

Some impressions of Maulana Muhammad Ali

by Maulana Muhammad Yaqub Khan

The Holy Prophet Muhammad, may peace and the blessings of Allah be upon him, compared his Companions to the shining stars of the sky and said: "My companions are like the stars. Whomsoever of them you follow, you will be guided aright". The Promised Messiah was, in this age, established upon the rank of *fana fir-rasul* (one who entirely effaces his own person in that of the Holy Prophet) and was thus the centre of spreading spiritual light. Those who gathered around him acquired light according to their God-given capabilities. Maulana Muhammad Ali was among these early pioneers who rose on the horizon of Islam like a huge shining star and shone so brightly as to illuminate both East and West with the rays of the light of Islam. By preserving the events of his life his biographers have fulfilled a great need. Someone should write a collective biography of that spiritual company and that party of the early followers, each one of whom was a shining star in his own right and a living embodiment of the truth of Islam and love for the Quran and the Holy Prophet. Thus the future generations would know who these people were who, after gathering around the man sent by God for this age, became the standard bearers of the second rising of Islam, the revival with which the future of the world is linked and which has already begun. The coming generations could then use the examples of their forebears to kindle the same zeal and fervour in their own hearts.

Privilege of being first in history of Islam

Only those people can fully realise the importance of Maulana Muhammad Ali's services to Islam who visit Western countries and witness with their own eyes the dominance of Christianity on the one hand and the ignorance and suspicion about Islam and the Holy Prophet Muhammad prevailing in those countries on the other. Maulana Muhammad Ali's English translation of the Quran was the first achievement in the history of Islam that started to dispel the darkness in the Western countries and spread the light of Islam from place to place.

Maulana Muhammad Ali's greatest distinction, destined by God for him and which only he was blessed with, was that in the history of Islam he was the first Muslim who conveyed the message of Islam to Western countries in a Western language. The history of Islam produced many conquerors who planted the flag of Islam on a large part of Europe, and this part remained under Muslim rule for centuries. However, it is remarkable that in this period of about a thousand years of Muslim domination in Europe, it did not occur to anyone to translate the Holy Quran, the real source of the message of Islam, into at least one European language and make it available to the Christian population. The result was that while the sword of Islam overpowered the Christian states and powers, we could not conquer their hearts, which was the real mission of Islam.

In the present age Islam and Christianity again confront one another and a new crusade is in progress between these religions. However, this war is not being fought for land, crown or throne but to conquer the hearts of the people. In this war the sword that can destroy the enemy is the sword of the Quran. It was Maulana Muhammad Ali's good fortune to be destined to prepare the sword of the translation of the Quran for the spiritual conquests of Islam in this new age. Those of us who work in this field know what a tremendous role the

scholarly masterpiece of the Maulana has played in changing the hearts of the Westerners. Wherever a copy of this translation reaches, it is as if a missionary of Islam had been sent there. It opens the eyes of the people and makes their hearts perceive that in fact Islam is the only religion that is the voice of human nature.

When the prophecy of the rise of the sun of Islam in the West is fulfilled and people embrace Islam in large numbers, the future historian investigating the causes of this spiritual revolution will certainly give Maulana Muhammad Ali's translation of the Quran the leading place in the list of causes.

Writer

When an outline of the personality of Maulana Muhammad Ali is brought to mind, his second distinction is seen to be his penmanship. It is difficult to find among his contemporaries another example of one who wielded his pen so profusely, so powerfully, with so much concentration, and for so long in the service of Islam. Recently a man living in Cardiff came to see us in Woking. [\[footnote 1\]](#) He is originally from East Pakistan and is not particularly educated. He related a dream in which he saw himself sitting in the plain of Arafat. The Holy Prophet Muhammad was also there, and so were Maulana Muhammad Ali and Khwaja Kamal-ud-Din. Maulana Muhammad Ali told him: "Go and write a book on Gog and Magog and *Dajjal* and get it published". He said: "But I am not an educated person". The Maulana replied: "That does not matter, just start writing". Then the Maulana held up to him his right thumb, which was shining brightly and radiating light, and said: "Look, I wrote all my life". What this man saw in the dream is the gist of the Maulana's life, the wielding of the pen in the service of Islam. The rays shining from the Maulana's thumb represent the light of Islam which is radiating from his books and illuminating the world. That man then did write quite a good-sized book with the help of his British wife and brought it to us for publication, contributing two hundred Pounds towards its printing.

Half a century is no short time that the Maulana devoted to wielding his sword-like pen for the service of Islam. He took up the editorship of the *Review of Religions* in January 1902, and from then till October 1951 he did not lay down his pen until it was actually snatched from him by the hand of the angel of death. For fifty years incessantly, he produced writing upon writing expounding the deep truths of Islam. In the modern age, boards are usually appointed to undertake such monumental works. They have an entire staff of researchers, assistants and secretaries. The Maulana, utterly devoid of any such resources, did so much research single-handedly that it is absolutely astonishing. There is no secretary or assistant. He sits at the table alone, pen in hand. There are piles of reference books lying in front of him: dictionaries, commentaries of the Quran, collections of Hadith, historical works, etc. He looks up every reference himself, consults dictionaries himself, writes the manuscript with his own hand and revises it himself as well. When the proofs come from the press, he reads them himself. This was his daily, regular routine. During the same time, visitors come, affairs of the Anjuman are brought to him, and he puts down his pen to deal with them. As soon as he is free again, he goes back to his pen, his writing and his proof reading.

The dream that the Promised Messiah saw, in which he gave a pen to Maulana Muhammad Ali, was in fact a scene of the *jihad* by the pen that the Maulana was to conduct, shown to Hazrat Mirza sahib. He was shown a sketch of the Maulana's entire coming life, which would be devoted to wielding the pen in the service of Islam.

A busy life

I had the occasion to see the Maulana from close at hand for more or less thirty years. Working in his office, talking to visitors, leaving everything aside at the appointed times of prayer and going to the mosque for prayer in congregation, delivering the *khutba* on Friday, carrying out the functions of President at the meetings of the Anjuman, launching campaigns to further the interests of the Anjuman and making struggles in this regard, supervising the Anjuman's offices, departments, property and finances, making speeches at the annual gatherings and moving for fund raising — all these scenes pass before my eyes like a long movie. It is a fact that whatever the Maulana took in hand he brought it success, he gave it life and he made it reach its final goal.

Regard for duty

The Muslim High School had from the beginning been accommodated in rented houses. The Maulana was determined that we should have our own building within our environment in Ahmadiyya Buildings. He himself obtained land for it, raised funds, and had the plans drawn. When the plans were shown to the Department of Education they said that as only four or five months now remained in the school year it would be impossible for these people [Ahmadis] to construct the school building in such a short time. There was a Muslim inspector in the Education Department who was an acquaintance and admirer of the Maulana. He said to the director, who was British: "You don't know these people, when they are resolved to do something no obstacle in their way can prevent them". So the plans were approved and a reasonable grant was sanctioned. The director himself was surprised when, before the end of the school year, the report was received stating that the building was complete. During the construction it was noteworthy that the Maulana used to inspect the work himself once or twice a day. One day when he came, he noticed that a wall that had just been built was bulging slightly in the middle. He questioned the builders most sternly and had the entire wall knocked down and rebuilt. This small incident illustrates his approach to his duties throughout life. As Head of the community he regarded himself as accountable before God to ensure that all work was done with the highest degree of honesty and to the best standard. He could not tolerate any defect or carelessness in it. He showed in his life a practical illustration of the teaching of the Holy Quran: "Surely Allah commands you to make over trusts to those worthy of them" (4:58).

A constructor and builder by nature

Besides the prominent position that his writing work holds in his achievements, I think that there was another of his qualities which is rare — he was by nature a *builder*. Wherever he was, something was being built or constructed. All the time there would be planning for the development of the community, and the planning did not just remain confined to paper but was put into action. As Secretary of the Sadr Anjuman in Qadian, he was the moving spirit behind all the construction done while he was there. The magnificent buildings of the Talim-ul-Islam High School and the adjacent hostel excelled even the college buildings of a city such as Lahore. Next to it was built a large mosque, called Masjid Nur, all the work being done under the direct supervision of the Maulana.

After his migration from Qadian to Lahore, he busied himself in work anew, just as honey bees leave one hive, disperse and gather at another place to build a new hive. Here too it was the Maulana who was the moving spirit behind the raising of a new community. It was around

him that the others gathered, who were a mere handful of people. There was not even a table or chair, nor any assets. It was another miraculous spectacle that a new community built from this state of complete deprivation grew so rapidly and began to do such solid work of the service of Islam that, without exaggeration, Ahmadiyya Buildings became a living centre of the revival of Muslim India. Whenever the sensible and knowledgeable sections of the Muslims needed right guidance on any Islamic issue, it was to Ahmadiyya Buildings that their eyes turned.

Made Ahmadiyya Buildings the centre of Islamic thought

Every great leader of the Muslims would come to Ahmadiyya Buildings to meet Maulana Muhammad Ali. Sir Muhammad Iqbal, Sir Fazl-i Husain, Sir Shahab-ud-Din, Sir Muhammad Shafi and Sir Abdul Qadir were considered as the top-most leaders of the Muslims in those days. [{footnote 2}](#) Every one of them deeply admired Maulana Muhammad Ali and consulted him on all issues facing the Muslims. The leader of the well-known Khilafatist Movement, Maulana Muhammad Ali Jauhar, once came to meet Maulana Muhammad Ali in Ahmadiyya Buildings. He was in his office on the lower floor. Jauhar embraced him immediately upon entering his office and said:

I am benefiting greatly from your name. Wherever I go, inside or outside India, people think I am the Muhammad Ali who has translated the Quran into English, which has become a masterpiece of international renown in the world of learning.

Maulana Jauhar was very candid by nature, and it was his deep admiration for Maulana Muhammad Ali that had drawn him to Ahmadiyya Buildings. This admiration felt by him has also been testified to by Maulana Abdul Majid Daryabadi in his review of Maulana Muhammad Ali's English translation of the Quran.

Long-standing relations with the *Quaid-i Azam*

The *Quaid-i Azam* Muhammad Ali Jinnah was a visitor to Maulana Muhammad Ali from the days when he was known as plain Mr. Jinnah and was one of the leaders of the Congress party. In those days too he was regarded also as a great leader of Muslim India. Once when he came to Lahore Maulana Muhammad Ali gave a tea party in his honour, at which were invited the prominent Muslim figures of Lahore. The party was held in a marquee in the grounds of Islamia College. The Maulana referred, in a brief speech, to the Islamic services of his Anjuman. In those days the Arya Samaj campaign of *shuddi* [to convert Muslims to the Arya Hindu sect] was at its height and the Anjuman had done much work to counteract it. He also explained the beliefs of the Lahore Ahmadiyya *Jama'at* and said that the real purpose of the Ahmadiyya Movement is to serve Islam, while holding itself above sectarianism. This speech had a good effect. Afterwards, when the guests were talking among themselves, Mr. Jinnah took the Maulana to one side and was discussing this topic with him. I was also standing there, listening. Mr. Jinnah praised the work of the Anjuman and expressed regret at the opposition of the prejudiced among the Muslims. The conversation was in English and one sentence, reflecting Mr. Jinnah's informality with the Maulana, still resounds in my ears. In connection with the relations of the general Muslim community with the Ahmadiyya *Jama'at* Mr. Jinnah said:

“Look here, Muhammad Ali! You should also be tactful. Don't be aggressive in your preachings.”

The *Quaid-i Azam* at the Maulana's residence

Much later, when the *Quaid-i Azam* Muhammad Ali Jinnah had taken up the leadership of the Muslims of India in their demand for Pakistan, he came to a tea party at the Maulana's invitation at his residence in Muslim Town. The Maulana had also invited members of the Anjuman. The *Quaid-i Azam* made a short speech in which, while expressing admiration for the Anjuman's services, he mentioned an incident regarding the Anjuman's English weekly organ *The Light*. He said that once during a conversation the Viceroy of India, Lord Linlithgow, had told him that his [Jinnah's] recent statement that democracy was not suitable for India had caused commotion in the country and he did not understand how he could oppose such a wonderful system. The *Quaid-i Azam* said that he told the Viceroy in reply that he would send him a newspaper to read about this. So he sent the Viceroy an issue of *The Light* which contained an article on the topic that parliamentary democracy was not suitable for India. The next day he returned it with a note saying that he understood his position and what he had stated was justified. After relating this incident the *Quaid-i Azam* said:

Your Anjuman is doing very fine work. I receive your paper, *The Light*. I am a politician and read this paper for political articles, but along with that I also read religious articles. I keep a file of this paper.

He also said that he received letters from other countries containing enquiries about Islam:

Foreigners think that as I am a leader of Muslims they can write to me seeking information about Islam. I pass those letters on to your Anjuman for appropriate answers.

Muslim visitors

Prominent Muslim visitors from abroad coming to Lahore would of necessity visit the Maulana. Once a delegation of three leading *ulama* from the Al-Azhar University of Egypt came on a tour of India and during their stay in Lahore they came to see the Maulana. A lengthy conversation took place about the Ahmadiyya Movement in Arabic. Maulana Ahmad Yar and I were also present. It was clear from what the *ulama* said that they had high regard for the Maulana's writings, and especially for his English translation of the Quran.

Respect for the Maulana in the Christian world

Non-Muslim religious dignitaries also, when visiting Lahore, would pay a call on the Maulana. Once the famous Dutch orientalist, Dr. Kraemer, while touring Islamic countries, came to Lahore just to meet the Maulana. He spent several hours in conversation with him in the house in Ahmadiyya Buildings and acquired information about the Movement. I was present at this meeting. Later, writing an account of his tour in the famous Christian journal *The Muslim World*, he referred to his meeting with the Maulana and wrote:

“Their influence is far wider than the number of their adherents would suggest. Their vindication and defence of Islam is accepted by many educated Muslims as the form in which they can remain intellectually loyal to Islam.” [\[footnote 3\]](#)

From among Christian clergymen, the Reverend L. Bevan Jones, principal of a Christian institution, the Henry Martin School of Islamics, was a frequent visitor to the Maulana. He

has mentioned the Maulana in several places in his book *People of the Mosque* and quoted extracts from his writings.

Research on Maulana for Doctorate of Divinity in Rome

The extent to which Christian Missionary circles recognised the greatness of Maulana Muhammad Ali can be judged by the following incident. Last year, a young Pakistani who had been converted to Christianity and had dedicated himself to missionary work, came to us at Woking. He had been sent to Rome's famous Missionary Training College for higher education, and the topic of research that the college had given him, to attain the degree of Doctorate of Divinity, on which he had to write a thesis, was about Maulana Muhammad Ali. This young man had therefore come to Woking from Rome to gather information about the life, personality and writings of the Maulana.

To sum up, the life of the Maulana was like a living and dynamic centre of activity in the world of religion, which impressed and influenced both the Muslim and the non-Muslim worlds. The intellectually high calibre of his thought and the sincerity and integrity of his writing won honour in all circles, despite the fact that he upheld the picture of Islam presented by the Ahmadiyya Movement which embodied certain views that contradicted some of the notions entertained by the Muslim public generally. Likewise, although what he had written about Christianity and other religions demolished their defences, but his style of writing was so unbiased, fair, rational and well-reasoned that it did not offend anyone's feelings. Despite differences of belief, even the adversaries were convinced of the Maulana's scholarship and intellectual integrity.

The Anjuman's financial stability

I have described one of the Maulana's attributes as his ability to construct and build. This ability was not confined only to his religious and scholarly work but comprehended every aspect of life. He laid as much emphasis on developing the financial strength of the Anjuman as on its literary activities. At all times he had some campaign or plan placed before the community which kept alive the spirit of monetary struggle and sacrifice, and God blessed his call with a special efficacy. His manner of speech was entirely devoid of what is known as 'stage acting', and was marked by the same simplicity as his writings. This is the great difference between a rabble rousing, emotional orator and a serious speaker. The former craves for the audience's approbation and plays on their emotions while the latter aims to prepare the people for some solid, constructive work. As a result, the former makes a fleeting impression while the latter leaves a lasting mark. The Maulana's speeches had this quality of permanence. I used to feel, at the annual gatherings, that when he rose up to appeal for funds it seemed as if angels were moving the hearts of the audience. There would scarcely be anyone who would not be impressed, and people would donate generously. His voice was blessed by God with the power of penetrating to the depths of hearts. I remember once that a friend, a famous doctor of Peshawar who was not a member of the *Jama'at*, was so moved by such an appeal that he donated many thousands of Rupees beyond his position.

I was mentioning that the Maulana's abilities were instinctively constructive. Destructiveness was against his very nature. All his efforts were devoted to works of organising the *Jama'at* and its consolidation. It was due to the Maulana's constructive ability that a large estate in Okara was granted to the Anjuman by the government, which strengthened its financial foundations. He acquired a large area of land outside Muslim Town, Lahore, for the Anjuman

very cheaply, where a centre could be built in an open locality befitting a Movement of international standing. In Malir near Karachi he acquired a huge area of land at extremely low prices which was later sold by the Anjuman for hundreds of thousands of Rupees. In the Sindh hundreds of acres of land was also purchased cheaply for the Anjuman. Even from the financial point of view the Maulana performed his duty uniquely in the building up of the *Jama'at*.

Friday *khutbas* (sermons)

I wish particularly to mention the Maulana's Friday *khutbas* because this institution plays an important part in the training and organisation of the community. The Maulana's *khutbas* had the quality of never being stale. Each and every *khutba* was, as it were, a new dish of spiritual food for the congregation. Once, I remember, that the Maulana delivered a long, continuous series of Friday *khutbas* on the *Sura Fatiha*. What amazed us was that there was no repetition. He gave *khutbas* for so many years, yet the listeners never lost interest in the least. This is no easy task. The speaker's knowledge is usually limited and is exhausted in a few addresses. Knowing nothing new, they start repeating the same statements. Then there is no nourishment left in their *khutbas*, and as a result the intellectual and spiritual development of the community comes to a halt. The standard of the Maulana's *khutbas* never dropped. Every Friday people waited for the new, fine and sublime knowledge that was going to come from the Maulana's lips and listened to it attentively. His *khutbas* were of substance. There is a type of speaker who *has to say something* and there is another who *has something to say*. The Maulana's *khutbas* were of the second type, always containing new knowledge. Every week he would prepare, as it were, a new tonic to enliven the community. This feature of his *khutbas* was another of the Maulana's uniquely distinctive qualities, that every *khutba*, in fact every sentence, brought something new. Just as his writings were solid and succinct, devoid of any superfluous words, so also were his addresses comprised of sound knowledge and truths.

I have dwelt upon this in such detail because it is not an ordinary matter to prepare and bring before the community a new, most delicious, spiritual diet every week. Allah had made the Maulana unique in this field as well. Although there were undoubtedly among us many articulate, eloquent and fluent speakers but the effect produced by the simplicity of the words and the manner of expression of the Maulana was incomparable. It cannot be expressed better than in a remark I heard being made by Khwaja Kamal-ud-Din, who said:

Usually, whenever a speaker has started to say a few words, I know straightaway what he is going to say next. The whole sketch of his speech is formed in my mind at once and I lose interest. But when Maulvi (this was Khwaja Kamal-ud-Din's term of endearment for the Maulana) utters a sentence, I have no idea what he is going to say next. Every new sentence brings forth something new. So I listen attentively from beginning to end.

This was not flattery from a deferential disciple but a tribute from a master of this art himself. The Khwaja sahib was himself an acknowledged, accomplished orator and knew what kind of speech would captivate the hearts of the audience. The beautiful way in which he has commented on the speeches and *khutbas* of Maulana Muhammad Ali, to show that they were full of substance and knowledge, is the Khwaja sahib's own inimitable style. No one could portray better than this the utility of the Maulana's *khutbas*. This also shows the magnanimity of Khwaja Kamal-ud-Din, in that he has so generously acknowledged the high scholarly standard of a companion in the same field of work.

Balanced heart and mind

The Divine will certainly created Maulana Muhammad Ali to perform the special mission of raising aloft the banner of Islam in the world through his pen in this age of knowledge and reason, and granted him the nature and disposition suitable for this purpose. Allah bestowed upon him a heart and mind that were so balanced that he could be called an embodiment of balance. As regards both intellectual thinking, which is connected with the human mind, and emotions, whose source is the heart, Allah had established him on the path of moderation, steering away from all extremes. In his daily living, dress, food, relations with others, and in every other aspect of life his way was that of balance and moderation. The Holy Quran has drawn a picture of the “servants of the Beneficent God” as being those who walk on the earth in humility, and when the ignorant address them they respond by saying “Peace”, and when they pass by what is vain they pass with dignity, ignoring it, etc. (25:63–75). The Maulana was a living model of this picture. Far from talking abusively to anyone, he never even spoke harshly. In all circumstances he showed an example of dignity personified.

As President of the Anjuman

As President of the Anjuman he had two distinctive qualities which were exemplary. The Anjuman is a democratic institution. Its elections are held every three years by majority of vote, and its decisions are also taken by majority of vote. From 1914 when the Anjuman was founded till 1951 when the Maulana died, he was throughout this time unanimously offered the offices of Head (*Amir*) and President by the community. He not only presided over the meetings of the Anjuman but guided it in all matters, devoting all his energies to this work. Sometimes members insisted upon having their own way, against his opinion, and the majority decision went against him. The Maulana would here display the best example of abiding by principle and would accept that decision without complaint, even while considering it to be not in the Anjuman’s best interest. His leadership and guidance was a balance between the two ideologies which are at this time being discussed and debated all over the world in the politics of nations. His presidency was over a parliamentary type of institution but the anarchic tendencies of democracy did not arise in it. It had the benefits of unanimity, efficiency and speed that are found in dictatorial institutions, but without the evils of dictatorship. This harmonious union of apparently two opposites was possible only because of his selflessness and godliness. His actions were not motivated by personal gain or quest for power.

An affectionate father

I observed a glimpse of his domestic life in the days when his eldest daughter Atiyya was in the last stages of the pernicious disease of tuberculosis. I was residing in Ahmadiyya Buildings near his house. It happened many times that someone at my home suddenly suffered an attack of illness during the night. I would rush to the Maulana’s house in a state of great anxiety. These were long winter nights and it would be the middle of the night. But whenever I would reach the upper storey of his house, at a time of sudden need, I would find him awake, sitting on the floor besides the child’s bed, nursing her. Seeing him awake and toiling at night, after being involved in mentally tiring work all day long, would put me to shame for my panic. Even though his daughter was on her death bed and I had gone to him with a relatively minor problem, he would listen to me calmly and attentively and advise me accordingly or help me. Some time later, when at last the child could not survive, his fortitude and composure were remarkable. On the one hand he loved his daughter so much and showed

her so much paternal affection that he tended her personally through the nights, but on the other hand when the Divine decree called her back the Maulana's face showed no sign of complaint, and was calm as if nothing had happened.

Ordinary activities

To keep fit the Maulana carefully and regularly followed a set routine. Early in the morning, after the morning prayer and long before sunrise, he would set out for a long walk of several miles. Once a week he would go for an outing. Dr. Mirza Yaqub Baig, who loved the Maulana very much, used to take him out in his car every Wednesday after the *zuhr* prayers some twenty to thirty miles away from Lahore. They would also take me with them. A basket of fruit and guns would be with us, and the Maulana used to take his gun as well. But the hunting was only in name. The real reason was to enjoy being out in the fresh, open air, so that the Maulana would be refreshed to enable him to carry on his mental activities. There was good humour and laughter on these occasions as well. Once, with great effort, I succeeded in getting close to my prey but when I fired the gun I missed the target and the bird flew away. Dr. Mirza Yaqub Baig and the Maulana, who were both watching, burst into laughter. I remarked that it was good that the poor bird's life had been spared. Later on the Maulana used to narrate this incident as a joke and say: "The Khan sahib's hunting is the best way. If he hits the target he is happy that he got his prey. If he misses it he is happy that the animal's life has been spared". During the hunt he would sometimes also walk long distances. Although I was a young man, he had more stamina than I did. Sometimes I had to stop but the Maulana would continue to walk.

In spite of his great scholarship and learning, he was not of a dry nature as most *ulama* are, nor was he lax, idle or comfort loving as they generally are. He always retained what is called in English the "human touch", and considered himself as just an ordinary person and led such an ordinary style of life. He also enjoyed refined humour, which is a mark of true greatness.

Hazrat Maulana's status

Maulana Muhammad Ali was undoubtedly a great man and the services he rendered to Islam were also monumental. He was the founder and the spirit of the Lahore Ahmadiyya Movement. He had immersed himself so deeply in the Movement that it would be true to say that he personified the Lahore Ahmadiyya Movement and this Movement reflected the person of Maulana Muhammad Ali. To assign him his rightful place in the history of Islam, according to his achievements, is the work of historians in future times. We cannot express our feelings better than in the words of the poet who wrote:

The pitcher of the drink (of knowledge) is now broken, the one who served us with drink is no more!

Footnotes

(To return to the referring text for any footnote, click on the footnote number.)

[1]. This was in 1962 when Maulana Yaqub Khan was director of the Working Muslim Mission in England. Cardiff is a city in Wales in the U.K.

[2]. *Sir* is a title conferred by the British sovereign upon British subjects. Indians living under British rule of India were also eligible for it.

[3]. *The Muslim World*, April 1931, pages 170–171.