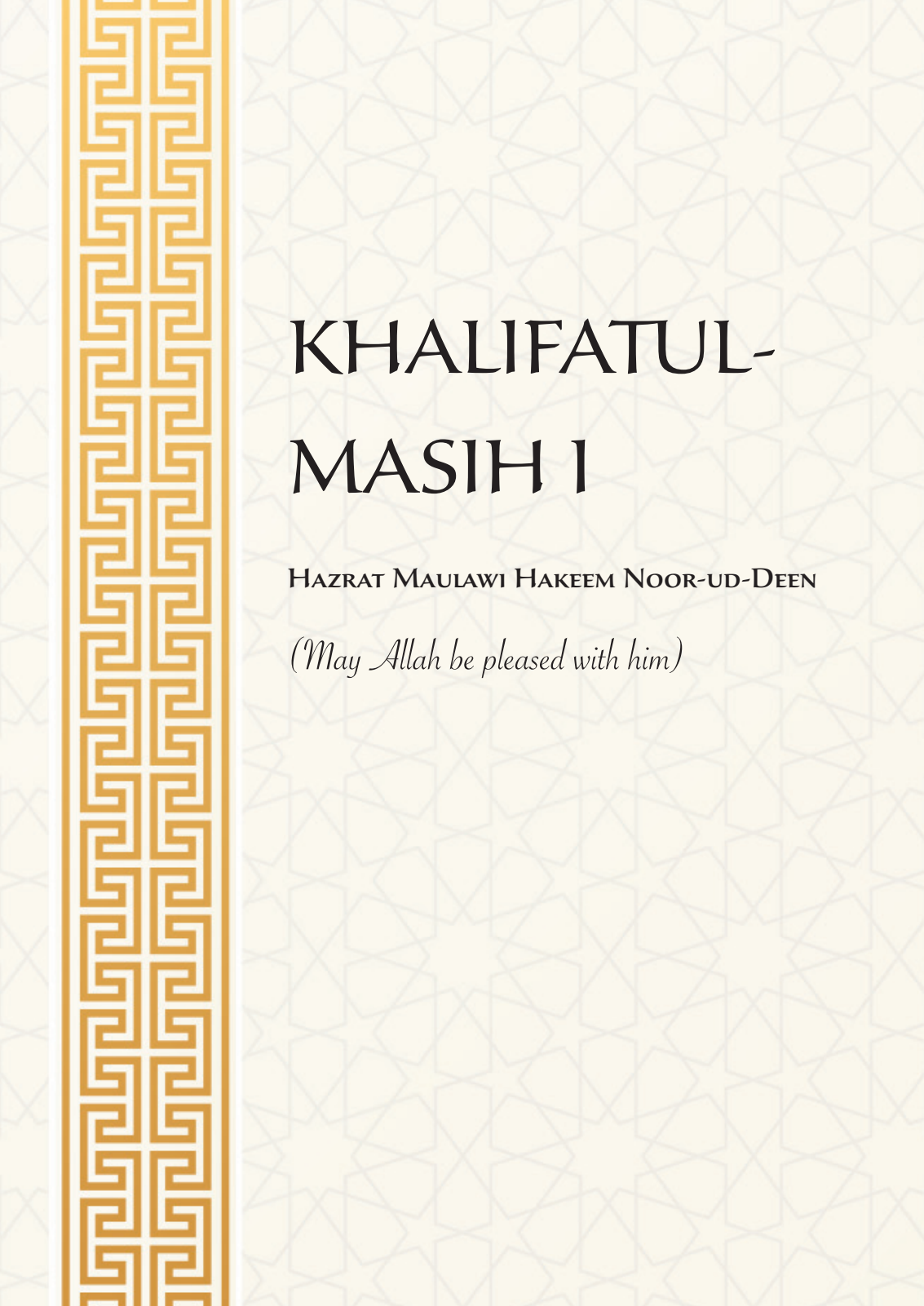




KHALIFATUL- MASIH I

HAZRAT MAULAWI HAKEEM NOOR-UD-DEEN

(May Allah be pleased with him)



**Khalifatul-Masih I^{ra} —
Hazrat Maulawi Hakeem Noor-ud-Deen**

First English translation published in the UK, 2025

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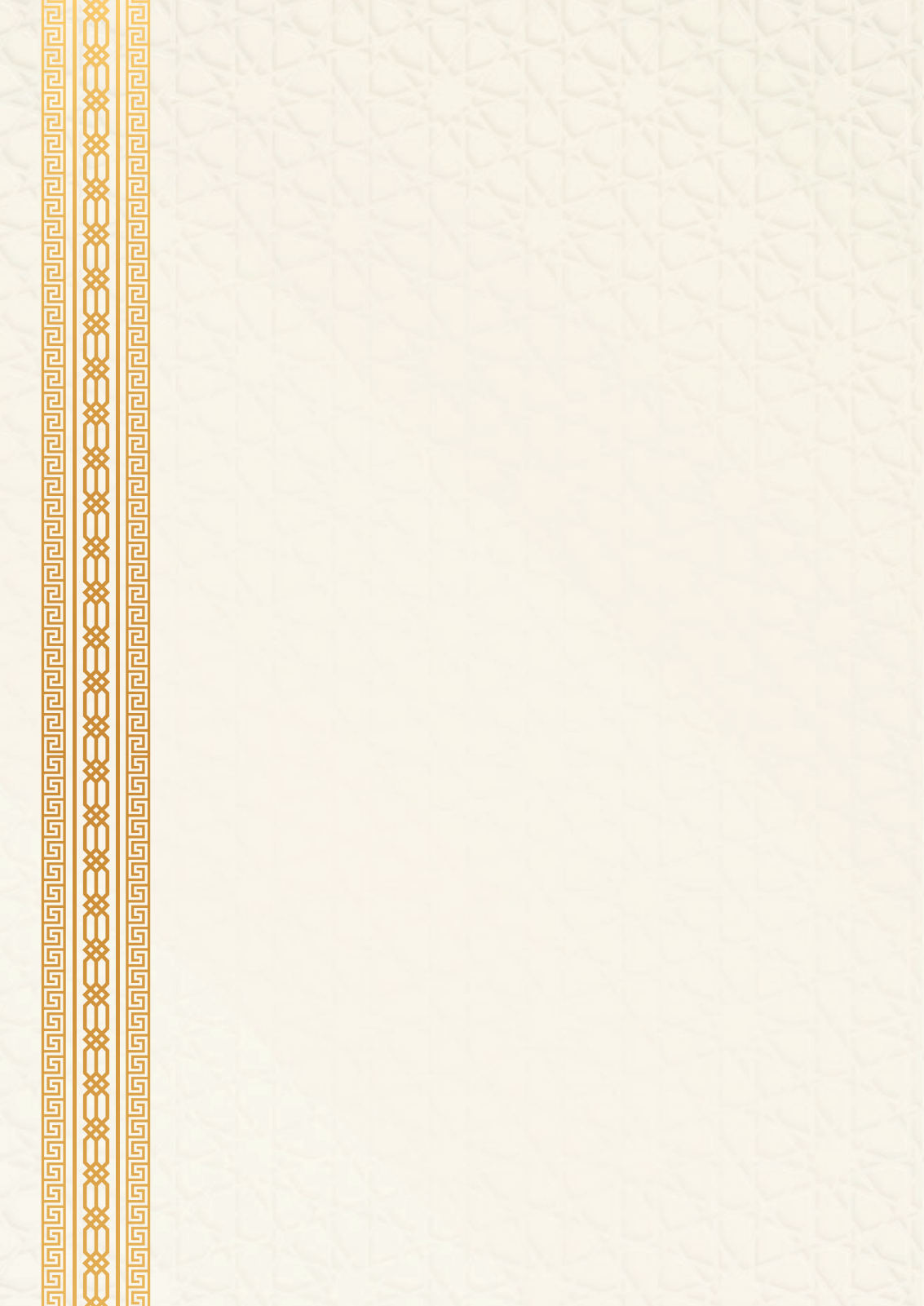
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THIS BOOK BELONGS TO



CONTENTS

ix

Foreword

xi

Publisher's Note

1

A Beloved Servant of God

5

Family Background

13

Childhood

17

A Thirst for Knowledge

21

His First Job

25

Travels in Search of Knowledge

27

His Simplicity

29

An Attempt to Make Chapati

31

Provisions from God Almighty

35

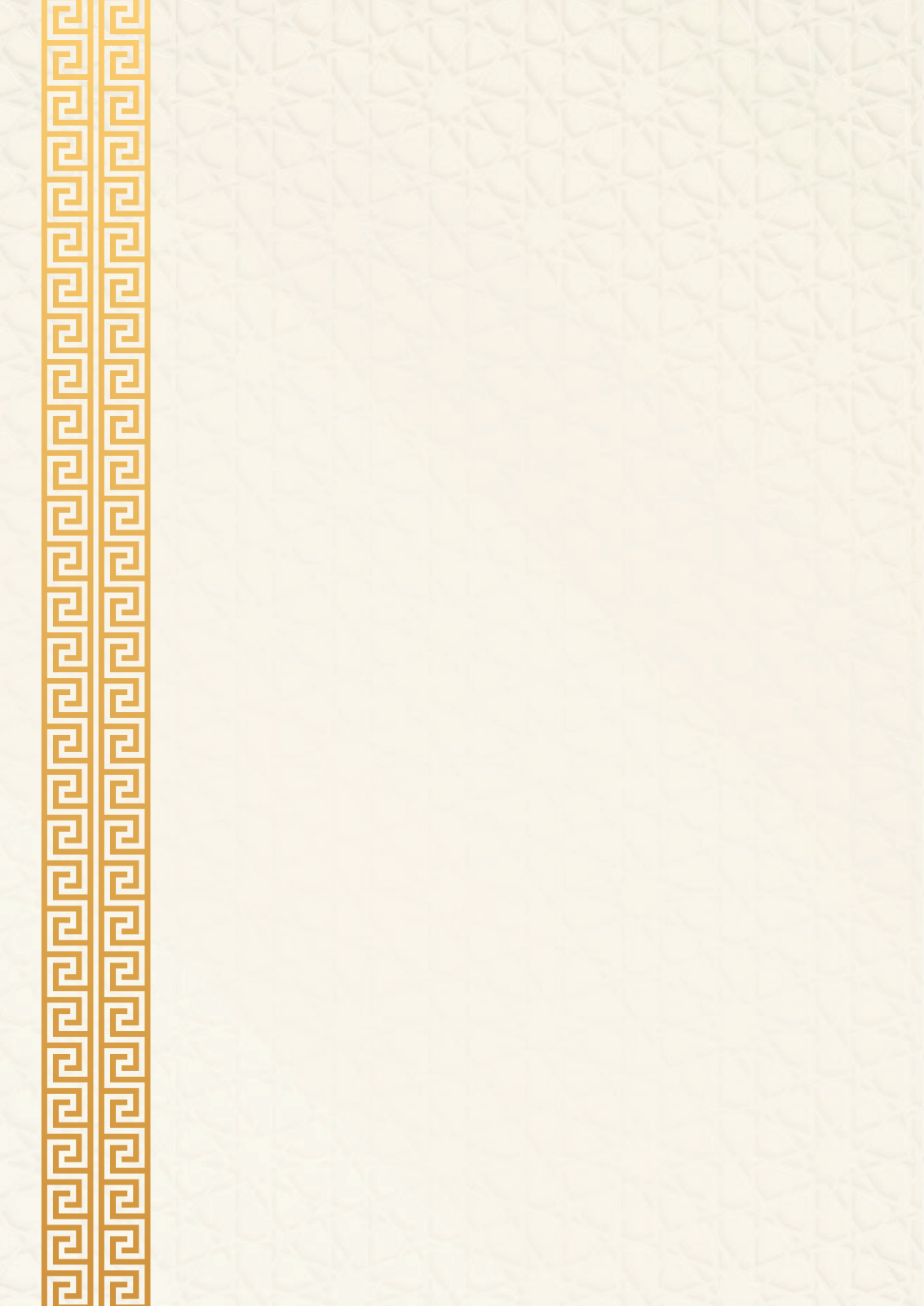
Journey to the House of Allah

39

Missing Prayer in Congregation

41	Love for the Holy Prophet
45	Marriage & Children
49	A Medical Clinic in Bhera
51	Religious Opposition in Bhera
57	Building of his House
59	Royal Physician for the State of Jammu
69	The Awaited and the Seeker
79	The Writing of Faslul-Khitab
83	The Promised Messiah's Love for Hazrat Maulawi Noor-ud-Deen
87	Services to other Muslims
91	Second Marriage
95	Birth of a Special Son
99	The First Bai'at
105	Loss of His Job
113	'Abandon All Thoughts of Your Homeland'

117	Life in Qadian
123	Love for the Holy Quran
127	Participation in Jang-e-Muqaddas
129	Offer From the State of Jammu
131	Urdu Translation of the Holy Quran
133	Services Before Khilaafat
137	The Promised Messiah Passes Away
145	Major Achievements During Khilaafat
157	Last Days
165	Warm Tributes Paid all over India
170	<i>Endnotes</i>



Foreword

This book is another addition to the Children's Book Series presented by Additional Wakalat-e-Tasneef UK (Islam International Publications Ltd). This biographical series aims to educate youth about the lives of holy personages in history.

The English translation of the Urdu book is based on the book, *Khalifatul-Masih I^{ra}—Hazrat Hakeem Maulawi Noor-ud-Deen*, written by late Razia Dard. This English rendering was carried out by the Children's Books Committee of Additional Wakalat-e-Tasneef USA. Several people helped in preparing this publication including Waseem Sayed, Fareha Hamid, Hallah Ahmad, Ayesha Noor, Sadaf Ahmad Nasir, Munazzah Chou, Amatul Aala Mirza, Zoya Malik, Maria Shahid, Nahval Majeed, Lama Malas, Bushra Shahid, Naser-ud-Din Shams, Asifah Wahab Mirza, Aadil Wahab Mirza, and

others. May Allah the Exalted bless them all for the roles they played in the publication process.

Though this book is aimed at youth, there is no doubt that all readers will enjoy reading the faith-inspiring incidents from the life of Hazrat Hakeem Maulawi Noor-ud-Deen^{ra} and derive immense benefits.

I strongly encourage parents to read this book with their children, explaining, elaborating, and helping them to understand the importance and stature of Hazrat Hakeem Maulawi Noor-ud-Deen^{ra}.

Al-Haaj Munir-ud-Din Shams

Additional Wakeelut-Tasneef

July 2025

Publisher's Note

Salutations are recited out of respect when mentioning the names of Prophets and holy personages. These salutations have been abbreviated and inserted into the text where applicable. Readers are urged to recite the full salutations for the following abbreviations:

sas *sallallaahu 'alaihi wa sallam*, meaning 'peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad^{sas}.

as *'alaihis-salaam*, meaning 'peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad^{sas}.

ra *raziyallaahu ‘anhu/‘anhaa/‘anhum*, meaning ‘Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.

rta *rahmatullaah ‘alaihi/‘alaihaa/‘alaihim*, meaning ‘Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.

Noor-ud-Deen Means:

Light of the Faith



Hazrat Maulawi Hakeem Noor-ud-Deen^{ra}
First Successor of the Promised Messiah^{as}

A Beloved Servant of God

In the late 19th to early 20th century in Qadian—a small remote town in India—there lived a dear servant of God named Noor-ud-Deen, may Allah be pleased with him. At that time, things were very different. India, Pakistan, and Bangladesh were one country. The everyday items and services we rely on today were non-existent. Imagine a world without mobile phones, where money could not be transferred electronically, and telegrams—often taking days to arrive—were the fastest means of communication.

Hazrat Maulawi Noor-ud-Deen^{ra} was a physician by profession. One day, while he was in his clinic attending to his patients, the postman arrived and handed him a telegram. When he read the message, he found that it was from the man whom God had appointed

as His Prophet: the Promised Messiah, on whom be peace, Hazrat Mirza Ghulam Ahmad. The message simply said: 'Come immediately.'

Nothing more was needed! This servant of God immediately stood up and started walking towards the railway station to begin the long journey to Delhi, where the Promised Messiah^{as} was at the time. He did not even stop to check if he had enough money for the fare. The only thing on his mind was that the Promised Messiah^{as} said he was to reach Delhi immediately. If he had gone home, or stopped to get money for his trip, it would have caused a delay.

The first stage of his journey took him to Amritsar. Upon his arrival, he realised that his pockets were empty. How would he pay for the fare to Delhi? This beloved servant of God did not worry, for he was not relying on anyone but God. After all, it was God's Prophet who had asked him to come to Delhi immediately. So long as he did just that, he knew that God would take care of everything else.

While waiting for his train to arrive, this beloved servant of God started walking around the train station. At that moment in time, God was lovingly looking down upon Hazrat Maulawi Noor-ud-Deen^{ra} and his immense devotion to His Prophet, the Promised Messiah^{as}. God commanded His angels to send His beloved servant the necessary means to complete his journey to Delhi.

As was the will of God, it just so happened that a familiar face began approaching him. As the man came closer, Hazrat Maulawi Noor-ud-Deen^{ra} recognised him as a high-ranking Hindu gentleman. 'Dear Sir,' he began, 'My wife is very ill. It would mean a lot to me if you would come just for a little while to my home and see her.'

Hazrat Maulawi Noor-ud-Deen^{ra} politely replied that he would not be able to go with him as he was on his way to Delhi at the call of the Promised Messiah^{as}, and he could not be late. The gentleman replied that his home was close by and there was still some time before the train to Delhi arrived.

When he was convinced that he would return to the station before his train arrived, the beloved servant of God agreed.

The gentleman took Hazrat Maulawi Noor-ud-Deen^{ra} to his home. After his wife had been treated, the Hindu gentleman returned him to the railway station as promised, and to thank him for his help, he respectfully handed him a ticket to Delhi along with some money. Hazrat Maulawi Noor-ud-Deen^{ra} thanked his Lord, for now he had the financial means to reach his final destination.

Such was the devotion of this beloved servant of God. He had such deep love for the Promised Messiah^{as} that he was willing to drop everything upon his call.

In this book, you will delve into the magnificent life and character of Hazrat Haafiz al-Haaj Hakeem Maulawi Noor-ud-Deen^{ra}, who, later in his life, would be appointed the First Successor, or Khalifah, of the Promised Messiah^{as}.

Family Background

Hazrat Maulawi Noor-ud-Deen^{ra} was of exceptionally noble ancestry that traces its roots back to Hazrat Umar Farooq^{ra} on his father's side and to Hazrat Ali^{ra} on his mother's side. Hazrat Umar Farooq^{ra} and Hazrat Ali^{ra} were the second and fourth Khalifahs, respectively, of the Holy Prophet Muhammad^{sas}. Among Hazrat Maulawi Noor-ud-Deen's ancestors were notable saints, scholars, kings, sufis, judges, and martyrs. His family had always been highly respected and referred to as royals.

Hazrat Maulawi Noor-ud-Deen^{ra} was the youngest of nine siblings. He was born in 1841 in Bhera, a small town in the Shahpur district of British Punjab. His parents were Haafiz

Ghulam Rasool and Hazrat Syedah Noor Bakht. Hazrat Maulawi Noor-ud-Deen's father, Haafiz Ghulam Rasool, was an only child, and his father was also an only child. In fact, there had been only one child in each of the eleven generations that preceded him. Not only was Haafiz Ghulam Rasool a very wealthy man, he was also known for his excellent personality traits.

His most prominent characteristic was his extraordinary love for the Holy Quran. He loved the Holy Quran so much that he had memorized all of it. A person who memorizes the Holy Quran is given the title 'Haafiz'. This passion for the Holy Quran ran in his blood. Not only Haafiz Ghulam Rasool, but at least ten of his immediate male ancestors had memorized the entire Holy Quran. Since Haafiz Ghulam Rasool wanted to spread the teachings of the Holy Quran, he would buy copies of the Holy Quran for thousands of rupees and distribute them across the country. A businessman from Bombay once brought 30,000 rupees worth

of copies of the Holy Quran to Bhera, and Haafiz Ghulam Rasool bought all of them.

When his eldest daughter was getting married, he placed the Holy Quran on top of all the gifts her family gave her and told her that this Holy Book was the most valuable gift. It was a very elaborate copy of the Holy Quran, with pages made of silk that were decorated with gold designs. The calligraphy cost 100 rupees, which was a lot of money at that time. The expenses for lining, colour, and illumination were extra.

Haafiz Ghulam Rasool was blessed with seven sons and two daughters, all of whom he dearly loved. He took great care of their health and was never bothered by the biggest expenses. His dining table was always full of the best fruits like apples, pomegranates, and grapes.

Haafiz Ghulam Rasool was known to dress well. He usually wore a gold headdress, which he loved dearly because his daughters had made it.

Education was very important to Haafiz

Ghulam Rasool. Regardless of circumstances, he ensured that his children received the best education possible. For example, Madan Chand was a knowledgeable Hindu scholar. However, he contracted leprosy, an infectious disease that can spread so quickly that an entire village can become infected within a short period of time. For this reason, the people of Bhera built a house for Madan Chand outside of their city. Haafiz Ghulam Rasool sent one of his sons, Hazrat Maulawi Noor-ud-Deen's brother, to study Persian from Madan Chand since Persian was very popular in those days and Madan Chand was an expert in the language.

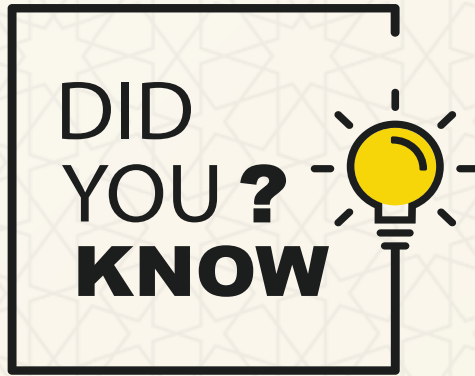
People objected to this, saying that he was endangering his son's life. But he replied that he just wanted his son to have as much knowledge as Madan Chand. Hazrat Maulawi Noor-ud-Deen^{ra} also said later in life—after he had moved to Qadian and his father had passed away—'My father was so ambitious for us that had he lived at this time he would have sent me to the United

States of America in search of knowledge.'

His Mother, Noor Bakht, belonged to the A'waan family, who are descendants of Hazrat Ali^{ra}. She was an extremely knowledgeable and righteous woman. In particular, she was very strict in the observance of Prayers. Hazrat Syedah Noor Bakht was known to have a Prayer mat hanging from a peg in her kitchen, which she would use right there as soon as it was time for Prayer. She possessed extensive knowledge of Islam and a deep understanding of the Holy Quran.

Hazrat Syedah Noor Bakht's passion for the Holy Quran began at a very young age. She began teaching the Holy Quran when she was just 13 years old, and throughout her life, she taught the Holy Quran to countless people. She taught the neighbourhood children the translation of the Holy Quran in Punjabi and instructed them in the basics of Islam. This passion remained with her throughout her life as she continued teaching the Holy Quran until the age of 85.

It was her priority to instil a special love of the Holy Quran in her children. Later in life, Hazrat Maulawi Noor-ud-Deen^{ra} often said that he heard the recitation of the Quran from his mother while he was in her womb, and had absorbed love for it with his mother's milk.



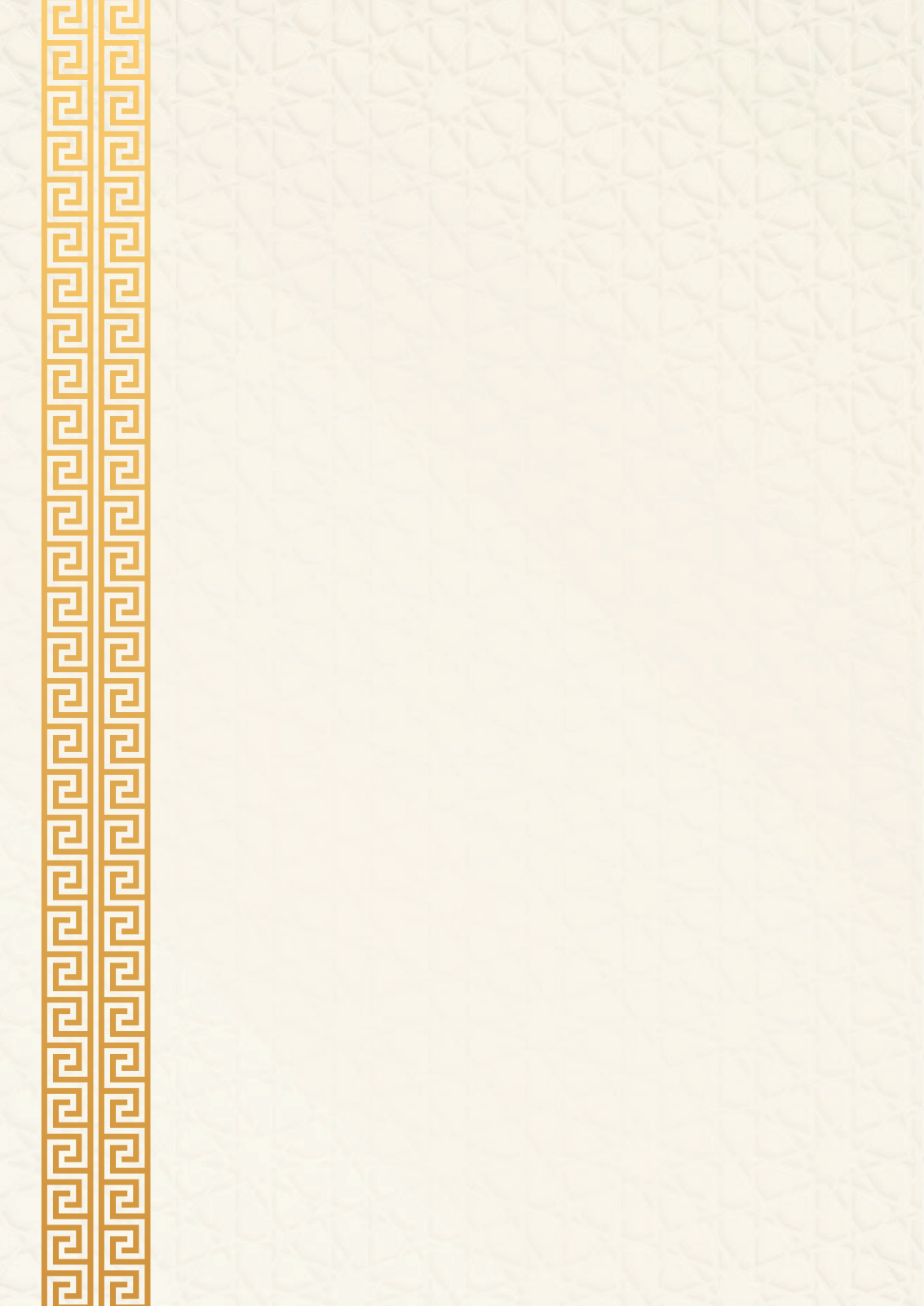
**Hazrat Maulawi Noor-ud-Deen^{ra}
had six brothers and two sisters**

Brothers

- Maulawi Sultan Ahmad
- Maulawi Ghulam Nabi
- Hakeem Ghulam Ahmad
- Maulawi Muhammad Bakhsh
- Ghulam Mohy-ud-Din
- The name of the sixth brother is not known

Sisters

- Imam Bibi
- Ghulam Bibi



Childhood

Hazrat Maulawi Noor-ud-Deen's name means *Light of the Faith*. He was blessed with a photographic and long-term memory. He remembered moments as far back as the days his mother nursed him. His incredible memory also enabled him to memorize the Holy Quran in a very short period of time. He was fortunate to be born into a home that was not only extremely cultured but also where Allah and His Messenger^{sas} were always mentioned.

Punjabi was the language spoken in Hazrat Maulawi Noor-ud-Deen's hometown, and his mother began teaching him about Islam and the Holy Quran in Punjabi when he was a very young child. When he first heard the Urdu language spoken by an Indian soldier later in life, he liked the sound of it. He not only went on to learn it, but mastered it to the extent that he wrote many books in Urdu.

Hazrat Maulawi Noor-ud-Deen^{ra} studied at a school specializing in religious education. There, he developed a deep passion for Prayer. Once, at *Salat* time, his teacher sent the students to offer Prayer in the mosque. There was a boy among them who, after performing ablution, said, 'Friends, what Prayers? Who offers Prayers?' After saying this, he rubbed his forehead against the mud wall so that a mark of dirt could be seen on his forehead, which made it look like he had offered his Prayer. He showed the other boys a way to lie and skip the Prayer. However, this did not have any influence on Hazrat Maulawi Noor-ud-Deen^{ra}. On the contrary, his interest in offering Prayers increased.

Along with the obligatory Prayers, his passion for voluntary Prayers also kept growing in his heart. His punctuality was a direct outcome of this. As for that boy, he grew up to become a notorious thief! Of all the thieves and wicked people in the city, he was the worst. Once, he tried to scale the wall of a fort and was eventually imprisoned.

During his childhood, Hazrat Maulawi Noor-

ud-Deen^{ra} developed a keen interest in collecting books. About his love for books, he says in *Mirqaatul-Yaqeen*—his autobiography:

I had a fascination for collecting books. As a child, I collected books with delicate and beautiful covers. When I entered an age of understanding, I used to select books with great care.¹

Hazrat Maulawi Noor-ud-Deen^{ra} was also an exceptional and fearless swimmer, who sometimes ventured to swim in extremely deep rivers. In addition, he loved horseback riding. His father, a keen horseman, owned several horses. Fearing that his young children would fall off and hurt themselves, his father would sometimes hide the reins of the horses. However, this did not stop Hazrat Maulawi Noor-ud-Deen^{ra}. He would ride the horses anyway using just a rope around the neck of the horse.



O my Lord, increase me in knowledge

A Thirst for Knowledge

Around 1853, when Hazrat Maulawi Noor-ud-Deen^{ra} was 12 years old, he fell ill with diphtheria,² which is a serious bacterial infection. He was in Lahore at that time, where his family had a printing press. Hazrat Maulawi Noor-ud-Deen^{ra} was treated by a well-known physician named Hakeem Ghulam Dastagir.

Inspired by Hakeem Ghulam Dastagir, he developed an interest in learning Medicine. His elder brother, Maulawi Sultan Ahmad—who was very well-educated himself—took great interest in the upbringing of Hazrat Maulawi Noor-ud-Deen^{ra}. He sent Hazrat Maulawi Noor-ud-Deen^{ra} to Munshi Muhammad Qasim, a Persian scholar, to learn the Persian language. Hazrat Maulawi Noor-ud-Deen^{ra} acquired a good knowledge of Persian.³ At the same time, he began learning the art of calligraphy. Even

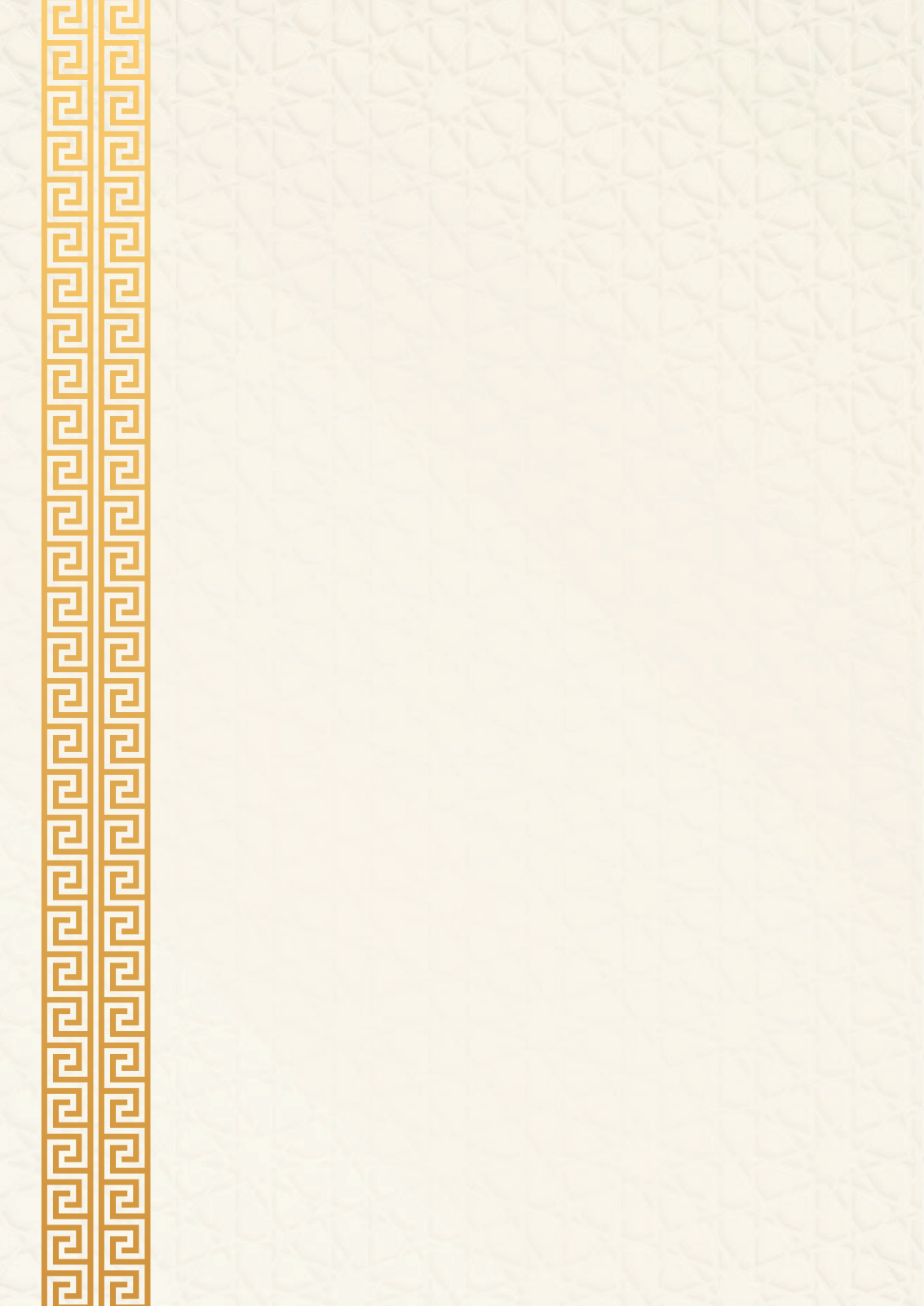
though he was not very interested in calligraphy, his writing was very neat. After two years of education, he returned to Bhera. Then, he started to learn Arabic from his brother, Maulawi Sultan Ahmad. His brother taught him in such a simple and straightforward manner that Hazrat Maulawi Noor-ud-Deen^{ra} grasped the language quickly and soon started reading Arabic books easily.

Once, a bookseller came to Hazrat Maulawi Noor-ud-Deen's home and stayed as a guest for a few days.⁴ The man urged the young Hazrat Maulawi Noor-ud-Deen^{ra} to learn the translation of the Holy Quran and gave him a copy of the Holy Book with the Urdu translation. When one of his brothers began teaching it to him, it further increased Hazrat Maulawi Noor-ud-Deen's love for the Holy Quran, which continued to grow throughout his lifetime. He also thoroughly studied portions of the commentary of the Holy Quran.

In the same year, another merchant from Bombay recommended some more scholarly

books to him in Urdu. Since he was very fond of the Urdu language, he enjoyed reading them.

After a short while, he returned to Lahore to learn Medicine with the help of a teacher. However, after only a few days, he had to go back to Bhera, and these interesting educational sessions came to an end.



His First Job

Hazrat Maulawi Noor-ud-Deen^{ra} received his early education from public schools in Lahore and Rawalpindi. Around 1858, when he was about 18 years old, he attended a training school for teachers in Rawalpindi. He pursued a diploma in Education and graduated with a first-class certificate in the final examination. Since he did so well in the examination, he was appointed the headmaster of the Pind Dadan Khan Middle Vernacular School at the young age of 21.

Pind Dadan Khan was a town a few miles from Bhera across the Jhelum River. The Persian education he received from Munshi Muhammad Qasim proved very beneficial. Some Persian teachers in Pind Dadan Khan, who, for one reason or the other, had a grudge against Hazrat Maulawi Noor-ud-Deen^{ra}, would send their students to test

his skills. These students would ask him very basic questions about Persian, which they thought to be matters of great importance. However, Hazrat Maulawi Noor-ud-Deen^{ra} would easily answer them.

The end of this job came about in a dramatic manner, which was really, a blessing in disguise. Once, an inspector came to the school. Hazrat Maulawi Noor-ud-Deen^{ra} was eating when he arrived, so he invited the inspector to sit and eat with him. However, the inspector refused the invitation and said, 'Have you not recognised me? I am an inspector, and my name is Khuda Bakhsh.'

Hazrat Maulawi Noor-ud-Deen^{ra} immediately understood that the inspector felt he was too important to eat with the teachers. He politely said, 'You are a very good man indeed, but you do not eat with teachers.' Having said this, he returned to his chair and resumed his meal.

The inspector was waiting, holding the reins of his horse, hoping that at any time Hazrat Maulawi

Noor-ud-Deen^{ra} would send for a student to take care of his horse and other needs. However, when no one came, the inspector demanded, 'Send a boy to take care of my horse.'

Hazrat Maulawi Noor-ud-Deen^{ra} replied, 'Sir, you are so meticulous that you do not partake of food offered by a teacher, deeming it to be a bribe. Then how can I ask a student to hold your horse? They come to school to study and not to serve as stable boys. Besides, you might ask for it to be tethered and fed, but how could the horse be fed when you yourself are not willing to accept the hospitality of a teacher?'

The inspector was expecting Hazrat Maulawi Noor-ud-Deen^{ra} to flatter him, but this did not happen. He was annoyed with the straightforward manner of Hazrat Maulawi Noor-ud-Deen^{ra}. By then, the inspector's staff arrived, and took care of the horse and prepared some food. After that, the inspector said he would like to start testing the boys. Hazrat Maulawi Noor-ud-Deen^{ra} prepared

the boys and sat at a distance from them while the inspector did his job. Unable to find fault with anything, the inspector smugly said to Hazrat Maulawi Noor-ud-Deen^{ra}, 'I've heard you are very competent and hold a very high certificate of qualifications. Perhaps that's why you are so arrogant!'

Hazrat Maulawi Noor-ud-Deen^{ra} replied, 'I do not consider this tiny piece of paper to be God! Nor did I ask anyone to bring this idol to me!' He tore up his certificate in front of the inspector to prove that he did not associate anything with God.

The inspector was both shocked and saddened by what had just happened. He blamed himself for causing Hazrat Maulawi Noor-ud-Deen^{ra} this loss. However, Hazrat Maulawi Noor-ud-Deen^{ra} used to say that ever since he tore up that certificate, he had been blessed with unlimited wealth. After four years of service, he resigned from the position in 1862.⁵

Travels in Search of Knowledge

Soon after, Hazrat Maulawi Noor-ud-Deen^{ra} resumed what he loved doing most—seeking knowledge. After one year of learning in Bhera, he went to Lahore. There, a fellow-student persuaded him to go to Rampur with him for higher education. Rampur was also a centre of Muslim learning where many scholars from other parts of the Islamic world lived and visited.⁶ When he mentioned this plan to his father, he replied: Go in search of knowledge so far that you should be beyond the reach of news of us, but do not mention this to your mother lest she should be distressed at the prospect of a long separation and try to change your mind.⁷

Thus, began his extensive travels in the quest for knowledge. Over the next few years, he travelled to Lahore, Delhi, Rampur, Lucknow, and

Bhopal,⁸ among other places. In Lahore, he studied the Persian and Greek systems of Medicine. To complete his medical studies, he went to Lucknow and studied under Hakim Ali Husain, a famous physician of the time. He also studied Hadith with several renowned teachers. He travelled to Bhopal, which was also a great centre of learning. At that time, Munshi Jamal-ud-Din, the chief advisor of the state of Bhopal, met Hazrat Maulawi Noor-ud-Deen^{ra} and became very fond of him. He invited Hazrat Maulawi Noor-ud-Deen^{ra} to return to Bhopal again in the future. Hazrat Maulawi Noor-ud-Deen^{ra} did indeed visit Bhopal again later in his life. It was in Bhopal that he further strengthened his learning of the Holy Quran and Hadith. Over time, he became an expert in all these subjects.⁹

His Simplicity

As Hazrat Maulawi Noor-ud-Deen^{ra} matured in age, he had no desire to show off or wear expensive clothes. In fact, he spent very little on himself. Generally, he would wear a simple knee-length shirt with loose trousers, usually with a waistcoat. He would wear a turban, from which his henna-dyed hair would often show. His shoes were somewhat like moccasins, the back heels of which would be pressed to look like slippers.

Hazrat Maulawi Noor-ud-Deen's simplicity was visible not only through his clothing, but also in other aspects of his life. For example, he would attend to his patients sitting near the door of his clinic on a plain white sheet, sometimes leaning on a pillow for support. Another example is the very ordinary pen he used that was made from simple reed. One of the best examples of his simplicity

was his food—he would be happy just eating a piece of bread soaked in curry.

Despite Hazrat Maulawi Noor-ud-Deen's simple appearance, his God-given commanding figure and prominent personality shone through.

An Attempt to Make Chapati

God Almighty always provided for Hazrat Maulawi Noor-ud-Deen^{ra} in the most miraculous ways. It was common for people to have house help for cooking and cleaning. However, when he was in Lucknow for his studies, he found a house to live in but had to make his own cooking arrangements. Although Hazrat Maulawi Noor-ud-Deen^{ra} did not cook, one day he decided to make a chapati (flatbread).

After much contemplation, he added water to flour and ended up with a mixture with the consistency of pancake batter—not realising that for a chapati you need to make a firm dough! He lit the stove and warmed the griddle. Next, he poured the mixture onto the griddle. When one side looked almost done, he tried to flip it, only to find that the mixture had stuck to the griddle. Not

wanting to give up, Hazrat Maulawi Noor-ud-Deen^{ra} decided to angle the griddle so that the top side of the chapati mixture faced the stove fire—that definitely helped the top to cook, but the chapati was still stuck to the griddle! He tried scraping it off with a knife, but it was no use! Not knowing what else he could do, he went outside the house, turned his face to the heavens and prayed: O my Lord! Assigning the work of making a chapati to an ignorant person is a waste of Your provision. I am unworthy—what do I know of making a chapati?

God Almighty heard his prayer and the teacher from whom he was learning Medicine, invited Hazrat Maulawi Noor-ud-Deen^{ra} to eat at his home from that time onwards.

Provisions from God Almighty

On another occasion, Hazrat Maulawi Noor-ud-Deen^{ra} travelled away from home in search of a good teacher. During this period, it so happened that he could not find anything to eat for three days. In this condition, he went into a mosque at the time of *Maghrib* Prayer. No one seemed to notice him, but suddenly he heard a voice from outside, 'Noor-ud-Deen! Noor-ud-Deen! Come and take this food quickly.' When he went, he saw that there was a tray of sumptuous food. He took it and ate from it to his heart's content.

Hazrat Maulawi Noor-ud-Deen^{ra} never asked anyone where the food had come from, because in his heart he knew that God Almighty had sent it. He hung the container in which the food was brought on the wall of the mosque. Returning to the mosque over a week later, the container was

still there. This confirmed that the food was not sent by anyone from the village, but that it was sent from God Almighty.¹⁰ In the Holy Quran God Almighty says:

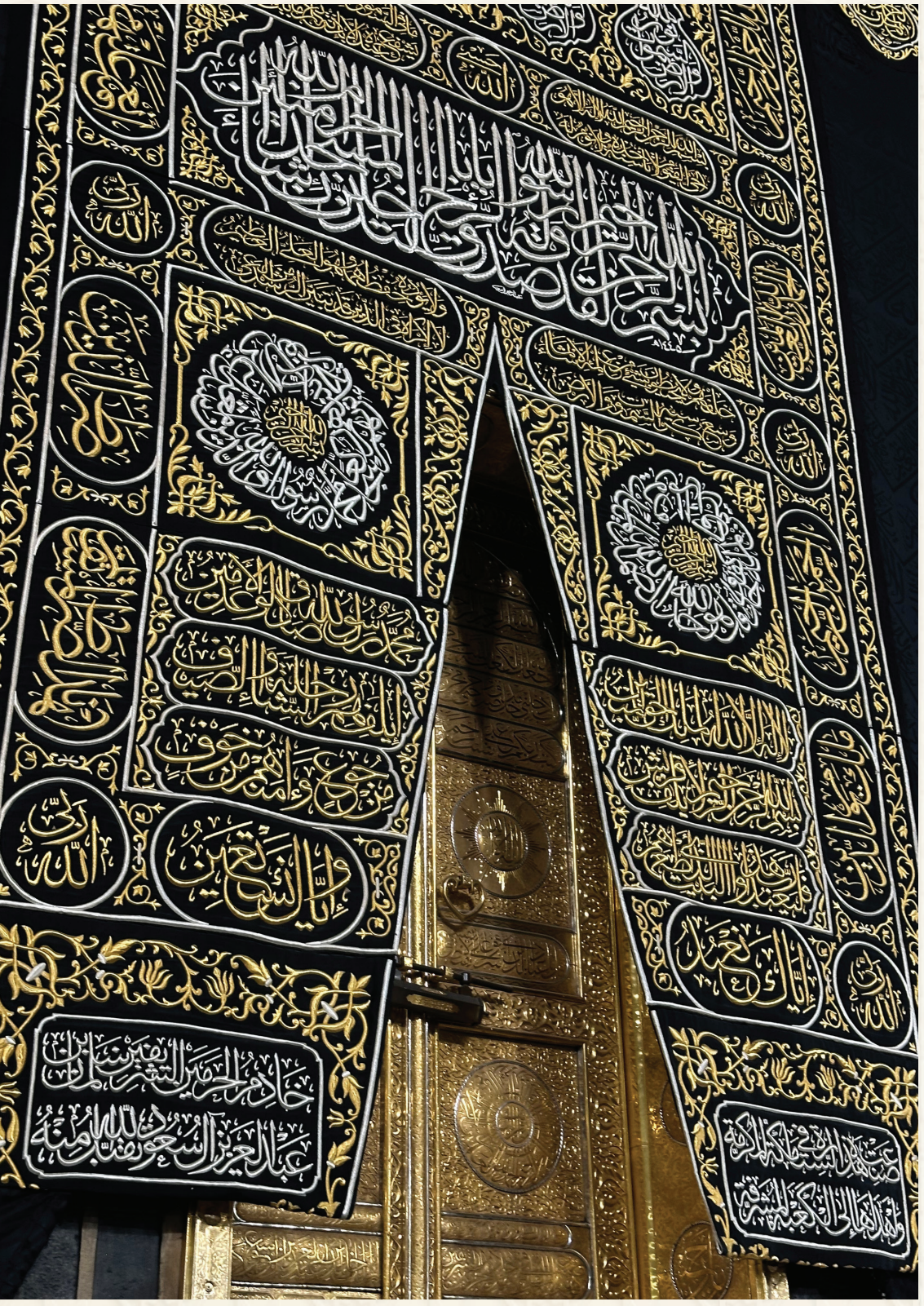
وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

And he who fears Allah—He will make for him a way out, And will provide for him from where he expects not. And he who puts his trust in Allah—He is sufficient for him.¹¹

Hazrat Maulawi Noor-ud-Deen's life exemplified this. He had frequently experienced the fulfilment of his needs in the most extraordinary and unexpected ways.



ALLAH IS THE GREATEST



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله الذي جعل القرآن الكريم
موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب
عليه السلام

الحمد لله الذي جعل القرآن الكريم
موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب
عليه السلام

الحمد لله الذي جعل القرآن الكريم
موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب
عليه السلام

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Journey to the House of Allah

Around the year 1869, Hazrat Maulawi Noor-ud-Deen^{ra} had completed his study of Medicine. As soon as he earned enough money, he left Bhopal and headed straight to Makkah to perform the Hajj, which is the Pilgrimage to the Ka'bah.¹² When he departed from Bombay for Makkah, he met five men from his homeland who were also on their way to perform the Hajj. This provided him much comfort during the journey. When Hazrat Maulawi Noor-ud-Deen^{ra} saw the Ka'bah, he recited the following prayer: Oh my Lord, I am ever in need of Your mercy and blessings and I have a host of prayers, so my Lord, grant me the wish that whenever I pray and implore Your mercy and blessings You bestow that favour on me.

Hazrat Maulawi Noor-ud-Deen^{ra} recited this

prayer at this time because he had heard that God answers the first prayer that one makes upon seeing the Ka'bah. This prayer of Hazrat Maulawi Noor-ud-Deen^{ra}, made at the right moment, proved to help him throughout the rest of his life. Hazrat Maulawi Noor-ud-Deen^{ra} says in his autobiography, *Mirqaatul Yaqeen*:

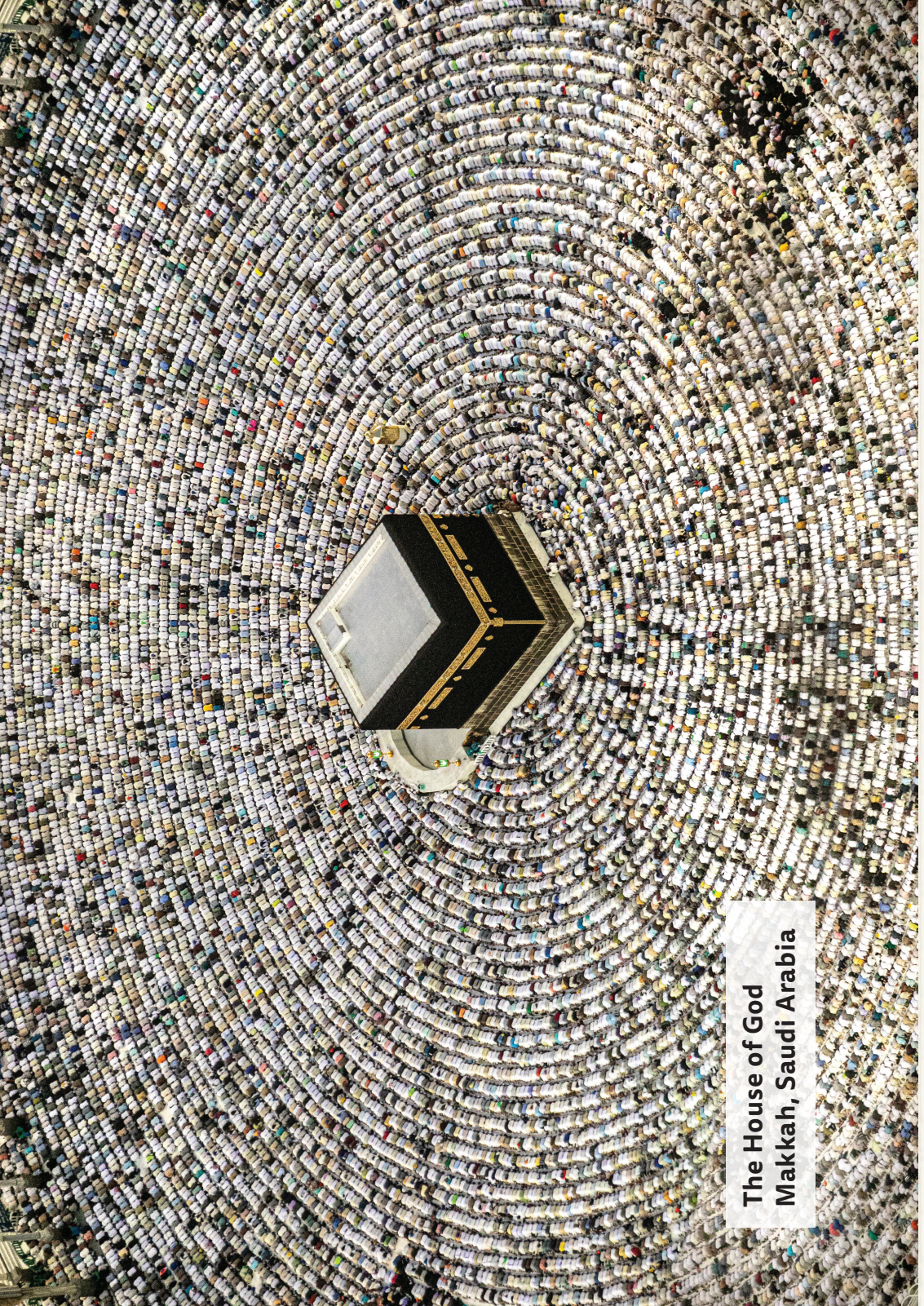
I believe in God, and in His great mercy, Who accepted my prayer. Whenever I came across atheists, non-believers, and philosophers in debates, I always triumphed over them on account of the acceptance of the prayer that I made on the first sighting of the House of God.¹³

The fulfilment of this prayer began to take place on that very trip, through the many debates he had with scholars, who were known to be the greatest of the great. Through the blessings of this prayer,

Hazrat Maulawi Noor-ud-Deen^{ra} was always victorious.

Along with performing Hajj, Hazrat Maulawi Noor-ud-Deen^{ra} met and learned from many Muslim scholars that he admired. Therefore, his visit to Makkah and Madinah also served as part of his educational journey. He learnt many sciences and continued on his path of becoming a scholar of the Holy Quran, Hadith, Languages, Medicine, etc. He remained in Makkah to pursue his studies for a year and a half.

After his stay in Makkah, he went to Madinah. Upon arriving in Madinah, he presented himself to Hazrat Shah Abdul Ghani Mujaddidi (may Allah have mercy upon him), a renowned saint and scholar from Delhi, who was also visiting Madinah.¹⁴ Impressed by his vast knowledge, Hazrat Maulawi Noor-ud-Deen^{ra} made a written request to stay in his company and learn from him. Hazrat Shah Abdul Ghani Mujaddidi agreed, and so Hazrat Maulawi Noor-ud-Deen^{ra} stayed with him in Madinah for one year.¹⁵



**The House of God
Makkah, Saudi Arabia**

Missing Prayer in Congregation

Once when Hazrat Maulawi Noor-ud-Deen^{ra} was in Madinah, he was unable to join the congregational Zuhr Prayers. This deeply troubled him and he considered it to be an unforgivable sin. Pale with intense fear, he even feared entering the mosque. However, when he reached the door of the mosque, he saw this written on the door: O servants of God! If you commit some sin, do not despair of God's mercy. He is the Most Forgiving, the Most Merciful.

This gave him some courage, but even then, he entered the mosque in a state of fear and anxiety. During *Salat*, he prayed fervently, 'O my God! forgive this fault of mine.' This shows how serious Hazrat Maulawi Noor-ud-Deen^{ra} was concerning *Salat* in congregation. It also shows how carefully he followed the teachings of Islam, as Muslim men are instructed to perform their Prayers in congregation.



Love for the Holy Prophet

Anyone who personally knew Hazrat Maulawi Noor-ud-Deen^{ra} would vouch for the deep admiration and love he had for the Holy Prophet Muhammad^{sas}. Hazrat Maulawi Noor-ud-Deen^{ra} travelled far and wide around India and Arabia to learn the Hadith and the Sunnah in order to understand the way the Holy Prophet^{sas} lived and acted. He would then try his best to practice the same conduct and behaviour. He desired to follow the practices of the Holy Prophet^{sas} in every minute detail.

For example, during his visit to Makkah for Hajj, Hazrat Maulawi Noor-ud-Deen^{ra}

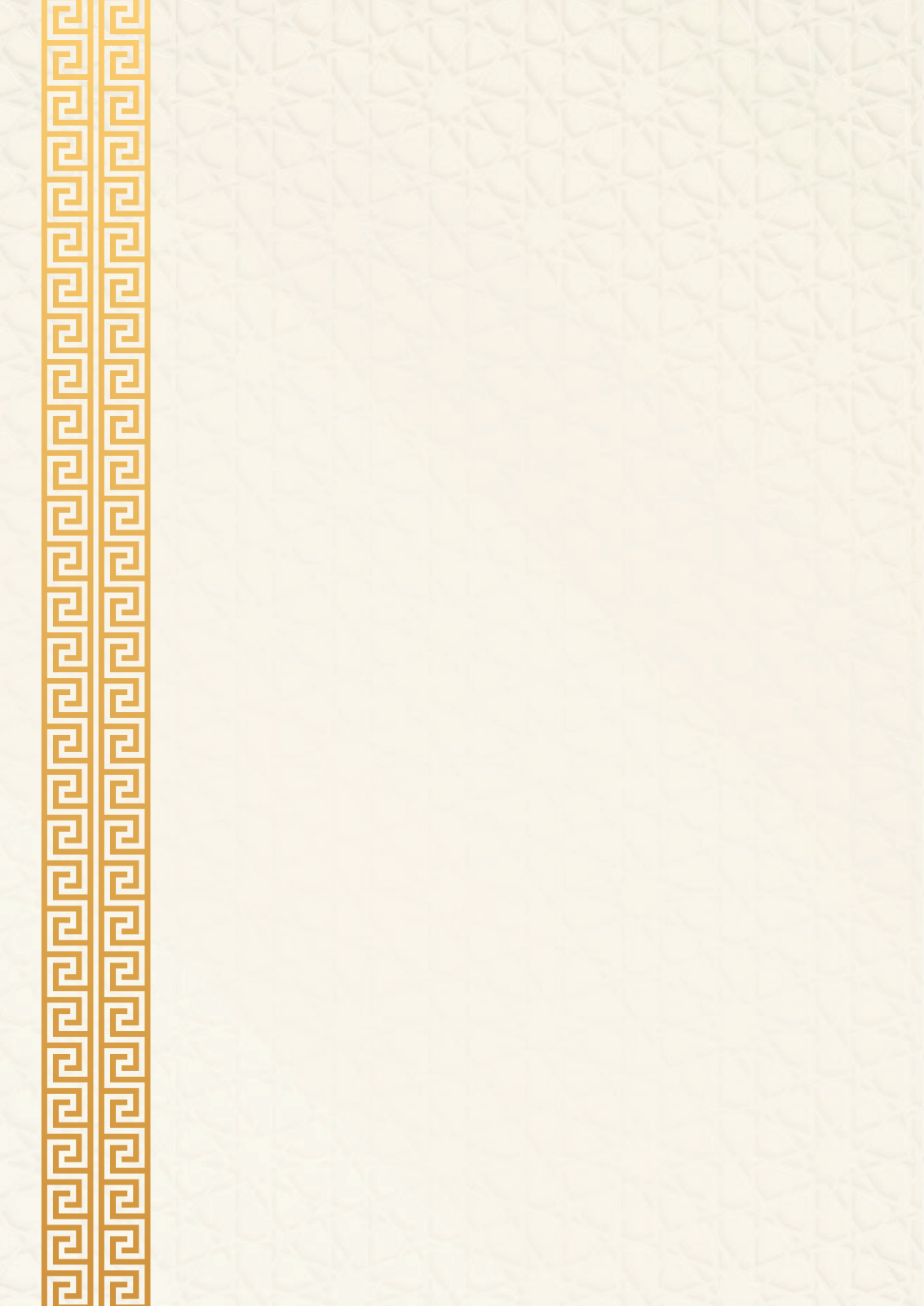
decided that he would enter Makkah from the same route that the Holy Prophet^{sas} entered Makkah; that is, via Kadaa'. Hazrat Maulawi Noor-ud-Deen^{ra} mentioned in his book¹⁶, that sadly very few people now take that particular route.

He stayed in Kadaa' for some time, waiting for all the pilgrims to leave. He then dismounted from his camel and following the practice of the Holy Prophet^{sas} he entered Makkah via Kadaa' on foot.¹⁷ It may appear to be a trivial thing, but if we ponder over how Hazrat Maulawi Noor-ud-Deen^{ra} tried to perform every act of the Holy Prophet^{sas}, it speaks volumes about his love and affection for him. It is the same loyalty that was demonstrated by the Companions of the Holy Prophet^{sas}, who would compete with one another in following every act of their leader.

Almost a year after this incident, he performed a second Hajj. He was now an accomplished man and his fame as a learned scholar and an excellent physician had spread far and wide. He came to be

known as 'Hakeemul-Ummat', which means Sage of the Ummah.

After being away from his home for many years, which he spent in the quest of knowledge and performing Hajj, he left Jeddah for Bombay. Then, he departed for Delhi by train, finally arriving home in Bhera.



Marriage & Children

In 1872, when Hazrat Maulawi Noor-ud-Deen^{ra} returned to Bhera from his travels of the holy cities of Makkah and Madinah, he was about 30 years old.¹⁸ His parents proposed his marriage to Fatimah Bibi who was the daughter of Shaikh Mukarram Qureshi. Hazrat Maulawi Noor-ud-Deen^{ra} married her and God blessed them with five daughters, followed by nine sons. Sadly, two daughters and all nine sons died in infancy.

The names of the three daughters who lived to adulthood, from oldest to youngest are: Umaamah, Hafsah, and Amatullah.¹⁹ It was customary for fathers to be referred to as 'father of' their eldest son. Since one of his sons was named Usamah, sometimes Hazrat

Maulawi Noor-ud-Deen^{ra} was also known as Abu Usamah which means *Father of Usamah*.²⁰

Hazrat Maulawi Noor-ud-Deen^{ra} paid a great deal of attention to the education of his children. He provided his daughters with the best education possible. He also made sure that they were married to decent, pious men.

His eldest daughter, Umaamah, had a strong command of Urdu, Persian, and Pashto languages. Hazrat Maulawi Noor-ud-Deen^{ra} taught her the works of a well-known Persian poet, Sa'adi, and the Persian translation of the Holy Quran. Umaamah was married to Maulawi Abdul Waheed, the son of Abdullah Ghaznavi, a pious man of his age. She was blessed with two sons and two daughters. Umaamah passed away in 1897 in Qadian.

His second daughter, Hafsah, was born in Bhera in 1874. She was also well-educated in the Holy Quran, Hadith, and Medicine, most of which she learnt from her father. She was married to her cousin, Hakeem Mufti Fazlur-Rehman, in 1891,

when Hazrat Maulawi Noor-ud-Deen^{ra} was the Royal Physician in the State of Jammu. Along with the normal dowry, Hafsa was also given a box of books. At the time of her marriage, Hazrat Maulawi Noor-ud-Deen^{ra} wrote to her a 'Letter of Advice' as part of the dowry. The letter is paraphrased below:

My child, always put your trust in the Almighty and recognise His omnipresence and that He is Ever Watchful over you and always yearn to be obedient to Him. Make Prayer a regular habit. Offer Prayer at its time; always make the recitation of the Holy Quran a habit, except the days when it is not allowed. Keep Fasts in the month of Ramadan, pay Zakat, and perform the Hajj.

Keep away from nagging, lies, and accusation, and avoid the vulgar stories so common among women. Do not sit in the company of such women engaged in vain talks. Always write letters to me.

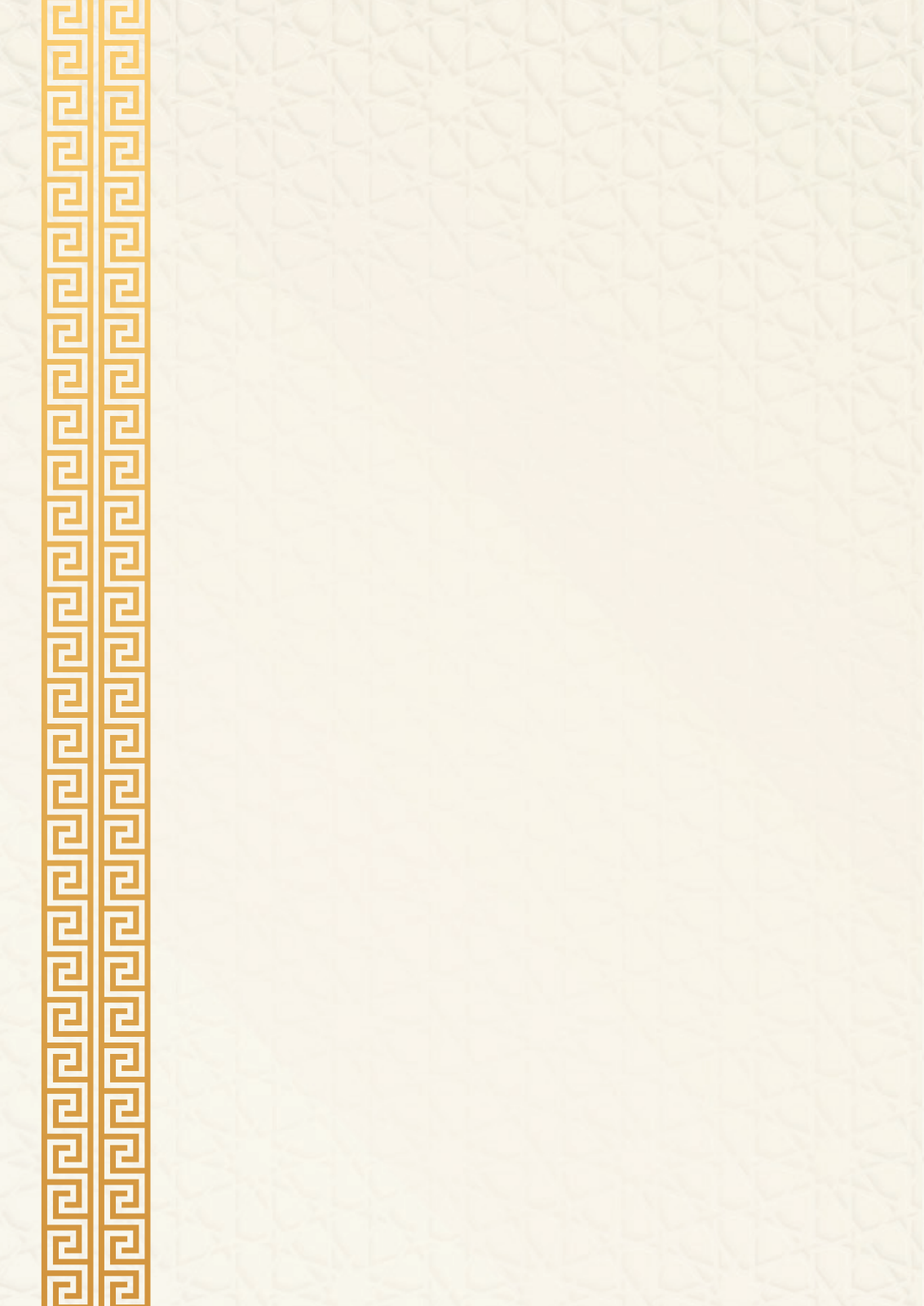
Knowledge is wealth; the more you acquire it, the more it increases. Teach the Holy Quran to young girls. Speak softly and keep your manners polite. Observe the veil. In addition to the Holy Quran, study books like *Mir'at-ul-'Uroos* etc. I entrust you to God. May He be your Protector and Helper, and keep yourself occupied in good works.²¹

Wassalam,
Noor-ud-Deen

A Medical Clinic in Bhera

Upon Hazrat Maulawi Noor-ud-Deen's return from the holy cities of Makkah and Madinah, he began many projects to serve mankind. He immediately started teaching the Holy Quran and Hadith. When he first started teaching Hadith, the classes would take place in his family mosque.²² His father was also fond of joining these classes.

Hazrat Maulawi Noor-ud-Deen^{ra} also opened a medical clinic in Bhera. Over time many people became attracted to him because of his expertise and simple ways. Throughout his life, he never demanded a fee and was more than content with whatever God provided him. He never discriminated between his patients, giving everyone his full attention. But he took special care of the poor and needy, and where needed, he provided them with financial assistance.



Religious Opposition in Bhera

Although Hazrat Maulawi Noor-ud-Deen^{ra} was an extremely successful physician, his religion always came first and he would go out of his way to defend Islam. He was not only a learned scholar of Islam, but he was also extremely righteous.

At that time, ignorant *maulawis* dominated the religious scene in India. These so called 'learned' *maulawis* poisoned the minds of innocent people, taking them away from the true teachings of Islam, much like they do today. They would argue with Hazrat Maulawi Noor-ud-Deen^{ra} frequently, but since they were never successful in outsmarting him, they began to see him as a threat. They even threatened to make his life difficult if he did not back down and agree with them.

What offended the *maulawis* most was that Hazrat Maulawi Noor-ud-Deen^{ra} used

straightforward and logical reasoning. They would often drag Hazrat Maulawi Noor-ud-Deen^{ra} into baseless discussions and quarrel over the most minor of points. He always remained fearless and with great tact he would win any argument that was put before him.

Despite the threats, people still approached Hazrat Maulawi Noor-ud-Deen^{ra} for theological studies. Although he continued to help them, the level of controversy and intrigue continued to grow. Failing time after time caused the *maulawis* to become envious. They started to act upon their threats and began to incite people against him. They did whatever they could to make his day-to-day life as difficult as possible. They even persuaded the local baker and barber to boycott him. In fact, they even made plans to put an end to his life.

As the opposition continued to grow, his foster-brother (he was a foster-brother because his mother had also nursed Hazrat Maulawi Noor-ud-Deen^{ra} when he was an infant) also grew hostile

towards him, and told Hazrat Maulawi Noor-ud-Deen's enemies that he would personally kill him with a long sharp knife. Upon discovering this, Hazrat Maulawi Noor-ud-Deen^{ra}, who had such strong faith that God would protect him from enemies, decided to visit his foster-brother's home, curious to see how he intended to kill him.

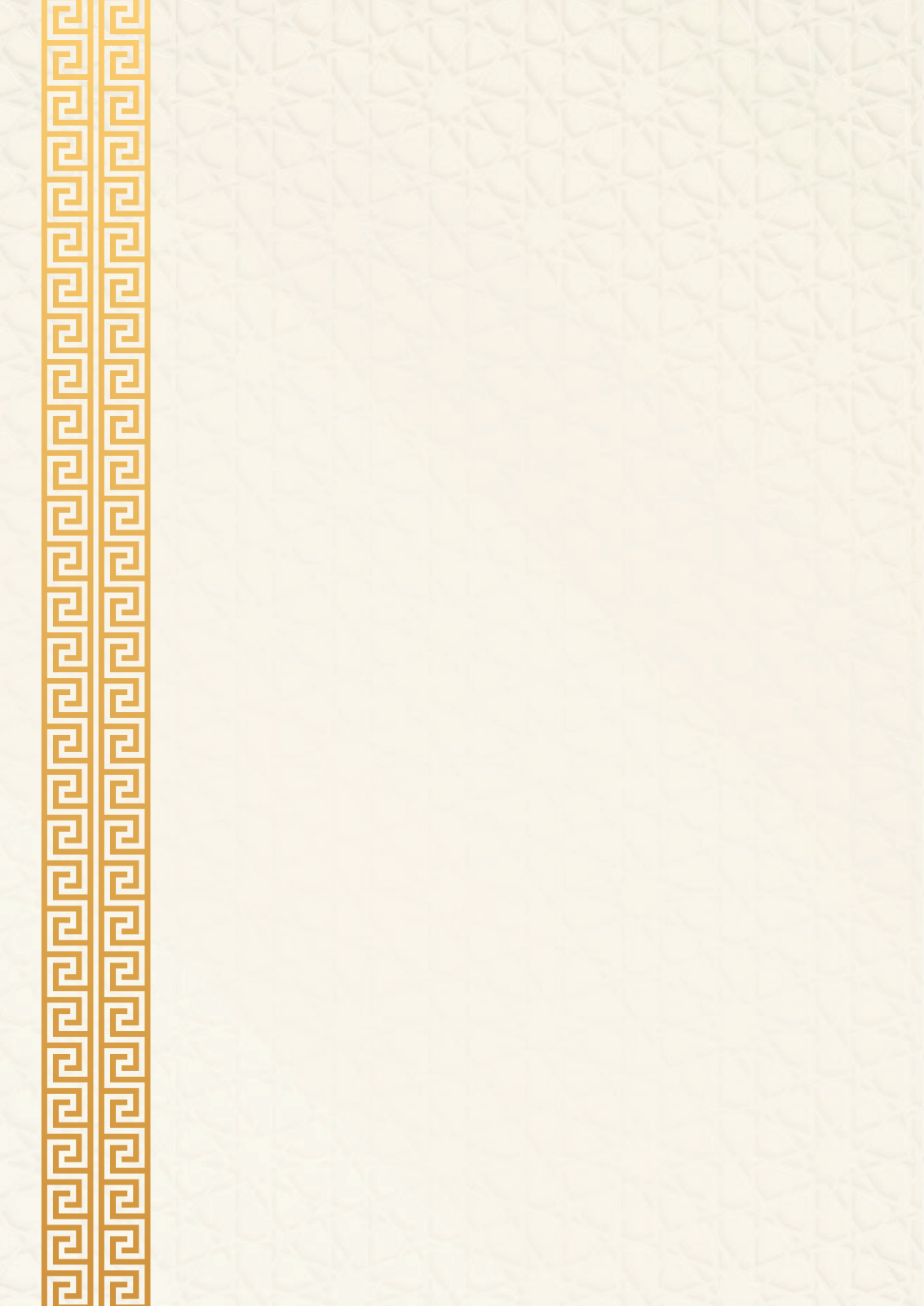
So he went to his foster-brother's home after *Isha* Prayer. A little while after arriving there, Hazrat Maulawi Noor-ud-Deen^{ra} laid down and everyone thought that he had gone to sleep. He was giving his brother a clear chance to stab him the way he had so boldly claimed to the *maulawis*. At midnight, his foster-mother finally decided to wake Hazrat Maulawi Noor-ud-Deen^{ra} up. Perhaps she knew of her son's evil intentions. She kept insisting that he should go home. Hazrat Maulawi Noor-ud-Deen^{ra}, on the other hand, kept giving her reasons for him to stay—further giving his foster-brother plenty of time to attack.

Eventually, at his foster-mother's insistence,

Hazrat Maulawi Noor-ud-Deen^{ra} agreed to leave, but he asked his foster-brother to walk him home. Whilst walking towards his home, he deliberately walked in front of his brother, again giving him a chance to stab him, but his foster-brother did nothing. Then, when they reached Hazrat Maulawi Noor-ud-Deen's home, he stood on the upper part of the stairs and started talking to his foster-brother who was standing on the lower part of the stairs. Instead of attacking him when he, once again, had a clear opportunity to do so, his brother looked worried and extremely eager to leave. Eventually he told Hazrat Maulawi Noor-ud-Deen^{ra} that he had to leave and hastily, he walked back towards his home. It appears that his foster-brother did not dare to attack him since Allah was protecting Hazrat Maulawi Noor-ud-Deen^{ra}.

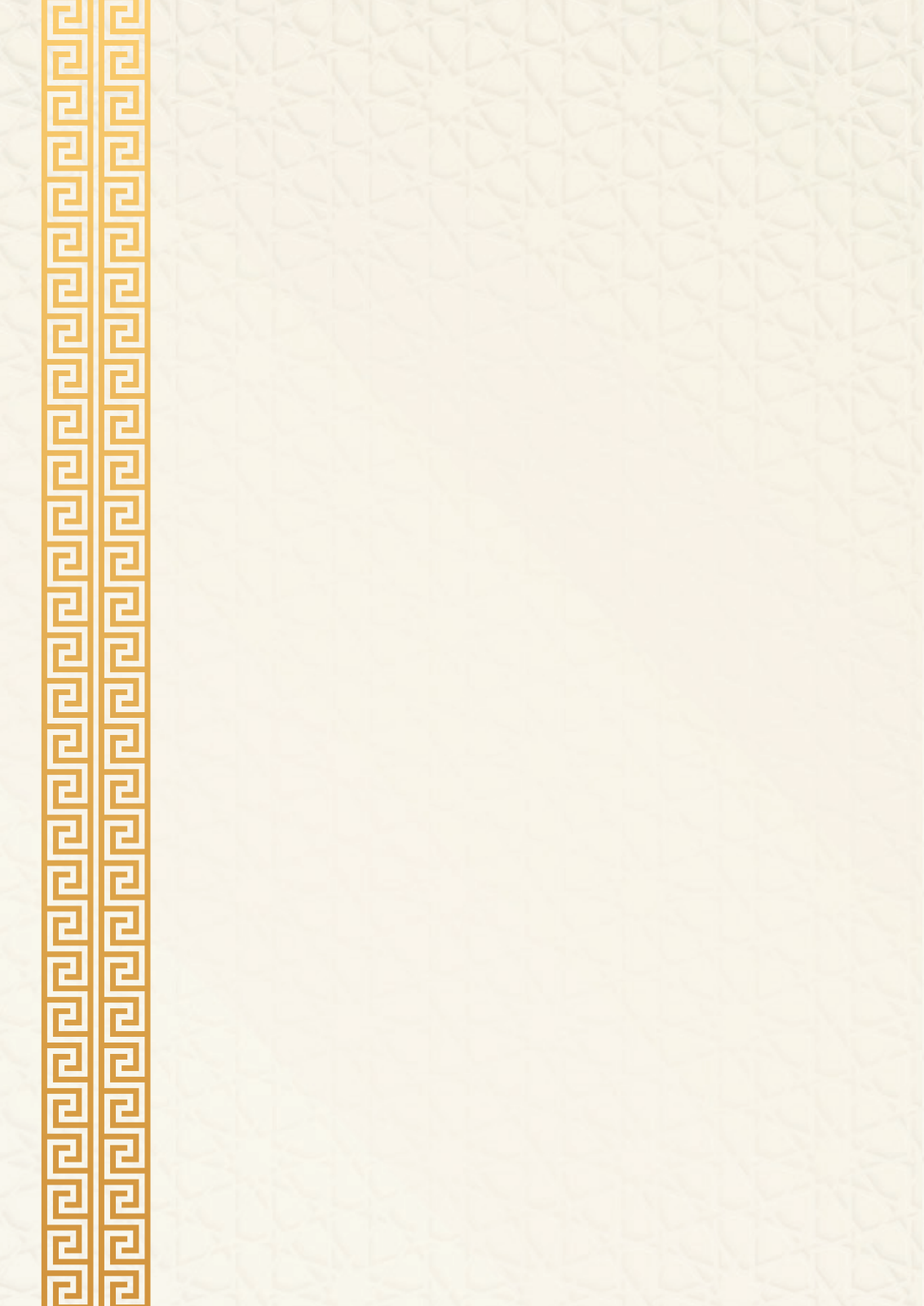
With attempts to assassinate Hazrat Maulawi Noor-ud-Deen^{ra} failing, the hostile *maulawis* started thinking of how Hazrat Maulawi Noor-ud-Deen^{ra} could be expelled from Bhera. Although the

maulawis were greater in number by far, they were still afraid. Whenever they gathered together, they would speak ill of Hazrat Maulawi Noor-ud-Deen^{ra}, but as soon as they saw him, they would not dare continue with the conversation, at times falling completely silent. Deep down, the bitter *maulawis* knew that he was a *wali*—a friend of Allah—and a great lover of the Holy Prophet^{sas}.



Building of His House

Hazrat Maulawi Noor-ud-Deen's clinic in Bhera was in a spacious house. He had started working there with the help of his father and according to his wishes. But after his father's death, his elder brother, Maulawi Sultan Ahmad, who was in many ways their father's benefactor, assumed ownership of the house. Hazrat Maulawi Noor-ud-Deen^{ra} while full of gratitude for the favours done to him by his brother, started looking for another place to set up his clinic. He had his medicines placed in one of the rooms in the mosque. It was a difficult time for Hazrat Maulawi Noor-ud-Deen^{ra}, but he was soon able to acquire a piece of land and started the construction of a large house. For this project, he borrowed money from a Hindu man who was his acquaintance.



Royal Physician of the State of Jammu

Hazrat Maulawi Noor-ud-Deen^{ra} had travelled far and wide in search of the best teachers. His search for knowledge had first taken him to Bhopal when he was a student. Munshi Jamal-ud-Din, the chief advisor of the State of Bhopal²³ had met Hazrat Maulawi Noor-ud-Deen^{ra} when he was a student there and had invited him to return. Around 1876, Hazrat Maulawi Noor-ud-Deen^{ra} accepted the invitation and returned to Bhopal as an established scholar and physician. Munshi Jamal-ud-Din arranged for Hazrat Maulawi Noor-ud-Deen^{ra} to work with the State as a physician on a very good monthly salary.²⁴ Hazrat Maulawi Noor-ud-Deen^{ra} used this money to pay off the loan he had taken for his house. He stayed in Bhopal for some time, but then he left the State job and returned to Bhera.

By 1877, the reputation, fame, and experience of Hazrat Maulawi Noor-ud-Deen's medical knowledge was rapidly being acknowledged and praised throughout India. Once, a police officer of the state of Jammu and Kashmir, who was in Bhera, fell ill. When Hazrat Maulawi Noor-ud-Deen^{ra} treated the police officer, he was so impressed with the treatment that he went back to Kashmir and recommended Hazrat Maulawi Noor-ud-Deen^{ra} to the Maharajah, Ranbir Singh. At about the same time, the Prime Minister of the State was passing through Pind Dadan Khan and learnt of the prestigious reputation of Hazrat Maulawi Noor-ud-Deen^{ra} as a physician. The Prime Minister also recommended him to the Maharajah. Thus, Hazrat Maulawi Noor-ud-Deen^{ra} was appointed as the Maharajah's family physician at a salary of 200 rupees.

Hazrat Maulawi Noor-ud-Deen^{ra} decided to move to Kashmir because of a dream he had. In his dream, he saw the Holy Prophet^{sas}, who smiled

and asked him, 'Do you want to see Kashmir?' Hazrat Maulawi Noor-ud-Deen^{ra} replied, 'Yes, O Messenger^{sas} of Allah.' He started walking and Hazrat Maulawi Noor-ud-Deen^{ra} started walking behind him. They went to Kashmir by way of Banihal. This dream motivated him to leave Bhera and to join the service in Kashmir.

In Kashmir, Hazrat Maulawi Noor-ud-Deen^{ra} was held in very high regard by the Maharajah, Ranbir Singh. He was so impressed that he first increased Hazrat Maulawi Noor-ud-Deen's salary to 400 rupees, and later to 500 rupees. The Maharajah trusted Hazrat Maulawi Noor-ud-Deen's judgement to such an extent that he made him in charge of all the hospitals in the State. At just 36 years of age, Hazrat Maulawi Noor-ud-Deen^{ra} held the office of the Chief Physician. He held this position for 15 years until 1892.²⁵

A most surprising incident took place that showed once again how God Almighty had him under His care. Hazrat Maulawi Noor-ud-Deen^{ra}

rented a State-owned house near the Royal Palace in Kashmir. It was a small room in the upper story at a place where it was convenient for him to move back and forth from the court. That house was actually owned by the State and managed by an old man. People had warned Hazrat Maulawi Noor-ud-Deen^{ra} that the old man was not a man of his word, and that he should have a written document attested by legal authorities, in order to stay there for a year. Therefore, Hazrat Maulawi Noor-ud-Deen^{ra} got the agreement written on a stamped paper. Two or three days later the manager came to Hazrat Maulawi Noor-ud-Deen^{ra} and said, 'Another person is offering to pay double the rent you are paying.' Hazrat Maulawi Noor-ud-Deen^{ra} told him that he had given him his word in writing. Although the manager had written the document himself, he replied that he did not trust it. Hazrat Maulawi Noor-ud-Deen^{ra} agreed to pay double the rent. The man came back after a short time and said, 'That person is ready to give four times the rent.' Hazrat

Maulawi Noor-ud-Deen^{ra} told him that he would agree to pay four times the rent. The old man came back again after a short time and said that the other person was offering twelve times the rent.

Then Hazrat Maulawi Noor-ud-Deen^{ra} started thinking of the man's old age and the manner in which he was caretaking the State-owned property and felt a great aversion to the city. Hazrat Maulawi Noor-ud-Deen^{ra} made a firm resolve to immediately leave that city, where such an old man in charge of all the State-owned houses was so dishonest. His helpers packed up all his belongings and brought them downstairs.

It so happened that an affluent man, named Fateh, was passing by. When he saw the luggage, he stopped and inquired whose it was. At the same time, Hazrat Maulawi Noor-ud-Deen^{ra} came down. Fateh said to Hazrat Maulawi Noor-ud-Deen^{ra}, 'You just arrived, where are you going?' Hazrat Maulawi Noor-ud-Deen^{ra} told him very sternly, 'You people are very dishonest. I do not wish to live among such

dishonest people.’ Fateh grasped the situation and understood that the dishonest manager of the State-owned houses was the cause of all this. He asked his helpers to take all of Hazrat Maulawi Noor-ud-Deen’s luggage to his house. Again, Hazrat Maulawi Noor-ud-Deen^{ra} told him that he no longer wished to stay in this city, but Fateh sent all the luggage to his house anyway. He took Hazrat Maulawi Noor-ud-Deen^{ra} to his house and had him stay there for the next ten years! Hazrat Maulawi Noor-ud-Deen’s students and his guests never found any reason to complain during the entire ten years. Hazrat Maulawi Noor-ud-Deen^{ra} says that he was surprised at Fateh’s generosity. This quality of graciousness was not limited to Fateh alone, but was present in all of his family members, young and old.

Alongside the work responsibilities entrusted to him, Hazrat Maulawi Noor-ud-Deen^{ra} continued to tell people about the teachings of Islam. He used to teach Islamic studies to the courtiers and even

to the Maharajah himself. The Maharajah enjoyed listening to him and over time he learnt about half of the translation of the Holy Quran from Hazrat Maulawi Noor-ud-Deen^{ra}. At times, Hazrat Maulawi Noor-ud-Deen^{ra} had religious discussions with the Maharajah. During these discussions, he was fearless and outspoken. Once, the Maharajah told his courtiers: Each one of you is here for some purpose or to seek some favour from me and keep flattering me, but this man (Hazrat Maulawi Noor-ud-Deen^{ra}) is the only person who has no axe to grind and is here because he is needed by the State. So, whatever is stated by Hakeem Sahib should be listened to carefully, as he has no ulterior motive.

Hazrat Maulawi Noor-ud-Deen^{ra} was very fond of reciting the Holy Quran to others. There was a time when he recited the Holy Quran regularly in a meeting of Hindus for a few days. Ratti Raam, the son of a Hindu officer, would come there and once he said, 'If someone does not stop Hakeem Sahib from teaching the Holy Quran, I will become

a Muslim.' He added that the Holy Quran was an attractive Book and the way that Hazrat Maulawi Noor-ud-Deen^{ra} taught it made it even more attractive.

In 1881, Hazrat Maulawi Noor-ud-Deen^{ra} was invited with the Maharajah to attend the wedding of a prince. He travelled there with the royal procession on an elephant. The journey was expected to take one month. On the way back, Hazrat Maulawi Noor-ud-Deen^{ra} was injured while riding the howdah (a seat for riding on the back of the elephant), which had a loose spring that chafed his side and caused a skin abscess.

Even after his wound was cleaned up, he was in a lot of pain and felt that riding on a horse might be better. He gave up the elephant and rode the horse for a few miles but then had to dismount because of the pain. He walked alongside the horse waiting for someone to come to his assistance. Soon, the crown prince arrived and asked why he had stopped. When Hazrat Maulawi Noor-ud-Deen^{ra} explained

the situation to him, he was sympathetic but he rode off after saying that Hazrat Maulawi Noor-ud-Deen^{ra} should try to make it to the next stage of the journey, which was two to three miles away and then they could try to arrange for something different. Two more princes came to check on him, as well as the superintendent of the procession. No one could do anything to help him.

At this point Hazrat Maulawi Noor-ud-Deen^{ra} felt that this was all that the princes and their attendants could do, and that it was a mistake to rely on human beings. Help could only come from God Almighty.

He did not have long to wait. A friend came up and asked Hazrat Maulawi Noor-ud-Deen^{ra} what the matter was. When he learned of the situation, he offered Hazrat Maulawi Noor-ud-Deen^{ra} his palanquin. When Hazrat Maulawi Noor-ud-Deen^{ra} lay down in the palanquin, he found it very comfortable. Grateful to God for providing such a comfortable means of transportation, he started

memorizing the Holy Quran as an expression of his gratitude. It was a month's journey. By the time he reached Jammu, he had memorized fourteen parts out of thirty of the Holy Quran. He memorized the remaining parts later. Memorizing fourteen parts of the Holy Quran in just one month is no small feat! In this way, like his elders, he was fortunate to memorize the entire Holy Quran. Hazrat Maulawi Noor-ud-Deen^{ra} returned to Bhera with the Holy Quran fully memorized—that is, as a Haafiz—in 1881.

The Awaited and the Seeker

From a worldly point of view, Hazrat Maulawi Noor-ud-Deen^{ra} had become an outstanding physician, with his fame at its peak. From a spiritual point of view, he had become an exemplary believer, with a deep passion for sharing the beauty of Islam with others. It seemed as if he had the best of both worlds, but something was missing for Hazrat Maulawi Noor-ud-Deen^{ra}. He had travelled far and wide to meet renowned scholars, who led pious lives. They taught him many great things, which led him to become the famous physician that he was. But not even one of them was able to ignite a fire of passion within his spirit, because they were lacking the one thing that he was in search of: perfect spiritual guidance.

Islam was being attacked from all corners by Christians and the dire need of the day was a

spiritual champion who could defend Islam from these attacks. This need was unfulfilled by all the scholars and religious personalities that Hazrat Maulawi Noor-ud-Deen^{ra} had met. So, he kept praying fervently for Allah to bring that one person into his life whom he desperately desired.

In 1884, something happened which changed the course of his life. One day, in Jammu, an atheist came to Hazrat Maulawi Noor-ud-Deen^{ra}. 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 spoke 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.' The atheist stormed off, believing that Hazrat Maulawi Noor-ud-Deen^{ra} was left totally

speechless by his argument.

Meanwhile, a medicine that Hazrat Maulawi Noor-ud-Deen^{ra} ordered, had arrived. The medicine was wrapped in a torn piece of paper. That scrap of paper caught his attention and what was written on it was incredible! Everything he read made perfect sense. The author was claiming that God speaks to him, and that he was prepared to establish the truth of Islam beyond any doubt. Hazrat Maulawi Noor-ud-Deen^{ra} knew right away that he needed to get his hands on the rest of that book!

Who would have thought that what looked like a scrap of paper would lead to the greatest turning point in Hazrat Maulawi Noor-ud-Deen's life? He discovered that the torn page was part of *Barāhīn-e-Aḥmadiyya*, the first book written by Hazrat Mirza Ghulam Ahmad, the Promised Messiah^{as}. Hazrat Maulawi Noor-ud-Deen^{ra} quickly purchased all the parts that had been printed at that time. He instantly fell in love with both, the book and its author. In his heart, he knew that the Promised

Messiah^{as} was the answer to his prayers and that it wasn't just a coincidence that this piece of writing landed in his hands.

He saw the light he had been waiting for. Now, he longed to immediately travel to Qadian and visit the Promised Messiah^{as}, whom he already loved.

Hazrat Maulawi Noor-ud-Deen^{ra} then went to the atheist and showed him the book, saying, 'Look, in this age of science and knowledge, there is a man who makes a claim that God speaks to him. He asserts that the person seeking the truth of his claim should spend a year with him. In that duration, if he did not see the Divine Signs, the claimant is prepared to compensate for the time he spent with him.'

Hazrat Maulawi Noor-ud-Deen^{ra} also told the atheist that if he really was in search of the truth, he should come with him to Qadian and he would bear all the expenses. When the atheist heard this invitation, he quickly took off.

According to *History of Ahmadiyyat*, Hazrat Maulawi Noor-ud-Deen^{ra} met Hazrat Mirza Ghulam

Ahmad^{as} in early March 1885.²⁶ He narrated the account of his meeting with Hazrat Mirza Ghulam Ahmad^{as} in *al-Hakam*, 22 April 1908, as follows:

As soon as I got the handbill (of *Barāhīn-e-Aḥmadiyya*,) of Hazrat Mirza Ghulam Ahmad^{as}, 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 small two-wheel carriage drawn by 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 Hazrat Mirza Ghulam Ahmad^{as}. 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 hillside.' He then asked, 'Is your name Noor-ud-Deen, and are you from the State of Jammu, and have you come to see Hazrat Mirza Ghulam Ahmad^{as}?' 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 me to the residence of Hazrat Mirza Ghulam Ahmad^{as}. Thereupon, this man sent a messenger to Hazrat Mirza Ghulam Ahmad^{as} informing him of my arrival, and he received a reply that Hakeem Sahib could see him after the Asr (afternoon) Prayer. When Hazrat Maulawi Noor-ud-Deen^{ra} first saw the Promised Messiah^{as}, he knew that his search was over and he had found that which he was seeking. He was 43 years old at the time.

Hazrat Muhammad Zafrulla Khan^{ra} relates the following account of this meeting in the words of Hazrat Maulawi Noor-ud-Deen's own words:

As soon as I beheld him, my heart testified that this was the Mirza^{as} and I would lay down my life for him.²⁷

The Promised Messiah's feelings on meeting Hazrat Maulawi Noor-ud-Deen^{ra} were no different. He had written that he had prayed for Allah to bless him with a sincere friend to serve the true faith of Islam. He prayed in the following words: O God, grant me a similar helper as You granted one to Moses in the person of Haroon.²⁸

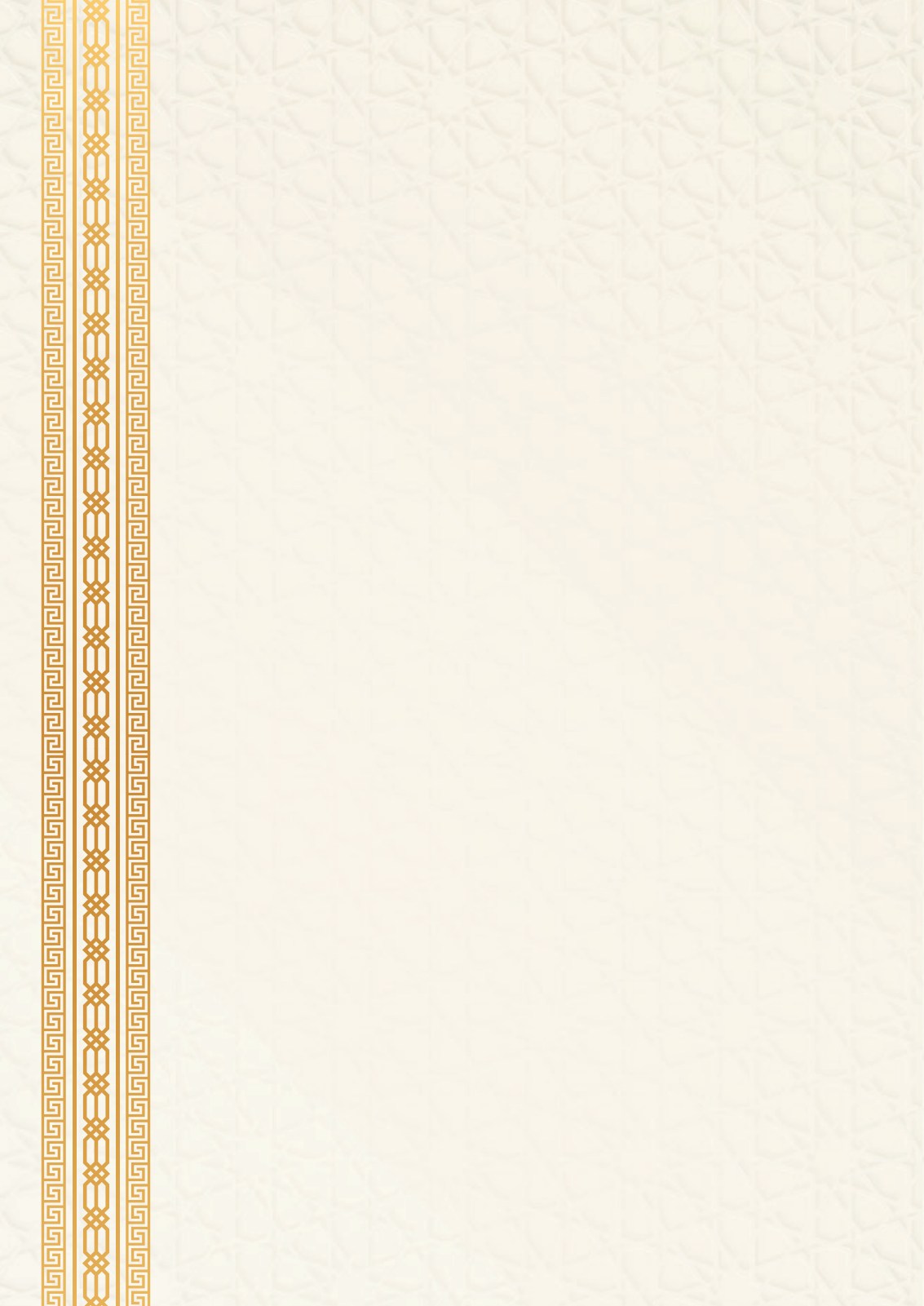
When Hazrat Mirza Ghulam Ahmad^{as} met Hazrat Maulawi Noor-ud-Deen^{ra}, he was sure that Allah had heard his prayer, and granted him his best companion—Hazrat Maulawi Noor-ud-Deen^{ra} from Kashmir. This fulfilled the hadith that Imam Mahdi's companions would also come

from Kashmir. In this way, Hazrat Maulawi Noor-ud-Deen's coming was also a Sign. The Promised Messiah^{as} used to say that his luminous attribute is Noor-ud-Deen, which means the 'Light of the certainty of Faith'. He was a widely renowned leader of Islam and a descendant of the pious. The Promised Messiah^{as} described his relationship with Hazrat Maulawi Noor-ud-Deen^{ra} as if he had been reunited with a part of himself, and he experienced the same joy that the Holy Prophet^{sas} had felt when Hazrat Umar Farooq^{ra} accepted Islam. In short, both these distinguished personalities saw in each other the person they had been longing for.

The one person the Promised Messiah^{as} used to praise the most from among his loving friends was Hazrat Maulawi Noor-ud-Deen^{ra}. He says: I render thanks to Allah the Exalted that He has bestowed upon me a friend of the highest degree of excellence.

After discussions and conversations with Hazrat Mirza Ghulam Ahmad^{as}, Hazrat Maulawi

Noor-ud-Deen^{ra} requested to take *Bai'at* (the Pledge of Allegiance) at his hand. Hazrat Mirza Ghulam Ahmad^{as}, however, replied that he had not yet been permitted by God to accept *Bai'at*. Then Hazrat Maulawi Noor-ud-Deen^{ra} took a promise from Hazrat Mirza Ghulam Ahmad^{as} that once he was given permission by God as the Promised Messiah^{as}, he would be the first person whose *Bai'at* would be accepted.



The Writing of Faslul-Khitab

Hazrat Maulawi Noor-ud-Deen^{ra} and Hazrat Mirza Ghulam Ahmad^{as} continued to correspond regularly and discussed matters of religion amongst other things, which led to a strong companionship over time.

The following year, in 1886, Hazrat Maulawi Noor-ud-Deen^{ra} travelled to Qadian for a second time to see Hazrat Mirza Ghulam Ahmad^{as}. During this visit, he asked the Promised Messiah^{as} for guidance on how he could achieve further spiritual heights and ways to make God happy with him. The Promised Messiah^{as} advised that since Christian missionaries were actively converting Muslims to their faith, the best way to please God Almighty at that time was to write a book in response to their attacks against Islam.

The Promised Messiah^{as} gave detailed

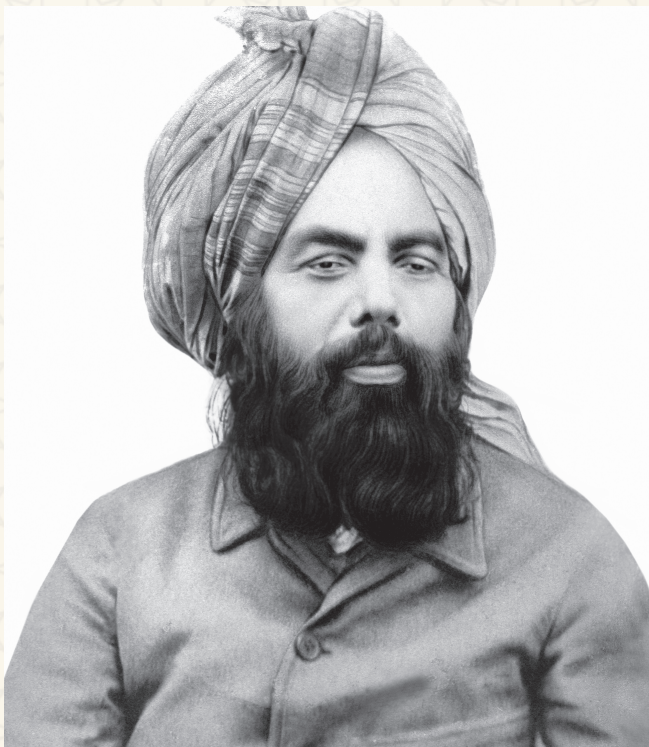
instructions to Hazrat Maulawi Noor-ud-Deen^{ra} on how he should respond to the attacks on Islam. This resulted in the writing of an excellent book called *Faslul-Khitab*, which was published in 1888. After it was printed, Hazrat Maulawi Noor-ud-Deen^{ra} sent copies of the book to religious scholars and other educated Muslims, who were wavering in their faith. After reading the book, one of his friends responded by saying, 'Today, I have become a firm Muslim.'

In 1890 he wrote another book *Tasdeeq Barahin-e-Ahmadiyya* in reply to the book *Takzeeb Barahin-e-Ahmadiyya*, written by Lekh Ram, an enemy of the Promised Messiah^{as}.

Hazrat Maulawi Noor-ud-Deen^{ra} stayed in the State of Kashmir and continued his long-distance friendship with the Promised Messiah^{as}. He continued to seek guidance and was inspired by the Promised Messiah's letters and writings. He took his advice on practically everything that he did and obeyed him completely.

Present-day view of Qadian





Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi^{as}

Once, the Promised Messiah^{as} spoke of the unfailing obedience of Hazrat Maulawi Noor-ud-Deen^{ra} to him, in the following way: 'He is in such perfect harmony with me as the pulse is with the breath.'²⁹

The Promised Messiah's Love for Hazrat Maulawi Noor-ud-Deen

The Promised Messiah^{as} wrote about the qualities of Hazrat Maulawi Noor-ud-Deen^{ra} in his book *Fath-e-Islam*. He spoke through his personal experiences and interactions with Hazrat Maulawi Noor-ud-Deen^{ra}. The Promised Messiah^{as} considered Hazrat Maulawi Noor-ud-Deen^{ra} to be his spiritual brother and said that his name—Noor-ud-Deen (i.e. 'the Light of the certainty of Faith')—described his personality, which was like a *noor* (light).

The Promised Messiah^{as} admired Hazrat Maulawi Noor-ud-Deen^{ra} because he sacrificed his wealth and resources immensely in the way of Allah. In fact, he was even willing to sacrifice his life and honour for the cause of the Promised Messiah^{as} so much that the Promised Messiah^{as} wanted to

do the same. The Promised Messiah^{as} said that the passion to serve his faith and obey God and His Messenger shows that the power of Allah draws His servants to Himself. The Promised Messiah^{as} shared portions of some of the letters written by Hazrat Maulawi Noor-ud-Deen^{ra} to show his love and devotion. Those lines are as follows:

Our Master, our Guide, our Leader!

Assalāmu ‘alaikum wa-raḥmatullāhi wa-barakātuhū!

Exalted Sir! My prayer is to forever remain in the court of Ḥuḍūr and to attain from the Imam of the Age the objectives for which he was appointed the *Mujaddid*. If permitted, I shall tender my resignation from this employment and remain engaged in [your] noble service day and night. Or, if commanded, I will give up this work and wander throughout the world, calling people to the Religion of Truth, dedicating my life in this very cause. I am sacrificed in your cause. Whatever I have is not mine; it is yours. Honoured Leader and Guide! I submit humbly with absolute honesty that if my entire

wealth and property were consumed in religious propagation, then I will have achieved my ultimate end. If the buyers of *Barāhīn[-e-ʿAlḥmadiyya]* are agitated over the delay in the publishing of the book, then please allow me to render the insignificant service of refunding their entire payments from my own account. Honoured Leader and Guide! This unworthy and humble servant makes this request; should it be granted, then it would be my good fortune. My desire is to shoulder all the printing costs of *Barāhīn*. Thereafter, whatever monies are received from sales may be expensed for your needs. My relation to you is similar to *Fārūq*¹ and I stand ready to sacrifice everything in this cause. Please pray that my death be the death of the *Ṣiddīqs* [the truthful ones].³⁰

1 This phrase may mean a relationship similar to that of Ḥaḍrat Umar ibn al-Khattāb^{ra} with the Holy Prophet Muhammad^{sas}. Allah knows best. [Publisher]



Hazrat Maulawi Noor-ud-Deen^{ra} with the Promised Messiah^{as} and other companions.

Services to other Muslims

Hazrat Maulawi Noor-ud-Deen^{ra} supported any campaign that would help the Muslims in India make progress. Whenever he heard of any organization that planned to preach Islam, he would support them wholeheartedly. One such association was the Anjuman-i-Himayat-i-Islam, whose purpose was for the Muslims of Lahore to cooperate with each other for the common good. The Anjuman also played an important role in providing a political platform for Indian Muslims. Hazrat Maulawi Noor-ud-Deen^{ra} was asked many times by this important association to represent Islam on various issues, which he did exceptionally well.

Once, a Christian named Abdullah James, posed three arguments to the Muslims; namely, the

Holy Prophet^{sas} had been in doubt about his own prophethood, did not have any knowledge of the unseen, and failed to show any miracles. Upon the request of the Anjuman-i-Himayat-i-Islam, Hazrat Maulawi Noor-ud-Deen^{ra} wrote a reply to these three questions. The reply has now been published in English under the title, *A Response to Three Questions of a Christian*.

In 1886, Hazrat Maulawi Noor-ud-Deen^{ra} was among the first people who founded an educational conference called the All India Muhammadan Educational Conference and he even gave financial support to it. Its purpose was to create a desire for higher education among Indian Muslim youths who were left behind in this field.³¹

In addition to writing *Faslul-Khitab*, he produced another remarkable feat. He converted Thakur Daas, a Hindu man, to Islam. Hazrat Maulawi Noor-ud-Deen^{ra} sent this young man, Thakur Daas, for higher studies to Jammu, and when he returned, he embraced Islam. Because of the support and

assistance given to him by Hazrat Maulawi Noor-ud-Deen^{ra}, Thakur Daas was able to complete his higher education and later, have a successful career.

Second Marriage

In January 1888, Hazrat Maulawi Noor-ud-Deen^{ra} fell ill. When the Promised Messiah^{as} heard about this, he quickly left for Jammu to see his friend. He stayed there for three days. During his stay in Jammu, Hazrat Mirza Ghulam Ahmad^{as} gave him some advice. Firstly, he advised Hazrat Maulawi Noor-ud-Deen^{ra} to develop a habit of saving one-fourth to one-third of his income. Secondly, he advised Hazrat Maulawi Noor-ud-Deen^{ra} to marry a second time. He said that a second marriage would be a source of blessings and God may grant him noble children.³²

Upon the persuasion of the Promised Messiah^{as}, Hazrat Maulawi Noor-ud-Deen^{ra} agreed to get married again and started

looking for a suitable match for himself in his own family. For a time, the search went on. The Promised Messiah^{as} was also looking for a suitable match for him. In March 1889, on his advice, Hazrat Maulawi Noor-ud-Deen^{ra} got in touch with Sufi Ahmad Jaan, a mystic of Ludhiana, for the hand of his daughter, Sughra Begum.³³

The match was accepted and a date for the wedding was set. Hazrat Mirza Ghulam Ahmad^{as} himself accompanied Hazrat Maulawi Noor-ud-Deen^{ra} to the marriage ceremony. In this way the second marriage of Hazrat Maulawi Noor-ud-Deen^{ra} took place with Sughra Begum, who later came to be known in the Jama'at as *Amma ji*, meaning 'Mother'.

Just as the Promised Messiah^{as} had thought, the match proved to be a blessed one. With Sughra Begum, Hazrat Maulawi Noor-ud-Deen^{ra} had one daughter and five sons, four of whom grew to adulthood. His daughter, Amatul Hayee was born on 1 August 1901 and was later married

to Hazrat Mirza Bashir-ud-Deen Mahmud Ahmad, Khalifatul-Masih II^{ra}. His four sons got married and had children of their own. Their names are: Abdul Hayee, Abdus-Salaam, Abdul-Wahhab, and Abdul-Mannaan.



Hazrat Maulawi Noor-ud-Deen^{ra} and his son Abdul Hayee

Birth of a Special Son

All of Hazrat Maulawi Noor-ud-Deen's sons from his first wife had passed away in infancy. After that, his opponents, who looked for any excuse to speak against him, started saying that Hazrat Maulawi Noor-ud-Deen^{ra} did not have a son so he was 'deprived of God's favour'.

This was because of the cultural beliefs in countries like India and Pakistan where, even today, the birth of a son is considered a power symbol. However, Islam makes no distinction between a son and a daughter and stresses equal treatment to both of them.

Hazrat Maulawi Noor-ud-Deen^{ra}, being fully aware of Islamic teachings, had no problem with the fact that he did not have

a son, and he never paid any attention to such voices. However, his master and Imam, Hazrat Mirza Ghulam Ahmad^{as} felt hurt that he was being targeted by his enemies, and prayed for him. As a result of this prayer, the Promised Messiah^{as} was informed by God Almighty that Hazrat Maulawi Noor-ud-Deen^{ra} would have a son. This Divine news was published well ahead of time, in his well-known book, *Tajalliyyāt-e-Ilāhiyyah*³⁴ that God had told him Maulawi Hakeem Noor-ud-Deen would have a son with small spots on his body—this would be a sign that he was the promised child. Later, Hakeem Sahib had a son named Abdul Hayee, and when he was born, he did indeed have those small spots.

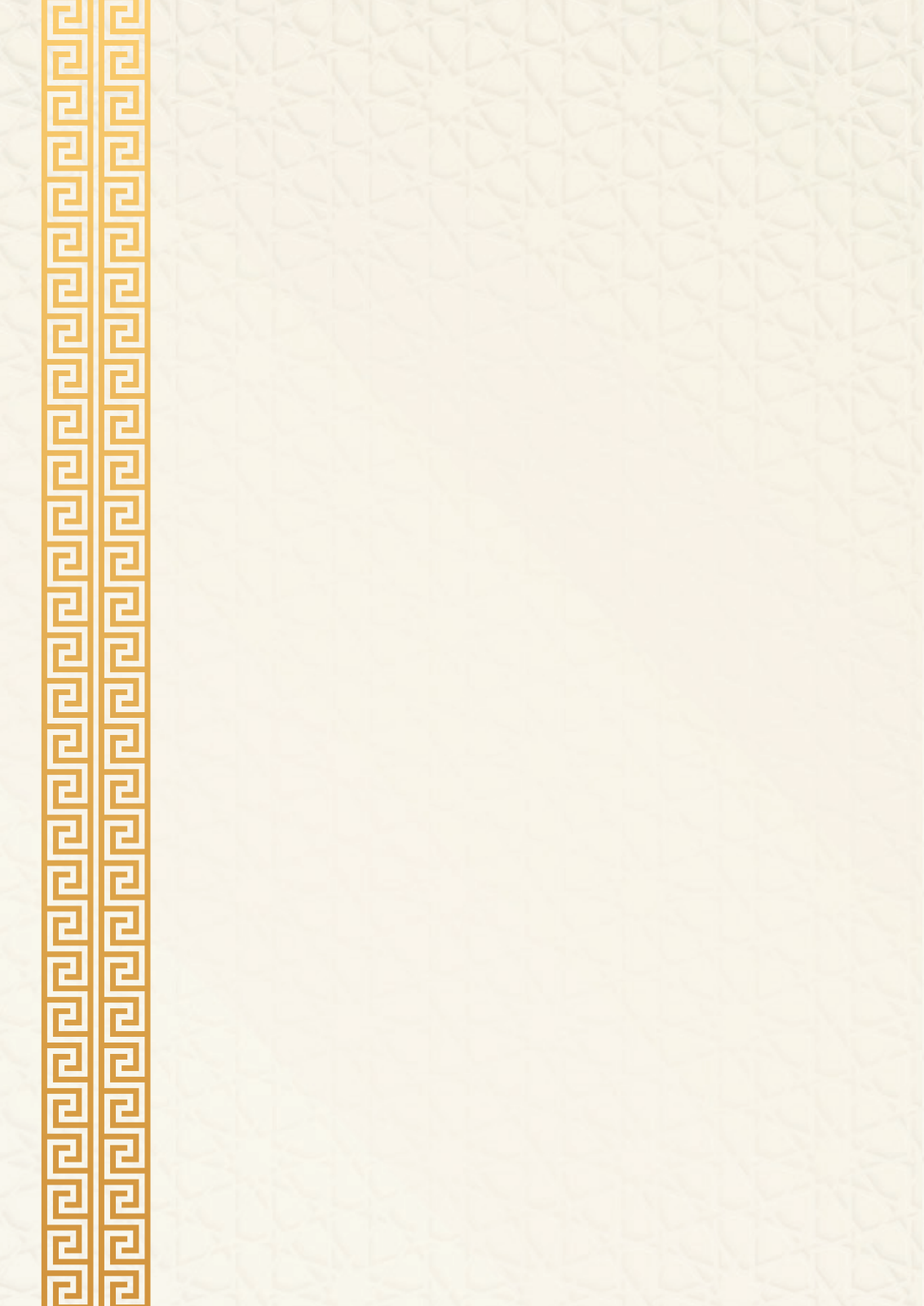
Hazrat Maulawi Noor-ud-Deen's son was born on 15 February 1899. The Promised Messiah^{as} considered the birth of Abdul Hayee a Sign of the acceptance of his prayers.

Since Maulawi Hakeem Noor-ud-Deen^{ra} greatly loved the Holy Quran—his favourite Book—he wanted his son to have the same love for the Holy

Quran. He was extremely happy when Abdul Hayee completed his first reading of the Holy Quran. Maulawi Hakeem Noor-ud-Deen^{ra} said to him:

Son! I desire ten things from you. Of these, you have accomplished one-tenth today: (1) Read the Quran; (2) Then memorize it; (3) Then read its translation; (4) Then act upon it; (5) Then live your whole life like this until death overtakes you; (6) Then teach the Quran; (7) Then have it memorized; (8) Then recite its translation; (9) Then have people act upon its teachings; and (10) Then let death overtake you while you are in that state.

He also arranged for a great feast on this joyous occasion in obedience to the command of the Promised Messiah^{as}.



The First Bai‘at

On 1 December 1888, Hazrat Mirza Ghulam Ahmad^{as} announced through *Sabz Ishtihar* (*The Green Announcement*) that he had been told by God Almighty to accept *Bai‘at*. On 12 January 1889, he announced the terms and conditions of the *Bai‘at*. He also announced that a meeting in Ludhiana would be held to accept *Bai‘ats*. The wording of this announcement was as follows (*Majmooah Ishtiharaat—Collection of Handbills*, vol.1, p. 193):

From 4 March to 25 March 1889,
this humble self would be staying in
Ludhiana and people who wish to visit

me can come after 20 March, and if there is some difficulty in visiting Ludhiana, then they could come to Qadian after 25 March for *Bai'at*.

In addition to these announcements, Hazrat Mirza Ghulam Ahmad^{as}, the Promised Messiah, also individually informed those who were close to him. He also wrote one such letter to Hazrat Maulawi Noor-ud-Deen^{ra}. This was the news Hazrat Maulawi Noor-ud-Deen^{ra} had been waiting for since the day he had met the Promised Messiah^{as}! He immediately agreed to take *Bai'at*, and fully and wholeheartedly accepted this claim of the Promised Messiah^{as}. He arrived in Ludhiana, and it was at the house of Hazrat Sufi Ahmad Jaan, the father-in-law of Hazrat Maulawi Noor-ud-Deen^{ra}, that on 23 March, 1889 Hazrat Mirza Ghulam Ahmad^{as} accepted the *Bai'at*. Hazrat Maulawi Noor-ud-Deen^{ra} became the first person to offer his *Bai'at*.

Abdur Rahim Dard^{ra}, in his book, *Life of Ahmad*, wrote the following: The formal initiation began on 23 March 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. Maulawi Noor-ud-Deen^{ra} was called in first.

In this way Hazrat Maulawi Noor-ud-Deen^{ra} was the first among men to take the *Bai'at* while his second wife, Sughra Begum, was among the first women to do so. Once someone asked him what benefits he had derived from pledging allegiance to the Promised Messiah^{as}. He replied: 'I have benefitted a lot. Earlier, I used to see the Holy Prophet^{sas} through dreams, but now I see him even while awake.'

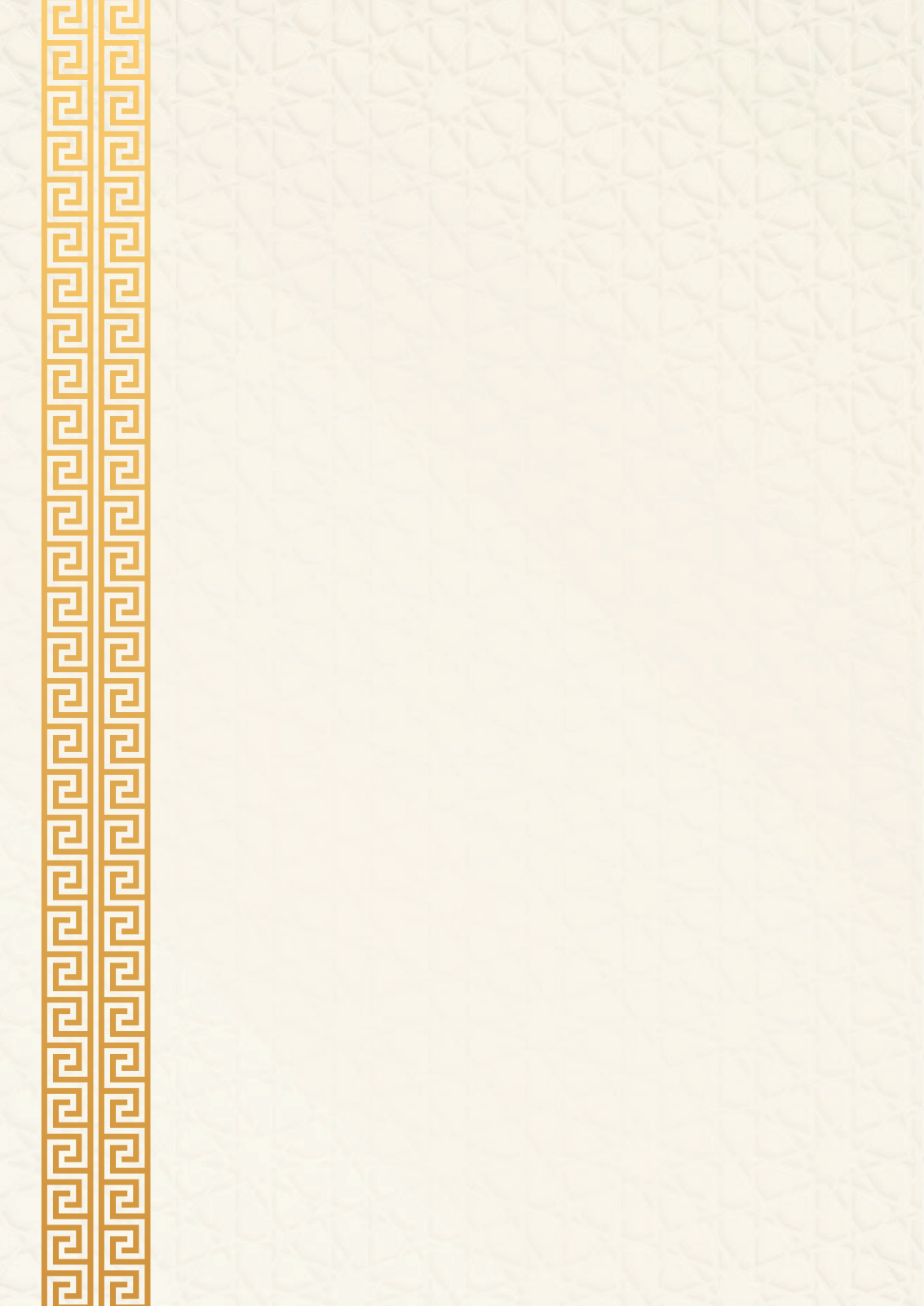
After this historic first *Bai'at*, Hazrat Maulawi Noor-ud-Deen^{ra} went back to Jammu to join his service. However, his piety and attachment to Hazrat Mirza Ghulam Ahmad^{as} compelled him to

visit Qadian time and time again. Hazrat Mirza Ghulam Ahmad^{as} was also very considerate and he would often ask him to come to Qadian and stay with him.

Hazrat Maulawi Noor-ud-Deen^{ra} engaged in discussions and debates with many religious figures on the merits of his *Bai'at*. He also had the opportunity to deliver lectures in Amristar which established him as an authority on matters of the Holy Quran and the Hadith. At other places, he responded to the attacks of Christians and Aryas on Islam. In short, the energies and talents of Hazrat Maulawi Noor-ud-Deen^{ra} were more directed towards the service of Islam than ever before. Whether he was in or out of the State, Hazrat Maulawi Noor-ud-Deen^{ra} never missed an opportunity to raise his voice in support of Islam.

In a letter, Hazrat Maulawi Noor-ud-Deen^{ra} requested Hazrat Mirza Ghulam Ahmad^{as}, to allow him to come to Qadian and offer his services, and said 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 Hazrat Maulawi Noor-ud-Deen^{ra}. He was so overwhelmed with emotion that he considered resigning from the position of Royal Physician of the State of Jammu. When Hazrat Mirza Ghulam Ahmad^{as} 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.



Loss of His Job

Even though Hazrat Maulawi Noor-ud-Deen^{ra} did not resign from his job as Royal Physician of Maharajah Ranbir Singh on the advice of Hazrat Mirza Ghulam Ahmad^{as}, other circumstances led to its end. In 1892, a new Rajah, Maharajah Pratap Singh, took over. Because of this change, Hazrat Maulawi Noor-ud-Deen^{ra} was made to leave the service of the State of Jammu. This is what happened according to his own account:³⁵

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 kidney stone 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 the 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. Professor Perry was happy to locate the stone, and he spoke to me. The Rajah summoned me, but I did not go. The Rajah was displeased and I realised 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. In my shariah (Islamic law), it is not considered good for one to himself abandon a good means of earning a living. It is necessary to abide by: لا قامة فى ما اقام الله [Remain standing at the place where Allah has made you stand].

One day, I eventually received the notice that I was relieved of the position.

In September 1892, Maharajah Partap Singh issued an order for Hazrat Maulawi Noor-ud-Deen^{ra} to leave the State within 48 hours. This brought an end to his loyal service to the State of Jammu that began in 1877 and lasted 15 years.

The loss of such a prestigious position as the Royal Physician to the Rajah of the State of Jammu

might have caused immense grief to a worldly man, but to a man like Hazrat Maulawi Noor-ud-Deen^{ra}, it was one of the ordinary events of daily life. This was because of his complete trust in Allah. A close friend of Hazrat Maulawi Noor-ud-Deen^{ra}, describes this event:

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 monthly and the whole of his monthly income used to be spent in the way of God, and sometimes more, and it was not the habit of Hakeem Sahib to save something out of it. The loss of such a well-paying job in such times did not create even the slightest wrinkle on his face. Hakeem Sahib was, as usual, preoccupied in examining his 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. (*Hayaat-e-Noor-ud-Deen*)

The events that unfolded right after the loss of his job are nothing less than amazing. There was a Hindu shopkeeper in Jammu, who was in the habit of giving unwanted advice to Hazrat Maulawi Noor-ud-Deen^{ra} to save money for a rainy day. He came on the day Hazrat Maulawi Noor-ud-Deen^{ra} was leaving the job and smugly reminded Hazrat Maulawi Noor-ud-Deen^{ra} that he had been telling him to save for a rainy day. Hazrat Maulawi Noor-ud-Deen^{ra} replied, 'I viewed your advice with contempt in the past and I hold the same contempt today.'

Hazrat Maulawi Noor-ud-Deen^{ra} always felt that relying on worldly means would be inconsistent with his complete trust in God that He would

always provide for his needs. He never had any money for himself because he gave it all away.

This conversation with the shopkeeper was still going on when an official of the State's treasury came to him to pay 480 rupees, the balance of the unpaid salary. The Hindu shopkeeper was annoyed to see that cash.

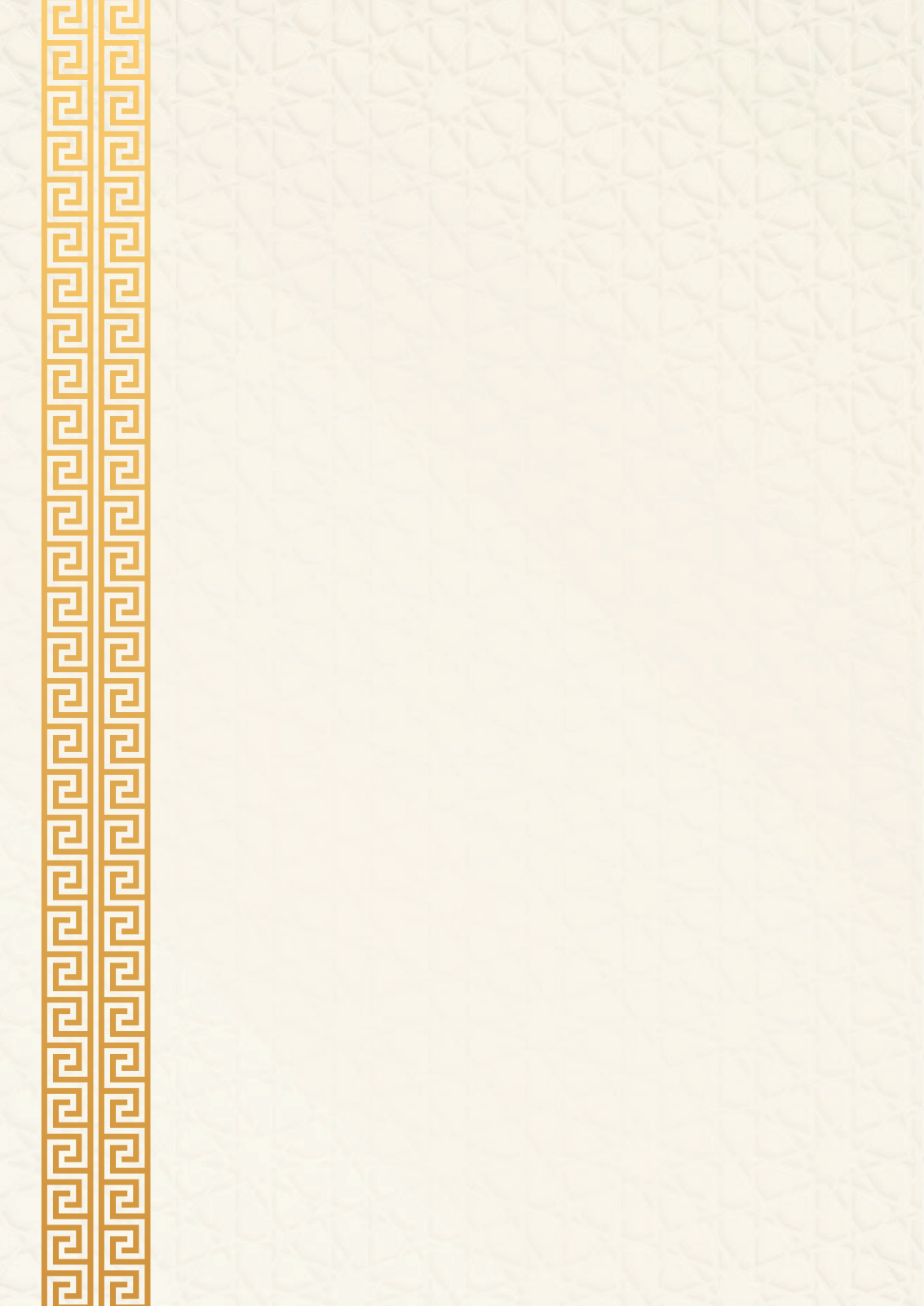
In the meantime, the wife of the Rajah sent a messenger with a lot of cash. The shopkeeper's anger was growing. Having nothing else to say, he then taunted Hazrat Maulawi Noor-ud-Deen^{ra} asking him how he was going to settle a huge loan of 150,000 rupees which he owed to another Hindu lender. The shopkeeper had not yet finished his 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 to 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. Thereafter,

other events led to the repayment of that huge loan of 150,000 rupees.³⁶

The most important thing in his life was trust in Allah, which can be seen prominently in every aspect of his life. He had such a personal relationship with God that God took care of his every need. There have been so many such incidents that it is difficult, if not impossible, to count them all. He used to say, 'God did not allow the secret of my income be disclosed to anyone.'

Hazrat Maulawi Noor-ud-Deen^{ra} devoted all he had for helping the poor, the needy, students, and other initiatives for the service of Allah. He gave charity like a prince, but himself lived like a pauper. His dress, as well as his food was of the simplest kind. He often used to say 'Some of my friends tell me: You do not save anything. You have a wife and little children, how will they be maintained after your death? I tell them: God is Living, not dead; He is Omniscient. If I serve Him, will He not then look after my family?'³⁷



‘Abandon All Thoughts of Your Homeland’

After losing his job as the Royal Physician, in September 1892, Hazrat Maulawi Noor-ud-Deen^{ra} returned to his native town of Bhera and began building a large hospital and a big house with the intention of settling permanently in his hometown. He had already spent a large amount of money on this project. This work was still in progress when it so happened that he had to go to Lahore to get some building materials. There, he decided to go to Qadian and visit the Promised Messiah^{as}. His plan was to return to Lahore the same day.

Upon arrival, the Promised Messiah^{as} said

to him, 'I am very happy that you are here and I hope you are going to stay for sometime.' Hazrat Maulawi Noor-ud-Deen^{ra} thought this meant staying for a few days and so he happily and silently complied. However, after a few days the Promised Messiah^{as} said, 'Why don't you ask your wife to come down from Bhera and join you here?'

Upon this, he realised that he would have to stay longer, so he wrote to his wife asking her to join him in Qadian and paused the work on his home and hospital. A few days later, the Promised Messiah^{as} said, 'You have a great library of your own in Bhera and you are fond of books. Why don't you have them brought here?'

All this time Hazrat Maulawi Noor-ud-Deen^{ra} never even once thought of telling the Promised Messiah^{as} that he had come to Qadian for just a few hours to visit him and that he had building materials waiting for him in Lahore.

Then, on another day the Promised Messiah^{as} asked Hazrat Maulawi Noor-ud-Deen^{ra} to call his

other wife there as well, and later said, 'Abandon all thoughts of your homeland.'

At this, Hazrat Maulawi Noor-ud-Deen^{ra} thought that he could forget Bhera but how could it be that even the thought of his homeland should never cross his mind? Later on, he would frequently recount the miracle that God, through His grace, so thoroughly controlled his thoughts, that the idea of Bhera being his home never crossed his mind again. Hazrat Maulawi Noor-ud-Deen^{ra} says, 'Since that day, I never thought of Bhera, nor did I ever see it again, even in a dream.' The fact that he was building a large house or had other property in Bhera—none of those concerns came to his mind again, and so he became part of Qadian. In fact, leaving Qadian, even for a minute, was considered like death by Hazrat Maulawi Noor-ud-Deen^{ra}. He used to say. 'Even if a person were to give me 1,000 rupees a day, I would not like to leave Hazrat Sahib's company and go out of Qadian.'

It was Hazrat Maulawi Noor-ud-Deen's routine

that, no matter how busy he was, upon hearing that the Promised Messiah^{as} was accessible, he would stop in the middle of a sentence, stand up and—dragging his shoes and rushing to tie his turban—make his way to him.

The Promised Messiah^{as} held Hazrat Maulawi Noor-ud-Deen^{ra} out as an example in his Persian verse:

چہ خوش بودے اگر ہر یک ز امت نور دین بودے
ہمیں بودے اگر ہر دل پُر از نورِ یقین بودے

How excellent would it be if everyone of the Community were a Noor-ud-Deen—

So would it be if every heart were filled with the light of the certainty of faith!³⁸

Life in Qadian

Qadian was a small town of a few hundred people, eleven miles from the nearest railway station and telegraph office, with which it was connected by means of a sandy track, pitted with potholes. The only means of communication with the outside world was through a sub-post office. There was a total lack of urban amenities and facilities. Even the supply of drinking water was unreliable. For some time, Hazrat Maulawi Noor-ud-Deen^{ra} stayed at the house of the Promised Messiah^{as}. Later, he made his own simple sun-baked brick house and set up a small clinic.

He was happy that the cherished dream of his soul was coming true. His only purpose was to win the pleasure of Allah, through



Hazrat Maulawi Noor-ud-Deen^{ra} with the Promised Messiah^{as} and other companions.

complete devotion to his spiritual leader, the Promised Messiah^{as}, who had been sent by God to bring about the revival of Islam.

Many people suggested to him that instead of living in Qadian, he should build a hospital in Lahore or Amritsar. They felt that this would benefit him financially as he was acclaimed as Royal Physician of the Rajah of the Jammu State and people would flock to his clinic in droves. These suggestions did not appeal to him at all. He had come to Qadian to become part of its fabric. He gave preference to the small village of Qadian over those big cities and began to live in the same town as his beloved master, the Promised Messiah^{as}.

A wealthy citizen of Rawalpindi once came to Qadian and begged the Promised Messiah^{as} to ask Hazrat Maulawi Noor-ud-Deen^{ra} to go to Rawalpindi and treat a member of his family who was ill. The Promised Messiah^{as} replied, 'I am sure if I were to ask Maulawi Sahib to plunge

into the ocean, or to jump into a fire, he would do so without the least hesitation, but I must have regard for his comfort and convenience as well. His wife is expecting a baby, and I cannot ask him to go out of Qadian.’ When Hazrat Maulawi Noor-ud-Deen^{ra} heard this, he was so deeply moved that he found it difficult to give expression to his joy that his master had so much consideration for him.

In Qadian, he engaged in various religious and scholarly activities. He would tend to the sick early in the morning, and afterwards teach the Quran, Hadith, and the books of the Promised Messiah^{as}. He used to teach the Quran daily after *Asr* Prayers. He safeguarded the trusts of the guests, helped the poor, and continued to advise Ahmadis to do good deeds and shun all evil. He would also teach the Holy Quran to the women in the morning in a separate session. He used to lead the Friday Prayer in the Aqsa Mosque. This mosque was built in 1876 by Hazrat Mirza Ghulam Murtaza, the father of the Promised Messiah^{as}. The Promised Messiah^{as}

used to lead Prayers in this mosque after his father passed away.

A companion named Maulawi Abdul Kareem^{ra} used to lead the daily Prayers in Mubarak Mosque. After he passed away, Hazrat Maulawi Noor-ud-Deen^{ra} started to lead the daily Prayers.³⁹ He was not in the habit of regular daily walks, but the Promised Messiah^{as}, would sometimes take him along. When Ta'leemul-Islam School was established in Qadian in 1898, he started teaching Arabic in it. He was the president of Sadr Anjuman Ahmadiyya, which was a council that had been set up by the Promised Messiah^{as}.

In Qadian, he had no source of income other than his medical practice of medicine. His entire income was typically spent in the care of widows, orphans, and needy students who came to Qadian to study, or even outside Qadian. In addition, he had an orphanage and a home for the elderly built in Qadian. He would put his trust and faith in God for the balance of the month. He used to say that

Allah Almighty took care of his needs through miraculous means.

Once a Hindu of Batala begged him to examine his sick wife and give his medical advice. The Promised Messiah^{as} granted permission for him to go to Batala for this purpose, and expressed the hope that he would return the same night. He went to Batala, examined the patient, and prescribed the treatment. By the time he was ready to set out on his return journey it was dark and it began to rain very heavily. Everyone tried to dissuade him from embarking upon the extremely dangerous night journey to Qadian, but he was not dissuaded. His master wanted him to return that night and he would not fail him. He struggled through the fierce storm, braved all the hazards, and arrived back to Qadian during the latter part of the night. The Promised Messiah^{as} on the other hand, also passed an anxious night and after *Fajr* Prayer, asked whether Hazrat Maulawi Noor-ud-Deen^{ra} had arrived back safely. Hazrat Maulawi Noor-ud-Deen^{ra} stepped forward to assure him that he had.

Love for the Holy Quran

Such was Hazrat Maulawi Noor-ud-Deen's intellectual reputation that many writers of his time consulted him before publishing their works. He was an avid reader and had a huge personal library of rare books, from which leading Muslim scholars would often borrow.

His library contained around 30,000 books and was worth hundreds of thousands of rupees. He never hesitated to spend any amount of money on a book. He collected books on Islam, whether in Arabic, Persian, or Urdu, from all over the world. Also, it was his habit that he always read the books before adding them to his library. Once he got an important book, which consisted of approximately 700 pages. However, he only had six hours to read it. Even in that short period of time he was able to go through that huge book and benefit thoroughly from it.

His interest in books was not limited to religion. He had read all the works of Shakespeare in the Arabic language. However, of all his books, his favourite was the Holy Quran. We already know how the love of the Holy Quran was deeply instilled in him when he was still an infant. About this love, he said: The Quran is my sustenance and is the source of my soul's refreshment. I read it a number of times a day, but my soul never has its fill. It is healing, it is mercy, it is light, it is guidance.

At another time he said: I do not like anything more than the Quran. I have read thousands of books and out of all of them, I liked only the Book of God. Indeed, I believe that just one *ruku'* (a short passage) of this Book can make a person more fortunate than a king.

Similarly, he said: I have read the Holy Quran a lot. Now it has become the source of my sustenance. If I don't read and teach it myself or if my son does not come and read it in front of me during all eight parts of the day, I am not at peace. Before I go to

bed, he comes and reads half of one part to me. In short, I cannot live without the Quran.



When asked how the Holy Quran should be studied, he replied: The Quran is the easiest book in the world to read for the one who is keen on studying it. The first and most essential condition for its study is righteousness. God has promised that He will teach the Quran to the righteous one. A student of the Quran needs leisure and freedom from anxiety about earning his livelihood. If he pursues the ways

of righteousness, God provides for him whence he cannot conceive of, and becomes his Guardian.

The second condition for the study of the Quran is due striving with full devotion to God, whereby God has promised to resolve all difficulties. The method of studying the Quran is that the student should first read it from beginning to end as if it is being revealed to him and every verse is addressed to him. For instance, where mention is made of Adam^{as} and Iblis (Satan), he should check up on himself and enquire from himself whether he is Adam^{as} or Iblis. Where he encounters a difficulty he should note it down.

In his second reading, he should include his wife and children. He will find most of the difficulties of his first reading resolved.

In his third reading he should include his friends. His fourth reading should be addressed to a wider circle. He should pray constantly for the resolving of his difficulties.⁴⁰

Participation in Jang-e-Muqaddas

Service to Islam, especially preaching it to others was very important for Hazrat Maulawi Noor-ud-Deen^{ra}. A famous debate took place in Amritsar from 22 May to 5 June 1893. This debate was named *Jang-e-Muqaddas* (*The Holy War*) by the Christians. It was between the Promised Messiah^{as} and the Christian pastor Deputy Abdullah Atham. Hazrat Maulawi Noor-ud-Deen^{ra} was also present and helped the Promised Messiah^{as} in writing his answers.

This debate was very important since Christianity was spreading rapidly in the Indian Subcontinent. This had created an atmosphere of fierce disagreements between the Muslims and the Christians. Dr. Henry Martyn Clarke, the Christian who had challenged the Muslims to this

debate, had written an open letter stating that if the Muslims shy away from this contest or suffer a defeat, they would give up their right to question the scholars of Christianity in the future or boast of Islam's truth. When the challenge came to the attention of the Muslims, the Promised Messiah^{as} was requested to represent the Muslims. He readily agreed and chose Hazrat Maulawi Noor-ud-Deen^{ra} as one of his helpers.

The debate lasted for fifteen days and created a lot of public interest. It was widely published in the newspapers of the time. Crowds gathered eagerly waiting for the next issue of the newspaper reporting the event and it would quickly sell out. The full debate is available in a separate English book titled, *The Holy War*.

The debate was successful in halting the growth of Christianity at that time and the arguments put forth by the Promised Messiah^{as} in support of Islam greatly inspired the Muslims of the time.

Offer From the State of Jammu

In 1895, some important personalities of the State of Jammu invited Hazrat Maulawi Noor-ud-Deen^{ra} to pay a visit. He visited the State and also had a meeting with the Rajah.

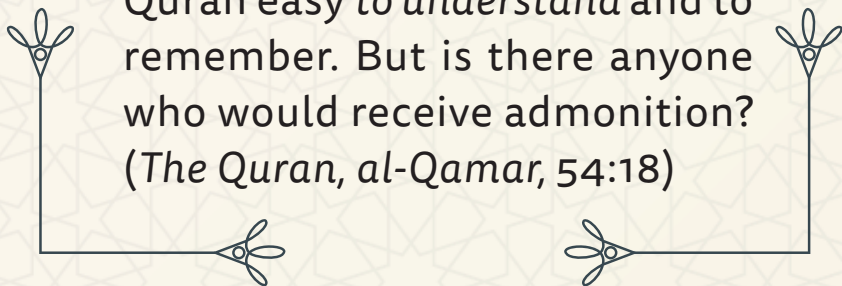
The Rajah expressed his regret that by removing Hazrat Maulawi Noor-ud-Deen^{ra} from his position as Royal Physician a great injustice had been done to him. He asked for forgiveness and then offered him the same job of Royal Physician. However, Hazrat Maulawi Noor-ud-Deen^{ra} declined the offer.



وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ

فَهَلْ مِنْ مُدَكِّرٍ ۝

And indeed We have made the
Quran easy to *understand* and to
remember. But is there anyone
who would receive admonition?
(The Quran, al-Qamar, 54:18)



Urdu Translation of the Holy Quran

Hazrat Maulawi Noor-ud-Deen^{ra} was deeply in love with the Holy Quran. God had granted him the gift of understanding it and so he 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 printing it, did not pay proper attention to it. Thus, only the translation of the first chapter was published.⁴¹ Though, later on Hazrat Mir Muhammad Saeed^{ra} of Hyderabad, Deccan, published the Urdu translation and Commentary of the Holy Quran compiled from the Duroos of Hazrat Khalifatul-Masih I^{ra}.



Hazrat Maulawi Noor-ud-Deen^{ra} with the Promised Messiah^{as} and other companions.

Services Before Khilaafat

Hazrat Maulawi Noor-ud-Deen^{ra} paid particular attention to the needs of the Jama'at. Besides being a scholar and physician, he was a good administrator. Hazrat Maulawi Noor-ud-Deen^{ra} observed that the rapid growth of the Jama'at gave rise to many needs, such as the education of young people, hospitality, and caring for orphans. Hazrat Maulawi Noor-ud-Deen^{ra} felt the need to set up a regular educational system in the Jama'at. He also developed a plan to account for the income and expenses of the Movement.

In December 1896, a conference of all religions was held in Lahore, which was presided over by Hazrat Maulawi Noor-ud-

Deen^{ra}. In this meeting, the presentation of the Promised Messiah^{as} prevailed over all the other religions.

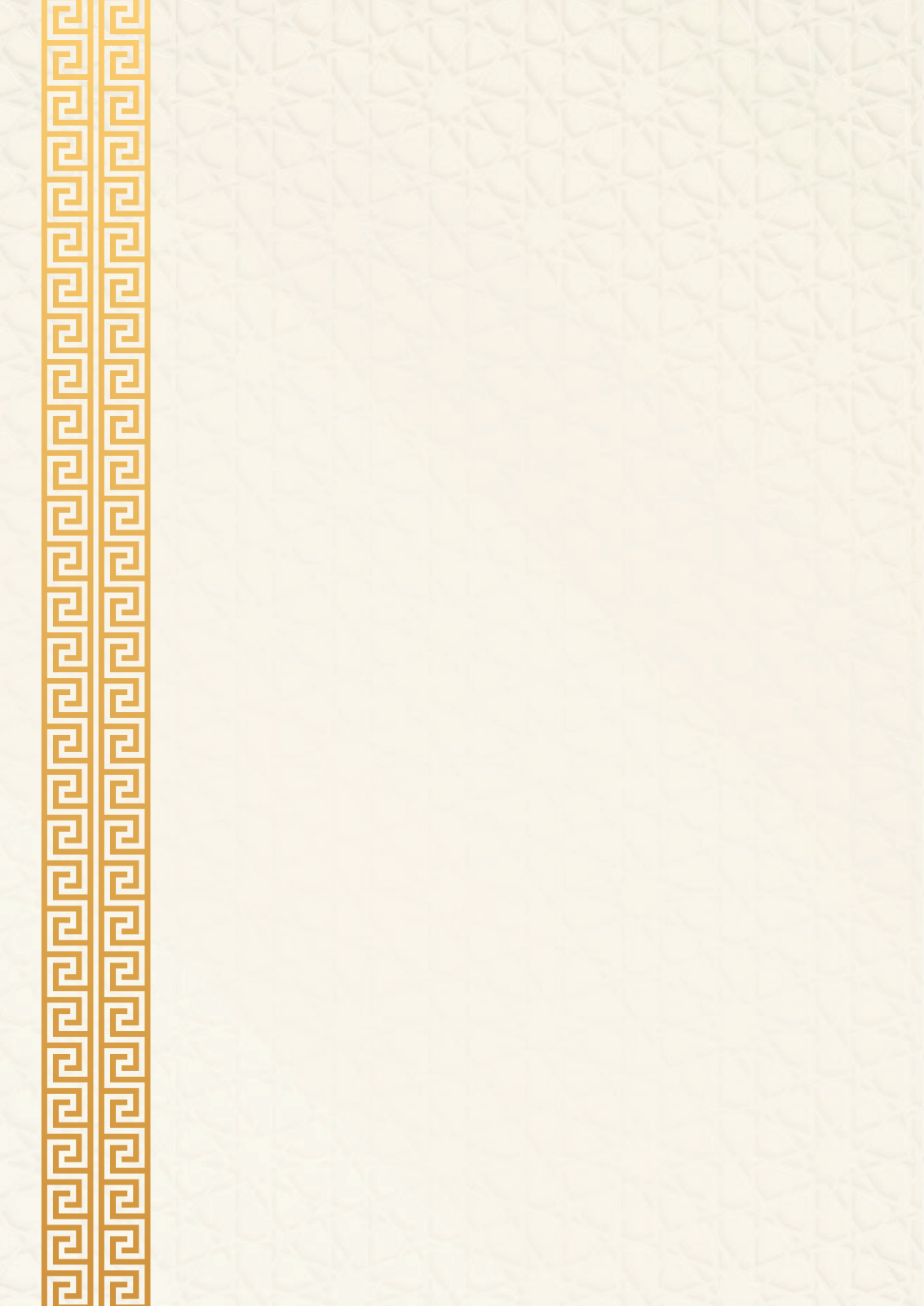
In the beginning of 1898, the *al-Hakam* newspaper started being published from Qadian. Shortly afterwards, another newspaper, *al-Badr*, was launched. Hazrat Maulawi Noor-ud-Deen^{ra} used to contribute greatly to the newspapers by writing articles and donating money.

He loved children very much. There was an association of young children in Qadian called the *Hamdardaan-e-Islam* (i.e., 'Sympathisers of Islam'). He used to visit them often and tell them stories from his personal experiences. In May 1906, Hazrat Maulawi Noor-ud-Deen^{ra} also wrote a book for children called *Diniyaat kaa Pehlaa Risaalah* (A *Primer of Religious Knowledge*), to explain how to offer Prayers.

In October 1902, under the direction of the Promised Messiah^{as}, a brief commentary on chapter 103 of the Holy Quran was recorded on a

phonograph record by Hazrat Maulawi Noor-ud-Deen^{ra}. From this rather humble beginning, 90 years later, on 31 January 1992, it grew to become MTA—the international satellite communication network of the Ahmadiyya Muslim Community.

In 1905 the Promised Messiah^{as} started a scheme called Wasiyyat. For this scheme, he allocated a piece of land to bury those people who would pledge to give at least one tenth of their property to serve their faith. This burial land was called *Bahishti Maqbarah*, meaning the Heavenly Graveyard. Hazrat Maulawi Noor-ud-Deen^{ra} played an important role in the management of the Wasiyyat scheme. The Promised Messiah^{as} created an administrative team to manage it and instructed Hazrat Maulawi Noor-ud-Deen^{ra} to keep an account of the income and expenses related to *Bahishti Maqbarah*—the Heavenly Graveyard. After this, the Promised Messiah^{as} appointed him as the first president of Sadr Anjuman Ahmadiyya which is an administrative body of the Jama'at.



The Promised Messiah Passes Away

Towards the end of 1905, the Promised Messiah^{as} received news from Allah Almighty that his life would soon come to an end. The Promised Messiah^{as} published this news along with the comfort for his Community, that after he passed away, God would help them with *Khilaafat*. Just as Hazrat Abu Bakr^{ra} was the first Khalifah of the Muslims after the Holy Prophet Muhammad^{sas} passed away, Allah Almighty would raise a Khalifah after the Promised Messiah^{as} would pass away.

The last few days of the blessed life of the Promised Messiah^{as} were of great difficulty

for Hazrat Maulawi Noor-ud-Deen^{ra}. Despite this, he showed exemplary patience and courage. In his last illness, the Promised Messiah^{as} called Hazrat Maulawi Noor-ud-Deen^{ra} and asked him to recommend some medicine. At the same time, he said, 'In fact, the real medicine is in Heaven. Pray as well as prescribe me some medicine.'

Despite this, the verdict of God was that it was indeed the time for His General to return. Medicines did not work. The spiritual sun of the fourteenth century disappeared from the world after having illuminated it, to shine in the next world. *إِنَّا لِلّٰهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ* ('Surely, to Allah we belong, and to Him shall we return'). The Promised Messiah^{as} passed away on 26 May 1908 in Lahore.

The sacred body of the Promised Messiah^{as} was taken to Qadian where it arrived at 8 am on 27 May. He was buried in the garden of his house. There, his devoted followers arrived from near and far and had an opportunity to look, for the last time, at the peaceful face of their beloved master.

The Community was stunned and shocked by the death of the Promised Messiah^{as}. However, one of the most deeply affected followers was Hazrat Maulawi Hakeem Noor-ud-Deen^{ra}. He gave expression to his deep sense of loss repeatedly in the exclamation:

After Hazrat's death the universe seems lifeless.
What to do! Which way to turn!

The same day, the elders of the Community gathered and unanimously decided that the best person to be their new spiritual leader was none other than Hazrat Maulawi Hakeem Noor-ud-Deen^{ra}. But before making the final decision they decided to seek the advice of Hazrat Amma Jaan^{ra}, the wife of the Promised Messiah^{as}. When they asked her, she replied that in her view, no one was better than Hazrat Maulawi Hakeem Noor-ud-Deen^{ra} to lead the Ahmadi Muslims.

The members of Sadr Anjuman Ahmadiyya requested Hazrat Maulawi Hakeem Noor-ud-

Deen^{ra} to accept their *Bai'at* (the Pledge of Allegiance) as their new Khalifah. Upon this he said that he would answer after Prayer. So he requested water, performed ablution, and offered the supererogatory Prayer. He fell down in prostration and wept profusely. After finishing the Prayers he said, 'Let us all go where our master's blessed body is lying.'

Hazrat Noor-ud-Deen^{ra} went with all the people to the garden where the blessed body of the Promised Messiah^{as} was lying. Everyone gathered around and a companion named, Hazrat Mufti Muhammad Sadiq^{ra}, stood up and read aloud a statement that had been signed by all the Ahmadis present in which they requested Hazrat Maulawi Hakeem Noor-ud-Deen^{ra} to take their *Bai'at*. This is what it said:

According to the command of the Promised Messiah^{as} set out in *Al-Wasiyyat*, we Ahmadis, whose signatures are appended below,

are sincerely convinced that all present and future members of the Ahmadiyya Community should take the pledge of spiritual allegiance, in the name of Ahmad, to the first emigrant Hazrat Hakeem Noor-ud-Deen^{ra} who is the most learned and most virtuous of us all and is the most devoted and oldest friend of Hazrat Imam who held him up as an excellent example as he said:

How good would it be if every member of the Community were a Noor-ud-Deen^{ra};

So would it be if every heart were filled with the light of the Faith.

Hazrat Maulana Sahib's orders will be as binding upon us as the orders of the Promised Messiah^{as}.

In reply to this, Hazrat Maulawi Hakeem Noor-ud-Deen^{ra} delivered a speech before the crowd in which he said: 'Consider my past life. I have never

desired to be an Imam. If there is a wish, it is that my Master should be pleased with me.' Then he said, 'I bear this burden only for the sake of Allah.'

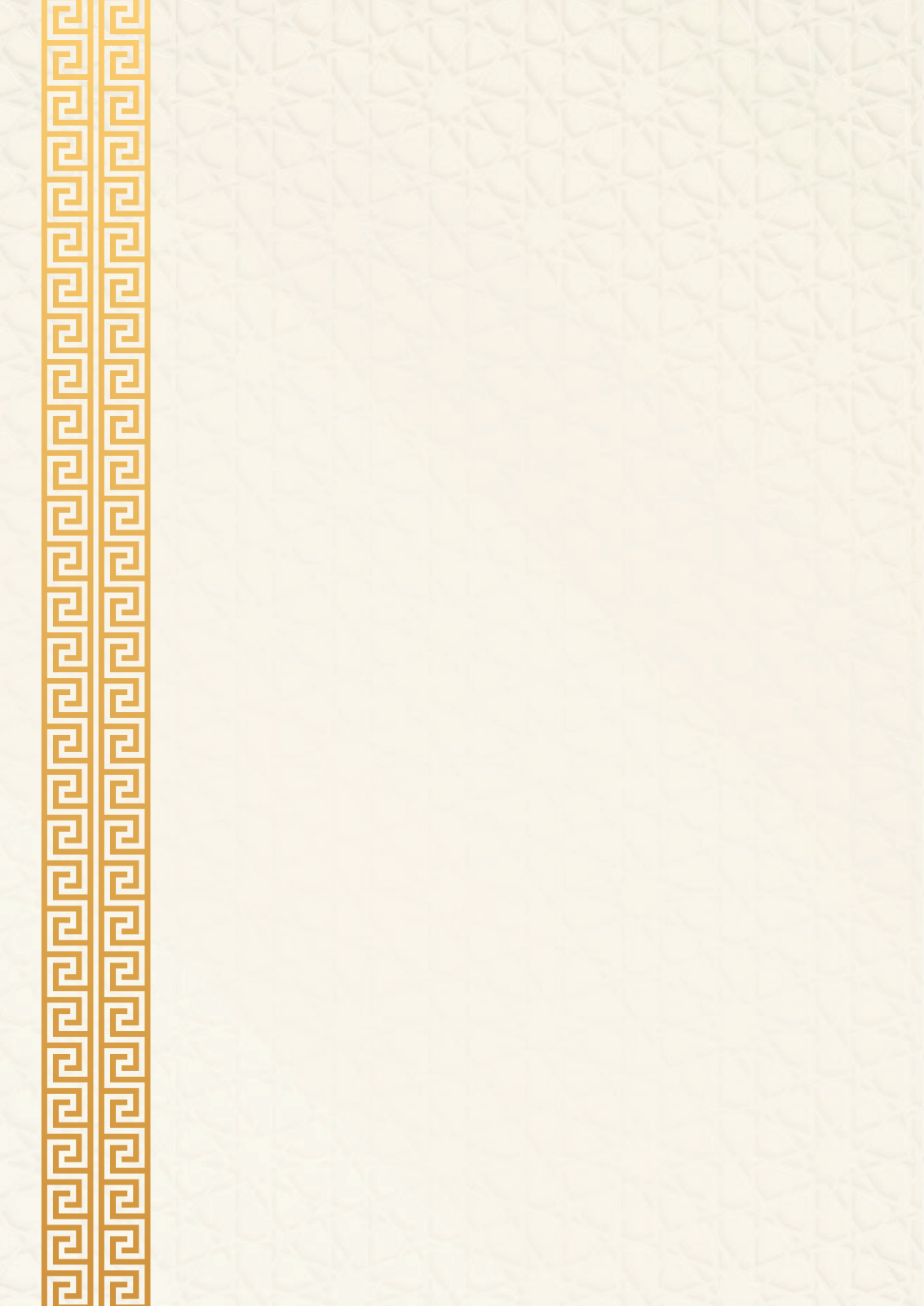
Upon hearing this heartfelt speech, everyone present said that they would obey his every command as their Imam. About 1,200 people pledged allegiance at that place. After the men, the women also pledged allegiance. Hazrat Syedah Nusrat Jahan Begum^{ra} —Hazrat Amma Jaan, the wife of the Promised Messiah^{as}—was the first woman to take the Pledge of Allegiance.

A lot of people wrote about this day. Hazrat Muhammad Zafrulla Khan^{ra} in his book, *Hazrat Maulawi Noor-ud-Deen^{ra} - Khalifatul-Masih I* (p. 156), says:

As soon as he finished speaking, all present, who had arrived from far and near and who numbered about 1,200, urged him with one voice: 'We offer you our pledge. We shall obey your orders. You are our *Ameer* and Successor of our Messiah.'

After everyone present had taken the Bai'at, Hazrat Maulawi Noor-ud-Deen^{ra} led the Funeral Prayer of the Promised Messiah^{as}. At the time of becoming Khalifah, Hazrat Maulawi Noor-ud-Deen^{ra} was about 67 years old. The heavy burden of Khilaafat had now fallen on his shoulders. When he was alone, he would say to Hazrat Mirza Bashir-ud-Deen Mahmud Ahmad^{ra}, the son of the Promised Messiah^{as}: *Miyan*, since Hazrat Sahib passed away, I feel empty. The world looks empty. I walk and work among the people but still there seems to be nothing left in the world.

In the beginning, he would spend most of his time in a separate room busy in solitary Prayer.



Major Achievements During Khilaafat

Hazrat Maulawi Noor-ud-Deen^{ra} remained Khalifah for nearly six years. During this relatively short period, he accomplished many tasks. The most important was the strengthening of the institution of *Khilaafat* by uniting the Jama'at members. The following are some of the other great achievements that occurred during his *Khilaafat*:

At the beginning of his *Khilaafat*, a formal Treasury Department had been established. Also in the first year of *Khilaafat*, he set up a public library in Qadian in which his collection of rare books was kept. Hazrat Mirza Bashir-ud-Deen Mahmud Ahmad^{ra} established a

public library under the management of Anjuman-e-Tashheez-ul-Azhaan on the advice of Hazrat Khalifatul-Masih I^{ra}.

After the demise of Hazrat Maulawi Noor-ud-Deen^{ra}, the second Khalifah, Hazrat Mirza Bashirud-Deen Mahmud Ahmad^{ra}, took over the responsibility of these books. Initially they were kept in a house offered by Hazrat Amma Jaan^{ra} for this purpose and to this day, the Jama'at continues to benefit from those books.

Hazrat Khalifatul-Masih I^{ra} was aware of the importance of peaceful relations between Hindus and Muslims, as this issue was very dear to the Promised Messiah^{as}. The Promised Messiah^{as} had worked till his last day on his book *Paighaam-e-Sulh* (A Message of Peace) which was written to promote harmony and mutual respect between the two faiths. Hazrat Khalifatul-Masih I^{ra} made arrangements for the delivery of this lecture to be read out to a gathering in Lahore. Accordingly,

it was read out on 26 June 1908 during a meeting presided over by a judge of the Lahore High Court. Thousands of people attended this event. The book was acclaimed in newspapers and other media.

Hazrat Khalifatul-Masih I^{ra} instructed the Community to hold annual examinations on the books of the Promised Messiah^{as}. The first such examination was held on 24 December 1908. Since then, this tradition has continued in the Community.

Hazrat Khalifatul-Masih I^{ra} decided to complete various tasks that had not yet been fully implemented or were in their early stages. For example, a class used to take place in Ta'leemul-Islam High school, known as the Theology, which focused on religious matters. The Promised Messiah^{as} wished that this should be expanded into a sort of Madrassah for Ahmadis to train and teach future missionaries in Qadian. Consequently, the foundation stone for the new building of

Madrassah Ahmadiyya was laid on 1 March 1909. Hazrat Sayed Muhammad Sarwar Shah^{ra} was appointed as its first Principal. This institute, now called Jamiah Ahmadiyya, is still teaching students from around the world and now has been established in different countries.

Hazrat Khalifatul-Masih I^{ra} was naturally inclined towards helping the underprivileged section of the Community. He was well known for this even before his *Khilaafat*. For example, he paid for the expenses of several students who came to Qadian to study.

In addition, the father-in-law of the Promised Messiah^{as}, Mir Nasir Nawab^{ra} had established an organization called Daaruz-Zuafaa—a house for the underprivileged section of the Community, which provided food and other necessities. Hazrat Khalifatul-Masih I^{ra} supported the organization as much as he could. In 1909, Hazrat Khalifatul-Masih I^{ra} launched a scheme to provide houses for the less fortunate. The first house was built by the

funds provided personally by Hazrat Khalifatul-Masih I^{ra}. Later, he also built a well to provide clean water.

In 1909, Hazrat Khalifatul-Masih I^{ra} appointed Maulawi Muhammad Ali^{ra} to take charge of the English translation of the Holy Quran. Hazrat Khalifatul-Masih I^{ra} would supervise and dictate notes to him in Urdu, which Maulawi Muhammad Ali^{ra} translated into English. The work was completed three days before the death of Hazrat Khalifatul-Masih I^{ra}. Maulawi Muhammad Ali^{ra} took the notes to Lahore. Sadly, he later broke away from the Jama'at and made changes to the translation to suit his own ideas and published it under his own name.

Hazrat Khalifatul-Masih I^{ra} laid the foundation of Noor Mosque in Qadian after the *Fajr* Prayer on 5 March 1910, and delivered a speech on the subject of mosques. In the same year, he also laid the foundation stone of the magnificent building of Ta'leemul-Islam High School. In February

1911, with the permission of Hazrat Khalifatul-Masih I^{ra}, Hazrat Mirza Bashir-ud-Deen Mahmud Ahmad founded the Anjuman Ansarullah. Hazrat Khalifatul-Masih I^{ra} remarked: 'I am also one of your Ansarullah.'

Hazrat Khalifatul-Masih I^{ra} set up a small dispensary which later grew into a hospital. In 1918 it was named Maulana Noor-ud-Deen Memorial Hospital and it continues to serve humanity even to this day.

Since the al-Aqsa Mosque was very small, women could not join in the Friday Prayers. In his time, the work of extending al-Aqsa Mosque was completed and on Friday, 21 January 1910, Ahmadi women, including Hazrat Amma Jaan, also offered Prayers in that mosque.

The British Government announced that a coronation ceremony would be held in Delhi on 12 December 1911 to proclaim his Majesty George V as Emperor of India. Hazrat Khalifatul-Masih I^{ra} decided to request the king that Muslim employees

of the Government might be granted a leave of two hours on Friday to enable them to attend the Friday Prayer service. A memorial was drawn up for this purpose and presented to the king and because of this, Muslim employees were granted a two-hour leave.

Since the Ahmadi population was growing rapidly, a new neighbourhood by the name of Daarul-Uloom was added to Qadian.

Hazrat Khalifatul-Masih I^{ra} had his life story written down at the end of 1912 and it was published under the title *Mirqaatul-Yaqeen fi Hayaat-e-Noor-ud-Deen* in 1914.

Quite a few publications were started during his time as Khalifah. Two of the magazines he started in 1912 were called *Ahmadi* and *Ahmadi Khaatoon* (Ahmadi Woman) . There was no magazine specifically for Ahmadi women at that time and *Ahmadi Khaatoon* was the first such publication. Four newspapers were published during his time as Khalifah. These were *An-Noor* and *Akhbaarul-*

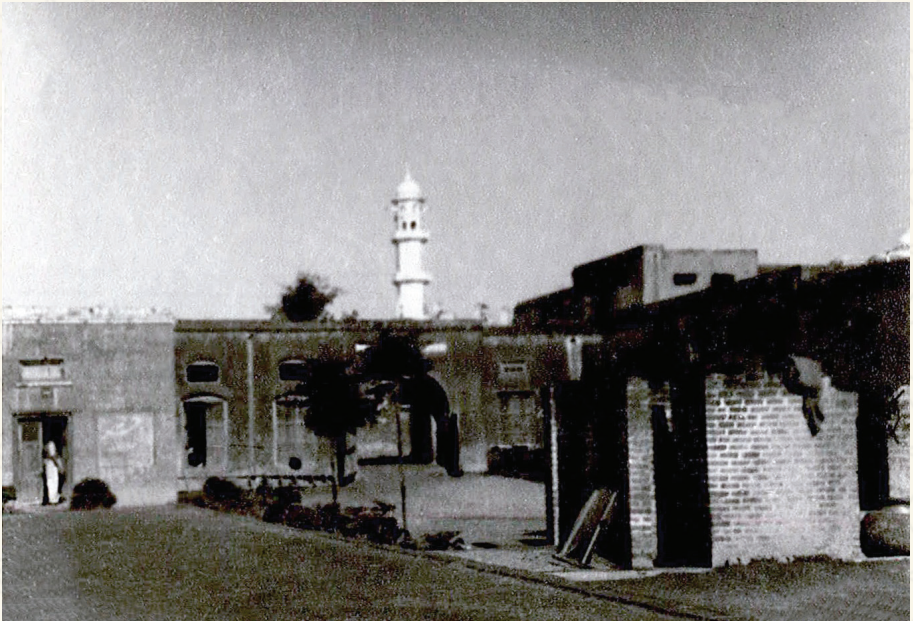
Haqq. Paighaam-e-Sulh was another important newspaper that started from Lahore. Another very important publication that still continues today is *Al-Fazl*. Hazrat Mirza Bashir-ud-Deen Mahmud Ahmad^{ra} started this newspaper on 18 June 1913. The name, *Al-Fazl*, was suggested by Hazrat Khalifatul-Masih I^{ra}.

One of the milestones of his *Khilaafat* was the establishment of the first Ahmadiyya Muslim mission in England in 1914. The first Ahmadiyya missionary sent to London for the propagation of Islam was Hazrat Chaudhary Fateh Muhammad Sial^{ra}.

The Jalsa Salana of 1913 was the last Annual Gathering of Hazrat Khalifatul-Masih I^{ra}. He delivered two very powerful speeches during that event.

**Noor Mosque in Qadian
after the restoration**





Madrassah Ahmadiyya founded by Hazrat Khalifatul-Masih I^{ra}



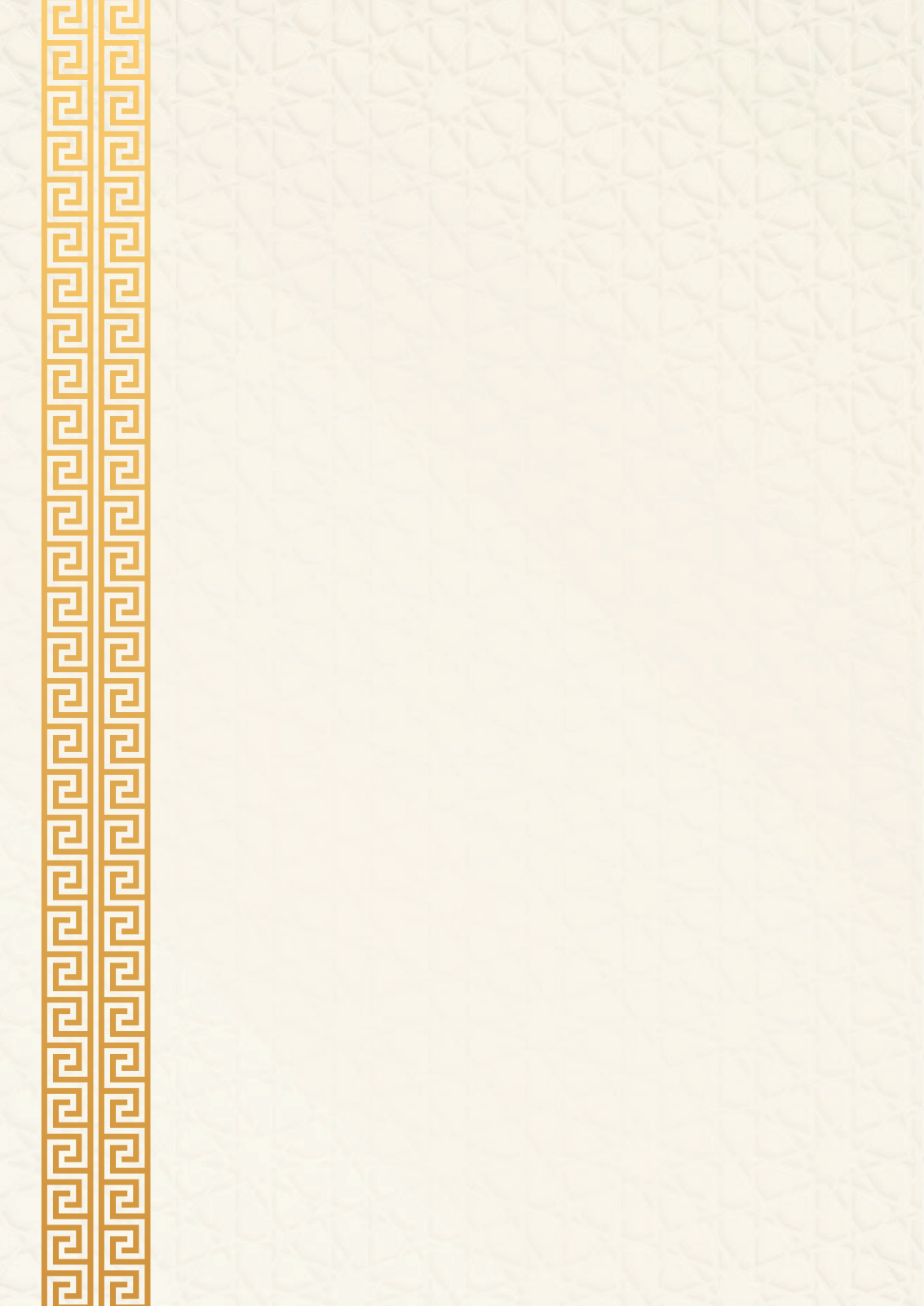
Ta'leemul-Islam Secondary School Qadian—old building



Noor Hospital (new building)



Ta'leemul-Islam Secondary School Qadian—new building



Last Days

The Promised Messiah^{as} had a dream in 1905 that Hazrat Maulawi Noor-ud-Deen^{ra} fell off his horse. This dream came true in November 1910 when Hazrat Maulawi Noor-ud-Deen, Khalifatul-Masih I^{ra}, was 70 years old. He had a riding accident in which he sustained severe head injuries with a lot of bleeding. As a result, he was bedridden for seven months. The effects of the fall remained for three years, during which Hazrat Mirza Bashir-ud-Deen Mahmud Ahmad^{ra} led the daily Prayers.

Hazrat Khalifatul-Masih I^{ra} felt that due to the injury his end was near. On 19 January 1911, he wrote a note on a piece of paper, sealed it in an envelope and gave it to someone for safekeeping. He wrote two lines on the

envelope. Later on it was revealed that he had written the following on the envelope in Arabic: In accordance with example of Abu Bakr.

On the second line he had written in Urdu: You must pledge your allegiance to the person whose name is mentioned in this letter.

Later on, it became known that the name which was written in the letter was 'Mahmud Ahmad'. However, by the grace of Allah, when his health improved he asked his disciple to bring the envelope back and tore up the letter.

Because of the illness of Hazrat Maulawi Noor-ud-Deen, Khalifatul-Masih I^{ra} some Jama'at members suggested that the Jalsa Salana [Annual Convention] of 1913 should be held for two days. Hazrat Khalifatul-Masih I^{ra}, however, ordered that the Annual Convention would last, as usual, for three days, from December 26 through 28 according to the existing programme.

In January 1914, even though his wounds were healing, his health continued to deteriorate. This

was the beginning of his last illness but still he did not permit it to interfere with preaching the word of God. Even as he grew weaker and the doctors advised him to rest, he continued delivering his evening lessons and lessons for the women of the Community from his home. He said that the service of Islam provides him strength. By February, he continued teaching but he was in greater pain. He would walk with support and could no longer stand while teaching.

He would not allow the teaching of the Quran to be interrupted even if he was suffering from a high fever. Once while teaching in the Aqsa Mosque, he suddenly became very weak, so he sat down, then had to lay down. His hands and feet became cold. He did not have the strength to walk and was carried home. Passing the Mubarak Mosque, he said: 'Do not take me home. Take me to Mubarak Mosque.' Despite this difficulty, he taught one *ruku'* (passage) of the Holy Quran, after *Maghrib* Prayers before being brought home.

On 26 February, in order to be more comfortable he moved to the house of Hazrat Nawwab Muhammad Ali Khan^{ra}. After the Asr Prayers on 4 March, Hazrat Khalifatul-Masih I^{ra} suddenly began to feel weak, at which point he asked Hazrat Maulawi Sarwar Shah^{ra} to bring a pen and inkpot so he could write the following note while laying down:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

*In the name of Allah, the Gracious, the
Merciful We praise Him and invoke blessings
upon His Noble Messenger*

This humble one, in full possession of his senses, affirms: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ (Laa ilaaha ill-Lallah; Muhammadur-Rasulullah—There is no one worthy of worship except Allah; Muhammad is the Messenger of Allah). My children are small and I have no money. Allah will safeguard them. They should not

be provided for from any fund for orphans or the poor. A benevolent loan may be advanced, to be repaid by such of my sons as are able. My books and my property should be constituted into a trust for the benefit of my children. My successor should be one who is righteous, popular, erudite, and of good conduct. He should overlook the shortcomings of and exercise forbearance towards the old and new friends of Hazrat Sahib^{as}. I was a well-wisher of everyone; so should he be. The lessons of the Holy Quran and Hadith should be continued.

This will was recited three times upon the direction of Hazrat Khalifatul-Masih I^{ra} and he directed that it should be kept safe. The words of his final will fell upon the members like lightning and made everyone realise that their dear and beloved Imam, whose blessings they had been enjoying was about

to depart from this life. Doctors were consulted. Prayers full of humility and sorrow were offered. On Friday, 13 March, 1914,⁴² his condition became critical and that painful hour came which made the hearts of the believers tremble. At about 2:20 pm, while offering his Prayers, he went to meet his Master. *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* ('Surely, to Allah we belong and to Him shall we return'). Before his death, he had called his son, Abdul Hayee to him, and said:

I believe in *لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ* (*Laa ilaaha ill-Lallah; Muhammad-ur-Rasoolullah—*

There is no one worthy of worship except Allah; Muhammad is the Messenger of Allah), and I die believing in it. I consider all the companions of the Holy Prophet^{sas} to be good. I consider Hazrat Mirza Ghulam Ahmad^{as} to be the Promised Messiah and God's chosen man. ...I entrust the people to God. I advise you to read the Book of God and put it into practice. I have searched a lot, but

I have never seen anything like the Quran. Indeed, this is God's Book—the rest I leave to God.

He also sent a message to his daughter, Amatul-Hayee, that after his death, she should ask Hazrat Khalifatul-Masih II to teach the Holy Quran to the women just as he had done.

About 26 hours later—that is, on the second day—after Asr Prayers, the Ahmadiyya Jama'at elected Hazrat Mirza Bashir-ud-Deen Mahmud Ahmad^{ra} as the second Khalifah. This election took place in the Noor Mosque. Before the election, the will of Hazrat Khalifatul-Masih I^{ra} was read out before the 2,000 people gathered there. After the *Bai'at*, Prayers were offered. Then Hazrat Khalifatul-Masih II^{ra} stood up and delivered a heartfelt speech. He said: I am a weak—indeed, a very weak person—but I hope from God that as He has made me the Khalifah, He will also give me the

strength to bear this burden. I will pray for you. You pray for me.

After the Prayer and speech, Hazrat Khalifatul-Masih II^{ra} led the Funeral Prayer of Hazrat Khalifatul-Masih I^{ra} on the grounds of Ta'leemul-Islam High School in which around 2,000 men participated. Then all present left for Bahishti Maqbarah with the blessed body of Hazrat Khalifatul-Masih I^{ra} and with thousands of prayers, they laid this blessed man to rest, on the side of his beloved, the Promised Messiah^{as}.

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 even those papers that did not belong to the Jama'at and were critical of the beliefs of the Ahmadiyya Movement, paid homage to a personality who had dominated the Indian religious and spiritual scene for about a decade. The following some excerpts document what the newspapers of the time wrote about him.

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

except Islam. (*Al-Balaagh magazine of Malerkotla*; July, 1914, vol. 1, no. 2)

He was the top man of the Ahmadiyya sect and a high-class scholar and an outstanding physician. (Maulana Muhammad Ali Jauhar, *The Daily Hamdard; History of Ahmadiyya*, vol. 4, p. 560)

It is with deep regret we learnt that an outstanding physician, Maulawi Haaji Haafiz Hakeem Noor-ud-Deen^{ra}, who was also an outstanding scholar in the affairs of religion and the leader of Jama'at-e-Ahmadiyya, died after a brief illness. (*The Tabeeb of Delhi*, as quoted by History of Ahmadiyyat, vol.4, p. 560)

Hazrat Hakeem Maulawi Noor-ud-Deen^{ra} Bhervi and Qadiani was that outstanding scholar and savant, whose entire life was spent in the teaching of the Holy Quran and he had an unlimited knowledge of the Holy Quran.

(Maulana Abul Kalaam Azad, *Al-Hilaal*, Calcutta;
Issue of 14 November 1914)

The late Maulawi Sahib in the field of medicines, knowledge and scholarship was an outstanding person. He was deeply in love with the Holy Quran and fond of books. (*The Watan*, Amritsar 20 March 1914)

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. (*The Mashriq*, Gorakhpur, 17 March 1914)

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. (*Paisa Akhbar*)

The newswire services all over India had conveyed the news of the sad demise of Maulawi Hakeem Noor-ud-Deen^{ra}, 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^{ra} was one of them. (The Daily Zamindaar)

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. (*Institute Gazette*, Aligarh, 18 March 1914)

Among Indian Muslims, he was undoubtedly an outstanding savant, and he was in deep love with the Word of God (the Holy Quran) and there were few who could match that devotion. (*The Municipal Gazette of Lahore*, 19 March 1914)

It is a fact that Maulawi Noor-ud-Deen^{ra} was a great son of India and such a personality of his stature was born among Muslims after a time. (*Munshi Muhammad Din Fauq, Kashmiri Magazine*, Lahore 21 March 1914)

Endnotes

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