

"O My Lord, Increase Me In Knowledge."

(*Holy Qur'an*, 20:115)

# TALIM SYLLABUS

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(15 to 16 Years)

LAJNA IMA'AILLAH UK

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## LAJNA IMA'ILLAH PLEDGE

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allah. He is the One and has no partner. And I bear witness that Muhammad (saw) is His servant and His Messenger.

I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of faith and nation. I shall always adhere to truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat.

Insha 'Allah



# SALUTATION & ABBREVIATIONS

Lajna members are advised to recite the full salutations when reading the syllabus. The following abbreviations have been used in the syllabus.

**SA** An abbreviation for *Sallallahu alaihi wa sallam* meaning, May peace and blessings of Allah be upon him, is written after the name of the Holy Prophet<sup>sa</sup>

**AS** An abbreviation for *Alaihissalam* meaning, May peace be upon him /her is written after the name of Prophets other than the Holy Prophet Muhammad<sup>sa</sup> and pious women prior to the era of the Holy Prophet Muhammad<sup>sa</sup>

**RA** An abbreviation for *Radiallahu anhu/anha/anhum*, meaning, May Allah be pleased with him/her/them, is written after the names of Companions of the Holy Prophet<sup>sa</sup> and Companions of the Promised Messiah<sup>as</sup>

**RH** An abbreviation for *Rahimullah*, meaning, May Allah have mercy upon him, is written after the names of deceased pious Muslims who are not Companions.

**NB.** Whilst every effort has been made to be consistent in the use of spellings/salutations in this syllabus; readers may come across some which are written differently. Such as (saw) for (SA) and Hadhrat/Hudur for Hazrat/Huzoor. This is because some references and books have been quoted in the syllabus which were published before these were standardised.



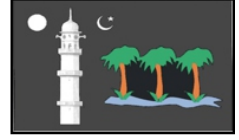


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH, THE GRACIOUS AND EVER MERCIFUL

**LAJNA IMAILLAH UK**

AHMADIYYA MUSLIM WOMEN'S ASSOCIATION



October 2019

The Talim department of Lajna Ima'illah, UK, has put together this syllabus for the 15 to 18 years old Lajna. This is for ease of transition into Lajna and it is expected that this syllabus will be covered by you during the three years. Thereafter, you will follow the general Ta'lim syllabus where the subjects will continue. Insha'Allah

Some aspects of the syllabus such as the verses and Surahs of the Holy Quran, Ahadith, Quranic Prayers and Contemporary Issues are taken from the Waqfe Nau syllabus. Please try to memorise these with their meanings.

From the writings of the Promised Messiah<sup>as</sup>, 'Our Teaching' and 'The Will' are an integral part of this syllabus. Please make every effort to read these books. The Ta'lim department will assist you in the study of these two books through lesson plans. Insha'Allah.

In addition, early periods from the history of Islam and Ahmadiyyat are also included in the syllabus.

We pray that may Allah the Almighty enable you to derive maximum benefit from this and help you to succeed in your quest for religious knowledge. Ameen

Ta'lim Department  
Lajna Ima'illah, UK



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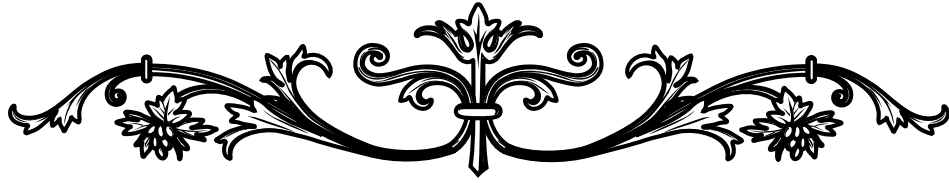


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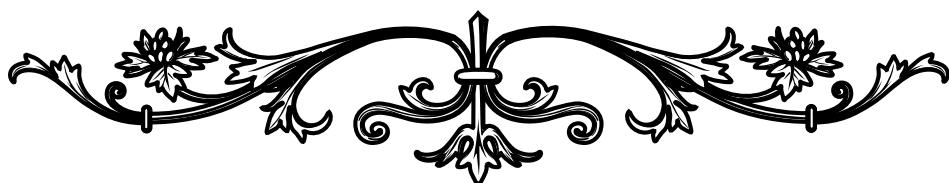


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# **SYLLABUS FOR 15 TO 16 YEAR OLDS**





## Overview of the Syllabus 15 to 16 Years

Components	15 to 16 Years
1. Holy Quran	<b>Ayatul Kursi</b>
2. Hadith	1) Salat is a Pillar of Faith. 2) Love of One's country is a part of Faith.
3. Quranic Prayers	1) "My Lord, forgive and have mercy, and Thou art the Best of those who show mercy." (18: 119) 2) "My Lord, I stand in need of whatever good Thou mayest send down to me" (20:25)
4. Book of the Promised Messiah <sup>as</sup>	<b>"Our Teaching."</b> (Pages 1 to 19)
5. History of Islam	Section from <b>"Life of Muhammad<sup>saw</sup>"</b> by Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II <sup>ra</sup>
6. History of Ahmadiyyat	Chapter 1 from <b>"A brief History of the Ahmadiyya Muslim Jama'at"</b> by Sheikh Khurshid Ahmad
7. Contemporary Issues	<b>On the death of Jesus<sup>as</sup></b> – "Every soul shall taste of death." (Al e Imran:186)  <b>On the truthfulness of the Promised Messiah<sup>as</sup></b> - "I have indeed lived among you a whole lifetime before this. Will you not then understand?" (Yunus :17)





## 1. The Holy Qur'an

### Ayatul Kursi

Chapter : Al-Baqarah – Verse 256

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

**Translation** : Allah - there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them: and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great.

## 2. Hadith

الصَّلَاةُ عِمَادُ الدِّينِ

*Assalatu `imadu d-din*

Salat is a pillar of faith



حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ

*Hubbul watani minal'iman*

Love of one's country is a part of faith

### 3. Quranic Prayers

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ

*Rabbighfir warham wa anta khairur rahimin*

My Lord, forgive and have mercy, and Thou art the Best of those who show mercy. (18:119)



رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

*Rabbi inni lima anzalta ilayya min khairin faqir*

My Lord, I stand in need of whatever good Thou mayest send down to me. (20:25)

### 4. Book of the Promised Messiah<sup>as</sup>

#### “Our Teaching”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ<sup>2</sup>

*Excerpts from Kashti-e-Nuh [Noah's Ark] by  
Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi<sup>as</sup>*

#### Verbal Pledge Amounts to Nothing, Unless Practiced with Full, Heartfelt resolve

Let it be clear that to affirm the covenant of *bai'at* with the tongue alone amounts to nothing unless it is practiced with full, heartfelt resolve. Thus, whosoever fully acts upon my teachings enters that house of mine, concerning which God Almighty has promised in His Word:

إِنِّي أُحَافِظُ كُلَّ مَنْ فِي الدَّارِ

That is, I shall protect everyone who is within the four walls of your home. This should not be taken to mean only such people who dwell in my house made of

<sup>1</sup> In the name of Allah, the Gracious, the Merciful. [Publisher]

<sup>2</sup> We praise Him and invoke His blessings upon His Noble Messenger. [Publisher]

brick and mortar; rather, this also refers to all those who follow me completely and dwell in my spiritual home. To follow me, it is necessary for them to believe that they have an Omnipotent, Self-Sustaining God, who is the Creator of all things, and whose attributes are eternal, everlasting and unchangeable. He has no father and no son. He is above suffering, being crucified and killed. He is such that despite being far, He is near; and despite being near, He is far. Despite being One, His manifestations are diverse. For a person who brings about a change in himself, He becomes a new God for him and deals with him by means of a new manifestation. Thus, such a person experiences a change in God according to the change in himself. Yet no change takes place in God, for He is eternally unchangeable and possesses complete perfection, but when a person undergoes a transformation and begins to move towards virtue, God manifests Himself to such a person in a new way. At the time of every improved condition that manifests itself in a person, the manifestation of God Almighty's power also reveals itself to a greater extent. He manifests His might in an extraordinary way only when an extraordinary change takes place in a person. This is the root of all extraordinary happenings and miracles. The God so described is the fundamental bedrock of my community. Believe in Him and give precedence to Him over your own souls and comforts and over all your relationships; show sincerity and loyalty in His cause by exhibiting courage in your practice. Worldly people do not prefer Him over their means, and their kith and kin, but you ought to, so that you may be counted in heaven as belonging to His community.

It has been the practice of God since the remotest ages to manifest signs of His mercy, but you can partake of it only when nothing separates you from Him, His will becomes your will, His desire becomes your desire, and you remain prostrate at His threshold at all times and in all conditions—whether of success or failure—so that He may do whatever He wills. If you do so, then God, who has for so long kept His countenance hidden, will manifest Himself in you. Is there anyone from among you who will implement this and seek His pleasure, without being dissatisfied by His will and decree? So when you encounter misfortune, you should step forth even more eagerly, for this is the means of your success. Exert all your power to spread the Oneness of God on earth. Show mercy to His servants and do not wrong them by your tongue or your hand or by any other means, and strive for the welfare of God's creation. Behave not arrogantly towards anyone even if he is your subordinate, and revile not anyone even if he should revile you. Become humble, tolerant, well-intentioned and compassionate towards God's creation so that you may be accepted by God.

There are many who show meekness, but they are wolves from within. There are many who outwardly appear clean, but from within they are serpents. You, therefore, cannot be accepted by God unless you are the same inside and out. If you are above others, have mercy on the lowly and do not look down upon them. If you are learned, counsel the ignorant and do not degrade them with disdain. If you are wealthy, serve the poor, and do not treat them with arrogance and self-conceit.

Dread the ways of ruin and always be fearful of God. Adopt righteousness and worship not His creation. Cut asunder from everything to turn to your Master. Turn your hearts away from the world and become wholly His; live for Him alone and, for His sake, hate every impiety and sin, for He is Holy. Let every morning bear witness that you have spent the night in righteousness, and let every evening bear witness that you have spent the day with the fear of God.

### **Do not Fear the Curses the World may Heap upon You**

Be not afraid of the curses of the world, for they shall vanish before your eyes like smoke and cannot turn day into night. Fear instead the curse of God which descends from heaven and uproots its victims in both worlds. You cannot save yourselves with hypocrisy, for your God is He who sees the innermost depth of man. Can you then deceive Him? So become straightforward, clean, pure and truthful. If even a particle of darkness is left within you, it will dispel all your light. And if you possess even the slightest arrogance, hypocrisy, self-conceit or sloth, you are not worthy of being accepted. Be careful lest a few accomplishments delude you to think that you have sufficiently fulfilled your purpose. For God desires a complete transformation in your being and He demands from you a death where after He should revive you. Hasten to make peace with one another and forgive your brethren their sins. For he who is not inclined to make peace with his brother is wicked and will be cut off, because he is the cause of dissension. Part with your ego in every way and do away with mutual grievances. Be humble like the guilty, though truth be on your side, so that you may be forgiven. Do not feed your vanity, for those who are bloated cannot enter the gate to which you have been called.

How unfortunate is the one who does not believe in that which has come from the mouth of God and which I have set forth. If you desire that God should be pleased with you in heaven, unite with one another as though you were brothers from the

same womb. The one who most forgives the transgressions of his brother is the more honourable among you. Unfortunate is the one who is obstinate and does not forgive. Such a person has no part in me. Be very fearful of God's curse, for He is Holy and Jealous. An evildoer cannot attain nearness to God. One who is arrogant cannot attain nearness to God. A wrongdoer cannot attain nearness to God. He who is unfaithful cannot attain nearness to God. Every such person who is not jealously protective for the sake of God's name cannot attain His nearness. Those who fall upon the world like dogs, ants and vultures, and find their comfort in the world, cannot attain nearness to God. Every impure eye is far from Him; every impure heart is unaware of Him. He who burns for His sake will be delivered from the fire; he who weeps for His sake will laugh; and he who cuts asunder from the world for His sake will find Him. Befriend God with a true heart, full sincerity and complete eagerness, so that He too may befriend you. Have mercy on your subordinates and your wives and your less fortunate brethren so that you too may be shown mercy in heaven. Become truly His, so that He too may become yours. The world is home to a thousand evils, one of which is also the plague. So hold fast to God with sincerity so that He should safeguard you against all calamities. No calamity visits the earth until there is a command from heaven, and no affliction is alleviated until mercy descends from heaven. So, you would be wise to take hold of the root rather than the branch. You are not prohibited from having recourse to the necessary means and appropriate remedies, but you are forbidden to rely upon them. Ultimately, the will of God will prevail. Complete trust in God, if one has the strength for it, is greater than all else.

### **Those Who Honour the Quran Will be Honoured in Heaven**

An essential teaching for you is that you should not abandon the Holy Quran like a thing forsaken, for therein lies your life.

Those who give precedence to the Quran over every hadith and every other saying will be given precedence in heaven. Today, there is no book on the face of the earth for mankind except for the Quran. The sons of Adam have no Messenger and Intercessor but Muhammad, the Chosen One, peace and blessings of Allah be upon him. Endeavour, therefore, to cultivate true love for this Prophet of glory and majesty, and do not give precedence to anyone over him, so that in heaven you may be counted as those who have attained salvation.

Remember, salvation is not something that will be manifested after death. On the contrary, true salvation exhibits its light in this very world. Who is the one who attains salvation? Such a person is he who believes that God is true and that Muhammad, peace and blessings of Allah be upon him, is the Intercessor between God and all His creation, and that under the heaven there is no Messenger equal in rank to him, nor is there any book equal in status to the Quran. God did not desire that anyone should remain alive eternally, but this Chosen Prophet lives forever. To keep him alive forever, God has ordained that his spiritual and law-giving blessings would last until the day of resurrection. Finally, as a continuation of his spiritual blessings, God has sent unto the world the Promised Messiah—whose advent was essential for the completion of the edifice of Islam. It was necessary that the world should not come to an end until the dispensation of Muhammad had been granted a spiritual Messiah, as had been endowed to the Mosaic dispensation. This is indicated in the verse:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ<sup>٣</sup>

Moses was bestowed a treasure which earlier generations had lost, and Muhammad, peace and blessings of Allah be upon him, was bestowed the riches, which the dispensation of Moses lost. Now the dispensation of Muhammad has replaced the Mosaic dispensation, but it is thousands of times higher in status. The one sent in the likeness of Moses is greater than Moses and the one sent in the likeness of the Son of Mary is more exalted than the Son of Mary. Just as the Messiah son of Mary came in the fourteenth century after Moses, the Promised Messiah appeared in the fourteenth century after the Holy Prophet, may peace and blessings of Allah be upon him, and he appeared at a time when the condition of the Muslims was similar to that of the Jews at the time of the advent of the Messiah son of Mary. I am that Messiah. God does what He wills. So, in these calamitous times, my soul shall intercede only for such a person who sincerely enters my allegiance of *bai'at* and wholeheartedly follows me and submerges themselves in obedience to me to the extent that they relinquish their own will.

### **O Ye People Who Consider Yourselves Members of My Community!**

You will be counted as such in heaven when you truly tread upon the ways of righteousness. So, offer the five daily prayers in such fear and with such complete

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<sup>3</sup> Guide us in the right path—the path of those on whom Thou hast bestowed *Thy* blessings.  
(*Surah al-Faatihah*, 1:6–7) [Publisher]

attention as though you were actually beholding God Almighty. Sincerely observe your fasts for the sake of God. Let everyone who is liable to pay the Zakat do so and anyone upon whom the Hajj has become obligatory and who face no hindrance ought to perform the pilgrimage. Do good in a handsome manner and discard vice with disgust. Bear well in mind that no action of yours, which is empty of righteousness, can reach God. Righteousness is the root of all goodness. No action that is rooted in righteousness will go in vain. It is inevitable that you should also be tried with various forms of anguish and misfortune, just as the faithful before you were tried. Be on your guard, lest you should falter. So long as you have a firm relationship with heaven, the earth can do you no harm. Whenever harm befalls you, it will be from your own hands and not from the hands of your enemy. Even if you lose all honour on earth, God will bestow eternal honour upon you in heaven. So do not forsake Him.

You will certainly suffer pain and many of your desires will not be fulfilled, but do not lose heart in such situations, for your God tries you to see whether you are steadfast in His path or not. If you desire that even the angels should praise you in heaven, then endure beating and remain joyful, hear abuse and be grateful, suffer setbacks but do not sever your relationship with God.

You are the last community of God, so practice virtue at its best. Anyone of you who becomes slothful will be cast out of the community like a foul thing and will die in regret and will be able to do no harm to God. I gladly inform you that your God truly exists. Though all are His creation, but He chooses the one who chooses Him. He comes to the one who goes to Him. He bestows honour upon him who honours Him. Approach God with sincere hearts, and pure tongues, eyes and ears, for He will then accept you.

### **In Point of Belief, What does God Require**

What God requires of you, in the matter of belief, is that God is One and that Muhammad, peace and blessings of Allah be upon him, is His Prophet and *Khaatamul-Anbiyaa'* [the Seal of the Prophets] and that he is the greatest of them all. After him there is no Prophet except one who is cloaked in the mantle of Muhammad<sup>sa</sup>, by way of reflection. For a servant cannot be separated from his master, nor is a branch separable from its root...

Know for certain that Jesus son of Mary has died. His grave is in Mohalla Khanyar, Srinagar, Kashmir. God Almighty Himself has spoken of his demise in His Beloved



Book...I do not deny the greatness of Jesus, peace be upon him, despite the fact that I have been informed by God that the Messiah of Muhammad<sup>sa</sup> occupies a higher status than the Messiah of Moses. Nevertheless, I hold the Messiah son of Mary, in high esteem, in as much as I am spiritually the *Khaatamul-Khulafaa'* [the Seal of the Caliphs] in Islam, just as the Messiah son of Mary was the *Khaatamul-Khulafaa'* of the Israelite dispensation. The Son of Mary was the Promised Messiah of the Mosaic dispensation and I am the Promised Messiah of the dispensation of Muhammad<sup>sa</sup>; so I honour greatly the one whose name I bear. Anyone who asserts that I do not revere the Messiah son of Mary is mischievous and a liar...

### **Who Belongs to My Community and Who does Not**

I repeat that you should not be content with having made a superficial covenant of *bai'at*, for this amounts to nothing. God looks at your hearts and will deal with you accordingly. Look here, I discharge the obligation of conveying my message by telling you that sin is a poison—do not consume it. Disobedience to God is a filthy death—safeguard yourselves against it. Supplicate so that you might be granted strength. He who at the time of supplication does not believe that God has power over all things, except that which might be contrary to His promise, is not of my community. Whosoever does not give up lying and deceit, is not of my community. Whosoever is consumed by material greed and does not lift his eyes to look at the hereafter, is not of my community. Whosoever does not truly give precedence to religion over the world, is not of my community. Whosoever does not repent of every vice and every evil deed, such as drunkenness, gambling, lustful glances, deceit, bribery and every misappropriation, is not of my community. Whosoever does not observe the five daily prayers, is not of my community. Whosoever is not constant in supplication and does not remember God with humility, is not of my community. Whosoever does not discard the company of an evil one who influences him towards vice, is not of my community. Whosoever does not honour his parents and does not obey them in all matters that are not contrary to the Quran, and is careless in serving them diligently, is not of my community. Whosoever does not treat his wife and her relatives with gentleness and benevolence, is not of my community. He who refrains from doing even the least bit of good to his neighbour, is not of my community. He who does not desire to forgive an offender and harbours rancour, is not of my community. Every husband who deceives his wife, and every wife who deceives her husband,



is not of my community. Whosoever breaks the covenant of *bai'at* in any respect, is not of my community. He who does not truly believe in me as the Promised Messiah and Awaited Mahdi, is not of my community. Whosoever is unwilling to obey me in all that is *ma'roof* [good], is not of my community. Whosoever associates with my opponents and endorses what they say, is not of my community. Every adulterer, transgressor, drunkard, murderer, thief, gambler, deceiver, bribe-taker, usurper, tyrant, liar, forger and those who sit amongst them, and everyone who slanders his brothers or sisters and does not repent of his foul deeds, and does not abstain from evil company, is not of my community. All these are poisons. You cannot consume this poison and survive; light and darkness cannot exist together. Everyone who possesses a crooked disposition and is not straightforward with God, can never achieve the blessing that is bestowed on the pure hearted. How fortunate are those who cleanse their hearts and purify them of every impurity and swear an oath of loyalty to their God, for they will never be destroyed. It is not possible that God should humiliate them, for they are God's and God is theirs. They will be safeguarded at the time of every calamity. Foolish is the enemy who moves against them, for they are in the lap of God and enjoy His support.

Who is it that believes in God? Only those who are such as we have just described. Similarly, foolish is he who is inclined towards a fearless sinner, or one who is evil-minded and vicious, for he will destroy himself. Ever since God has created the heaven and earth, it has never happened that He should have ruined or destroyed or obliterated the righteous. On the contrary, he has always shown wonders in their favour and will also show them now.

### **Our God Possesses Great and Wonderful Powers**

God is the most Faithful and He manifests wondrous works for those who are loyal to Him. The world desires to devour them and every enemy grinds their teeth at them, but He who is their friend, delivers them from every place of danger and bestows victory upon them in every field. How fortunate is the person who never lets go the mantle of God. We have believed in Him and we have recognised Him. The God of the whole world is He who has sent down His revelation to me, who has shown mighty signs in my support and who has sent me as the Promised Messiah in this age. There is no God beside Him, neither in heaven nor on earth. He who does not believe in Him is bereft of all good fortune and is ensnared in

disgrace. The revelation I have received from God is as bright as the sun. I have seen that He alone is the Lord of the world and that there is none other than Him. Truly Omnipotent and All-Sustaining is the God whom we have found. How great are His powers of Him whom we have witnessed. The truth is that nothing is beyond Him except that which is contrary to His Book and His promise. So when you pray, do not be like ignorant naturalists who have in their own fancy devised a natural law which does not bear the seal of God's Book. They are the rejected and their prayers will not be accepted. They are blind, not of those who see. They are dead, not of those who are alive. They present to God their self-devised law and presume to limit His infinite powers and deem Him weak. So they shall be dealt with according to their condition.

When you stand up in prayer, it is necessary for you to have firm faith that your God has power over all things. Only then will your prayer be accepted and you will behold the wonders of God's power that we have beheld. Our testimony is based on observation and not on hearsay. How should the supplication of a person be accepted and how should he have the courage to pray at times of great difficulty, when according to him he is opposed by the law of nature, unless he believes that God has power over everything? O fortunate ones, follow not these practices. Your God is One who holds aloft innumerable stars without the use of columns and who has created heaven and earth from nothing. Then would you think so ill of Him as to imagine that your objective is beyond His power? Such ill-thinking will frustrate you.

Our God possesses countless wonders, but they are visible only to those who become His out of sincerity and loyalty. He does not disclose His wonders to those who do not believe in His Power and who are not sincere and loyal to Him. How unfortunate is the man, who even now, is unaware that there is a God who has power over all things. Our paradise lies in our God. Our highest delight is in our God for we have seen Him and found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye, who are deprived! Hasten to this fountain as it will satiate you. It is this fountain of life that will save you. What am I to do? How shall I impress the hearts with this good news? What sort of a drum am I to beat in the streets in order to make the announcement that this is your God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?

### **God is the Central Beam of All Our Plans**

If you become one with God, rest assured that God too will be yours. God Almighty shall remain awake for you as you sleep. God shall watch over your enemy and frustrate their designs, while you are unmindful of him. You still do not know the extent of God's powers. Had you known, not a single day would you have grieved over the world. Does he who owns a treasure weep, cry and become sorrowful unto death over the loss of a single coin? Had you been aware of this treasure and knew that at every time of need God is able to fulfill your requirements, why would you look to the world so restlessly? God is a precious treasure; appreciate Him accordingly, for He is your Helper at every step. You are nothing without Him, nor do your resources and your schemes amount to anything.

Do not follow other people for they have become wholly reliant on material means. Just as a snake devours dirt, they consume the filth of inferior worldly means. They gorge themselves on carrion in the manner of vultures and dogs. They have become estranged from God. They have worshipped men, devoured the flesh of swine and consumed wine as though it were water. They have become lifeless, for they place all their reliance on material resources and do not seek the help of God. The heavenly soul has escaped their bodies as a pigeon flies from its nest. They are afflicted with the leprosy of material worship, which has consumed their internal organs. Thus, beware of this leprosy.

I do not forbid you to employ material means within moderation; only that you do not become slaves to them like other nations and that you do not forget the God who is the very Provider of these means. Had you possessed insight, you would have seen that God is everything and all else is nothing. One cannot so much as stretch or fold one's arms without His will. One who is [spiritually] dead may laugh at this, but physical death would have been better for him than such ridicule.

### **Beware! Do not Ape other Nations**

Beware! Though other nations have progressed far in their worldly designs, do not envy them and seek to follow in their footsteps. Listen and know well that they are wholly unaware and unmindful of the God who calls you to Himself. What is their god? Only a helpless mortal. Thus, they are languishing in heedlessness. I do not forbid you from the trade and business of the world; rather, I exhort you not to imitate those who have considered the world to be everything. In all that you

do, whether material or religious, continue to supplicate God so that you may be granted strength and ability. Your supplications should not be confined to mere lip service, but you ought to truly believe that every blessing descends from heaven. You will become righteous only when, in every time of need or difficulty, prior to employing any plan, you shut your door and fall down at the threshold of God with your difficulty, and supplicate to Him so that He may resolve it by His Grace. You will then be helped by the Holy Spirit and a path will be opened for you from the unseen. Have mercy on your souls and do not follow those who have completely cut themselves off from God and depend wholly on material means, to the extent that they do not even seek strength from Allah by saying *insha'Allah*.<sup>4</sup> May God open your eyes so that you should realise that He is the central beam of all your plans. If this beam should fall, can the rafters continue to support the roof? Indeed not, for they would suddenly fall and would perhaps even cause a loss of life. In the same way, your plans cannot succeed without the help of God. If you do not seek His assistance, and do not make it your rule to seek strength from Him, you will never achieve anything and will die in immense sorrow. Do not wonder why other nations seem to succeed, while they are not even aware of the existence of God who is your Perfect and Mighty Lord. The answer is that they have been subjected to the trial of the world on account of their abandoning God. At times, He opens the doors of the world to a person who forsakes Him and seeks the joys and pleasures of the world and runs after its riches, in order to try him. Such a one is wholly bereft and deprived in respect of religion. In the end, he dies with his mind devoted wholly to the world and is cast into an eternal hell. At other times, the trial of God is such that a person is deprived of this world as well. But this latter kind of trial is not as dangerous as the former, for the one who is subjected to the former is more arrogant. In any case, both these groups are described as those who have incurred the wrath of God.

God is the fountainhead of true prosperity. How can people attain true prosperity if they are unaware of the Ever-Living and All-Sustaining God and are ignorant and heedless of Him, and even turn away from Him? Blessed is one who understands this secret and ruined is one who does not.

Similarly, do not follow the philosophers of this world and do not be overawed by them, for they only pursue follies. True philosophy is that which God has taught you in His Word. Those who are in love with secular philosophy are in ruin and

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<sup>4</sup> If Allah so wills, [Publisher]

truly successful are those who have sought true knowledge and philosophy in the Book of God. Why do you follow the paths of foolishness? Will you teach God that which He does not know? Do you hasten to follow the blind so that they should guide you? O foolish ones! How will he, who is himself blind, guide you? True philosophy is, in reality, acquired through the Holy Spirit as has been promised. Through it you will be carried to the acquisition of pure knowledge, to which others have no access. Ultimately, you will obtain such knowledge by sincerely seeking it. Then will you come to know that this is the very knowledge which revitalizes and revives the heart and guides you to the pinnacle of certainty. How is it possible to receive pure nourishment from he who feeds upon carrion? How can he who is blind help you see? All pure wisdom descends from heaven. What then do you seek from the people of this world? Those whose souls ascend to heaven are the true heirs of wisdom. He who is not satisfied himself cannot bestow satisfaction upon you, but first purity of heart is required; sincerity and purity are needed, after which, everything will be bestowed upon you.

### **The Door of Revelation is Open even Now**

Do not think that God's revelation is a thing of the past and that the Holy Spirit can no longer descend as it did so in previous times.

I tell you truthfully that all doors may close—but the one from which the Holy Spirit descends, never shuts. Open the doors of your hearts so that the Holy Spirit may enter it. By closing the window from which the ray of light enters, you distance yourself from this sun of your own accord. Unenlightened ones! Come forth and open this window so that the sun might itself enter you. God has not closed the paths of His worldly blessings in this age. Rather, He has increased them. Do you then think that the paths of the blessings of heaven, which you sorely need at this time, have been closed by Him? Most certainly not! Rather, this door is wide open. In *Surah Faatihah* God has taught that the door to every single blessing of the past has been opened for you. Why then do you refuse to accept them? Thirst for this fountain and water will spring forth itself. Weep for these blessings in the way a child wails for the milk of its mother—then will milk be given to you. Become worthy of compassion so that you may be shown mercy. Be restless so that you may be put to ease. Be ceaseless in your fervent entreaties so that a hand may come to your aid. The path of God is difficult. But, it is made easy for those who throw themselves into this deep abyss, without fear for their lives. In their hearts, they choose fire for themselves and decide to set themselves ablaze for the sake of their Beloved. But he who throws himself into this fire for

the sake of God will be saved. And He who throws himself into this fire for the sake of their inner self, which incites to evil, are consumed by it...So, blessed are those who wage war with their inner selves for the sake of God. And wretched are those who war with God for the sake of their own souls, and act against His will. He who ignores the will of God for the sake of his inner self will never enter heaven. Strive hard so that not even a single dot or iota of the Holy Quran may testify against you and cause you to be punished. For even the smallest particle of evil is punishable. Time is short and there is no telling how long one shall live. Make haste— for twilight will soon descend. Consider over and over what you shall present before God, lest it be deemed so inadequate that it is no more than waste, no more than a foul and defiled offering unfit for presentation before the Royal Court.

## 5. History of Islam

*Taken From:* **Life of Muhammad<sup>saw</sup>**

*By: Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>ra</sup> Khalifatul Masih II*

### **THE PROPHET<sup>saw</sup> RECEIVES HIS FIRST REVELATION**

When the Prophet<sup>sa</sup> was over thirty years of age, love of God and love of His worship began to possess him more and more. Revolting against the mischiefs, misdeeds and the many vices of the people of Mecca, he chose a spot two or three miles away for his meditations. This was on top of a hill, a sort of cave shaped out of stone. His wife Khadija<sup>ra</sup> would prepare food enough for several days, and with this he would repair to the cave Hira. In the cave he would worship God day and night. When he was forty years of age, he saw a vision. It was in this very cave. He saw someone commanding him to recite. The Prophet<sup>sa</sup> said in reply he did not know what or how to recite. The figure insisted and at last made the Prophet<sup>sa</sup> recite the following verses: Recite thou in the name of thy Lord Who created, created man from a clot of blood. Recite! And thy Lord is the Most Beneficent, who taught man by the pen, taught man what he knew not (96:2-6). These verses, the first ever revealed to the Prophet<sup>sa</sup>, became part of the Qur'an as did other verses which were revealed later. They have tremendous meaning. They command the Prophet<sup>sa</sup> to stand up and be ready to proclaim the name of the One God, the One Creator— of the Prophet<sup>sa</sup> and of all others—Who has made man and sowed the seed of His own love and that of fellowmen in his



nature. The Prophet<sup>sa</sup> was commanded to proclaim the Message of this God, and was promised help, and protection by Him in the proclamation of this Message. The verses foretold a time when the world would be taught all manner of knowledge through the instrumentality of the pen, and would be taught things never heard of before. The verses constitute an epitome of the Qur'an. Whatever the Prophet<sup>sa</sup> was to be taught in later revelations is contained in embryo in these verses. The foundation was laid in them of a great and heretofore unknown advance in the spiritual progress of man. The meaning and explanation of these verses will be found in their place in this Commentary. We refer to them here because their revelation constitutes a great occasion in the life of the Prophet<sup>sa</sup>. When the Prophet<sup>sa</sup> received this revelation, he was full of fear of the responsibility which God had decided to place on his shoulders. Any other person in his place would have been filled with pride—he would have felt that he had become great. The Prophet<sup>sa</sup> was different. He could achieve great things but could take no pride in his achievement. After this great experience he reached home greatly agitated, his face drawn. On Khadija's<sup>ra</sup> enquiry, he narrated the whole experience to her and summed up his fears, saying, "Weak man that I am, how can I carry the responsibility which God proposes to put on my shoulders." Khadija<sup>ra</sup> replied at once: God is witness, He has not sent you this Word that you should fail and prove unworthy, that He should then give you up. How can God do such a thing, while you are kind and considerate to your relations, help the poor and the forlorn and bear their burdens? You are restoring the virtues which had disappeared from our country. You treat guests with honour and help those who are in distress. Can you be subjected by God to any trial? (Bukhari). Having said this, Khadija<sup>ra</sup> took the Prophet<sup>sa</sup> to her cousin, Waraqa bin Naufal, a Christian. When he heard the account Waraqa said: "The angel who descended on Moses<sup>as</sup>, I am sure, has descended on you" (Bukhari).

### **FIRST CONVERTS**

Waraqa evidently referred to the prophecy in Deuteronomy 18:18. When the news reached Zaid<sup>ra</sup>, the Prophet's<sup>sa</sup> freed slave, now about thirty years of age, and his cousin 'Alira, about eleven, they both declared their faith in him. Abu Bakr<sup>ra</sup>, friend of his childhood, was out of town. As he returned, he began to hear of this new experience which the Prophet<sup>sa</sup> had had. He was told that his friend had gone mad and had begun to say that angels brought him messages from God. Abu Bakr<sup>ra</sup> trusted the Prophet<sup>sa</sup> completely. He did not doubt for a minute that the Prophet<sup>sa</sup> must be right—he had known him to be both sane and sincere. He knocked at the Prophet's<sup>sa</sup> door and on admission into his company asked him

what had happened. The Prophet<sup>sa</sup>, fearing lest Abu Bakr<sup>ra</sup> should misunderstand, began a long explanation. Abu Bakr<sup>ra</sup> stopped the Prophet<sup>sa</sup> from doing so, and insisted that all he wanted to know was whether an angel had really descended upon him from God and had given him a Message. The Prophet<sup>sa</sup> wanted to explain again, but Abu Bakr<sup>ra</sup> said he wanted to hear no explanation. He wanted only an answer to the question whether he had had a Message from God. The Prophet<sup>sa</sup> said, "Yes" and Abu Bakr<sup>ra</sup> at once declared his faith. Having declared his faith, he said, argument would have detracted from the value of his faith. He had known the Prophet<sup>sa</sup> long and intimately. He could not doubt him, and he wanted no argument to be convinced of his truth. This small group of the Faithful then were the first believers of Islam: a woman full of years, an eleven-year-old boy, a freed slave living among strangers, a young friend and the Prophet<sup>sa</sup> himself. This was the party which made the silent resolve to spread the light of God all over the world. When the people and their leaders heard of this, they laughed and declared that these men had gone mad. There was nothing to fear and nothing to worry about. But as time went on, the truth began to dawn and as the Prophet Isaiah<sup>as</sup> (28:13) said long ago, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; began to descend upon the Prophet<sup>sa</sup>.

### **EMIGRATION TO ABYSSINIA**

When tyranny reached its extreme limit the Prophet<sup>sa</sup> assembled his followers, and pointing to the west told them of a land across the sea where men were not murdered because of a change of faith, where they could worship God unmolested, and where there was a just king. Let them go there; maybe the change would bring them relief. A party of Muslim men, women and children, acting on this suggestion, went to Abyssinia. The migration was on a small scale and very pathetic. The Arabs regarded themselves as keepers of the Ka'ba, and so they were. To leave Mecca was for them a great wrench, and no Arab could think of doing so unless living in Mecca had become absolutely impossible. Nor were the Meccans prepared to tolerate such a movement. They would not let their victims escape and have the least chance to live elsewhere. The party, therefore, had to keep its preparations for the journey a close secret and to depart without even saying good-bye to their friends and relations. Their departure, however, became known to some and did not fail to impress them. 'Umar<sup>ra</sup>, subsequently the Second Khalifah of Islam, was still a disbeliever, a bitter enemy and persecutor of Muslims. By sheer chance, he met some members of this party. One of these was a woman, Ummi 'Abdullah<sup>ra</sup>. When 'Umar<sup>ra</sup> saw house hold effects packed up



and loaded on animals, he understood at once that it was a party leaving Mecca to take refuge elsewhere. "Are you going?" he asked. "Yes, God is our witness," replied Ummi 'Abdullah<sup>ra</sup>. "We go to another land, because you treat us most cruelly here. We will not return now until Allah pleases to make it easy for us." 'Umar<sup>ra</sup> was impressed and said, "God be with you." There was emotion in his voice. This silent scene had upset him. When the Meccans got to know of it, they sent a party in chase. This party went as far as the sea but found that the Muslims had already embarked. Not being able to overtake them, they decided to send a delegation to Abyssinia to excite the king against the refugees and to persuade him to hand them over again to Meccans. One of the delegates was 'Amr bin al-'As<sup>ra</sup>, who later joined Islam and conquered Egypt. The delegation went to Abyssinia, met the king and intrigued with his court. But the king proved very firm and, in spite of the pressure which the Meccan delegation and his own courtiers were able to put upon him, he refused to hand over the Muslim refugees to their persecutors. The delegation returned disappointed, but in Mecca they soon thought of another plan to force the return of Muslims from Abyssinia. Among the caravans going to Abyssinia they set afloat the rumour that all Mecca had accepted Islam. When the rumour reached Abyssinia, many Muslim refugees joyfully returned to Mecca but found on arrival that the rumour which had reached them was a fabrication. Some Muslims went back again to Abyssinia but some decided to stay. Among the latter was 'Uthman bin Maz'un<sup>ra</sup>, son of a leading Meccan chief. 'Uthman<sup>ra</sup> received protection from a friend of his father, Walid bin Mughi<sup>ra</sup>, and began to live in peace. But he saw that other Muslims continued to suffer brutal persecution. It made him very unhappy. He went to Walid and renounced his protection. He felt he should not have such protection while other Muslims continued to suffer. Walid announced this to the Meccans. One day, Labid, poet-laureate of Arabia, sat among the chiefs of Mecca, reciting his verse. He read a line which meant that all graces must ultimately come to an end. 'Uthman<sup>ra</sup> boldly contradicted him and said, "The graces of Paradise will be everlasting." Labid, not used to such contradictions, lost his temper and said, "Quraish, your guests were not insulted like this before. Whence has this fashion begun?" To appease Labid, a man from among the audience rose and said, "Go on and take no notice of this fool". 'Uthman<sup>ra</sup> XE "Persecution to the Muslims: 'Uthman bin Maz'un<sup>ra</sup> insisted that he had said nothing foolish. This exasperated the Quraishite, who sprang upon 'Uthman<sup>ra</sup> and gave him a sharp blow, knocking out an eye. Walid was present at the scene. He was a close friend of 'Uthman's<sup>ra</sup> father. He could not endure such treatment of his deceased friend's son. But 'Uthman<sup>ra</sup> was no longer under his formal protection and Arab custom now

forbade him to take sides. So, he could do nothing. Half in anger, half in anguish he turned to 'Uthman<sup>ra</sup>, and said, "Son of my friend, you would have saved your eye, had you not renounced my protection. You have to thank yourself for it." 'Uthman<sup>ra</sup> replied, "I have longed for this. I lament not over the loss of one eye, because the other waits for the same fate. Remember, while the Prophet<sup>sa</sup> suffers, we want no peace" (Halbiyya, Vol. 1, P. 348).

### **UMAR<sup>ra</sup> ACCEPTS ISLAM**

About this time, another very important event took place. 'Umar<sup>ra</sup>, who later became the Second Khalifah of Islam, was still one of the fiercest and the most feared enemies of Islam. He felt that no effective step had yet been taken against the new Movement and decided to put an end to the Prophet's<sup>sa</sup> life. He took his sword and set out. A friend was puzzled to see him going and asked where he was going and with what intent. "To kill Muhammad<sup>sa</sup>," said 'Umar<sup>ra</sup>. "But would you be safe from his tribe after this? And do you really know how things are going? Do you know that your sister and her husband have joined Islam?" It came like a bolt from the blue and greatly upset 'Umar<sup>ra</sup>. He decided to go and have done with his sister and her husband first. As he reached their house he heard a recitation going on inside. The voice was that of Khabbab<sup>ra</sup> who was teaching them the Holy Book. 'Umar<sup>ra</sup> entered the house swiftly. Khabbab<sup>ra</sup>, alarmed by the hurried steps, had already hid himself. 'Umar's<sup>ra</sup> sister, Fatima<sup>ra</sup>, put away the leaves of the Qur'an. Confronting her and her husband, 'Umar<sup>ra</sup> said, "I hear you have renounced your own faith," and, saying this, he raised his hand to strike her husband, who was incidentally his own cousin. Fatima<sup>ra</sup> threw herself between 'Umar<sup>ra</sup> and her husband; so 'Umar's<sup>ra</sup> hand fell on Fatima's<sup>ra</sup> face and struck her on the nose, from which blood flowed freely. The blow made Fatima<sup>ra</sup> all the braver. She said, "Yes, we are Muslims now and shall remain so; do what you may." 'Umar<sup>ra</sup> was a brave man, though rough. His sister's face, dyed red by his own hand, filled him with remorse. Soon he was a changed man. He asked to be shown those leaves of the Qur'an they were reading from. Fatima<sup>ra</sup> refused lest he should tear them up and throw them away. 'Umar<sup>ra</sup> promised not to do so. But, said Fatima<sup>ra</sup>, he was not clean. 'Umar<sup>ra</sup> offered to have a bath. Clean and cooled, he took the leaves of the Qur'an in his hand. They contained a portion of the Chapter Ta Ha. And he came upon the verses: "Verily I am Allah; there is no God beside Me. So serve Me, and observe prayer for My remembrance. Surely the Hour is coming, and I am going to manifest it, that every soul may be recompensed for its endeavour" (20:15, 16). The firm assertion of God's existence, the clear promise that Islam would soon establish genuine worship in place of the customary one current in Mecca—these

and a host of other associated ideas must have moved 'Umar<sup>ra</sup>. He could contain himself no longer. Faith welled up in his heart and he said, "How wonderful, how inspiring!" Khabbab<sup>ra</sup> came out of his hiding, and said, "God is my witness, only yesterday I heard the Prophet<sup>sa</sup> pray for the conversion of 'Umar<sup>ra</sup> or 'Amr ibn Hisham. Your change is the result of that prayer." 'Umar's<sup>ra</sup> mind was made up. He asked where the Prophet<sup>sa</sup> was and made straight for him at Dari Arqam, his bare sword still in his hand. As he knocked at the door, the Prophet's<sup>sa</sup> Companions could see 'Umar<sup>ra</sup> through the crevices. They feared lest he should have some evil design. But the Prophet<sup>sa</sup> said, "Let him come in." 'Umar<sup>ra</sup> entered, sword in hand. "What brings you?" inquired the Prophet<sup>sa</sup>. "Prophet<sup>sa</sup> of God," said 'Umar<sup>ra</sup>, "I am here to become a Muslim." Allahu Akbar, cried the Prophet<sup>sa</sup>. Allahu Akbar, cried the Companions. The hills around Mecca echoed the cries. News of the conversion spread like wild fire and henceforward 'Umar<sup>ra</sup>, the much-feared persecutor of Islam, himself began to be persecuted along with other Muslims. But 'Umar<sup>ra</sup> had changed. He delighted now in suffering as he had delighted before in inflicting suffering. He went about Mecca, a much-harassed person.

### **THE PROPHET<sup>saw</sup> GOES TO TA'IF**

It seemed that in Mecca now nobody would listen to him and this made him sad. He felt he was stagnating. So he decided to turn elsewhere for the preaching of his Message, and he chose Ta'if, a small town about sixty miles to the south-east of Mecca and famed for its fruit and its agriculture. The Prophet's<sup>sa</sup> decision was in keeping with the traditions of all Prophets<sup>as</sup>. Moses<sup>as</sup> turned now to the Pharaoh, now to Israel, and now to Midian. Jesus<sup>as</sup>, similarly, turned now to Galilee, now to places across the Jordan, and now to Jerusalem. So the Holy Prophet<sup>sa</sup> of Islam, finding that Meccans would illtreat but not listen, turned to Ta'if. In polytheistic beliefs and practices Ta'if was not behind Mecca. The idols to be found in the Ka'ba were not the only, nor the only important, idols in Arabia. One important idol, al-Lat, was to be found in Ta'if; because of it Ta'if also was a centre of pilgrimage. The inhabitants of Ta'if were connected with those of Mecca by ties of blood; and many green spots between Ta'if and Mecca were owned by Meccans. On arrival at Ta'if, the Prophet<sup>sa</sup> had visits from its chiefs but none seemed willing to accept the Message. The rank and file obeyed their leaders and dismissed the teaching with contempt. This was not unusual. People immersed in worldly affairs always regard such a Message as something of an interference and even an offence. Because the Message is without visible support—such as numbers or arms—they also feel they can dismiss it with contempt. The Prophet<sup>sa</sup> was no exception. Reports of him had already reached Ta'if, and here he now was,

without arms or following, a lone individual with only one companion, Zaid<sup>ra</sup>. The towns folk thought him a nuisance which should be ended, if only to please their chiefs. They set vagabonds of the town and street boys at him who pelted him with stones and drove him out of the town. Zaid<sup>ra</sup> was wounded and the Prophet<sup>sa</sup> began to bleed profusely. But the pursuit continued until this defenceless party of two was several miles out of Ta'if. The Prophet<sup>sa</sup> was sorely grieved and dejected when an angel descended upon him and asked if he would like his persecutors to be destroyed. "No," said the Prophet<sup>sa</sup>. "I hope that of these very tormentors would be born those who would worship the One True God." (Bukhari, Kitab Bad'ulKhalq.) Exhausted and dejected, he stopped at a vineyard owned by two Meccans who happened to be present. They were among his persecutors at Mecca, but on this occasion they became sympathetic. Was it because a Meccan had been ill-treated by the people of Ta'if, or was it because a spark of human kindness suddenly glowed in their hearts? They sent to the Prophet<sup>sa</sup> a tray full of grapes with a Christian slave, 'Addas<sup>ra</sup> by name and belonging to Nineveh. 'Addas<sup>ra</sup> presented the tray to the Prophet<sup>sa</sup> and his companion. While he looked wistfully at them, he became more curious than ever when he heard the Prophet<sup>sa</sup> say, "In the name of Allah, the Gracious, the Merciful." His Christian background was enlivened and he felt he was in the presence of a Hebrew Prophet<sup>as</sup>. The Prophet<sup>sa</sup> asked him where he belonged and 'Addas<sup>ra</sup> said Nineveh, upon which the Prophet<sup>sa</sup> said, "Jonah<sup>as</sup>, son of Amittai, who belonged to Nineveh, was a holy man, a Prophet like me." The Prophet<sup>sa</sup> also told 'Addas<sup>ra</sup> of his own Message. 'Addas<sup>ra</sup> felt charmed and believed at once. He embraced the Prophet<sup>sa</sup> with tears in his eyes and started kissing his head, hands and feet. The meeting over, the Prophet<sup>sa</sup> turned again to Allah and said: Allah, I submit my complaint to Thee. I am weak, and without means. My people look down upon me. Thou art Lord of the weak and the poor and Thou art my Lord. To whom wilt Thou abandon me—to strangers who push me about or to the enemy who oppresses me in my own town? If Thou art not angered at me, I care not for my enemy. Thy mercy be with me. I seek refuge in the light of Thy face. It is Thou Who canst drive away darkness from the world and give peace to all, here and hereafter. Let not Thy anger and Thy wrath descend on me. Thou art never angry except when Thou art pleased soon after. And there is no power and no refuge except with Thee (Hisham and Tabari). Having said this prayer, he set back for Mecca. He stopped en route at Nakhla for a few days and set out again. According to Meccan tradition he was no longer a citizen of Mecca. He had left it because he thought it hostile and could not return to it except with the permission of the Meccans. Accordingly, he sent word to Mut'im bin 'Adi—a Meccan chief, to ask if Meccans would permit him to

come back. Mut'im, though as bitter an enemy as any other, possessed nobility of heart. He collected his sons and relatives. Arming themselves, they went to the Ka'ba. Standing in the courtyard he announced he was permitting the Prophet<sup>sa</sup> to return. The Prophet<sup>sa</sup> then returned, and made a circuit of the Ka'ba. Mut'im, his sons and relatives, with swords unsheathed, then escorted the Prophet<sup>sa</sup> to his house. It was not protection in the customary Arabian sense which had been extended to the Prophet<sup>sa</sup>. The Prophet<sup>sa</sup> continued to suffer and Mut'im did not shield him. Mut'im's act amounted to a declaration of formal permission for the Prophet<sup>sa</sup> to return. The Prophet's<sup>sa</sup> journey to Ta'if has extorted praise even from the enemies of Islam. Sir William Muir, in his biography of the Prophet<sup>sa</sup>, writes (speaking of the journey to Ta'if): There is something lofty and heroic in this journey of Muhammad<sup>sa</sup> to At-Ta'if; a solitary man, despised and rejected by his own people, going boldly forth in the name of God, like Jonah to Nineveh, and summoning an idolatrous city to repent and support his mission. It sheds a strong light on the intensity of his belief in the divine origin of his calling (Life of Muhammad<sup>sa</sup> by Sir W. Muir, 1923 edition, pp. 112-113). Mecca returned to its old hostility. The Prophet's<sup>sa</sup> home town again became hell for him. But he continued to tell people of his Message. The formula, "God is One", began to be heard here and there. With love and regard, and with a sense of fellow-feeling, the Prophet<sup>sa</sup> persisted in the exposition of his Message. People turned away but he addressed them again and again. He made his proclamation, whether the people cared or not, and persistence seemed to pay. The handful of Muslims who had returned from Abyssinia and had decided to stay, preached secretly to their friends, neighbours and relations. Some of these were persuaded to declare themselves openly and to share the sufferings of other Muslims. But many, though persuaded at heart, did not have the courage to confess openly; they waited for the kingdom of God to come to the earth. In the meantime, revelations received by the Prophet<sup>sa</sup> began to hint at the near possibility of migration from Mecca. Some idea of the place they were to migrate to was also given to him. It was a town of wells and date groves. He thought of Yamama. But soon the thought was dismissed. He then waited in the assurance that whatever place they were destined to go to would certainly become the cradle of Islam.

### **ISLAM SPREADS TO MEDINA**

The annual Hajj drew near, and from all parts of Arabia pilgrims began to arrive in Mecca. The Prophet<sup>sa</sup> went wherever he found a group of people, expounded to them the idea of One God and told them to give up excesses of all kinds and prepare for the Kingdom of God. Some listened and became interested. Some

wished to listen but were sent away by the Meccans. Some who had already made up their minds, stopped to ridicule. The Prophet<sup>sa</sup> was in the valley of Mina when he saw a group of six or seven people. He found that they belonged to the Khazraj tribe, one in alliance with the Jews. He asked them if they would listen to what he had to say. They had heard of him and were interested; so they agreed. The Prophet<sup>sa</sup> spent some time telling them that the Kingdom of God was at hand, that idols were going to disappear, that the idea of One God was due to triumph, and piety and purity were once again going to rule. Would they not, in Medina, welcome the Message? The group became much impressed. They accepted the Message and promised, on their return to Medina, to confer with others and report next year whether Medina would be willing to receive Muslim refugees from Mecca. They returned and conferred with their friends and relations. There were, at the time, two Arab and three Jewish tribes at Medina. The Arab tribes were the Aus and the Khazraj and the Jewish tribes the Banu Quraiza, the Banu Nadir, and the Banu Qainuqa'. The Aus and the Khazraj were at war. The Quraiza and the Nadir were in alliance with the Aus and the Qainuqa' with the Khazraj. Tired of unending warfare, they were inclined to peace. At last they agreed to acknowledge the Khazraj Chief, 'Abdullah bin Ubayy bin Salul, as King of Medina. From the Jews, the Aus and the Khazraj had heard of prophecies in the Bible. They had heard Jewish tales of the lost glory of Israel and of the advent of a Prophet<sup>sa</sup> "like unto Moses<sup>as</sup>." This advent was near at hand, the Jews used to say. It was to mark the return to power of Israel and the destruction of their enemies. When the people of Medina heard of the Prophet<sup>sa</sup>, they became impressed and began to ask if this Meccan Prophet<sup>sa</sup> was not the Prophet<sup>sa</sup> they had heard of from the Jews. Many young men readily believed. At the next Hajj twelve men from Medina came to Mecca to join the Prophet<sup>sa</sup>. Ten of these belonged to the Khazraj and two to the Aus tribe. They met the Prophet<sup>sa</sup> in the valley of Mina and, holding the Prophet's<sup>sa</sup> hand, solemnly declared their belief in the Oneness of God and their resolve to abstain from all common evils, from infanticide, and from making false accusations against one another. They also resolved to obey the Prophet<sup>sa</sup> in all good things. When they returned to Medina, they started telling others of their New Faith. Zeal increased. Idols were taken out of their niches and thrown on the streets. Those who used to bow before images began to hold their heads high. They resolved to bow to none except the One God. The Jews wondered. Centuries of friendship, exposition and debate had failed to produce the change which this Meccan Teacher had produced in a few days. The people of Medina would go to the few Muslims in their midst and make inquiries about Islam. But the few Muslims could not cope with the large numbers of inquiries, nor did they know



enough. They decided, therefore, to address a request to the Prophet<sup>sa</sup> to send them someone to teach Islam. The Prophet<sup>sa</sup> agreed to send Mus'ab<sup>ra</sup>, one of the Muslims who had been in Abyssinia. Mus'ab<sup>ra</sup> was the first missionary of Islam to go out of Mecca. At about this time, the Prophet<sup>sa</sup> had a grand promise from God. He had a vision in which he saw that he was in Jerusalem and Prophets had joined behind him in congregational worship. Jerusalem only meant Medina, which was going to become the centre of the worship of the One God. Other Prophets congregating behind the Prophet<sup>sa</sup> of Islam meant that men following different Prophets would join Islam, and Islam would thus become a universal religion. Conditions in Mecca had now become most critical. Persecution had assumed the worst possible form. Meccans laughed at this vision and described it as wishful thinking. They did not know that the foundations of the New Jerusalem had been laid. Nations of the East and the West were agog. They wanted to hear the Last Great Message of God. In those very days the Kaiser and the Chosroes of Iran went to war with each other. Chosroes was victorious. Syria and Palestine were overrun by Iranian armies. Jerusalem was destroyed. Egypt and Asia Minor were mastered. At the mouth of the Bosphorus, only ten miles from Constantinople, Iranian Generals were able to pitch their tents. Meccans rejoiced over Iranian victories and said the judgement of God had been delivered—the idol worshippers of Iran had defeated a People of the Book. At that time, the Holy Prophet<sup>sa</sup> received the following revelation: The Romans have been defeated in the land nearby, and they, after their defeat, will be victorious in a few years— Allah's is the command before and after that—and on that day will the believers rejoice with the help of Allah. He helps whom He pleases; and He is the Mighty, the Merciful. Allah has made this promise. Allah breaks not His promise, but most men know not (30: 3-7). The prophecy was fulfilled in a few years. The Romans defeated the Iranians and recovered the territories they had lost to them. The part of the prophecy which said, "On that day the believers shall rejoice with the help of God", was also fulfilled. Islam began to advance. The Meccans believed they had put an end to it by persuading people not to listen to Muslims but to show active hostility instead. Right at this time the Prophet<sup>sa</sup> received in his revelation's news of victories for Muslims, and destruction for Meccans. The Prophet<sup>sa</sup> announced the following verses: And they say, "Why does he not bring us a Sign from his Lord?" Has there not come to them the clear evidence in what is contained in the former books? And if We had destroyed them with a punishment before it, they would have surely said, "Our Lord, wherefore didst Thou not send to us a Messenger that we might have followed Thy commandments before we were humbled and disgraced?" Say, "Each one is waiting; wait ye, therefore, and

you will know who are the people of the right path and who follow true guidance" (20: 134-136). The Meccans complained of lack of Signs. They were told that the prophecies about Islam and the Prophet<sup>sa</sup> recorded in earlier books should be enough. Had Meccans been destroyed before the Message of Islam could be explained to them, they would have complained of lack of chance to consider the Signs. The Meccans must, therefore, wait. Revelations promising victory for believers and defeat for disbelievers were being received every day. When the Meccans looked at their own power and prosperity and at the powerlessness and poverty of Muslims, and then heard of the promises of divine help and of Muslim victories in the Prophet's<sup>sa</sup> daily revelations, they wondered and wondered. Were they mad or was the Prophet<sup>sa</sup> mad? They were hoping that persecution would compel the Muslims to give up their faith and return to the Meccans, that the Prophet<sup>sa</sup> himself and his closest followers would begin to have doubts about his claims. But instead of this they had to listen to confident affirmations like the following: Nay, I swear by all that you see, and by all that you see not that it is surely the message brought by an honoured Messenger<sup>sa</sup>. And it is not the word of a poet; little is it that you believe; nor is it the utterance of a soothsayer; little is it that you heed. It is a revelation from the Lord of the worlds. And if he had forged any sayings in Our name, we would surely have seized him by the right hand, and then surely would We have severed his life-artery, and not one of you could have held Us off from him. And surely it is an admonition for the God-fearing. And, surely, We know that some of you reject Our Signs. And, surely, it is a source of anguish for the disbelievers. And, surely, it is the true certainty. So glorify the name of thy Lord, the Great (Qur'an 69:39-53). Meccans were warned that all their fond hopes would be smashed. The Prophet<sup>sa</sup> was neither a poet, nor a soothsayer nor a pretender. The Qur'an was a reading for the pious. True, it had its deniers. But it also had its secret admirers, those who were jealous of its teaching and its truths. The promises and prophecies contained in it would all be fulfilled. The Prophet<sup>sa</sup> was asked to ignore all opposition and go on celebrating his Mighty God. The third Hajj arrived. Among the pilgrims from Medina was a large party of Muslims. Owing to Meccan opposition these Muslims from Medina wished to see the Prophet<sup>sa</sup> in private. The Prophet's<sup>sa</sup> own thoughts were turning more and more to Medina, as a likely place for migration. He mentioned this to his closest relations but they tried to dissuade him from all thoughts of this kind. They pleaded that though Mecca was full of opposition, it offered the support of several influential relations. The prospects at Medina were all uncertain and, should Medina prove as hostile as Mecca, would the Prophet's<sup>sa</sup> Meccan relations be able to help? The Prophet<sup>sa</sup>, however, was convinced that migration to Medina



had been decreed. So he rejected the advice of his relations and decided to migrate to Medina.

### **FIRST PLEDGE OF 'AQABA**

After midnight, the Prophet<sup>sa</sup> again met the Muslims from Medina in the valley of 'Aqaba. His uncle 'Abbas<sup>ra</sup> was with him. The Muslims from Medina numbered seventy-three, out of whom sixty-two belonged to the Khazraj tribe and eleven to the Aus. The party included two women, one being Ummi 'Ammara<sup>ra</sup>, of the Banu Najjar. They had been taught Islam by Mus'ab<sup>ra</sup>, and were full of faith and determination. They all proved to be pillars of Islam. Ummi 'Ammara<sup>ra</sup> is an example. She instilled in her children undying loyalty to Islam. One of her sons, Habib<sup>ra</sup>, was taken prisoner by Musailima, the Pretender, in an encounter after the Prophet's<sup>sa</sup> death. Musailima tried to unsettle Habib's<sup>ra</sup> faith. "Do you believe Muhammad<sup>sa</sup> to be a Messenger of God?" he asked. "Yes," was the reply. "Do you believe me to be a Messenger of God?" asked Musailima. "No," replied Habib<sup>ra</sup>. Upon this Musailima ordered one of his limbs to be cut off. This done, he asked Habib<sup>ra</sup> again, "Do you believe Muhammad<sup>sa</sup> to be a Messenger of God?" "Yes," replied Habib<sup>ra</sup>. "Do you believe me to be a Messenger of God?" "No." Musailima ordered another limb to be cut off Habib's<sup>ra</sup> body. Limb after limb was cut off in this way and Habib's<sup>ra</sup> body was reduced to many pieces. He died a cruel death, but left behind an unforgettable example of personal heroism and sacrifice for the sake of religious conviction (Halbiyya, Vol. 2, p. 17). Ummi 'Ammara<sup>ra</sup> accompanied the Prophet<sup>sa</sup> in several wars. This party of Medina Muslims, in short, attained to great distinction for their loyalty and faith. They came to Mecca not for wealth, but for faith; and they had it in abundance. Moved by family ties and feeling legitimately responsible for the safety of the Prophet<sup>sa</sup>, 'Abbas<sup>ra</sup> thus addressed the party: O Khazraj, this my relation is respected here by his people. They are not all Muslims, yet they protect him. But he has chosen now to leave us and go to you. O Khazraj, do you know what will happen? All Arabia will be against you. If you realize the risks entailed by your invitation, then take him away; if you do not, then give up your intention and let him stay here. The leader of this party Al-Bara'<sup>ra</sup> replied assuredly: We have heard you. Our resolution is firm. Our lives are at the disposal of the Prophet<sup>sa</sup> of God. We are decided, and only await his decision (Halbiyya, Vol. 2, p. 18). The Prophet<sup>sa</sup> gave a further exposition of Islam and its teaching. Explaining this, he told the party that he would go to Medina if they would hold Islam as dear as they held their wives and children. He had not quite finished when this party of seventy-three devotees cried, 'Yes,' 'Yes,' in one voice. In their zeal they forgot that they could be overheard. 'Abbas<sup>ra</sup> cautioned

them to speak low. But the party was full of faith. Death now was nothing in their eyes. When 'Abbas<sup>ra</sup> cautioned the party, one of them said aloud, "We are not afraid, O Prophet of God<sup>sa</sup>. Permit us, and we can deal with the Meccans right now and avenge the wrongs they have done you." But the Prophet<sup>sa</sup> said he had not yet been commanded to fight. The party then took the oath of fealty and the meeting dispersed. The Meccans did get to know of this meeting. They went to the Medina encampment to complain against these visitors to their chiefs. 'Abdullah bin Ubbayy bin Salul—Chief of chiefs—knew nothing of what had happened. He assured the Meccans that it must be some false rumour which they had heard. The people of Medina had accepted him as their leader and could not do anything without his knowledge and permission. He did not know that the people of Medina had cast off the rule of Satan and accepted the rule of God instead.

### THE HIJRA

The party returned to Medina and the Prophet<sup>sa</sup> and his followers started preparations for migration. Family after family began to disappear. Muslims, certain that the Kingdom of God was near, were full of courage. Sometimes a whole lane would be emptied in the course of a night. In the morning Meccans would see the doors locked and realize that the residents had migrated to Medina. The growing influence of Islam amazed them. At last not a single Muslim remained in Mecca save a few slave converts, the Prophet<sup>sa</sup> himself, Abu Bakr<sup>ra</sup> and 'Ali<sup>ra</sup>. The Meccans realized that their prey was about to escape. The chiefs assembled again and decided they should now kill the Prophet<sup>sa</sup>. By a special divine design, it seems, the date they appointed for killing the Prophet<sup>sa</sup> was appointed for his escape. When the Meccan party was collecting in front of the Prophet's<sup>sa</sup> house with intent to kill, the Prophet<sup>sa</sup> was moving out in the secrecy of the night. The Meccans must have feared anticipation of their foul design by the Prophet<sup>sa</sup>. They proceeded cautiously and when the Prophet<sup>sa</sup> himself passed by, they took him for someone else, and withdrew to avoid being noticed. The Prophet's<sup>sa</sup> closest friend Abu Bakr<sup>ra</sup> had been informed of the Prophet's<sup>sa</sup> plan the day before. He duly joined and then both left Mecca, and took shelter in a cave called Thaur, about three or four miles from Mecca over a hill. When the Meccans learnt of the Prophet's<sup>sa</sup> escape, they collected and sent a force in pursuit. Led by a tracker, they reached Thaur. Standing at the mouth of the cave in which the Prophet<sup>sa</sup> and Abu Bakr<sup>ra</sup> sat hiding, the tracker said that Muhammad<sup>sa</sup> was either in the cave or had ascended to heaven. Abu Bakr<sup>ra</sup> heard this and his heart sank. "The enemy has nearly got us," he whispered. "Fear not, God is with us," replied

the Prophet<sup>sa</sup>. "I fear not for myself," went on Abu Bakr<sup>ra</sup>, "but for you. For, if I die, I am but an ordinary mortal; but if you die, it will mean death to faith and spirit" (Zurqani). "Even so, fear not," assured the Prophet<sup>sa</sup>, "We are not two in this cave. There is a third—God" (Bukhari). Meccan tyranny was destined to end. Islam was to have the chance to grow. The pursuers were deceived. They ridiculed the tracker's judgement. It was too open a cave, they said, for anybody to take shelter in, for with snakes and vipers it was none too safe. If they had but bent a little, they could have sighted the two. But they did not, and dismissing the tracker, they returned to Mecca. For two days the Prophet<sup>sa</sup> and Abu Bakr<sup>ra</sup> waited in the cave. On the third night, according to the plan, two fleet camels were brought to the cave, one for the Prophet<sup>sa</sup> and the guide; the other for Abu Bakr<sup>ra</sup> and his servant, 'Amir bin Fuhaira<sup>ra</sup>.

### **SURAQA<sup>ra</sup> PURSUES THE PROPHET**

Before setting out, the Prophet<sup>sa</sup> looked back at Mecca. Emotions welled up in his heart. Mecca was his birthplace. He had lived there as child and man and had received there the Divine Call. It was the place where his forefathers had lived and flourished since the time of Ishmael. With these thoughts, he had a last long look at it and then said, "Mecca, thou art dearer to me than any other place in the world, but thy people would not let me live here." Upon this Abu Bakr<sup>ra</sup> said, "The place hath turned out its Prophet<sup>sa</sup>. It only awaiteth its destruction." The Meccans, after the failure of their pursuit, put a prize on the heads of the two fugitives. Whoever captured and restored to the Meccans the Prophet<sup>sa</sup> or Abu Bakr<sup>ra</sup> dead or alive was to have a reward of a hundred camels. The announcement was made among the tribes around Mecca. Tempted by the reward, Suraqa bin Malik<sup>ra</sup>, a Bedouin chief, started in pursuit of the party and ultimately sighted them on the road to Medina. He saw two mounted camels and, feeling sure they were bearing the Prophet<sup>sa</sup> and Abu Bakr<sup>ra</sup>, spurred on his horse. The horse reared and fell before it had gone very far and Suraqa<sup>ra</sup> fell with it. Suraqa's<sup>ra</sup> own account of what happened is interesting. He says: After I fell from the horse, I consulted my luck in the superstitious fashion common with Arabs by a throw of the arrows. The arrows boded ill-luck. But the temptation of the reward was great. I mounted again and resumed my pursuit and nearly overtook the party. The Prophet<sup>sa</sup> rode with dignity, and did not look back. Abu Bakr<sup>ra</sup>, however, looked back again and again (evidently, out of fear for the safety of the Prophet<sup>sa</sup>). As I neared them, my horse reared again, and I fell off. I consulted the arrows again; and again they boded ill-luck. My horse's hoofs sank deep into the sand. Mounting again and resuming the pursuit seemed difficult. I then understood that the party was under

divine protection. I called out to them and entreated them to stop. When near enough I told them of my evil intention and of my change of heart. I told them I was giving up the pursuit and returning. The Prophet<sup>sa</sup> let me go, but made me promise not to reveal their whereabouts to anybody. I became convinced that the Prophet<sup>sa</sup> was a true one, destined to succeed. I requested the Prophet<sup>sa</sup> to write me a guarantee of peace to serve me when he became supreme. The Prophet<sup>sa</sup> asked 'Amir bin Fuhaira<sup>ra</sup> to write me a guarantee, and he did. As I got ready to return with it, the Prophet<sup>sa</sup> received a revelation about the future and said, "Suraqa<sup>ra</sup>, how wilt thou feel with the gold bangles of the Chosroes on thy wrists?" Amazed at the prophecy I asked, "Which Chosroes? Chosroes bin Hormizd, the Emperor of Iran?" The Prophet<sup>sa</sup> said, "Yes" (Usud alGhaba). Sixteen or seventeen years later the prophecy was literally fulfilled. Suraqa<sup>ra</sup> accepted Islam and went to Medina. The Prophet<sup>sa</sup> died, and after him, first Abu Bakr<sup>ra</sup>, and then 'Umar<sup>ra</sup> became the Khalifas of Islam. The growing influence of Islam made the Iranians jealous and led them to attack the Muslims but, instead of subjugating the Muslims, they were themselves subjugated by them. The capital of Iran fell to the Muslims who captured its treasures, including the gold bangles which the Chosroes wore at State functions. After his conversion, Suraqa<sup>ra</sup> used to describe his pursuit of the Prophet<sup>sa</sup> and his party and to tell of what passed between him and the Prophet<sup>sa</sup>. When the spoils of the war with Iran were placed before 'Umar<sup>ra</sup>, he saw the gold bangles and remembered what the Prophet<sup>sa</sup> had told Suraqa<sup>ra</sup>. It was a grand prophecy made at a time of utter helplessness. 'Umar<sup>ra</sup> decided to stage a visible fulfilment of the prophecy. He, therefore, sent for Suraqa<sup>ra</sup> and ordered him to put on the gold bangles. Suraqa<sup>ra</sup> protested that the wearing of gold by men had been forbidden by Islam. 'Umar<sup>ra</sup> said that this was true, but that the occasion was an exception. The Prophet<sup>sa</sup> had foreseen Chosroes' gold bangles on his wrists; therefore he had to wear them now, even on pain of punishment. Suraqa<sup>ra</sup> was objecting out of deference to the Prophet's<sup>sa</sup> teaching; otherwise he was as eager as anyone else to provide visible proof of the fulfilment of the great prophecy. He put on the bangles and Muslims saw the prophecy fulfilled (Usud al-Ghaba). The fugitive Prophet<sup>sa</sup> had become a king. He himself was no longer in this world. But those who succeeded him could witness the fulfilment of his words and visions.

### **THE PROPHET<sup>saw</sup> ARRIVES AT MEDINA**

To return to our narrative of the Hijra. After the Prophet<sup>sa</sup> had dismissed Suraqa<sup>ra</sup> he continued his journey to Medina unmolested. When he reached Medina, the Prophet<sup>sa</sup> found the people waiting impatiently. A more auspicious day could not

have dawned for them. For, the sun which had risen for Mecca had come instead to shine on Medina. News that the Prophet<sup>sa</sup> had left Mecca had reached them, so they were expecting his arrival. Parties of them went miles out of Medina to look for him. They went in the morning and returned disappointed in the evening. When at last the Prophet<sup>sa</sup> did reach Medina, he decided to stop for a while in Quba, a nearby village. A Jew had seen the two camels and had decided that they were carrying the Prophet<sup>sa</sup> and his Companions. He climbed an eminence and shouted, "Sons of Qaila, he for whom you waited has come." Everyone in Medina who heard this cry rushed to Quba, while the people of Quba, overjoyed at the arrival of the Prophet<sup>sa</sup> in their midst sang songs in his honour. The utter simplicity of the Prophet<sup>sa</sup> is illustrated by an incident which took place at this time at Quba. Most people in Medina had not seen the Prophet<sup>sa</sup> before. When they saw his party sitting under a tree, many of them took Abu Bakr<sup>ra</sup> for the Prophet<sup>sa</sup>. Abu Bakr<sup>ra</sup>, though younger, had a greyer beard and was better dressed than the Prophet<sup>sa</sup>. So they turned to him and sat in front of him, after showing him the obeisance due to the Prophet<sup>sa</sup>. When Abu Bakr<sup>ra</sup> saw that he was being mistaken for the Prophet<sup>sa</sup>, he rose, took his mantle and hung it against the sun and said, "Prophet<sup>sa</sup> of God, you are in the sun. I make this shade for you" (Bukhari). With tact and courtesy he made plain to visitors from Medina their error. The Prophet<sup>sa</sup> stopped at Quba for ten days, after which the people of Medina took him to their city. When he entered the town, he found that all the people, men, women and children, had turned out to receive him. Among the songs they sang was: Moon of the fourteenth night has risen on us from behind al-Wida'. So long as we have in our midst one who calls us to God, it is incumbent upon us to tender our thanks to God. To you who have been sent to us by God we present our perfect obedience (Halbiyya). The Prophet<sup>sa</sup> did not enter Medina from the eastern side. When the people of Medina described him as a "moon of the fourteenth night", they meant that they were living in the dark before the Prophet<sup>sa</sup> came to shed his light upon them. It was a Monday when the Prophet<sup>sa</sup> entered Medina. It was a Monday when he left the cave Thaur and, strange as it may seem, it was a Monday on which he took Mecca about ten years later.

### **ABU AYYUB ANSARI<sup>ra</sup> AS PROPHET'S<sup>sa</sup> HOST**

While the Prophet<sup>sa</sup> was in Medina, everybody longed to have the honour of being his host. As his camel passed through a lane, families would line up to receive him. With one voice they would say, "Here we are with our homes, our property and our lives to receive you and to offer our protection to you. Come and live with us." Many would show greater zeal, go forward and held the reins of the camel and

insist on the Prophet's<sup>sa</sup> dismounting in front of their doors and entering their houses. Politely the Prophet<sup>sa</sup> would refuse saying, "Leave my camel alone. She is under the command of God; she will stop where God wants her to stop." Ultimately it stopped on a site which belonged to orphans of the Banu Najjar tribe. The Prophet<sup>sa</sup> dismounted and said, "It seems that this is where God wants us to stop." He made enquiries. A trustee of the orphans came forward and offered the site for the use of the Prophet<sup>sa</sup>. The Prophet<sup>sa</sup> replied that he would not accept the offer unless he were allowed to pay. A price was settled and the Prophet<sup>sa</sup> decided to build a mosque and some houses on it. This settled, the Prophet<sup>sa</sup> asked who lived nearest to the site. Abu Ayyub Ansari<sup>ra</sup> came forward and said that his house was the nearest and that his services were at the Prophet's<sup>sa</sup> disposal. The Prophet<sup>sa</sup> asked him to prepare a room in his house for him. Abu Ayyub's<sup>ra</sup> house was double-storeyed. He offered to let the Prophet<sup>sa</sup> have the upper storey. But the Prophet<sup>sa</sup> preferred to have the lower storey for the convenience of his visitors. The devotion which the people of Medina had for the Prophet<sup>sa</sup> showed itself again. Abu Ayyub<sup>ra</sup> agreed to let the Prophet<sup>sa</sup> have the lower storey, but refused to go to sleep on a floor under which lived the Prophet<sup>sa</sup>. He and his wife thought it discourteous to do so. A pitcher of water was accidentally broken and water flowed on the floor. Abu Ayyub<sup>ra</sup>, fearing lest some water should drip through to the room occupied by the Prophet<sup>sa</sup>, took his quilt and with it dried up the water before any could drip through. In the morning he called on the Prophet<sup>sa</sup> and narrated the events of the night before, upon hearing which the Prophet<sup>sa</sup> agreed to occupy the upper storey. Abu Ayyub<sup>ra</sup> prepared meals and sent them up. The Prophet<sup>sa</sup> ate whatever he wanted and Abu Ayyub<sup>ra</sup> whatever remained. After a few days, others demanded a share in entertaining the Prophet<sup>sa</sup>. Until the Prophet<sup>sa</sup> settled in his own house and made his own arrangements he was entertained by the people of Medina in turn. A widow had an only son named Anas<sup>ra</sup>, aged about eight or nine. She brought the boy to the Prophet<sup>sa</sup> and offered him for the Prophet's<sup>sa</sup> personal service. This Anas<sup>ra</sup> became immortalized in the annals of Islam. He became a very learned man, and also rich. He attained to over one hundred years of age and in the days of the Khalifas was held in great esteem by everybody. Anas<sup>ra</sup> is reported to have said that although he went into the service of the Prophet<sup>sa</sup> as a boy and remained with him until the Prophet<sup>sa</sup> died, never did the Prophet<sup>sa</sup> speak unkindly to him, nor did he ever admonish him, nor did he ever set him a duty harder than he could perform. During his stay in Medina, the Prophet<sup>sa</sup> had only Anas<sup>ra</sup> with him. The testimony of Anas<sup>ra</sup>, therefore, reveals the Prophet's<sup>sa</sup> character as it developed in the days of his growing power and prosperity at Medina. Later, the Prophet<sup>sa</sup> sent his



freedman Zaid<sup>ra</sup> to Mecca to fetch his family and relations. The Meccans had been stupefied by the sudden and well-planned departure of the Prophet<sup>sa</sup> and his followers. For some time, therefore, they did nothing to vex him. When the Prophet's<sup>sa</sup> family and the family of Abu Bakr<sup>ra</sup> left Mecca they raised no difficulty. The two families reached Medina unmolested. In the meantime the Prophet<sup>sa</sup> laid the foundations of a mosque on the site he had bought for the purpose. After this, he built houses for himself and for his Companions. About seven months were spent on their completion.

## **6. History of Ahmadiyyat**

*Taken From: A Brief History of the Ahmadiyya Muslim Jama'at*

*By: Sheikh Khurshid Ahmad*

**Hazrat Mirza Ghulam Ahmad:**

**The Promised Messiah & Mahdi**

The founder of Ahmadiyya Muslim Community was Hazrat Mirza Ghulam Ahmad, Alayhe Salam. His father's name was Mirza Ghulam Murtaza and his mother's name was Chiragh Bibi (lady of the lamp). His grandfather was Mirza Ata Muhammad (d.1814), and his great grand father was Mirza Gul Muhammad (d.1800).

Hazrat Ahmad<sup>as</sup> belonged to the Birlas branch of the respectable Mughal family. The surname of this family is Mirza that is why all members of this family use Mirza as their surname. Mirza Hadi Beg was the forefather of this family who migrated to India in 1530 from his hometown Samarqand with two hundred others during the reign of Mughal King Zaheer al-Din Babur. They settled along the Beyas River in the Indian province of Punjab. Mirza Hadi Beg was appointed Qazi (judge) with jurisdiction over seventy villages around Qadian. He founded a village called Islampur, later the name changed to Islampur Qazi Majhi, which over time was shortened to Qazi Majhi, then only Qazian, finally changed into Qadian.

Qadian is situated about 112 km north east of Lahore, in district Gurdaspur, in the Indian province of Punjab. In this holy town was born Hazrat Mirza Ghulam

Ahmad, the Promised Messiah<sup>as</sup>, the holy founder of Ahmadiyya Muslim Community. He spent most of his life in this town.

The family of the Promised Messiah<sup>as</sup> was given high official posts in the Mughal administration. When the central Mughal government in India lost its grip, the family was able to make itself independent and ruled over 95 km of territory around Qadian. However, during the Sikh rule, the family lost territorial rights, and much of the territory was taken over by the Sikhs.

The situation was so bad at one time that the family had to take shelter for sixteen years in the state of Kapurthala. The family settled subsequently in Qadian during the reign of Maharajah Ranjeet Singh. (1780-1839). Under the British rule, they were granted the property rights in Qadian and the suburbs.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, peace be on him, was born on Friday February 13th, 1835 at dawn in Qadian. He was born after a twin sister Janat who died a few days later. A tutor was assigned in 1842 for his early education. He learnt the Holy Quran and a few elementary Persian books from this tutor. Later on he was coached in Urdu, Arabic, Persian, Philosophy, and Logic by two other tutors.

When he was seventeen years of age, his father who was an experienced Hakim (doctor) gave him lessons in natural medicine. This instruction gave him elementary knowledge of Persian and Arabic languages. This was the extent of his basic education. No tutor provided him formal education in religious subjects, however he gained some knowledge on his own by reading religious books. Reading and pondering over the teachings of the Holy Quran was his favourite hobby early on from his childhood.

Hazrat Ahmad's childhood was carefree and righteous. Despite the fact that he was born in a well-off family, he always avoided spending time in useless sports. No doubt he did take part in useful and productive sports, for instance he had learnt swimming, & horseback riding at an early age. His simple, fine habits made an impression on everyone. When he was a child, a revered personage Maulvi Ghulam Rasool admiringly remarked:

“If anyone deserves to be a prophet in this age, this lad indeed should be one”.

(Hayat e Tayyeba, page 14)



In 1852 he was married to the daughter of his maternal uncle, Hurmat Bibi. This was his first marriage, from this union he was blessed with two sons. His first son Hazrat Mirza Sultan Ahmad (1853-1931) was a high-ranking official in the British administration. He entered into Baiat (covenant of allegiance) at the hand of the Second Caliph. The second son Mirza Fazal Ahmad passed away in 1904 at the age of forty-nine.

Although he was married, he spent most of his time in solitude, meditation, and devotional prayers. His father wanted him to find an occupation, but this was not to Hazrat Ahmad's taste. His father lovingly called him a Maseetar, one who enjoys spending time in Divine worship in the mosque. However, being a loyal son, and in order to see his father happy, he would attend court cases in connection with their family estate.

In 1864 he went to Sialkot and started the job of a Reader in a law-court where he stayed for four years. As the job was contrary to his disposition, he would spend most of his time in the study of the Holy Quran, prayers, study of religious books or engaged himself in debates with Christian missionaries of the city.

In 1868 he resigned from his civil service job after receiving instructions from his father and returned to Qadian. Unfortunately his mother passed away before he could reach Qadian, but he bore the loss with strength.

### **First Revelation**

Next year in 1869 someone took him to Maulvi Muhammad Hussain Batalvi for a public discussion. Mr. Batalvi belonged to the Ahle Hadith sect that was being opposed at the time by other Muslim sects. The person who brought Huzoor<sup>as</sup> wanted him to have a debate and refute their certain doctrines. When Hazrat Ahmad<sup>as</sup> questioned Mr. Batalvi his belief on a certain theological point, he discovered that it was in complete accord with the Islamic teachings. So he refused to debate with him.

The person who had brought Hazrat Ahmad<sup>as</sup> for discussion was furious and expressed his consternation in harsh words for this let down. However Hazrat Ahmad<sup>as</sup> maintained, " Whatever I did was to seek the pleasure of God Almighty. I don't care if anyone condemns it." God Almighty was so pleased with his attitude that he was comforted with the following revelation (Urdu):

“God is pleased with your attitude, He will shower His blessings on you, so much so that Kings would seek blessings from your garments”.

(Braheene Ahmadiyya, Vol IV, page 520)

In 1875 his father laid the foundation stone of Aqsa mosque. This year he fasted for eight or nine months on receiving directive from God Almighty. He reduced his daily food intake to such an extent that at one point it amounted to only two or three morsels a day. Besides receiving many heavenly blessings in those days, he met with former prophets and Muslim saints in his dreams and visions.

### **Father's Death**

His father passed away on June 2nd, 1876. Naturally Hazrat Ahmad<sup>as</sup> became concerned over the sources of his income. God Almighty vouchsafed him the following revelation:

*“Alaysa Allaho be-Kafen Abdahoo”*

Is not God sufficient for His servant? (Kitab al-Barriya, page 159)

This revelation gave him mental comfort and abundant solace. Future incidents demonstrated that God Almighty indeed assisted him in every situation, proving beyond a shadow of doubt that God was sufficient for His humble servant. These words of revelation were later carved in a stone and made into a signet ring which he wore all his life.

Upon his father's death, the responsibility for administering the affairs of the family estate fell on the shoulders of his elder brother Mirza Ghulam Qadir. If he wanted he could have taken his share from the estate and lived a life of comfort. But whatever his brother gave him he lived on that, sometimes hand to mouth.

This was a very tough period for him. At times he had to face severe hardships in getting the bare necessities of life. Nevertheless he was always grateful for whatever he had. On occasion he would distribute his food among the poor and keep the minimum for himself.

### **Writing of Braheene Ahmadiyya**

To prove the truthfulness of Islam and to repudiate false charges levelled against it, he started writing articles in Muslim magazines in 1872. These articles were

very much appreciated by the public. It also brought him instant fame because he presented such compelling arguments in support of Islam that no one could refute these.

After a while he started compiling his magnum opus book *Braheene Ahmadiyya* (Proofs of the Ahmadiyya) in which he presented 300 bright & conclusive arguments for the truthfulness of the Holy Quran and the Holy Prophet Muhammad, peace and blessings of Allah be on him. The first volume of this monumental work was published in 1880, second volume in 1881, third in 1882, fourth in 1884 and fifth in 1905.

The book was a knock out; everybody was convinced of author's penetrating insight and towering intellectual status. He was hailed as the best of divines, pride of the Muslims of India, valiant defender of Islam. Muslims in India were exuberant, one of the scholars, Maulavi Muhammad Hussain wrote a 200-page review in the course of which he observed:

"In our opinion this book stands unique from the viewpoint of the modern age, the like of which has not been written in the history of Islam."

(Ishaat al-Sunna Vol 7, No 6)

This is a mere specimen of the opinions held by Muslims about this book. He offered a cash prize of 10,000 rupees to any non-Muslim who could write a similar book to refute the arguments given in the book, but no one dared to write one.

While he was writing this book in 1882, through a revelation he was appointed a *Mamoor mina Allah*, commissioned by God Almighty. Christian missionaries, Hindu pundits, & Muslim divines, all of them became his virulent opponents. They plotted all kinds of things to discredit him but no one succeeded.

### **Post Office Lawsuit**

In 1877 a Christian named Ralya Ram Vakeel filed a court case against Hazrat Ahmad<sup>as</sup> which is referred to as the 'Post office Case'. The Promised Messiah, peace be on him, had written a treatise in support of the superiority of Islam, refuting allegations levelled by the Arya Samaj. He mailed this manuscript to a publishing house Vakeel Press in Amritsar at the rate prescribed for newspapers. Also included in the package was a letter addressed to the Manager containing instructions.

According to the postal regulations it was illegal to include a letter in a package because of cheaper postal rates for packages, it carried a fine of Rs. 500 or imprisonment for six months. Hazrat Ahmad<sup>as</sup> was not aware of such a regulation. Upon arrival of the package, Ralya Ram at once informed the postal authorities of this irregularity. A lawsuit was filed against Huzoor<sup>as</sup>. At this time Huzoor saw in a dream that Ralya Ram had sent him a venomous snake but Huzoor fried it and sent it back to him.

When the case came up for trial, Huzoor's attorney advised him that the only way he could escape conviction was to give an affidavit to the court that he did not place the letter in the package. Instead it was Ralya Ram who had placed the letter there in order to get him into trouble. Hazrat Ahmad<sup>as</sup> rejected this advice, saying: "The fact of the matter is that I had myself placed this letter in the package, therefore, I will not deny it so as to be spared of the sentence". "In that case", his attorney Sheikh Ali Ahmed shrugged his shoulders and said, "there is no chance for your acquittal." Huzoor replied, "Come what may, I will not tell a lie."

Huzoor appeared before the British magistrate in Gurdaspur without a lawyer. During the hearing the judge inquired of Huzoor if he had in fact placed the letter in the package? "Yes Indeed" Huzoor responded, " but I wasn't aware that by doing so I was breaking the postal regulations, nor did I intend to defraud the post office".

The plaintiff was overjoyed that Huzoor had confessed his guilt. As a consequence he will be given the due sentence. But the judge was so much impressed with Huzoor's truthfulness and strength of character that he gave him an honourable discharge. This was indeed the blessing of truthfulness that God Almighty gave him victory in this case.

Huzoor's elder brother Mirza Ghulam Qadir passed away in 1881. As he had no children, Huzoor<sup>as</sup> was entitled to all of his estate, but he did not do so for the sake of his sister in law. The property remained in the possession of other relatives for a long time.

### **His Second Marriage**

In fulfillment of a particular prophecy, Huzoor's second marriage took place on November 17th, 1884 to a well-respected and honourable lady Sayyeda Nusrat

Jahan Begum who belonged to the noble Sayyed family of Dehli. Thus the following prophecy was fulfilled.

“I have intended another marriage for you, I shall provide all that may be needed in this respect” (Hayate Tayyeba, page 73)

Hazrat Mir Naser Nawab<sup>(ra)</sup> was his father in law who was a descendant of Hazrat Khawaja Mir Dard. Hazrat Mir sahib was an extremely righteous and divinely personage. Maulvi Sayyed Nazeer Hussain (Muhaddith Dehlvi), a well-known Dehli scholar, performed the Nikah (matrimonial rites) on November 17th 1884. The Rukhstana (reception) ceremony took place the same day in Dehli. The marriage was very successful with the grace and favours of Allah the Exalted. God Almighty gave him pious offspring from this wedlock, regarding whom he was given glad tidings. These glad tidings were fulfilled at their prescribed time and we are witnessing these with our own eyes.

### **Reformer of the Age**

In March 1885 he published 20,000 copies of a flyer in which he invited adversaries of Islam to visit him in order to witness heavenly signs in support of the truthfulness of Islam. In the flyer that was printed in English & Urdu he made the grand announcement that Allah has appointed him Mujaddid – Reformer of the Age – in order to prove the superiority of the Holy Quran and truthfulness of the Holy Prophet Muhammad<sup>(saw)</sup>. The flyer was widely distributed in the country, and even mailed to all the eminent religious leaders, writers, and leading intellectuals of Asia, Europe, and the US.

### **The sign of Red Drops**

During the month of Ramadhan in 1885 the Promised Messiah<sup>(as)</sup> was one day resting in his bed. His companion Hazrat Maulvi Abdullah Sinauri<sup>(ra)</sup> was sitting on the edge of the bed messaging his feet. Hazrat Maulvi sahib noticed that at one point Promised Messiah's body trembled for a moment. Then Maulvi sahib noticed a few red drops that appeared on the ankle of the Promised Messiah<sup>(as)</sup> as well as on his clothes. This was a heavenly sign that occurred on 27th day of Ramadhan, July 10th 1885.

### **Prophecy of Musleh Mauood**

Under Divine inspiration Huzoor<sup>(as)</sup> traveled to Hoshiarpur on January 22nd, 1886 to perform Chilla. He stayed in a house for forty days, all his time was spent in

intense meditation, devotion & prayer. These supplications resulted in God Almighty giving him the news of a grand prophecy that is referred to in the Jamaat as 'Prophecy of Musleh Mauood'. According to this prophecy Allah the Exalted will bestow him a son in the next nine years who would bring awesome progress to Islam and Ahmadiyyat. This Promised Reformer would spread the message of Islam to farthest corners of the Earth. A part of the grand prophecy reads as follows:

I confer upon thee a Sign of My mercy according to your supplication. I have heard thy entreaties and have honoured thy prayers with my acceptance through My mercy and have blessed this thy journey. A Sign of power, mercy nearness to Me is bestowed upon thee, a Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory.....He will be accompanied by grace, which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honour has equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge.....

Behold a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into Him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.

(Announcement February 20th 1886)

As foretold by the prophecy Hazrat Mirza Bashiruddin Mahmud Ahmad was born within the prescribed period of nine years, on January 12th, 1889. Promised Messiah<sup>(as)</sup> announced in his treatise 'Siraje Muneer' that the promised son whose advent had been foretold to him, had been born. Subsequently during the caliphate of Hazrat Khalifatul Masih II it became quite apparent that the prophecies were fulfilled in his person.

The characteristics explained in the revealed words of this prophecy regarding this illustrious son were evident in his person; thus fulfilling the prophecy with grandeur. Praise the Lord.

In 1944 Hazrat Khalifat al-Masih the Second<sup>(ra)</sup> declared that he was indeed the Promised Son whose birth was foretold by God Almighty to Hazrat Ahmad<sup>(as)</sup>.

### **Ten Conditions of Baiat**

On December 1<sup>st</sup>, 1888 he published an announcement that God has ordained him that whomsoever seeks true faith and piety, should take Baiat, pledge allegiance to him so that Allah may shower His mercy and beneficence on them.

On January 12<sup>th</sup>, 1889 he published a pamphlet in which he laid down ten conditions of Baiat for initiation into the Jamaat. In this pamphlet he made it known that anyone who wishes to enter into covenant of allegiance should swear on the following from the core of his heart.

1. That till the last day of his life, he shall abstain from shirk (associating any partners with Allah).
2. That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil.
3. That he shall offer prayers (Salat) five times daily.
4. That he shall not inflict injury on any of Allah's creatures.
5. That he would bear every hardship for the sake of Allah.
6. That he shall not follow vulgar customs and guard against evil inclinations.
7. That he shall discard pride and haughtiness, live in humility & meekness
8. That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children.
9. That he shall have sympathy for all of God's creatures, and devote his talents to their welfare.
10. That he shall establish brotherhood with me (i.e. Ahmad), obeying me in all good things, and firmly adhere to these rules until the last breadth of his life.

### **Founding of Ahmadiyya Jama'at:**

On March 23rd, 1889 he started taking oath of allegiance at the house of a spiritual preceptor Hazrat Sufi Ahmad Jan in the city of Ludhiana. Thus he laid the foundation of Ahmadiyya Movement in Islam. Hazrat Hakim Maulvi Noor al-Din<sup>(ra)</sup> was the first person to have the honour of taking the first Baiat.



On the first day forty people took oath of allegiance, some of them are listed hereunder:

1. Hazrat Maulvi Abdullah Sanori<sup>(ra)</sup>
2. Hazrat Chaudhry Rustam Ali<sup>(ra)</sup>
3. Hazrat Munshi Zafar Ahmad<sup>(ra)</sup>
4. Hazrat Munshi Aroray Khan<sup>(ra)</sup>
5. Hazrat Munshi Habib ar-Rahman<sup>(ra)</sup>
6. Hazrat Qazi Zia al-din<sup>(ra)</sup>
7. Hazrat Mir Inayat Ali<sup>(ra)</sup>

### **Death of Hazrat Isa<sup>as</sup>**

In 1890 God Almighty revealed to him that Hazrat Isa Ibn Maryam<sup>(as)</sup> had passed away like all previous prophets. The belief that he is alive in the heavens, is false and against the teachings of the Holy Quran. Also he proclaimed that the Messiah whose advent was foretold by Holy Prophet Muhammad, peace & blessings of Allah be on him, has appeared in his person. God has sent this Promised Messiah to reform the world and to spread the pristine teachings of Islam.

His announcement and claim to be the Promised Mahdi and the Messiah brought him numerous converts, but there were some that turned against him. Erstwhile friends became his foes. Some Muslim divines declared him a heretic. The Christians did not lag behind either as they raised a fierce storm of opposition. The reason Christians opposed him was the fact that Jesus Christ's death dealt a fatal blow to the very foundation of Christianity. They believed Christ to be their Lord, but this claim made him a dead god.

This intense opposition resulted in many debates between him, the Muslim divines, and the Christian missionaries. For instance in 1891 he held debates with Maulvi Muhammad Hussain sahib Batalvi, Maulvi Sayyed Nazeer Hussain sahib Dehlvi and Maulvi Muhammad Bashir sahib Bhopali. In 1892 he held debates with Maulvi Abdul Hakim Kalanauri. In 1893 he held a famous debate with Christian missionary Abdulla Athim. These debates brought him many pious & devoted converts.

### **First Annual Conference**

Under Divine inspiration Huzoor<sup>(as)</sup> announced in May 1891 that he was the Promised Mahdi awaited by the Muslims.

Later on the same year the Promised Messiah<sup>(as)</sup> decided to hold the first Jalsa Salana. Accordingly the first Annual Conference was held from December 27th to 29th at the Aqsa Mosque in Qadian. Only 75 members attended that year, next year 327 members attended the Jalsa, and the last Jalsa Salana attended by the Promised Messiah<sup>(as)</sup> in 1907 there were two thousand participants. The last annual gathering that was held in Rabwah in 1983, more than two hundred thousand attended the blessed meeting.

With a few exceptions it has been held since then every year in many countries of the world like the UK, Germany, India, Canada, & the USA. Over 32,000 members took part in the Jalsa Salana held in Germany in August 2000. The UK Jalsa Salana attracted 22,000 members in July 2000, while 12 thousand members took part in the Canadian Annual Conference in 2003. The attendance of Jalsa Salana held in different parts of the world continues to grow.

The USA Jamaat celebrated its 50th Annual Conference in 1998 in Silver Spring, Maryland. The keynote address was delivered by Hazrat Khalifat al-Masih the Fourth, which was filled with pearls of wisdom.

### **Debate with Atham**

In 1893 Huzoor<sup>(as)</sup> held a written debate from May 22nd to June 5th, in Amritsar against the famous Christian missionary Abdullah Athim. This debate was later on published under the title Jange Muqaddas (The Holy War). God Almighty showered him with so much success during the debate that many people took the pledge of allegiance and joined the Ahmadiyya Muslim Jama'at.

An amusing incident took place during the course of the debate. The Christians brought forth three lame, blind and dumb persons and argued that since our Messiah used to cure the lame and the blind, let this Messiah do the same.

The Christians were confident that they had him nailed. When the handicap people were brought before Huzoor, he pointed out that only the Gospels had mentioned such miracles of Jesus, not the Quran, therefore we did not believe in this. Huzoor<sup>(as)</sup> continued that the New Testament also states that if your faith is as much as a grain of mustard, you could perform such miracles or even greater wonders. Therefore he presented those invalids back to them, and said “ if you possess little faith then cure them with your touch of hand. If you can cure them then we will believe that you are on the right path, if you do not then we must conclude that you do not possess faith as much as a grain of mustard”.

Hazrat Ahmad's reply made them speechless. They thought that they had succeeded in their planning to humiliate him, but it only brought shame on them. During the course of the debate Huzoor<sup>(as)</sup> made the following prophecy:

“that out of the two parties in this debate the one who was deliberately following a falsehood and abandoning the true God and transforming a weak mortal into a God shall, within the days since the debate, i.e. one month since this day till fifteen months thereafter, be thrown into hawiya (hell) and will be greatly disgraced provided it is not inclined towards the truth.” -

(Proceedings of the Debate, June 5th, 1893. Jange Muqaddis pages 291-292.)

The above prophecy made it clear that if Athim did not repent then he will be thrown into hell. Upon hearing the wording of the prophecy, Athim was deeply alarmed and scared. He started shaking, and turned pale. Contrary to his habit, he refrained from uttering anything objectionable against Islam or the Holy Prophet (SAS). He was restless and moved from town to town in absolute terror. It seemed he had recanted. God Almighty granted him respite in the face of his changed attitude, but the opponents alleged that the prophecy was false.

Huzoor<sup>(as)</sup> announced that if Mr. Athim would declare on oath that he had not inclined towards the truth, he would pay him a sum of Rs. 1000/- provided he survived for one year after taking the oath. Later the sum was increased to Rs. 4000/-. Athim did not take the oath, had he taken a false oath, he would have been punished within one year. Furthermore, Huzoor emphasized that even if he did not swear on oath, God Almighty will not leave him unpunished as he had tried to deceive the world by concealing the truth.

Since Athim refused to swear on oath, he died on July 27th, 1896 exactly as foretold by the prophecy. This was indeed a glorious sign on the truthfulness of Hazrat Ahmad<sup>(as)</sup>.

### **Arabic – Mother of Languages**

In 1893 Huzoor<sup>(as)</sup> invited Muslim divines to hold an essay competition with him in Arabic. Huzoor<sup>(as)</sup> revealed that God Almighty has bestowed him perfect command of Arabic language. Therefore no one can compete with him. No one accepted the invitation despite the fact that he gave this challenge many times over.

Huzoor<sup>(as)</sup> made known in 1895 in his book Minan al-Rahman that all the languages of the world have originated from Arabic language. Therefore Arabic is the mother of all languages. He also asserted that Arabic is the language of God

Almighty. He offered a cash prize of Rs. 5000 to anyone who could disprove this claim.

This was an amazing discovery as scholars have been investigating for a long time to find the most original language. European scholars had pointed to either Sanskrit or Pahlvi. The latest research however indicates that Arabic is the most original language, all others derived from it. (M. A. Mazhar has traced 13 languages to Arabic in his book: Arabic, the Source of All Languages, 1963.)

### **Sign of the Eclipses**

Hazrat Ali bin Umar al-Darqutni (918-995) has recorded a tradition (Hadith) of the Holy Prophet Muhammad, peace and blessing of Allah be on him, in his book Sunan Dar Qutni, as reported by Hazrat Imam Baqar, regarding the appearance of Imam Mahdi. It states that one of the signs for the appearance of the Mahdi will be that the Moon will be eclipsed on the first night of the three possible nights of an eclipse. And the Sun will be eclipsed on the middle day of the three possible days of an eclipse. Both will occur in the month of Ramadhan.

This heavenly sign occurred during the month of Ramadhan in April 1894 when Huzoor had already declared that he was the Mahdi Mauood (Promised Mahdi). There was an eclipse of the Moon on the first night of the three possible nights i.e. the 13<sup>th</sup> Ramadhan, 1311 Hijra (March 21<sup>st</sup>, 1894) and there was an eclipse of the Sun on the middle day of the three possible days i.e. 28<sup>th</sup> Ramadhan 1311 Hijra (April 6<sup>th</sup>, 1894).

Next year in the western hemisphere, the Moon was eclipsed on March 11, 1895 and the Sun was eclipsed on March 26<sup>th</sup>, 1895.

This great sign is referred to as Sign of the Eclipses. This sign has been pointed out in Chapter al-Qiyama (75:9) of the Holy Quran also. In the Bible (Mark 13:24) it is also stated “ But in those days, after that tribulation, the Sun shall be darkened, and the Moon shall not give her light, and the stars shall be falling from the heaven and the powers that are in heaven shall be shaken”.

This was another glorious sign manifested by Allah the Exalted to prove the truthfulness of His servant the Promised Messiah<sup>(as)</sup>.

### **Hazrat Baba Nanak**

In 1895 Huzoor<sup>(as)</sup> made known the outcome of his research regarding the religious beliefs of the Founder of the Sikh religion. Huzoor<sup>(as)</sup> stated that although Hazrat Baba Nanak was born in a Hindu household, he had later on accepted Islam.

Hazrat Baba Nanak (1469-1539) was a righteous person who meticulously followed all the teachings of Islam, so much so that he traveled to Mecca for the purpose of performing pilgrimage to the House of Allah. One of his holy gowns contained Islamic declaration of faith, as well as many verses of the Holy Quran inscribed in Arabic.

### **All Religion's Conference**

In 1896 a conference was convened in Lahore in which representatives of various religions were invited to explain the beauties of their respective faiths so that people could judge and compare the teachings for themselves. Top leaders of many faiths spoke on this occasion and explained the teachings of their faiths.

The Promised Messiah<sup>(as)</sup>, as representative of the Islamic faith, authored a compelling and scholarly treatise for this occasion outlining the excellencies of Islamic teachings. He was assured by God Almighty that his treatise would be acclaimed as far superior to all the others that would be presented at the gathering.

He made known this divinely assurance well before the start of the conference. And so it happened, the audience numbering over 7000 was spellbound and everyone admitted that his submission was overwhelmingly superior. Proceedings of this conference were published in the newspapers; it was admitted that Huzoor's discourse was indeed far superior to all the others. It was later published under the title *The Philosophy of the Teachings of Islam*.

When famous Russian author Count Leo Tolstoy read the English translation of this treatise, he observed: "I approved very much of 'How to get rid of sin' and 'The Life to come'. The ideas are very profound and very true."

## 7. CONTEMPORARY ISSUES

Memorize the following Qur'anic verses with translation:

- On the death of Jesus<sup>as</sup>:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

*Kullu nafsin zaaiqa tul maut*

Every soul shall taste of death. (Al-e-Imran: 186)



- On the truth of the Promised:

فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ط أَفَلَا تَعْقِلُونَ

*Faqad labithtu fikum umuram-min qablihi afala ta qilun*

I have indeed lived among you a whole lifetime before this.

Will you not then understand? (Yunus 17)





Namaz is the source and ladder that leads to all advancements. That is why it is said that Namaz is the pinnacle for a Believer and it is through this that one can attain nearness to Allah the Almighty.

Friday Sermon - 25<sup>th</sup> October 2019

**Hazrat Khalifatul Masih V**

may Allah be his Helper

LAJNA IMA'AILLAH UK