

"O My Lord, Increase Me In Knowledge."

( Holy Qur'an, 20:115)

# TA'LIM SYLLABUS

(16 to 17 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.



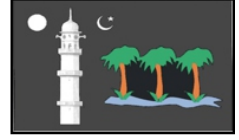


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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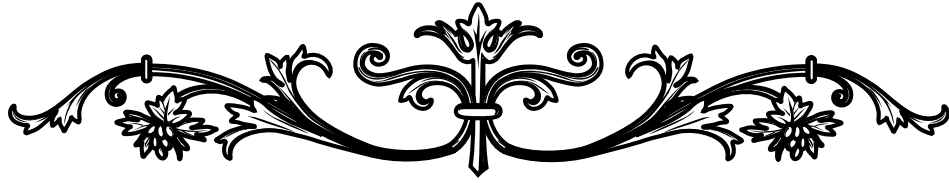
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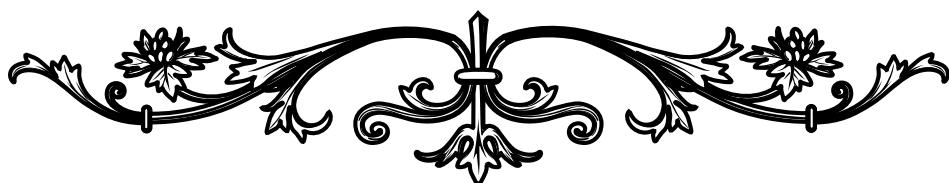
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# **SYLLABUS FOR 16 TO 17 YEAR OLDS**





## Overview of the Syllabus - 16 to 17 years

Components	16 to 17 Years
1. Holy Quran	<b>Surah Al-A'la</b>
2. Hadith	1) There is natural love in one's heart for a benefactor and revulsion for the evildoer. 2) In journey is kept a taste of (Divine) torment.
3. Quranic Prayers	1) "Our Lord, let not our hearts become perverse after Thou hast guided us, and bestow on us mercy from Thyself; surely, Thou art the Greater Bestower." (3:9) 2) "Our Lord we have wronged ourselves and if Thou forgive us not and have not mercy on us, we shall surely be the losers." (7:24)
4. Book of the Promised Messiah <sup>as</sup>	<b>"Our Teaching."</b> <i>(Pages 20 to end)</i>
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> – "And Muhammad <sup>saw</sup> is but a Messenger. Verily, all messengers have passed away before him." (Al e Imran:145)





## 1. The Holy Qur'an

### Chapter:87 - Al-A'la

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ﴿٢﴾ الَّذِي خَلَقَ فَسَوَّى ﴿٣﴾ وَالَّذِي قَدَّرَ فَهَدَى ﴿٤﴾ وَالَّذِي  
أَخْرَجَ الْبُرْعَى ﴿٥﴾ فَجَعَلَهُ غُثَاءً أَحْوَى ﴿٦﴾ سَنُقْرِئُكَ فَلَا تَنْسَى ﴿٧﴾ إِلَّا مَا شَاءَ اللَّهُ  
إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٨﴾ وَنُيِّسُكَ لِلْيُسْرَى ﴿٩﴾ فَذَكَرْ إِنَّ نَفْعَ الذِّكْرِى ﴿١٠﴾  
سَيَذَكَّرُ مَنْ يَخْشَى ﴿١١﴾ وَيَتَجَنَّبُهَا الْأَشْقَى ﴿١٢﴾ الَّذِي يَصْلَى النَّارَ الْكُبْرَى ﴿١٣﴾ ثُمَّ لَا  
يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٤﴾ قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٥﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٦﴾ بَلْ  
تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٧﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ﴿١٨﴾ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٩﴾  
صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿٢٠﴾

**Translation :** In the name of Allah, the Gracious, the Merciful. Glorify the name of thy Lord, the Most High, Who creates and perfects, And Who designs and guides, And Who brings forth the pasturage, Then turns it black, rotten rubbish. We shall teach thee *the Qur'an*, and thou shalt forget it not, Except as Allah wills. Surely, He knows *what is* open and what is hidden. And We shall facilitate for thee *every facility*. So go on reminding; surely, reminding is profitable. He who fears will soon heed; But the reprobate will turn aside from it, He who is to enter the great Fire. Then he will neither die therein nor live. Verily, he *truly* prospers who purifies himself, And remembers the name of his Lord and offers Prayers. But you prefer the life of this

world, Whereas the Hereafter is better and more lasting. This indeed is *what is taught* in the former Scriptures — The Scriptures of Abraham and Moses.

## 2. Hadith

جُبِلَتْ الْقُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَبُغْضِ مَنْ أَسَاءَ إِلَيْهَا

*Jubilatil qulubu ala hubbi man ahsana ilaiha bughdi man asa'a ilaiha*

There is natural love in one's heart for a benefactor and revulsion for the evildoer.



السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ

*Assafu qitatum minal adhab*

In journey is kept a taste of (Divine) torment

## 3. Quranic Prayers

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ

*Rabbana la tuzigh qulubana ba da idh hadaitana wa hab lana mil-ladunka rahmah, innaka antal wahhab*

O our Lord, let not our hearts become perverse after Thou hast guided us, and bestow on us mercy from Thyself; surely, Thou art the Great Bestower. (3: 9)



قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا <sup>سَكَنَتْ</sup> وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Our Lord we have wronged ourselves and if Thou forgive us not and have not mercy on us, we shall surely be of the losers. (7:24)

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

### **“Our Teaching” Cont....**

#### **1. Elevated Position of the Holy Quran**

I have heard that some among you completely reject the hadith. Those who hold this opinion are grossly mistaken. I have never taught such a doctrine. On the contrary, it is my belief that there are three components, which God has bestowed on you for your guidance. First and foremost is the Quran, which elaborates on the Oneness, Glory and Greatness of God and resolves disputes between the Jews and Christians. For example, it settles the difference and misconception of whether or not Jesus, son of Mary, died an accursed death on the cross, and whether he was ever spiritually exalted thereafter, as all other Prophets were. Further, the Quran forbids the worship of anything besides God—whether man, beast, moon, sun, star, material provisions or one’s own ego. So beware and do not take a single step contrary to the teaching of God and the guidance of the Quran. I tell you truly that anyone who disregards even a small injunction of the seven hundred commandments of the Quran, shuts upon himself the door of salvation. The ways of true and perfect salvation have been opened by the Quran and all else is its reflection. Therefore, study the Quran with deep contemplation and hold it very dear. Love it more than anything else. God has said to me:

الْخَيْرُ كُلُّهُ فِي الْقُرْآنِ

Meaning, all good is contained in the Quran. This is the truth. Pity those who favour anything besides it. The fountainhead of all your prosperity and salvation lies in the Quran. There is no religious need of yours which is not fulfilled by it. On the Day of Judgment, the Quran will confirm or deny your faith. There is no other book beneath heaven besides the Quran, which can directly guide you. God has been most beneficent towards you in that He has bestowed upon you a book like the Quran. I tell you truly that if the book which has been recited to you as recited to the Christians, they would not have perished. If this favour and guidance which has been bestowed upon you had been granted to the Jews in place of the Torah, some of their sects would not have denied the Day of Judgment. Therefore, appreciate this favour that has been bestowed upon you. It is a most precious favour; it is a great wealth. If the Quran had not been revealed, the whole world

would have been nothing more than a filthy half-formed lump of flesh. The Quran is a book, in contrast with which, all other guidance amounts to nothing...

The Quran can purify a person within a week as long as it is followed in letter and spirit. The Quran can make you like the Prophets, so long as you do not flee from it yourself. Which other scripture, besides the Quran, gives hope to its readers from the very outset and teaches the prayer:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

That is, guide us on the path of those blessings, which the people of the past were guided on: the Prophets, the Messengers, the Truthful [*Siddeeqeen*], the Martyrs [*Shuhadaa'*] and the Righteous [*Saaliheen*].

So take courage and do not reject the invitation of the Quran, for it desires to bestow upon you such blessings as were given to those before...

In truth, God intends to bless you with greater favour than them. God has made you inherit their spiritual and material wealth. However, no other will be your heir until doomsday dawns. God shall never deprive you of the blessings of revelation, and divine inspiration, converse and discourse. He will complete upon you all those blessings He has bestowed on the people of the past. However, I call to witness God and His angels that he who insolently forges a lie against God and falsely claims to be the recipient of divine revelation and wrongly says that he has been blessed with divine discourse, will be destroyed. For such a person speaks untruth about his Creator and acts deceptively; he demonstrates manifest temerity and impudence...

## 2. The Explanatory Position of the Sunnah

The second means of guidance given to Muslims is the Sunnah, that is, the practical example of the Holy Prophet, peace and blessings of Allah be upon him, which he demonstrated to elucidate the teachings of the Holy Quran. For example, the number of *rak'ats* in the five daily prayers are not apparently evident in the Holy Quran. How many *rak'ats* are to be observed in the morning and how many at other times? However, this has been clarified by the Sunnah. One ought not to be deceived into thinking that the Sunnah and Hadith are one and the same

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<sup>1</sup> *Surah al-Faatihah*, 1:6–7 [Publisher]

thing. The Hadith were collected after some 100 to 150 years, but the Sunnah existed along with the Holy Quran since the very beginning. After the Holy Quran the greatest favour that has been bestowed on the Muslims is the Sunnah. The obligations of God and His Messenger were primarily two. Firstly, God revealed the Quran and through the agency of His Word informed His creation of His will. This was the obligation of God's law. Then, the obligation of the Messenger of Allah, peace and blessings of Allah be upon him, was to practically demonstrate the Word of God and thus clearly expound it to the people. In this way he provided a practical demonstration of this Word and through his Sunnah i.e. his way of practice, the Messenger of Allah, peace and blessings of Allah be upon him, resolved matters of intricacy and difficulty. It would be wrong to suggest that such issues were resolved by the Hadith, for Islam had already been established on earth before the Hadith had come into existence... Prior to the compilation of Hadith, did the people not observe Prayers, or, for that matter, pay the Zakat, perform the Hajj, or possess knowledge of that which was lawful and forbidden?

### **3. Supportive Position of Hadith**

Of course, it is true to say that the third means of guidance are the Hadith, for many matters relating to Islamic history, morality, and jurisprudence are elaborated on by the Hadith. Moreover, the greatest benefit of the Hadith is that they serve the Quran and Sunnah. Those who fail to properly honour the Quran proclaim that the Hadith are an authority over the Quran, just as the Jews claimed in relation to their own traditions.

But I declare that the Hadith serve the Holy Quran and the Sunnah. And it is obvious that servants only add to the grandeur of their master. The Quran is the Word of God and the Sunnah is the practice of the Messenger of Allah. The Hadith are an additional testimony in support of the Sunnah. It is wrong to suggest that the Hadith are an authority over the Quran, God forbid. If there is a judge that sits over the Quran, it is the Quran itself. The Hadith which are based somewhat on conjecture can never sit as a judge over the Quran; they only serve as supporting testimony. It is the Quran and Sunnah, which have provided all the necessary guidance, whereas the Hadith serve only as a supporting testimony. How can the Hadith be a judge over the Quran? The Quran and Sunnah were imparting guidance in an age when this manmade adjudicator did not even exist. Do not say that the Hadith are an authority over the Quran, rather consider them a reinforcing testimony to the truth of the Quran and Sunnah. Though the Sunnah expounds the purport of the Quran and is the path unto which the Holy Prophet,

peace and blessings of Allah be upon him, guided his Companions through his practical example, the term does not refer to those sayings that were recorded in books after approximately 100 to 150 years, for these sayings are referred to as Hadith. The Sunnah is the practical example of those pious Muslims which has been a part of their characters since the very beginning and which thousands of Muslims have been taught to follow. Although a large part of the Hadith is based on conjecture, so long as they do not contradict the Quran or Sunnah, they are worth accepting. For the Hadith not only support the Quran and Sunnah, but are also valuable material on various issues that relate to Islam. Therefore, to disregard the Hadith would be to sever off one of the limbs of Islam. However, if there is a hadith which contradicts the Quran and Sunnah or contradicts a hadith which accords with the Quran, or if, for example, there is a hadith which opposes *Sahih Bukhari*, then such a hadith is not worthy of acceptance, inasmuch as accepting it demands rejection of the Holy Quran and all the *ahaadeeth* which accord with the Quran. I trust that no righteous person could show such audacity so as to accept a hadith which contradicts the Quran, Sunnah, and other hadith which conform with the Quran.

Nevertheless, one ought to honour the Hadith and derive benefit from them, for they are attributed to the Holy Prophet, peace and blessings of Allah be upon him. Do not reject them unless the Quran and Sunnah reject them; rather, follow the Hadith of the Holy Prophet so diligently that there should be nothing you do, or do not do, except that you have a basis for it in the Hadith. But if a hadith clearly contradicts the accounts given in the Holy Quran, one should reflect so that it may be reconciled; perhaps the apparent incongruity is the fault of your own understanding. However, if the discrepancy cannot be resolved, then discard any such hadith for it cannot be from the Messenger, peace and blessings of Allah be upon him. On the other hand, if there is a weak hadith, but it conforms to the Quran, then accept it for it stands endorsed by the Quran.

### **Criterion for Judging a Hadith Containing a Prophecy**

And if there is a hadith containing a prophecy which is considered inauthentic by experts of Hadith, but the prophecy contained in it is fulfilled—either in your lifetime or before—then consider such a hadith to be true and consider the scholars and narrators of the hadith—who judged it weak and fabricated—as being mistaken or liars. Hundreds of *ahaadeeth* which contain prophecies are considered doubtful, fabricated, or weak by Hadith scholars. If any such hadith

happens to come true, and you refuse to accept it on the grounds that it is weak, or one of its narrators lack in piety, you will only establish your own faithlessness for having rejected a hadith which was shown to be truthful by God. Reflect: Should there be a thousand of such hadith adjudged to be weak in the view of Hadith scholars, yet a thousand prophecies contained within them were proven true, would you then declare all these *ahaadeeth* to be weak, thereby depriving Islam of thousands of its testimonies? Thusly would you become enemies of Islam. Allah Almighty says:

فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

Thus, true prophecies can only be attributed to truthful Messengers. In such instances, is it not closer to piety to suggest that a Hadith scholar has mistakenly declared an authentic hadith as weak, than to say that God has erroneously authenticated a false one?

Even if a hadith is deemed inauthentic, it ought to be followed as long as it does not contradict the Quran and Sunnah, and other *ahaadeeth* which corroborate the Quran. But, one should take great care when following the Hadith because many of them are fabricated as well and have created discord within Islam. Every sect possesses narrations which are consistent with their own beliefs, so much so that, even an institution as firm and well established as the Islamic prayer, has been given various guises because of conflicting accounts found in the Hadith. Some recite *aameen* loudly, while others recite it silently. Some recite *Surah Faatihah* behind the Imam, while others think that this invalidates the prayer. Some fold their arms over their chests, others fold them over their navel. It is actually from the Hadith that these differences emanate...

### **Deliverance from Sin Lies in Perfect Conviction**

You who are in search of God! Pay heed to me and listen. There is nothing like certainty. It is certainty which delivers one from sin. It is certainty which gives you the strength to do good deeds. It is certainty which imbues you with the true love of God. Can you cease from sin without certainty? Can you cease pursuing your selfish desires without witnessing a truly certain manifestation of God? Can you discover peace without certainty? Can you bring about a sincere change without certainty? Can you achieve true prosperity without certainty? Is there beneath the

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<sup>2</sup> He does not grant anyone ascendancy over His domain of the unseen. Except him whom He chooses as His Messenger (*Surah al-Jinn*, 72:27–28). [Publisher]



heaven any atonement or expiation which can deliver you from sin? Will the so-called atonement of Jesus son of Mary grant deliverance from sin? Followers of Christ! Utter not such falsehood which brings about utter ruin on earth. Even the salvation of Christ himself was dependent on certainty. He believed with certainty and was, therefore, granted salvation. Pity the Christians who deceive others by claiming that they have received salvation through the blood of the Messiah, yet they are themselves immersed in sin from head to toe. They know not who their God truly is, and their life is spent in heedlessness. They are lost in the intoxication of alcohol, but are completely unaware of the holy inebriation which comes from heaven. They are deprived of a life of companionship with God and of the fruits borne of a holy life.

Remember, without certainty you cannot emerge from a life of darkness, nor can you find the Holy Spirit. Blessed are those who possess certainty for it is they who will come to see God. Blessed are those who rid themselves of doubt and uncertainty for it is they who shall be delivered of sin. Blessed shall you be when the treasure of certainty is bestowed upon you, for only then will your sin be effaced.

Sin and certainty cannot coexist. Would you ever thrust your hand into a pit wherein you see an extremely venomous snake? Would you remain standing near a volcano which rains down stones? Or where lightning strikes? Or where a ferocious lion attacks? Or where a deadly plague goes on ravaging human life? If you are as certain of God as you are of the snake, lightning, lion or plague, then it would be impossible for you to disobey God and follow a course that leads to His chastisement, nor would you sever from Him your ties of sincerity and faithfulness.

You who have been called to righteousness and piety, know that you will be drawn to God and be cleansed of the vile blemish of sin only when your hearts become replete with certainty. Perhaps, some among you may say that you already enjoy certainty, but remember that you only deceive yourselves. You do not possess certainty at all because you do not possess its essentials. This is because you are still to estrange yourself from sin. Neither do you progress as you ought to, nor do you fear God in the way you ought to. Reflect for yourselves. How can a person who is certain that a serpent lies in a hole, plunge their hand therein? Similarly, he who is certain that his food is poisoned will not partake thereof. In the same manner, a person would never carelessly and heedlessly enter a jungle, if he observes with certainty that thousands of bloodthirsty lions prowl within. How can your hands and your feet and your ears and your eyes be



daring enough to indulge in sin if you truly believe in God and His reward and punishment? Sin cannot overcome certainty. While you perceive a blazing and consuming fire, you would never thrust yourselves into it. The walls of certainty stretch to heaven. They cannot be scaled by Satan. It is only certainty that has ever purified anyone. Certainty strengthens one against suffering, to the extent that even kings are able to relinquish their thrones and endure the hardships of poverty. Certainty eases every type of distress. It is certainty which enables one to behold God.

All 'atonement' is false and all 'redemption' vain. All purity proceeds from the path of certainty. It is certainty alone that delivers from sin, leads to God, and puts a person ahead of even the angels in sincerity and steadfastness. Any religion that does not provide the means for attaining certainty is false. Any religion that cannot exhibit God through certain means is false. Any religion that has nothing to offer except ancient tales is false.

### **Do not be Satisfied with Fables**

God is as He ever was, His powers are as they always were and He has the ability to show signs as He always had. Why then are you assuaged with mere tales? A religion whose miracles and prophecies are consigned to mere fables is dead. Ruined is the community upon which God has not descended and which has not been purified by the hand of God through certainty.

Just as human beings are attracted to those delights for which their inner self yearns, so too when people experience spiritual pleasures on account of their certainty they are pulled towards God, and His beauty enchants them to such extent that everything else appears utterly meaningless. Man can only find sanctuary from sin when he comes to know with certainty of His might, punishment and reward. The root cause of all insolence is ignorance. Anyone who partakes of insight that is certain in nature cannot remain insolent. If a homeowner comes to know that a terrible flood is surging towards him, or if his property is encircled by a fire and only a small opening remains, then such a person would never remain there. How then can you claim to possess certainty in the punishment and reward of God and yet continue to remain in your terrible state? So open your eyes and look upon the Law of God that governs the entire world. Do not behave like rats who are attracted to the depths of darkness, rather, become soaring pigeons who are drawn to the sky. Do not make a pledge of repentance whilst remaining adamant on sin. Be not like the snake that sheds its skin, yet still remains a snake. Be mindful of death, for it lurks nearby though you

are unmindful of it. Endeavour to purify yourselves, for only those who purify themselves can reach the Pure.

### **The Way to Attain Purity is Prayer Offered in True Humility of Spirit**

But how are you to attain this blessing? God has Himself provided the answer to this, where He states in the Quran:

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ<sup>ط</sup>

Meaning that, seek the help of God with patience and prayer.

What is meant by prayer? It is a supplication that is humbly entreated by extolling His holiness, praise and sanctity, and seeking his forgiveness, and by invoking salutations upon the Holy Prophet. So, when you observe prayer do not recite Arabic phrases alone like those who are unmindful—for the prayer and forgiveness sought by such persons is nothing more than a superficial demonstration, which is devoid of essence; their prayers are not sustained by any foundations. When you offer your prayer, besides the verses of the Quran which are the Word of God, and besides the various prayers taught by the Holy Prophet, which are the words of the Messenger, make all your other entreaties in your native tongue so that the humility and meekness that they are born of may touch your heart...

Prayer is the cure for all future tribulations. You know not what divine decree the new day will usher in for you. So before the new day dawns, humble yourselves before your Lord, so that the new day brings for you goodness and blessing.

### **O Ye Rich and Wealthy, Fear God!**

O you the affluent, and O Kings! O you who are wealthy! There are but few among you who fear God and are pious in the ways prescribed by Him. Most of you are devoted to the possessions and territories of this world, and spend your entire lives occupied to this end and give not thought to your death. All those wealthy persons who do not observe their prayers and are unmindful of God carry the sins of all their servants and attendants around their necks. All those wealthy persons who consume alcohol also carry the sins of the people who intoxicate themselves under their influence.

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<sup>3</sup> Surah al-Baqarah, 2:46 [Publisher]

You who claim to possess understanding! Know that this world is not eternal, so take hold of yourselves. Eschew all immoderation and abstain from every type of intoxicant. It is not alcohol alone that ruins a person. Opium, ganja, charas, bhang, hemp, and all other addictions are similarly destructive. They ruin the mind and destroy lives. So, shun all such substances. I cannot understand why one would choose to indulge in these intoxicants when, year on year, they claim the lives of thousands of addicts—not to mention the torment of the hereafter.

Become righteous so that you may live long and receive the blessings of God. He who remains engrossed in extreme luxury, lives an accursed life. He who shows discourtesy or inconsideration, lives an accursed life. He who neglects God and is unsympathetic towards His servants, lives an accursed life. A rich person will be held accountable for their duties towards God and their fellow human beings, in the same way as will one of meager means, nay, even more stringently. How unfortunate is the one who places his trust in this short span of life and completely turns away from God and makes use of those things prohibited by God with such impudence as if they were lawful for him. In the likeness of one who is mad, when angered, such a person is prepared to curse, injure or even kill. In the heat of their lustful passions they are driven to the extremes of shamelessness. Such a person shall never attain true happiness until death seizes him.

My dear ones! You have only come to this world for a short while, much of which has already passed. Thus, do not displease your Lord. An earthly government of great might can annihilate you if you displease them. Reflect, how then is it possible for you to escape the wrath of God Almighty?

If you are righteous in the eyes of God none can destroy you, for your Lord Himself shall protect you. The enemy who thirsts for your life will never be able to prevail over you. If not for this protection, no one can guard your life, and you will spend your life in fear of your enemies and be made anxious by all types of affliction. And ultimately, your final days will be consumed by grief and anger.

God becomes the refuge of those who attach themselves to Him. Therefore, hasten towards him and forgo all forms of opposition to Him. Do not be indolent in fulfilling your obligations towards Him, and do not wrong His servants through your words or deeds. Remain forever fearful of the anger and wrath of heaven for this is the only path to salvation.

**O Ye Learned People of Islam!**  
**Do not Hasten to Reject Me**

O learned ones of Islam! Do not hasten to reject me for there are many secrets which are not so easily understood. Do not reject what I have to say at the very first instance, for this is not the way of righteousness. If you had not been wrong about certain matters or mistaken in your interpretations of certain *ahaadeeth*, the very advent of the Promised Messiah who is the Arbitrator would have been useless...Further, your doctrines that the Messiah son of Mary will descend from heaven, join forces with the Mahdi and wage war with the people in order to coerce them into becoming Muslims are such as defame the religion of Islam. Where in the Holy Quran is the use of compulsion in religious matters permitted? Rather, Allah the Exalted says in the Holy Quran:

لَا إِكْرَاهَ فِي الدِّينِ<sup>٤</sup>

This means that there is no compulsion in religion.

How then can the Messiah son of Mary be granted liberty to coerce people to such an extent that he would force them to accept Islam. The entire Quran repeatedly states that there is no compulsion in religion and evidently demonstrates that the battles which took place in the time of the Holy Prophet, peace and blessings of Allah be upon him, were not to propagate religion by force.

Instead, they were [1] in the nature of retribution, that is to say, they served as a penalty against those who had murdered a large party of Muslims and who had forced others from their homes, and committed immensely grave injustices against them. Allah the Exalted says:

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا<sup>٥</sup> وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

That is, permission to fight is given to those Muslims who are being subjected to war by the disbelievers, because they have been wronged, and God has the power to help them. [2] Then, there were defensive wars, which were fought to preserve

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<sup>4</sup> *Surah al-Baqarah*, 2:257 [Publisher]

<sup>5</sup> *Surah al-Hajj*, 22:40 [Publisher]

freedom of choice or [3] to establish liberty in the land against those who aggressed to destroy Islam or forcefully suppress its propagation.

The Holy Prophet, peace and blessings of Allah be upon him, and his blessed Caliphs never waged war except in these three cases. In fact, the Muslims tolerated the injustices of other peoples to such a degree that no similar example can be found among other nations. So what right will Jesus the Messiah and the Mahdi have to come and begin murdering people?...

### **Gaddi-Nasheen And Peerzaadahs of the Country**

In this country, *gaddi-nasheen* [the custodians of shrines] and *peerzaadahs* [the descendants of saints] are so estranged from religion and so deeply engrossed in their self-invented beliefs that they are entirely oblivious of the trials and tribulations that afflict Islam.

Instead of the Holy Quran and books of Hadith, their gatherings are enlivened by all sorts of tambourines, violins, drums and *qawwalee* singers etc. which are innovations in the faith. Yet despite this, they boast of themselves as being guides of the Muslims and followers of the Holy Prophet...

Anyone can claim to love God, but only those love Him, whose devotion is testified to by heaven. Everyone claims that their religion is true, but only the religion of such a one is true who is bestowed heavenly light in this very life. Everyone claims that they will attain salvation, but only such a person is true in their word who sees the heavenly light of salvation in this very world...

### **My Dear People! This is the Time for Rendering Services to the Cause of Religion**

Dear ones! The time has come to serve religion and assist its cause. Prize this opportunity—it shall not come again... Why do you lose heart when you follow such a magnificent Prophet? Display such conduct that even the angels in heaven are left astonished at your loyalty and purity, and invoke blessings upon you...

I now conclude and pray that my teachings prove beneficial for you. May such a transformation take place within you that you become the stars of the earth, and that the earth is illumined by the light you have been granted by your Lord. *Aameen*, and again, *aameen*.

## **Appendix**

*Excerpts from*

*Da'watul-Ameer (Invitation to Ahmadiyyat) by  
Hazrat Mirza Bashir-ud-Din Mahmud Ahmad ra, Khalifatul-Masih II*

### **Ahmadiyya Beliefs**

1. We believe that God exists and to assert His existence is to assert a most important truth.
2. We believe that God is One without an equal in heaven or in earth. Everything else is His creation, dependent upon Him and His subsistence. He is without son or daughter or father or mother or wife or brother. He is one and unique.
3. We believe that God is Holy; free from all imperfections and possessed of all perfections. There is no imperfection which may be found in Him and no perfection which may not be found in Him. His power and knowledge are unlimited. He encompasses everything and there is nothing which Hazrat Mirza Bashir-ud-din Mahmud Ahmad<sup>ra</sup> encompasses Him. He is the First, the Last, the Manifest, the Hidden, the Creator, the Master. He is the Loving, the Enduring. His actions are willed, not constrained or determined. He rules today as He ever ruled before. His attributes are eternal.
4. We believe that angels are a part of God's creation. As the Quran has it, angels do what they are bidden to do. They have been created in His wisdom to carry out certain duties. Their existence is real and references to them in the Holy Book are not metaphorical. They depend on God as do all men and all other creatures.
5. We believe that God speaks to His chosen servants and reveals to them His purpose. Revelation comes in words. Man lives by revelation and through it comes to have contact with God. The words in which revelation comes are unique in their power and wisdom. Their wisdom may not be revealed at once. A mine may be exhausted but not the wisdom of revelation. Revelation brings us divine ordinances, laws, and exhortations. It also brings us knowledge of the unseen and of important spiritual truths. It conveys to us the approval of God as well as His disapproval and displeasure, His love as well as His warnings. God communicates with man through revelation. The communications vary with circumstances and with the recipients. Of all divine communications the most perfect, the most complete, the most comprehensive is the Holy Quran. The Holy Quran is to last forever. It cannot be superseded by any future revelation.

6. We also believe that when darkness prevails in the world and man sinks deep in sin and evil, it becomes difficult for him to rise again without the help of God. Then out of His mercy and beneficence God chooses one of His own loving, loyal servants, charges him with the duty to lead and guide other men. As the Quran says, 'There is no people to whom a Warner has not been sent' (35:25). God has sent Messengers to every people. Through them God has revealed His Will and His Purpose. Those who turn away from them ruin themselves, those who turn to them earn the love and pleasure of God.

7. We also believe that divine messengers belong to different spiritual ranks and contribute in different degrees to the fulfillment of the ultimate Divine Design. The greatest of all messengers is the Holy Prophet Muhammad (on whom be the peace and the blessings of God!). He is the chief of all men, messenger to them all. The revelation he received was addressed to all mankind. The whole of this earth was a mosque for him. Time came when his message spread to lands and climes beyond Arabia. People forsook gods of their own conception and began to believe in the One and only God that the Holy Prophet Muhammad taught them to believe. The coming of the Holy Prophet marked an unparalleled spiritual revolution. Justice began to reign instead of injustice, kindness instead of cruelty. If Moses and Jesus had existed in the time of the Holy Prophet Muhammad they would have had to believe in him and to follow him.

8. We also believe that God hears our prayers and helps us out of difficulties. He is a living God, His living character being evident in all things at all times. God continues His benevolent interest in His servants and His creatures. When they need His help He turns to them with His help. If they forget Him, Hazrat Mirza Bashir-ud-din Mahmud Ahmad<sup>ra</sup> He reminds them of Himself and of His concern for them. 'I am near indeed; I answer the prayer of every supplicant when he supplicates to Me. Let them, therefore, hearken unto Me and believe in Me, so that they may go aright'. (2:187).

9. We also believe that from time to time God determines and designs the course of events in special ways. Events of this world are not determined entirely by unchanging laws called the Laws of Nature. For, besides these ordinary laws there are special laws through which God manifests Himself. It is these special laws which bring to us evidence of the Will, the Power and Love of God. Too many there are who deny this. They would believe in nothing besides the laws of nature. Yet laws of nature are not all the laws we have. Laws of nature are themselves governed by the wider Laws of God. Through these laws, God helps His chosen



servants. Through them He destroys His enemies. Moses could not have triumphed over a cruel and mighty enemy, but for the special laws of God. The Holy Prophet Muhammad could not have triumphed over Arabs determined to put an end to him and his mission except for the laws of God, which worked on his side. In everything that he encountered, God helped the Holy Prophet. At last with 10,000 followers he re-entered the valley of Mecca out of which 10 years before he had to flee for his life. Laws of nature cannot account for these events.

10. We also believe that death is not the end of everything. Man survives death. He has to account for what he does in this life, in life hereafter. The Power of God guarantees human survival.

11. We believe, that unless forgiven out of His infinite Mercy, non-believers go to Hell. The object of Hell is not to give pain to the inmates but only to reform them. In Hell non-believers and enemies of God spend their days in wail and woe and continue so until the Mercy of God encompasses the evil-doers and their evil. Truly did the Holy Prophet say, 'A time will come when Hell will be emptied of all sinners.' (*Tafseer al-Ma'aalimut-Tanzeel*)

12. Similarly we believe that those who believe in God and the Prophets, the angels and the books, who accept the guidance which comes from God, and walk in humility and abjure excesses of all kinds, will all go to a place called Heaven. Peace and pleasure will reign here and God will be present to all. Low desires will disappear. Men will have attained everlasting life and become an image of their Creator.

These being our beliefs, one may begin to wonder why the ulema of Islam are so violently against us? Why should we be branded as kafirs?

## 5. History of Islam

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

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

### BATTLE OF BADR

While the Prophet<sup>sa</sup> planned for the practical institution of laws which were to serve not only his own generation of Arabs but all mankind for all time to come,



the people of Mecca made their plans for war. The Prophet<sup>sa</sup> planned for a law which was to bring to his own people and all the others peace, honour and progress; his Meccan enemy planned for the destruction of that law. The Meccan plans eventually resulted in the Battle of Badr. It was the eighteenth month after the Hijra. A commercial caravan led by Abu Sufyan<sup>ra</sup> was returning from Syria. Under pretence of protecting this caravan, the Meccans raised a large army and decided to take it to Medina. The Holy Prophet<sup>sa</sup> came to know of these preparations. He also had revelations from God which said that the time to pay back the enemy in his own coin had come. He went out of Medina with a number of followers. Nobody at the time knew whether this party of Muslims would have to confront the caravan which was coming from Syria or the army which was coming from Mecca. The party numbered about three hundred. A commercial caravan in those days did not consist only of camels loaded with merchandise. It also included armed men who guarded the caravan and escorted it through its journey. Since tension had arisen between Meccans and the Muslims of Medina, the Meccan chiefs had begun to take special care about arming the escort. History records the fact of two other caravans which passed by this route a short while before. In one of these, two hundred armed men were provided as guard and escort, and in the other three hundred. It is wrong to suggest, as Christian writers do, that the Prophet<sup>sa</sup> took three hundred followers and set out to attack an undefended commercial caravan. The suggestion is mischievous and unfounded. The caravan which was now coming from Syria was a large one and, considering its size and the armed escort provided for other caravans, it seems reasonable to think that about four to five hundred armed guards must have been provided to serve as its escort. To say that the Muslim party of three hundred poorly-armed men were led by the Prophet<sup>sa</sup> to attack such a well-armed caravan in the hope of looting it is unjust in the extreme. Only rank prejudice and determined ill-will against Islam can prompt such a thought. If the Muslim party was out to confront only this caravan, their adventure could have been described as an adventure of war, although war in self-defence, for the Muslim party from Medina was small and ill-armed and the Meccan caravan was large and well-armed, and for a long time they had been carrying on a campaign of hostility against the Muslims of Medina.

In point of fact the conditions under which this small party of Muslims set out of Medina were far more grave. As we have said, they did not know whether it was the caravan from Syria or the army from Mecca which they would have to confront. The uncertainty under which the Muslims laboured is hinted at in the Qur'an. But the Muslims were prepared for both. The uncertainty under which the

Muslims left Medina redounds to the credit of their faith and their tremendous sincerity. It was after they had gone some distance from Medina that the Prophet<sup>sa</sup> made it known to them that they would have to confront the large Meccan army rather than the small Syrian caravan.

Speculations had reached Muslims about the size of the Meccan army. The most moderate of these speculations placed the number at one thousand, all of them seasoned soldiers skilled in the art of war. The number accompanying the Prophet<sup>sa</sup> was only three hundred and thirteen, and of these many were unskilled and inexperienced, and most were ill-armed. A great majority of them went on foot, or mounted on camels. There were only two horses in the whole party. This party, which was as poorly equipped with the weapons of war as it was raw in experience, had to confront a force three times its number, consisting mostly of experienced fighters. It was quite obviously the most dangerous thing ever undertaken in history. The Holy Prophet<sup>sa</sup> was wise enough to ensure that nobody took part in it without due knowledge and without his will and heart in it. He told his party clearly that it was no longer the caravan they had to confront but the army from Mecca. He asked the party for their counsel. One after another, his Meccan followers stood up and assured the Prophet<sup>sa</sup> of their loyalty and zeal, and of their determination to fight the Meccan enemy who had come to attack the Muslims of Medina in their homes. Every time the Prophet<sup>sa</sup> heard a Meccan Muslim, he asked for more counsel and more advice. The Muslims of Medina had been silent. The aggressors were from Mecca, with blood relations to many of those Muslims who had migrated with the Prophet<sup>sa</sup> to Medina and who were now in this small party. The Muslims of Medina were afraid lest their zeal to fight the Meccan enemy should injure the feelings of their Meccan brethren. But when the Prophet<sup>sa</sup> insisted on more and more counsel, one of the Medinite Muslims stood up and said, " Prophet<sup>sa</sup> of God, you are having all the counsel you want, but you continue to ask for more. Perhaps you refer to us, the Muslims of Medina. Is that true?"

"Yes," said the Prophet<sup>sa</sup>.

"You ask for our counsel," he said, "because you think that when you came to us, we agreed to fight on your side only in case you and your fellow emigrants from Mecca were attacked in Medina. But now we seem to have come out of Medina, and you feel that our agreement does not cover the conditions under which we find ourselves today. But O Prophet<sup>sa</sup> of God, when we entered into that agreement we did not know you as well as we do now. We know now what high spiritual station you hold. We care not for what we agreed to. We now stand by

you, whatever you ask us to do. We will not behave like the followers of Moses<sup>as</sup> who said, 'Go you and your God and fight the enemy, we remain here behind.' If we must fight, we will and we will fight to the right of you, to the left of you, in front of you and behind you. True, the enemy wants to get at you. But we assure you that he will not do so, without stepping over our dead bodies. Prophet<sup>sa</sup> of God, you invite us to fight. We are prepared to do more. Not far from here is the sea. If you command us to jump into it, we will hesitate not."

*(Bukhari, Kitab al-Maghazi, and Hisham)*

This was the spirit of devotion and sacrifice which early Muslims displayed, and the like of which is not to be found in the history of the world. The example of the followers of Moses<sup>as</sup> has been cited above. As for the disciples of Jesus, we know they abandoned Jesus at a critical time. One of them gave him away for a paltry sum. Another cursed him, and the remaining ten ran away. The Muslims who joined the Prophet<sup>sa</sup> from Medina had been in his companionship only for a year and a half. But they had attained to such strength of faith that, had the Prophet<sup>sa</sup> but ordered, they would have plunged themselves heedlessly into the sea. The Prophet<sup>sa</sup> took counsel. But he had no doubt at all as to the devotion of his following. He took counsel in order to sift the weaklings and send them away. But he found that the Meccan and the Medinite Muslims vied with one another in the expression of their devotion. Both were determined that they would not turn their backs to the enemy, even though the enemy was three times their number and far better equipped, armed and experienced. They would rather put their faith in the promises of God, show their regard for Islam, and lay down their lives in its defence.

Assured of this devotion by both Meccan and Medinite Muslims, the Prophet<sup>sa</sup> advanced. When he reached a place called Badr, he accepted the suggestion of one of his followers and ordered his men to settle near the brook of Badr. The Muslims took possession of this source of water, but the land on which they took up their positions was all sand, and therefore unsuitable for the manoeuvres of fighting men. The followers of the Prophet<sup>sa</sup> showed natural anxiety over this disadvantage. The Prophet<sup>sa</sup> himself shared the anxiety of his followers and spent the whole night praying. Again and again he said:

**My God, over the entire face of the earth just now, there are only these three hundred men who are devoted to Thee and determined to establish Thy worship. My God, if these three hundred men die**

**today at the hands of their enemy in this battle, who will be left behind to glorify Thy name?**

(Tabari).

God heard the supplication of His Prophet<sup>sa</sup>. Rain came over-night. The sandy part of the field which the Muslims occupied became wet and solid. The dry part of the field occupied by the enemy became muddy and slippery. Maybe the Meccan enemy chose this part of the field and left the other for the Muslims because their experienced eye preferred dry ground to facilitate the movements of their soldiers and cavalry. But the tables were turned upon them by a timely act of God. The rain which came overnight made the sandy part of the field which was in the possession of the Muslims hard and the hard field where the Meccans had encamped slippery. During the night the Prophet<sup>sa</sup> had a clear intimation from God that important members of the enemy would meet with their death. He even had individual names revealed to him. The spots at which they were to drop dead were also revealed. They died as they were named and dropped where it had been foretold.

In the battle itself this little party of Muslims displayed wonderful daring and devotion. One incident proves this. One of the few Generals which the Muslim force included was 'Abdur Rahman bin 'Auf<sup>ra</sup>, one of the chiefs of Mecca and an experienced soldier in his own way. When the battle began, he looked to his right and to his left to see what kind of support he had. He found to his amazement, that he had only two lads from Medina on his flanks. His heart sank and he said to himself, "Every General needs support on his sides. More so I on this day. But I only have two raw boys. What can I do with them?" 'Abdur Rahman bin 'Auf<sup>ra</sup> says he had hardly finished saying this to himself when one of the boys touched his side with his elbow. As he bent over to hear the boy, the latter said, "Uncle, we have heard of one Abu Jahl, who used to harass and torment the Prophet<sup>sa</sup>. Uncle, I want to fight him; tell me where he is." 'Abdur Rahman bin 'Auf<sup>ra</sup> had not yet replied to this youthful inquiry, when his attention was similarly drawn by the boy on the other side, who asked him the same question. 'Abdur Rahman<sup>ra</sup> was not a little amazed at the courage and determination of these two boys. A seasoned soldier, he did not think that even he would select the commander of the enemy for an individual encounter. 'Abdur Rahman<sup>ra</sup> raised his finger to point at Abu Jahl—armed to the teeth and standing behind the lines protected by two senior Generals, with drawn swords. 'Abdur Rahman<sup>ra</sup> had not dropped his finger, when the two boys dashed into the enemy ranks with the speed of an eagle, making straight for their chosen target. The attack was sudden. The soldiers and guards

were stupefied. They attacked the boys. One of the boys lost an arm. But they remained unnerved and unbeaten. They attacked Abu Jahl, with such violence that the great commander fell to the ground, mortally wounded. From the spirited determination of these two boys, one can judge how deeply the followers of the Prophet<sup>sa</sup>, both old and young, had been stirred by the cruel persecution to which they and the Prophet<sup>sa</sup> had been subjected. We only read about them in history, but yet are deeply stirred. The people of Medina heard of these cruelties from eye-witnesses. The feelings they must have had, can well be imagined. They heard of Meccan cruelties on the one hand and of the forbearance of the Prophet<sup>sa</sup> on the other. No wonder their determination mounted high to avenge the wrongs done to the Prophet<sup>sa</sup> and to the Muslims of Mecca. They looked only for an opportunity to tell the Meccan tormentors that if the Muslims did not retaliate, it was not because they were powerless; it was because they had not been permitted by God to do so. How determined this small Muslim force was to die fighting can be gauged from another incident. Battle had not yet been joined when Abu Jahl sent a Bedouin chief to the Muslim side to report on their numbers. This chief returned and reported that the Muslims were three hundred or more. Abu Jahl and his followers were glad. They thought the Muslims easy prey. "But," said the Bedouin chief, "my advice to you is—Don't fight these men, because every one of them seems determined to die! I have seen not men but death mounted on camels" (*Tabari and Hisham*). The Bedouin chief was right—those who are prepared to die do not easily die.

### A GREAT PROPHECY FULFILLED

The time of the battle drew near. The Prophet<sup>sa</sup> came out of the little hut in which he had been praying, and announced:

"The hosts will certainly be routed and will show their backs."

These were the words revealed to the Prophet<sup>sa</sup> some time before in Mecca. Evidently they related to this battle. When Meccan cruelty had reached its extreme limit, and Muslims were migrating to places where they could have peace, the Prophet<sup>sa</sup> had the following verses revealed to him by God:

**And surely to the people of Pharaoh also came Warners. They rejected all Our Signs. So We seized them as the seizing of One Who is Mighty and Omnipotent. Are your disbelievers better than those? Or have you an exemption in the Scriptures? The hosts will certainly**

**be routed and will show their backs. Nay, the Hour is their appointed time; and the Hour will be most calamitous and most bitter. Surely the offenders will be in bewilderment and flaming fire. On the day when they will be dragged into the Fire on their faces and it will be said to them, "Taste ye the touch of burning"**

(54:42-49)

These verses are part of Surah Al-Qamar and this Surah, according to all reports, was revealed in Mecca. Muslim authorities place the date of its revelation somewhere between the fifth and tenth year of the Prophet's<sup>sa</sup> Call, that is, at least three years before the Hijra (i.e. the year of the Prophet's<sup>sa</sup> migration from Mecca to Medina). More likely, it was revealed eight years before. European authorities have the same view. According to Noldeke, the whole of this Chapter was revealed after the fifth year of the Prophet's<sup>sa</sup> Call. Wherry thinks this date a little too early. According to him, the Chapter belongs to the sixth or seventh year before the Hijra, or after the Prophet's<sup>sa</sup> Call. In short, both Muslim and non-Muslim authorities agree that this Chapter was revealed years before the Prophet<sup>sa</sup> and his followers migrated from Mecca to Medina. The prophetic value of the Meccan verses is beyond dispute. There is in these verses a clear hint of what was in store for the Meccans in the battlefield of Badr. The fate they were going to meet is clearly foretold. When the Prophet<sup>sa</sup> came out of his hut, he reiterated the prophetic description contained in the Meccan Chapter. He must have been put in mind of the Meccan verses, during his prayers in the hut. By reciting one of the verses he reminded his followers that the Hour promised in the Meccan revelation had come.

And the Hour had really come. The Prophet Isaiah<sup>as</sup> (21:13-17) had foretold this very hour. The battle began, even though Muslims were not ready for it and non-Muslims had been advised against taking part in it. Three hundred and thirteen Muslims, most of them inexperienced and unused to warfare, and nearly all of them unequipped, stood before a number three times as large, and all of them seasoned soldiers. In a few hours, many noted chiefs of Mecca met their end. Just as the Prophet Isaiah<sup>as</sup> had foretold, the glory of Kedar faded away. The Meccan army fled in miserable haste, leaving behind their dead as well as some prisoners. Among the prisoners was the Prophet's<sup>sa</sup> uncle, 'Abbas<sup>ra</sup>, who generally stood by the Prophet<sup>sa</sup> during the days at Mecca. 'Abbas<sup>ra</sup> had been compelled to join the Meccans and to fight the Prophet<sup>sa</sup>. Another prisoner was Abu'l 'As<sup>ra</sup>, a son-in-law of the Prophet<sup>sa</sup>. Among the dead was Abu Jahl, Commander-in-chief of the Meccan army and, according to all accounts, arch-enemy of Islam.



Victory came, but it brought mixed feelings to the Prophet<sup>sa</sup>. He rejoiced over the fulfilment of divine promises, repeated during the fourteen years which had gone by, promises which had also been recorded in some of the earliest religious writings. But at the same time he grieved over the plight of the Meccans. What a pitiable end had they met! If this victory had come to another in his place, he would have jumped with joy. But the sight of the prisoners before him, bound and handcuffed, brought tears to the eyes of the Prophet<sup>sa</sup> and his faithful friend Abu Bakr<sup>ra</sup>. 'Umar<sup>ra</sup>, who succeeded Abu Bakr<sup>ra</sup> as the Second Khalifah of Islam, saw this but could not understand. Why should the Prophet<sup>sa</sup> and Abu Bakr<sup>ra</sup> weep over a victory? 'Umar<sup>ra</sup> was bewildered. So he made bold to ask the Prophet<sup>sa</sup>, "Prophet<sup>sa</sup> of God, tell me why you weep when God has given you such a grand victory. If we must weep, I will weep with you, or put on a weeping face at least." The Prophet<sup>sa</sup> pointed to the miserable plight of the Meccan prisoners. This was what disobedience of God led to.

The Prophet Isaiah<sup>as</sup> spoke again and again of the justice of this Prophet<sup>sa</sup>, who had emerged victorious from a deadly battle. Of this there was a grand demonstration on this occasion. Returning to Medina the Prophet<sup>sa</sup> rested for the night on the way. The devoted followers who watched him could see that he turned from side to side and could not sleep. They soon guessed that it was because he heard the groans of his uncle, 'Abbas<sup>ra</sup>, who lay nearby, bound tight as a prisoner of war. They loosened the cord on 'Abbas<sup>ra</sup>. 'Abbas<sup>ra</sup> stopped groaning. The Prophet<sup>sa</sup>, no longer disturbed by his groans, went to sleep. A little later he woke up and wondered why he no longer heard 'Abbas<sup>ra</sup> groan. He half thought 'Abbas<sup>ra</sup> had gone into a swoon. But the Companions guarding 'Abbas<sup>ra</sup> told him they had loosened the cord on 'Abbas<sup>ra</sup> to let him (the Prophet<sup>sa</sup>) sleep undisturbed. "No, no," said the Prophet<sup>sa</sup>, "there must be no injustice. If 'Abbas<sup>ra</sup> is related to me, other prisoners are related to others. Loosen the cords on all of them or tie the cord tight on 'Abbas<sup>ra</sup> also." The Companions heard this admonition and decided to loosen the cords on all the prisoners, and themselves bear the responsibility for their safe custody. Of the prisoners, those who were literate were promised freedom if they each undertook to make ten Meccan boys literate—this being their ransom for liberty. Those who had nobody to pay ransom for them, obtained their liberty for the asking. Those who could afford to pay ransom, were set free after they had paid it. By setting the prisoners free in this way, the Prophet<sup>sa</sup> put an end to the cruel practice of converting prisoners of war into slaves.

## BATTLE OF UHUD

When the Meccan army fled from Badr they announced that they would attack Medina again and avenge upon the Muslims for what the Meccans had suffered in the battle; and only a year later they did attack Medina again in full force. They felt so humiliated and disgraced at their defeat that the Meccan chiefs forbade surviving relations to weep over those who had died in the battle. They also laid down that profits from commercial caravans would be constituted into a war fund. With full preparations, therefore, an army of three thousand under the command of Abu Sufyan<sup>ra</sup> attacked Medina. The Prophet<sup>sa</sup> held a council and asked his followers whether they would meet the enemy in Medina or outside. He himself favoured the former alternative. He preferred to let the Muslims stay in Medina and let the enemy come and attack them in their homes. This, he thought, would place the responsibility for aggression and attack on the enemy. But at the council were many Muslims who had not had the chance to take part in the Battle of Badr, and who now longed to fight for God. They insisted on having a straight and open fight and on having the chance to die fighting. The Prophet<sup>sa</sup> accepted the general advice. (*Tabaqat*)

While this was being debated, the Prophet<sup>sa</sup> related a vision of his. He said, "I had a vision. I saw a cow, and I also saw my sword with its point broken. I saw the cow being butchered, and that I had put my hand inside a coat of armour. I also saw myself riding a ram." The Companions asked the Prophet<sup>sa</sup> how he interpreted the vision.

"The butchering of the cow" said the Prophet<sup>sa</sup>, "indicates that some of my Companions will be killed in battle. The broken point of my sword indicates that some important one among my relations will meet his death, or maybe, I myself will suffer pain or injury of some kind. Putting my hand in a coat of armour seems to mean that if we stay in Medina it is better for us. The fact that I have seen myself riding a ram means that we will overpower the commander of the disbelievers, and that he will die at our hands" (*Bukhari, Hisham and Tabaqat*).

It was made clear by this vision and its interpretation that it was better for Muslims to stay in Medina. The Prophet<sup>sa</sup>, however, did not insist upon this, because the interpretation of the vision was his own, not a part of revealed knowledge. He accepted the advice of the majority and decided to go out of Medina to meet the enemy. As he set out, the more zealous section of His following realizing their mistake, approached the Prophet<sup>sa</sup> and said, " Prophet<sup>sa</sup> of



God, the way you advised seems better. We ought to stay in Medina and meet the enemy in our streets."

"Not now," said the Prophet<sup>sa</sup>. "Now the Prophet<sup>sa</sup> of God has put on his armour. Come what may, now we shall go forward. If you prove steadfast and persevering, God will help you" (*Bukhari and Tabaqat*). So saying, he went forward with a force of a thousand. At a small distance from Medina they camped for the night. It was the Prophet's<sup>sa</sup> custom to let his fighting force rest a while before they met the enemy. At the time of the morning prayers, he made a round. He found that some Jews also had joined the Muslims. They pretended they had treaties of alliance with the Medina tribes. As the Prophet<sup>sa</sup> had had knowledge of Jewish intrigues, he sent off the Jews. As soon as he did so, 'Abdullah bin Ubayy ibn Salul, chief of the hypocrites, withdrew with his three hundred followers. He said the Muslim army was now no match for the enemy. To take part in the battle was now certain death. The Prophet<sup>sa</sup> had made a mistake in sending off his own allies. The result of this eleventh-hour desertion was that only seven hundred Muslims were left under the Prophet's<sup>sa</sup> command. The seven hundred stood against an army more than four times their number, and many more times better in equipment. In the Meccan army were seven hundred fighters in armour; in the Muslim army only one hundred. The Meccans had a mounted force of two hundred horses, Muslims had only two horses. The Prophet<sup>sa</sup> reached Uhud. Over a narrow hilly pass there, he posted a guard of fifty, charged with the duty of repelling any attack on it by the enemy or any attempt to possess it. The Prophet<sup>sa</sup> told them clearly their duty. It was to stand where they had been posted, and not to move from the spot until they were commanded to do so, no matter what happened to the Muslims. With the remaining six hundred and fifty men, the Prophet<sup>sa</sup> went to do battle with an army about five times as large. But, with the help of God, in a short time the six hundred and fifty Muslims drove away three thousand skilled Meccan soldiers. The Muslims ran in pursuit. The hilly pass on which fifty Muslims had been posted was in the rear. The guard said to the commander, "The enemy is beaten. It is time we took some part in the battle and won our laurels in the next world." The commander stopped them, reminding them of the clear orders of the Prophet<sup>sa</sup>. But the men explained that the Prophet's<sup>sa</sup> order was to be taken in the spirit and not in the letter. There was no meaning in continuing to guard the pass while the enemy was running for life.

### **VICTORY CONVERTED INTO DEFEAT**

Arguing thus they left the pass and plunged into the battle. The fleeing Meccan army included Khalid bin Walid<sup>ra</sup>, who later became a great Muslim general. His keen eye fell on the unguarded pass. There were only a few men guarding it now. Khalid<sup>ra</sup> shouted for another Meccan general 'Amr bin al-'As<sup>ra</sup>, and asked him to have a look at the pass behind. 'Amr<sup>ra</sup> did so, and thought it the chance of his life. Both generals stopped their men and climbed on to the hill. They killed the few Muslims who were still guarding the pass and from the eminence started an attack upon the Muslims. Hearing their war cries, the routed Meccan army collected itself again, and returned to the field. The attack on the Muslims was sudden. In their pursuit of the Meccan army they had dispersed over the whole of the field. Muslim resistance to this new attack could not be assembled. Only individual Muslim soldiers were seen engaging the enemy. Many of these fell fighting. Others fell back. A few made a ring round the Prophet<sup>sa</sup>. They could not have been more than twenty in all. The Meccan army attacked this ring fiercely. One by one, the Muslims in the ring fell under the blows of Meccan swordsmen. From the hill, the archers sent volleys of arrows. At that time, Talha<sup>ra</sup>, one of the Quraish and the Muhajirin (Meccan Muslims who had taken refuge in Medina), saw that the enemy arrows were all directed to the face of the Prophet<sup>sa</sup>. He stretched out his hand and held it up against the Prophet's<sup>sa</sup> face. Arrow after arrow struck Talha's<sup>ra</sup> hand, yet it did not drop, although with each shot it was pierced through. Ultimately it was completely mutilated. Talha<sup>ra</sup> lost his hand and for the rest of life went about with a stump. In the time of the Fourth Khalifah of Islam when internal dissensions had raised their head, Talha<sup>ra</sup> was tauntingly described by an enemy as the handless Talha<sup>ra</sup>. A friend of Talha<sup>ra</sup> replied, "Handless, yea, but do you know where he lost his hand? At the Battle of Uhud, in which he raised his hand to shield the Prophet's<sup>sa</sup> face from the enemy's arrows."

Long after the Battle of Uhud friends of Talha<sup>ra</sup> asked him, "Did not your hand smart under the arrow shots and the pain make you cry?" Talha<sup>ra</sup> replied, "It made me smart, and it almost made me cry, but I resisted both because I knew that if my hand shook but slightly, it would expose the Prophet's<sup>sa</sup> face to the volley of enemy arrows." The few men who were left with the Prophet<sup>sa</sup> could not have stood the army which they faced. A party of the enemy advanced forward and pushed them off. The Prophet<sup>sa</sup> then stood alone like a wall, and soon a stone struck his forehead and made a deep gash in it. Another blow drove the rings of his helmet into his cheeks. When the arrows were falling thick and fast and the

Prophet<sup>sa</sup> was wounded he prayed, "My God, forgive my people for they know not what they are doing" (*Muslim*). The Prophet<sup>sa</sup> fell on the dead, the dead who had lost their lives in his defence. Other Muslims came forward to defend the Prophet<sup>sa</sup> from more attacks. They also fell dead. The Prophet<sup>sa</sup> lay unconscious among these dead bodies. When the enemy saw this, they took him for dead. They withdrew in the certainty of victory, and proceeded to line up again. Among the Muslims who had been defending the Prophet<sup>sa</sup> and who had been pushed by the avalanche of enemy forces, was 'Umar<sup>ra</sup>. The battlefield had now cleared. 'Umar<sup>ra</sup> who saw this, became certain that the Prophet<sup>sa</sup> was dead. 'Umar<sup>ra</sup> was a brave man. He proved it again and again; best of all, in fighting simultaneously the great Empires of Rome and Iran. He was never known to blench under difficulties. This 'Umar<sup>ra</sup> sat on a stone with drooping spirits, crying like a child. In the meantime another Muslim, Anas bin Nadr <sup>ra</sup> by name, came wandering along in the belief that the Muslims had won. He had seen them overpower the enemy but, having had nothing to eat since the night before, had withdrawn from the battlefield, with some dates in his hand. As soon as he saw 'Umar<sup>ra</sup> crying, he stood amazed and asked, "'Umar<sup>ra</sup>, what is the matter with you that instead of rejoicing over a magnificent victory won by the Muslims, you are crying?"

'Umar<sup>ra</sup> replied, "Anas<sup>ra</sup>, you do not know what has happened. You only saw the first part of the battle. You do not know that the enemy captured the strategic point on the hill and attacked us fiercely. The Muslims had dispersed, believing they had won. There was no resistance to this attack by the enemy. Only the Prophet<sup>sa</sup> with a handful of guards stood against the entire enemy and all of them fell down fighting."

"If this is true," said Anas<sup>ra</sup>, "what use is sitting here and crying? Where our beloved Master has gone, there must we go too."

Anas<sup>ra</sup> had the last date in his hand. This he was about to put in his mouth but, instead, he threw it away saying, "O date, except thee, is there anything which stands between Anas<sup>ra</sup> and Paradise?"

Saying this, he unsheathed his sword and flung himself into the enemy forces, one against three thousand. He could not do much, but one believing spirit is superior to many. Fighting valiantly, Anas<sup>ra</sup> at last fell wounded, but he continued to fight. Upon this the enemy horde sprang barbarously upon him. It is said that when the battle was over, and the dead were identified, Anas's<sup>ra</sup> body could not be identified. It had been cut into seventy pieces. At last a sister of Anas<sup>ra</sup> identifying it by a mutilated finger said, "This is my brother's body" (*Bukhari*)

Those Muslims who made a ring round the Prophet<sup>sa</sup> but were driven back, ran forward again as soon as they saw the enemy withdrawing. They lifted the Prophet's<sup>sa</sup> body from among the dead. Abu 'Ubaida bin al-Jarrah<sup>ra</sup> caught between his teeth the rings which had sunk into the Prophet's<sup>sa</sup> cheeks and pulled them out, losing two teeth in the attempt.

After a little while, the Prophet<sup>sa</sup> returned to consciousness. The guards who surrounded him sent out messengers to tell Muslims to assemble again. A disrupted force began to assemble. They escorted the Prophet<sup>sa</sup> to the foot of the hill. Abu Sufyan<sup>ra</sup>, the enemy commander, seeing these Muslim remnants, cried aloud, "We have killed Muhammad<sup>sa</sup>." The Prophet<sup>sa</sup> heard the boastful cry but forbade the Muslims to answer, lest the enemy should know the truth and attack again and the exhausted and badly-wounded Muslims should have again to fight this savage horde. Not receiving a reply from the Muslims, Abu Sufyan<sup>ra</sup> became certain the Prophet<sup>sa</sup> was dead. He followed his first cry by a second and said, "We have also killed Abu Bakr<sup>ra</sup>." The Prophet<sup>sa</sup> forbade Abu Bakr<sup>ra</sup> to make any reply. Abu Sufyan followed by a third, and said, "We have also killed 'Umar<sup>ra</sup>." The Prophet<sup>sa</sup> forbade 'Umar<sup>ra</sup> also to reply. Upon this Abu Sufyan<sup>ra</sup> cried that they had killed all three. Now 'Umar<sup>ra</sup> could not contain himself and cried, "We are all alive and, with God's grace, ready to fight you and break your heads." Abu Sufyan<sup>ra</sup> raised the national cry, "Glory to Hubal. Glory to Hubal. For Hubal has put an end to Islam." (Hubal was the Meccans' national idol.) The Prophet<sup>sa</sup> could not bear this boast against the One and Only God, Allah, for Whom he and the Muslims were prepared to sacrifice their all. He had refused to correct a declaration of his own death. He had refused to correct a declaration of the death of Abu Bakr<sup>ra</sup> and of 'Umar<sup>ra</sup> for strategic reasons. Only the remnants of his small force had been left. The enemy forces were large and buoyant. But now the enemy had insulted Allah. The Prophet<sup>sa</sup> could not stand such an insult. His spirit was fired. He looked angrily at the Muslims who surrounded him and said, "Why stand silent and make no reply to this insult to Allah, the Only God?"

The Muslims asked, "What shall we say, O Prophet<sup>sa</sup>?" "Say, 'Allah alone is Great and Mighty. Allah alone is Great and Mighty. He alone is High and Honoured. He alone is High and Honoured.'"

The Muslims shouted accordingly. This cry stupefied the enemy. They stood chagrined at the thought that the Prophet<sup>sa</sup> after all had not died. Before them stood a handful of Muslims, wounded and exhausted. To finish them was easy enough. But they dared not attack again. Content with the sort of victory they had won, they returned making a great show of rejoicing.

In the Battle of Uhud, Muslim victory became converted into a defeat. Nevertheless, the battle affords evidence of the truth of the Prophet<sup>sa</sup>. For in this battle were fulfilled the prophecies the Prophet<sup>sa</sup> had made before going into battle. Muslims were victorious in the beginning. The Prophet's<sup>sa</sup> beloved uncle, Hamza<sup>ra</sup>, died fighting. The commander of the enemy was killed early in the action. The Prophet<sup>sa</sup> himself was wounded and many Muslims were killed. All this happened as it had been foretold in the Prophet's<sup>sa</sup> vision.

Besides the fulfilment of the incidents told beforehand this battle afforded many proofs of the sincerity and devotion of Muslims. So exemplary was their behaviour that history fails to provide a parallel to it. Some incidents in proof of this we have already narrated. One more seems worth narrating. It shows the certainty of conviction and devotion displayed by the Prophet's<sup>sa</sup> Companions. When the Prophet<sup>sa</sup> retired to the foot of the hill with a handful of Muslims, he sent out some of his Companions to look after the wounded lying on the field. A Companion after long search found a wounded Muslim of Medina. He was near death. The Companion bent over him and said, "Peace on you." The wounded Muslim raised a trembling hand, and holding the visitor's hand in his own, said, "I was waiting for someone to come."

"You are in a critical state," said the visitor to the soldier. "Have you anything to communicate to your relations?"

"Yes, yes," said the dying Muslim. "Say peace to my relations and tell them that while I die here, I leave behind a precious trust to be taken care of by them. That trust is the Prophet of God<sup>sa</sup>. I hope my relations will guard his person with their lives and remember this my only dying wish". (Mu'atta and Zurqani)

Dying persons have much to say to their relations, but these early Muslims, even in their dying moments, thought not of their relations, sons, daughters or wives, nor of their property, but only of the Prophet<sup>sa</sup>. They faced death in the certainty that the Prophet<sup>sa</sup> was the saviour of the world. Their children if they survived, would achieve but little. If they died guarding the Prophet's<sup>sa</sup> person, they would have served both God and man. They believed that in sacrificing their families they served mankind and they served their God. In inviting death for them they secured life everlasting for mankind at large.

The Prophet<sup>sa</sup> collected the wounded and the dead. The wounded were given first-aid and the dead were buried. The Prophet<sup>sa</sup> then learnt that the enemy had treated the Muslims most savagely, that they had mutilated the bodies

of the dead Muslims and cut off a nose here and an ear there. One of the mutilated bodies was that of Hamza<sup>ra</sup>, the Prophet's<sup>sa</sup> uncle. The Prophet<sup>sa</sup> was moved, and said, "The actions of disbelievers now justify the treatment which we so far thought was unjustified." As he said this, he was commanded by God to let the disbelievers alone and to continue to show them compassion.

### **BATTLE OF THE DITCH**

A large army was raised in the fifth year of the Hijra. The strength of this army has been estimated by historians as between ten and twenty-four thousand men. But a confederated army raised out of the different tribes of Arabia could not be an army of ten thousand. Twenty-four thousand seems nearer the truth. It could easily have been eighteen or twenty thousand. The town of Medina which this horde wished to attack was a modest one, quite unable to resist a concerted attack by all Arabia. Its population at this time was little more than three thousand males (including old men, young men and children). Against this population the enemy had raised an army of twenty to twenty-four thousand able-bodied men, experienced in warfare; and (having been assembled from different parts of the country) they were an army with a well-selected personnel. The population of Medina, on the other hand, which could be called upon to resist this huge army included males of all ages. One can judge the odds against which the Muslim population of Medina had to contend. It was a most unequal encounter. The enemy was twenty to twenty-four thousand strong, and Muslims hardly three thousand including, as we have said, all the males of the town, the old and the young. When the Prophet<sup>sa</sup> heard of the huge enemy preparations, he held a council and asked for advice. Among those who were consulted was Salman<sup>ra</sup> the Persian, being the first Muslim convert from Persia. The Prophet<sup>sa</sup> asked Salman<sup>ra</sup> what they did in Persia if they had to defend a town against a huge army. "If a town is unfortified, and the home force very small," said Salman<sup>ra</sup>, "the custom in our country is to dig a ditch round the town and to defend from inside." The Prophet<sup>sa</sup> approved of the idea. Medina has hills on one side. These provided a natural protection on that side. Another side with a concentration of lanes had a compact population. On this side the town could not be attacked unawares. The third side had houses and palm-groves and, at some distance, the fortresses of the Jewish tribe, Banu Quraiza. The Banu Quraiza had signed a pact of peace with the Muslims. Therefore this side was also considered safe from enemy attack. The fourth side was an open plain and it was from this side that the enemy attack was most likely and most feared. The Prophet<sup>sa</sup>, therefore, decided to dig a ditch on this open side so as to prevent the enemy from attacking unawares. The task was



shared among Muslims—ten men were to dig ten yards of the ditch. Altogether a mile long ditch, of sufficient width and depth, had to be dug. When the digging was going on, they came upon a rock which Muslim sappers found hard to tackle. A report was sent to the Prophet<sup>sa</sup> who made for the spot at once. Taking a pickaxe he struck the rock hard. Sparks came out and the Prophet<sup>sa</sup> cried aloud "Allahu Akbar". He struck again. Again a light came out and again the Prophet<sup>sa</sup> cried out, "Allahu Akbar". He struck a third time. Light came out again, the Prophet<sup>sa</sup> said, "Allahu Akbar" and the rock was in fragments. The Companions asked the Prophet<sup>sa</sup> about all this. Why did he say, "Allahu Akbar" again and again?

**"I struck this rock three times with this pickaxe, and three times did I see scenes of the future glory of Islam revealed to me. In the first sparks I saw the Syrian palaces of the Roman Empire. I had the keys of those palaces given to me. The second time I saw the illumined palaces of Persia at Mada'in, and had the keys of the Persian Empire given to me. The third time, I saw the gates of San'a and I had the keys of the Kingdom of Yemen given to me. These are the promises of God and I trust you will put reliance in them. The enemy can do you no harm."** (Zurqani, Vol. 2)

With their limited man-power, the ditch which the Muslims were able to dig could not be a perfect one from the point of view of military strategy, but it at least seemed to ensure against the sudden entry of the enemy into the town.

That it was not impassable, subsequent events in the battle amply proved. No other side suited the enemy from which to attack the town. From the side of the ditch, therefore, the huge army of Arabian tribesmen began to approach Medina. As soon as the Prophet<sup>sa</sup> got to know of this, he came out to defend it with twelve hundred men, having posted other men to defend other parts of the town.

Historians estimate differently the number which defended the ditch. Some put it at three thousand, others at twelve to thirteen hundred, still others at seven hundred. These estimates are very difficult and apparently difficult to reconcile. But, after weighing the evidence, we have come to the conclusion that all the three estimates of the Muslim numbers engaged in defending the ditch are correct. They relate to different stages of the battle.

### **DID THE PROPHET<sup>sa</sup> SEEK TO CONTINUE WARFARE?**

In the battles which had so far been fought, Muslims had either remained in Medina or gone some distance out of it to fight the aggression of disbelievers. Muslims did not initiate these encounters, and showed no disposition to continue them after they had started. Normally hostilities once begun, can be ended in only two ways—an agreed peace or the submission of one side to the other. In the encounters between Muslims and disbelievers so far there had been no hint of a peace nor had either side offered to submit. True, there had been pauses in the fighting, but nobody could say that war between Muslims and disbelievers had ended. According to ordinary canons, Muslims could have attacked the enemy tribes and compelled them to surrender. But Muslims did not do this. When the enemy stopped fighting, Muslims stopped also. They stopped because they believed there might be a talk of peace. But when it became evident that there was no talk of peace by the disbelievers, nor was there any disposition on their part to surrender, the Prophet<sup>sa</sup> thought that the time had come to end the war either by a peace or by the surrender of one side to the other. War had to be ended if there was to be peace. After the Battle of the Ditch, therefore, the Prophet<sup>sa</sup> seemed determined to secure one of two things; peace or surrender. That Muslims should surrender to disbelievers was out of question. The victory of Islam over its persecutors had been promised by God. Declarations to this effect had been made by the Prophet<sup>sa</sup> during his stay at Mecca. Could Muslims then have sued for peace? A movement for peace can be initiated either by the stronger or by the weaker side. When the weaker side sues for peace it has to surrender, temporarily or permanently, a part of its territory or part of its revenues; or it has to accept other conditions imposed upon it by the enemy. When the stronger side proposes peace it is understood that it does not aim at the total destruction of the weaker side but is willing to let it retain complete or partial independence in return for certain conditions. In the battles which had so far been fought between Muslims and disbelievers the latter had suffered defeat after defeat. Yet their power had not been broken. They had only failed in their attempts to destroy Muslims. Failure to destroy another does not mean defeat. It only means that aggression has not yet succeeded; attacks which have failed may be repeated. The Meccans, therefore, had not been beaten; only their aggression against Muslims had failed. Militarily speaking, Muslims were decidedly the weaker side. True, their defence was still maintained, but they constituted a miserable minority and a minority which, though it had been able to resist the aggression of the majority, had been unable to take the offensive. Muslims, therefore, had not yet established their independence. If they had sued for peace,



it would have meant that their defence had broken, and that they were now ready to accept the terms of the disbelievers. An offer of peace by them would have been disastrous for Islam. It would have meant self-annihilation. It would have brought new life to an enemy demoralized by repeated defeats. A growing sense of defeat would have given place to renewed hope and ambition. Disbelievers would have thought that though Muslims had saved Medina they were still pessimistic about their ultimate victory over disbelievers. A suggestion of peace, therefore, could not have proceeded from the Muslim side. It could have proceeded from the Meccan side, or from a third side, if a third side could have been found. No third side could, however, be found. In the conflict which had arisen Medina was set against all Arabia. It was the disbelievers, therefore, who could have sued the Muslims for peace, and there was no sign of this. Thus warfare between Muslims and Arabs might have gone on for ever. The Muslims could not, and the Arabs would not, sue for peace. Civil strife in Arabia, therefore, seemed to have no end, at least not for another hundred years.

There was only one way open to Muslims if they wanted to put an end to this strife. They were not prepared to surrender their conscience to the Arabs, to renounce, that is to say, their right to profess, practise and preach what they liked; and there was no movement for peace from the side of disbelievers. Muslims had been able to repel repeated aggression. It was for them, therefore, to force the Arabs either to surrender or to accept peace. The Prophet<sup>sa</sup> decided to do so.

Was it war which the Prophet<sup>sa</sup> sought? No, it was not war but peace that he wanted to bring about. If he had done nothing at this time, Arabia would have remained in the grip of civil warfare. The step which he took was the only way to peace. There have been some long wars in history. Some have lasted for a hundred, some for thirty years or so. Long wars have always resulted from lack of decisive action by either side. Decisive action, as we have said, can take only one of two forms—complete surrender or a negotiated peace.

Could the Prophet<sup>sa</sup> have remained passive? Could he have withdrawn himself and his small force of Muslims behind the walls of Medina and left everything else to take care of itself? This was impossible. The disbelievers had started the aggression. Passivity would not have meant the end of war but, rather, its continuation. It would have meant that the disbelievers could attack Medina whenever they liked. They could stop when they liked and attack when they liked. A pause in warfare did not mean the end of war. It meant only a strategic move.

## TEACHINGS OF JUDAISM AND CHRISTIANITY ABOUT WAR

But the question now arises—Can it ever be right to fight for a faith? Let us, therefore, turn to this question. The teaching of religion on the subject of war takes different forms. The teaching of the Old Testament, we have cited above. Moses<sup>as</sup> is commanded to enter the land of Canaan by force, to defeat its population and to settle his own people in it (Deut. 20: 10-18). In spite of this teaching in the Book of Moses<sup>as</sup>, and in spite of its reinforcement by practical example of the Prophets Joshua<sup>as</sup>, David<sup>as</sup> and others, Jews and Christians continue to hold their Prophets in reverence and to regard their books as the Books of God.

At the end of the Mosaic tradition, we had Jesus<sup>as</sup> who taught;

**But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.**

*(Matthew 5: 39)*

Christians have often cited this teaching of Jesus<sup>as</sup> and argued that Jesus<sup>as</sup> preached against war. But in the New Testament, we have passages which purport to teach quite the opposite. One passage, for instance, says:

**Think not that I am come to send peace on earth: I came not to send peace, but a sword.**

*(Matthew 10: 34)*

And another passage says:

**Then said he unto them. But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.**

*(Luke 22: 36)*

Of the three verses the last two contradict the first. If Jesus<sup>as</sup> came for war, why did he teach about turning the other cheek? It seems we have either to admit a contradiction in the New Testament, or we have to explain one of the contradictory teachings in a suitable manner. We are not concerned here with the question whether turning the other cheek can ever be practicable. We are concerned only to point out that, throughout their long history, no Christian people have ever hesitated to make war. When Christians first attained to power in Rome, they took part in wars both defensive and aggressive. They are dominant

powers in the world today, and they continue to take part in wars both defensive and aggressive. Only now the side which wins is canonized by the rest of the Christian world. Their victory is said to be the victory of Christian civilization. Christian civilization has come to mean whatever tends to be dominant and successful. When two Christian powers go to war, each claims to be the protector of Christian ideals. The power which wins is canonized as the true Christian power. It is true, however, that from the time of Jesus<sup>as</sup> to our time, Christendom has been involved—and indications are that it will continue to remain involved—in war. The practical verdict of the Christian peoples, therefore, is that war is the real teaching of the New Testament, and that turning the other cheek was either an opportunist teaching dictated by the helplessness of early Christians, or it is meant to apply only to individuals, not to States and peoples. Secondly, even if we assume that Jesus<sup>as</sup> taught peace and not war, it does not follow that those who do not act upon this teaching are not holy and honoured. For Christendom has ever revered exponents of war such as Moses<sup>as</sup>, Joshua<sup>as</sup> and David<sup>as</sup>. Not only this, the Church itself has canonized national heroes who suffered in wars. They were made saints by the Popes.

### **THE QUR'AN ON WAR AND PEACE**

The teaching of Islam is different from both these teachings. It strikes a mean between the two. Islam does not teach aggression as did Moses<sup>as</sup>. Nor does it, like present-day (and presumably corrupt) Christianity, preach a contradiction. It does not ask us to turn the other cheek and at the same time to sell our clothes to buy a sword. The teaching of Islam fits into the natural instincts of man, and promotes peace in the only possible way.

Islam forbids aggression, but it urges us to fight if failure to fight jeopardizes peace and promotes war. If failure to fight means the extirpation of free belief and of the search of truth, it is our duty to fight. This is the teaching on which peace can ultimately be built, and this is the teaching on which the Prophet<sup>sa</sup> based his own policies and his practice. The Prophet<sup>sa</sup> suffered continuously and consistently at Mecca but did not fight the aggression of which he was an innocent victim.

When he escaped to Medina, the enemy was out to extirpate Islam; it was, therefore, necessary to fight the enemy in defence of truth and freedom of belief.

We quote below the passages in the Qur'an which bear on the subject of war.

(1) In 22: 40–42 we have:

**Permission to fight is given to those against whom war is made, because they have been wronged—and Allah indeed has power to help them—Those who have been driven out from their homes unjustly only because they said, "Our Lord is Allah"—And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty.—Those who, if We establish them in the earth, will observe Prayer and pay the Zakat and enjoin good and forbid evil. And with Allah rests the final issue of all affairs.**

The verse purports to say that permission to fight is given to the victims of aggression. God is well able to help the victims—those who have been driven out of their homes because of their beliefs. The permission is wise because, if God were not to repel the cruel with the help of the righteous, there would be no freedom of faith and worship in the world. God must help those who help to establish freedom and worship. It follows that fighting is permitted when a people have suffered long from wanton aggression—when the aggressor has had no cause for aggression and he seeks to interfere with the religion of his victim. The duty of the victim, if and when he attains to power, is to establish religious freedom and to protect all religions and all religious places. His power is to be used not for his own glorification, but for the care of the poor, the progress of the country and the general promotion of peace. This teaching is as unexceptionable as it is clear and precise. It proclaims the fact that early Muslims took to war because they were constrained to do so. Aggressive wars were forbidden by Islam. Muslims are promised political power, but are warned that this power must be used not for self-aggrandizement, but for the amelioration of the poor and the promotion of peace and progress.

(2) In (2: 191–194) we have:

**And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not transgressors. And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not in, and near, the Sacred Mosque until they fight you, then fight them: such is the requital for the disbelievers. But if they desist, then surely Allah is Most Forgiving, Merciful. And fight them**

**until there is no persecution, and religion is professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressors.**

Fighting is to be for the sake of God, not for our own sake or out of anger or aggrandizement, and even fighting is to be free from excesses, for excesses are displeasing to God. Fighting is between parties of combatants. Assaults on individuals are forbidden. Aggression against a religion is to be met by active resistance, for such aggression is worse than bloodshed. Muslims are not to fight near the Sacred Mosque, unless an attack is first made by the enemy. Fighting near the Sacred Mosque interferes with the public right of pilgrimage. But if the enemy attacks, Muslims are free to reply, this being the just reward of aggression. But if the enemy desists, Muslims must desist also, and forgive and forget the past. Fighting is to continue so long as religious persecution lasts and religious freedom is not established. Religion is for God. The use of force or pressure in religion is wrong. If the Kafirs desist from it and make religion free, Muslims are to desist from fighting the Kafirs. Arms are to be taken up against those who commit excesses. When excesses cease, fighting must cease also.

Categorically, we may say, the verses teach the following rules:

- (i) War is to be resorted to only for the sake of God and not for the sake of any selfish motives, not for aggrandizement or for the advancement of any other interests.
- (ii) We can go to war only against one who attacks us first.
- (iii) We can fight only those who fight against us. We cannot fight against those who take no part in warfare.
- (iv) Even after the enemy has initiated the attack, it is our duty to keep warfare within limits. To extend the war, either territorially or in respect of weapons used, is wrong.
- (v) We are to fight only a regular army charged by the enemy to fight on his side. We are not to fight others on the enemy side.
- (vi) In warfare immunity is to be afforded to all religious rites and observances. If the enemy spares the places where religious ceremonies are held, then Muslims also must desist from fighting in such places.
- (vii) If the enemy uses a place of worship as a base for attack, then Muslims may return the attack. No blame will attach to them if they do so. No fighting is allowed even in the neighbourhood of religious places. To attack religious places and to destroy them or to do any kind of harm to them is absolutely forbidden. A religious place used as a base of, operations may

invite a counter-attack. The responsibility for any harm done to the place will then rest with the enemy, not with Muslims.

(viii) The enemy realizes the danger and the mistake of using a religious place as a base, and changes the battle-front, then Muslims must conform to the change. The fact that the enemy started the attack from a religious place is not to be used as an excuse for attacking that place. Out of reverence Muslims must change their battle-front as soon as the enemy does so.

(ix) Fighting is to continue only so long as interference with religion and religious freedom lasts. When religion becomes free and interference with it is no longer permitted and the enemy declares and begins to act accordingly, then there is to be no war, even if it is the enemy who starts it.

(3) In 8: 39–41 we have:

**Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return thereto, then verily the example of the former people has already gone before them.**

**And fight them until there is no persecution and religion is wholly for Allah. But if they desist, then surely Allah is Watchful of what they do. And if they turn their backs, then know that Allah is your Protector. What an excellent Protector and what an excellent Helper.**

That is to say, wars have been forced upon Muslims. But if the enemy desists, it is the duty of Muslims to desist also, and forgive the past. But if the enemy does not desist and attacks Muslims again and again, then he should remember the fate of the enemies of earlier Prophets. Muslims are to fight, while religious persecution lasts, and so long as religion is not for God and interference in religious matters is not abandoned. When the aggressor desists, Muslims are to desist also. They are not to continue the war because the enemy believes in a false religion. The value of beliefs and actions is well known to God and He will reward them as He pleases. Muslims have no right to meddle with another people's religion even if that religion seems to them to be false. If after an offer of peace the enemy continues to make war, then Muslims may be sure of victory even though their numbers are small. For God will help them and who can help better than God?

These verses were revealed in connection with the Battle of Badr. This battle was the first regular fight between Muslims and disbelievers. In it Muslims were

the victims of unprovoked aggression. The enemy had chosen to disturb the peace of Medina and of the territory around. In spite of this, victory went to the Muslims and important leaders of the enemy were killed. To retaliate against such unprovoked aggression seems natural, just and necessary. Yet Muslims are taught to stop fighting as soon as the enemy ceases it. All that the enemy is required to concede is freedom of belief and worship.

(4) In 8: 62—63 we have:

**And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who has strengthened thee with His help and with the believers.**

That is to say, if in the course of a battle the disbelievers at any time incline towards peace, Muslims are to accept the offer at once and to make peace. Muslims are to do so even at the risk of being deceived. They are to put their trust in God. Cheating will not avail against Muslims, who rely on the help of God. Their victories are due not to themselves but to God. In the darkest and most difficult times, God has stood by the Prophet<sup>sa</sup> and his followers. So will He stand by them against cheats. An offer of peace is to be accepted. It is not to be rejected on the plea that it may only be a ruse with which the enemy seeks to gain time for a fresh attack.

The stress on peace in the verses is not without significance. It anticipates the peace which the Prophet<sup>sa</sup> signed at Hudaibiya. The Prophet<sup>sa</sup> is warned that a time will come when the enemy will sue for peace. The offer is not to be turned down on the ground that the enemy was the aggressor and had committed excesses, or that he cannot be trusted. The straight path inculcated by Islam requires a Muslim to accept an offer of peace. Both piety and policy make the acceptance desirable.

(5) In 4: 95 we have:

**O ye who believe! when you go forth in the cause of Allah, make proper investigation and say not to anyone who greets you with the greeting of peace, "Thou art not a believer." You seek the goods of this life, but with Allah are good things in plenty. Such were you before this, but Allah conferred His favour on you; so do make proper investigation. Surely, Allah is well aware of what you do.**



That is to say, when Muslims go out for war, they are to make sure that the unreasonableness of war has been explained to the enemy and that he still wants war. Even so, if a proposal of peace is received from an individual or a group, Muslims are not to turn it down on the plea that it is not honest. If Muslims turn down proposals of peace, they will not be fighting for God, but for self-aggrandizement and worldly gain. Just as religion comes from God, worldly gain and glory also come from Him. Killing is not to be the aim. One whom we wish to kill today may be guided tomorrow. Could Muslims have become Muslims if they had not been spared? Muslims are to abstain from killing because lives spared may turn out to be lives guided. God is well aware of what men do and to what ends and with what motives they do it.

The verse teaches that even after war has begun, it is the duty of Muslims to satisfy themselves that the enemy is bent upon aggression. It often happens that no aggression is intended but that out of excitement and fear the enemy has started preparations for war. Unless Muslims are satisfied that an aggressive attack has been planned by the enemy, they are not to go to war. If it turns out, or if the enemy claims, that his preparations are for self-defence, Muslims are to accept the claim and desist from war. They are not to argue that the enemy preparations point to nothing but aggression; maybe he intended aggression, but his intention has changed. Are not intentions and motives continually changing? Did not enemies of Islam become friends?

(6) On the inviolability of treaties the Qur'an says clearly:

**Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfil to these the treaty you have made with them till their term. Surely, Allah loves those who are righteous. (9: 4)**

Pagans, who enter into a pact with Muslims, keep the pact and do not help the enemy against Muslims, are to have reciprocal treatment from Muslims. Piety requires that Muslims should fulfil their part of a pact in the letter as well as the spirit.

(7) Of an enemy at war with Muslims who wishes to study the Message of Islam, the Qur'an orders:

**And if anyone of the idolaters ask protection of thee, grant him protection, so that he may hear the word of Allah: then convey him**

**to his place of security. That is because they are a people who have no knowledge.** (9: 6)

That is to say, if any of those at war with Muslims seek refuge with Muslims in order to study Islam and ponder over its Message, they are to have refuge with Muslims for such time as may be reasonably necessary for such a purpose.

(8) Of prisoners of war, the Qur'an teaches:

**It does not behove a Prophet that he should have captives until he engages in a regular fighting in the land. You desire the goods of the world, while Allah desires for you the Hereafter. And Allah is Mighty, Wise.** (8: 68)

That is to say, it does not become a Prophet to make prisoners of his enemy save as a result of regular war involving much bloodshed. The system of making prisoners of enemy tribes without war and bloodshed practised until—and even after—the advent of Islam, is here made unlawful. Prisoners can be taken only from combatants and after a battle.

(9) Rules for the release of prisoners are also laid down. Thus we have:

**Then afterwards either release them as a favour or by taking ransom—until the war lays down its burdens.** (47:5)

The best thing, according to Islam, is to let off prisoners without asking for ransom. As this is not always possible, release by ransom is also provided for.

(10) There is provision for prisoners of war who are unable themselves to pay, and who have none who can or will pay, for their release. Often, relations are able to pay, but do not, because they prefer to let their relations remain prisoners—possibly with the intention of misappropriating their property in their absence. This provision is contained in the Qur'an:

**And such as desire a deed of manumission from among those whom your right hands possess, write it for them, if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you.** (24: 34)

That is, those who do not deserve to be released without ransom but who have no one to pay ransom for them—if they still ask for their freedom—can obtain it by signing an undertaking that, if allowed to work and earn, they will pay

their ransom. They are to be allowed to do so, however, only if their competence to work and earn is reasonably certain. If their competence is proved, they should even have financial help from Muslims in their effort to work and earn. Individual Muslims who can afford to do so should pay; or, public subscription should be raised to put these unfortunates on their feet.

The passages from the Qur'an which we have quoted above contain the teaching of Islam on the subject of war and peace. They tell us in what circumstances, according to Islam, is it right to go to war and what limits have to be observed by Muslims when they make war.

### **THE PROPHET'S<sup>sa</sup> PRECEPTS ABOUT WAR**

Muslim teaching, however, does not consist only of precepts laid down in the Qur'an. It also includes the precepts and example of the Prophet<sup>sa</sup>. What he did or what he taught in concrete situations is also an essential part of the Islamic teaching. We append here some sayings of the Prophet<sup>sa</sup> on the subject of war and peace.

- (i) Muslims are forbidden altogether to mutilate the dead (*Muslim*).
- (ii) Muslims are forbidden to resort to cheating (*Muslim*).
- (iii) Children are not to be killed, nor women (*Muslim*).
- (iv) Priests and religious functionaries and religious leaders are not to be interfered with (*Tahavi*).
- (v) The old and decrepit and women and children are not to be killed. The possibility of peace should always be kept in view (*Abu Dawud*).
- (vi) When Muslims enter enemy territory, they should not strike terror into the general population. They should permit no ill-treatment of common folk (*Muslim*).
- (vii) A Muslim army should not camp in a place where it causes inconvenience to the general public. When it marches it should take care not to block the road nor cause discomfort to other wayfarers.
- (viii) No disfigurement of face is to be permitted (*Bukhari and Muslim*).
- (ix) The least possible losses should be inflicted upon the enemy (*Abu Dawud*).
- (x) When prisoners of war are put under guard, those closely related should be placed together (*Abu Dawud*).
- (xi) Prisoners should live in comfort. Muslims should care more for the comfort of their prisoners than for their own (*Tirmidhi*).

(xii) Emissaries and delegates from other countries should be held in great respect. Any mistakes or discourtesies they commit should be ignored (*Abu Dawud, Kitab al jihad*).

(xiii) If a Muslim commits the sin of ill-treating a prisoner of war, atonement is to be made by releasing the prisoner without ransom.

(xiv) When a Muslim takes charge of a prisoner of war, the latter is to be fed and clothed in the same way as the Muslim himself (*Bukhari*).

The Holy Prophet<sup>sa</sup> was so insistent on these rules for a fighting army that he declared that whoever did not observe these rules, would fight not for God but for his own mean self (*Abu Dawud*).

Abu Bakr<sup>ra</sup>, the First Khalifah of Islam, supplemented these commands of the Prophet<sup>sa</sup> by some of his own. One of these commands appended here also constitutes part of the Muslim teaching:

(xv) Public buildings and fruit-bearing trees (and food crops) are not to be damaged (*Mu'atta*).

From the sayings of the Prophet<sup>sa</sup> and the commands of the First Khalifah of Islam it is evident that Islam has instituted steps which have the effect of preventing or stopping a war or reducing its evil. As we have said before, the principles which Islam teaches are not pious precepts only; they have their practical illustration in the example of the Prophet<sup>sa</sup> and the early Khalifahs of Islam. As all the world knows, the Prophet<sup>sa</sup> not only taught these principles; he practised them and insisted on their observance.

Turning to our own time we must say that no other teaching seems able to solve the problem of war and peace. The teaching of Moses<sup>as</sup> is far from our conceptions of justice and fair-play. Nor is it possible to act upon that teaching today. The teaching of Jesus<sup>as</sup> is impracticable and has ever been so. Never in their history have Christians tried to put this teaching into practice. Only the teaching of Islam is practicable; one which has been both preached and practised by its exponents, and the practice of which can create and maintain peace in the world.

In our time, Mr. Gandhi apparently taught that even when war is forced on us we should not go to war. We should not fight. But this teaching has not been put into practice at any time in the history of the world. It has never been put in the crucible and tested. It is impossible, therefore, to say what value this teaching may have in terms of war and peace. Mr. Gandhi lived long enough to see the Indian Congress attain to political independence. Yet the Congress Government has not disbanded either the army or the other armed forces of

India. It is only making plans for their Indianization. It also has plans for the reinstatement of those Indian officers who constituted themselves into the Indian National Army (and who were dismissed by the British authorities) during the Japanese attack on Burma and India in the last stages of the recent World War. Mr. Gandhi has himself, on many occasions, raised his voice in extenuation of crimes of violence, and urged the release of those who committed such crimes. This shows at least that Mr. Gandhi's teaching cannot be put into practice and that Mr. Gandhi knows it as well as all his followers. No practical example at least has been offered to show the world how non-violence can be applied when armed disputes arise between nation and nation and State and State, or how non-violence can prevent or stop a war. To preach a method of stopping wars, but never to be able to afford a practical illustration of that method indicates that the method is impracticable. It would, therefore, seem that human experience and human wisdom point to only one method of preventing or stopping war; and that method was taught and practised by the Prophet<sup>sa</sup> of Islam.

## 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**

*Cont...*

### **Lawsuit by Dr. Clark**

Christian missionaries had their hearts aching at the phenomenal success of his divine mission. No one could rebut his strong and winning arguments. So they decided to resort to sleazy tactics.

In 1897 they plotted to file a lawsuit of attempted murder against him. Dr. Henry Martyn Clark, a notable medical missionary stationed in Amritsar filed a complaint in the court of District Magistrate Captain William Douglas in Ludhiana.

The charge laid against Huzoor was that he conspired to have Dr. Clark assassinated by a man named Abdul Hameed, God forbid. God Almighty assisted Huzoor<sup>(as)</sup> miraculously in this lawsuit so that he was not detained by the police. Rather he was honorably acquitted once the official investigation was over. Muslims as well as Hindus helped the Christians in this insidious plot to have Huzoor<sup>(as)</sup> convicted but God Almighty failed their plans miserably.

The District Magistrate offered to grant leave to Huzoor<sup>(as)</sup> to sue the plaintiff for malicious prosecution. Huzoor<sup>(as)</sup> declined to do so saying Dr. Clark would have to answer one day to a higher court. Abdul Hameed was sentenced to nine months imprisonment with forty-four days in solitary confinement.

Years later during the time of his retirement in London Captain Douglas observed: "I was certain that a man with such a good face could not have committed the deeds that he was accused of. He was a smiling, open countenance."

### **Always Tell the Truth**

During the hearing of the lawsuit that was filed by Christian missionary Dr. Martyn Clark, Huzoor<sup>(as)</sup> set a shining example of telling the truth no matter what. Ahmadi children should always keep this incident in mind.

Huzoor had retained a non-Ahmadi lawyer Maulvi Fazal Din to defend him in the lawsuit. On one occasion he suggested to Huzoor<sup>(as)</sup> to submit an affidavit to the court that was not based on facts. When Huzoor<sup>(as)</sup> was asked to go over the statement, he said "the statement is not factual, I am not willing to give any statement that contains a shred of lie".

The lawyer said to Huzoor<sup>(as)</sup>: "if you are not willing to give such a statement, then you are asking for trouble. You have been charged with murder, in order to get rid of this charge, you must give such a statement". Huzoor<sup>(as)</sup> replied back:

"I will not give a statement which is contrary to the facts. In order to save my neck, why should I earn God's displeasure? I do not put my trust in such false statements, I trust God Almighty. I am quite certain that He will protect me."

(Al-Hakam 14th November 1934)

The lawyer afterwards stated that he was flabbergasted at Huzoor's courage. Amazingly he did not want to tell a lie even though he was facing a murder charge.

The plaintiff was a Christian, the judge was a Christian and all the Christians, Hindus and Muslims had joined hands in this case. They tried their darneest to have him sentenced by the court, but he did not knuckle under. He refused to sign the false statement. The fact of the matter is that God Almighty gave him honourable discharge because of his truthfulness.

### **Prophecy Regarding Lekh Ram**

Pandit Lekh Ram was the leader of a Hindu sect Arya Samaj. He was a bitter opponent of Islam and even foul mouthed against the Holy Prophet of Islam<sup>(saw)</sup>.

Hazrat Ahmad<sup>(as)</sup> was deeply offended. He was ardently jealous of his holy master. He made every effort to reason with Lekh Ram and to persuade him to stop reviling the Apostle of Allah<sup>(saw)</sup>. Lekh Ram did not stop and thus invited the wrath of God. God Almighty revealed to Hazrat Ahmad<sup>(as)</sup> that this man would be punished for his blasphemy. Finally he made the following announcement on February 20th, 1893.

“Within a span of six years, this person will be grievously punished by God Almighty for his disrespectfulness and profanities he uttered against the Holy Prophet of Islam.” (Aeena Kamalate Islam)

In another revelation God Almighty told him:

“You will recognize the day of Joy which will be the closest to the day of the Festival.”  
(Karamate al-Sadiqeen, page 54)

Upon publication of these revelations Lekh Ram became even more rebellious. To support his claim he made the following prediction regarding the Promised Messiah<sup>(as)</sup>: “This person will die of diarrhoea within three years..... and none of his offspring will survive.”  
(Takzeeb Braheene Ahmadiyya)

Finally God Almighty chose to arbiter between the parties, as Lekh Ram’s prediction was only a figment of his imagination. Not only did Huzoor<sup>(as)</sup> survive the deadline set out in the prophecy, but also his offspring flourished with Allah’s beneficence.

Huzoor’s aforementioned prophecy was fulfilled magnificently. As foretold in the prophecy Lekh Ram was killed within the prescribed period on March 6th 1897 by



an unknown assailant. His death took place on the day after the Eid. Scores of people openly confessed that Hazrat Mirza sahib's prophecy had been fulfilled with pinpoint accuracy.

### **Message to Queen Victoria**

In 1897 the Promised Messiah<sup>(as)</sup> penned a pamphlet addressed to Queen Victoria of England (1819-1901) on the occasion of her sixty years on the throne. It was titled Tohfae Qaisiriyyah (Gift to the Queen). Two years later in 1899 he wrote another pamphlet entitled Sitare Qaisiriyyah (The Star of the Queen). Both pamphlets contained brilliant exposition of Islamic teachings. He also invited her to enter into the fold of Islam.

### **First School**

On January 3rd, 1898 the Promised Messiah<sup>(as)</sup> inaugurated the first Ahmadiyya School that he named Taleem al-Islam School. Hazrat Shaikh Yaqoob Ali Irfani<sup>(ra)</sup> was appointed its first principal. Explaining the purpose of this institution Huzoor<sup>(as)</sup> said that Ahmadi children should receive religious instruction as well as secular. He stated that when these children grow up they should become true Ahmadi Muslims and serve Islam to the best of their ability. The school is still operating in Qadian.

### **Periodicals of Jama'at**

Al-Hakam, the first weekly newspaper of Ahmadiyya Jamaat started its publication in 1897. Hazrat Shaikh Yaqoob Ali Irfani<sup>(ra)</sup> was its proprietor and editor. During the first year it was published from Amritsar, but in 1898 it was transferred to Qadian. Another newspaper Badr started publication in 1902 that was edited by Hazrat Mufti Muhammad Sadiq<sup>(ra)</sup>. These two periodicals played a pivotal role in preserving revelations, speeches and table talks of the Promised Messiah<sup>(as)</sup>, besides recording many milestones in the early history of Ahmadiyya Jama'at. Review of Religions, the monthly periodical in English was established in 1902 and has been published consistently.

In January 1898 Huzoor, peace be on him, published a book Kitab al-Bariyya. In it he published an announcement for a cash prize of 20,000 Rupees to be awarded to any person who would bring forth a single tradition of the Prophet of

Islam<sup>(saw)</sup> indicating that Hazrat Isa<sup>(as)</sup> has bodily ascended to the heaven and would return in the latter days.

Over one hundred years have gone by since this challenge was given to the world. Of those who hold the belief that Hazrat Isa<sup>(as)</sup> is alive & sitting in the heavens, none of them has dared to accept this challenge. This itself is an undeniable proof that this belief is irrational and against the sublime teachings of Islam and admonitions of our Holy Prophet Muhammad, peace & blessings of Allah be on him.

### **Great Sign of the Plague**

God Almighty demonstrated many heavenly signs in support of the Promised Messiah<sup>(as)</sup>. One of the signs He manifested in support of the Promised Messiah<sup>(as)</sup> was the sudden appearance of plague in the province of Punjab. On February 6<sup>th</sup>, 1898 Hazrat Ahmad<sup>(as)</sup> saw in a vision:

“Angels of God are planting black trees in different places of Punjab. These plants are very ugly, black, frightening and stunted. I asked the person planting these trees, what kind of trees are these? He replied that these were plague trees, which would spread in the country very shortly.” (Ayyam al-Sulh, page 121)

It is noteworthy that this virulent disease was unheard of in the history of Punjab. His opponents ridiculed him. Next winter, in fulfilment of this revelation, bubonic plague broke out in various cities of Punjab. The havoc created by this scourge was surely a stern reminder of the day of judgement. With an average of thirty to forty thousand people dying every week, thousands of villages, towns, and cities were deserted overnight. The prophecy had a positive impact on right-minded people, a lot of them joined the Community.

The Promised Messiah<sup>(as)</sup> announced that all his true followers will be saved and will not die of this deadly disease. Indeed God Almighty saved his Messenger, his family and all of his faithful followers as foretold in the following prophecy:

“I will protect all those who are within the periphery of your house”.

(Kashtee Nooh, page 4, October 5th, 1902)

### **Revealed Sermon**

On April 11<sup>th</sup>, 1900 the Promised Messiah delivered a sermon in Arabic in Aqsa mosque on the day of Eid al-Azha. This was the first time that Huzoor<sup>(as)</sup> delivered a sermon in Arabic language without prior preparation or notes. Hazrat Maulvi Abdul Karim<sup>(ra)</sup> translated the sermon for the congregation. The entire text of the sermon is recorded in the book Khutba Ilhamiya.

### **Minaret of the Messiah**

A tradition of the Holy Prophet of Islam<sup>(saw)</sup> states that the Promised Messiah will descend by the white minaret to the East of Damascus. In order to have this prophecy fulfilled literally as well as spiritually, Hazrat Ahmad<sup>(as)</sup> proposed the construction of a minaret in the courtyard of the Aqsa Mosque in Qadian.

Members sent in donations enthusiastically for this project. Huzoor<sup>(as)</sup> laid the foundation stone in 1903, unfortunately the construction work stopped due to insufficient funds. Eventually the work resumed in 1914 during the Caliphate of Hazrat Musleh Mauood<sup>(ra)</sup> and completed in December 1916.

### **Naming of the Community**

For the population census of 1901 the Promised Messiah<sup>(as)</sup>, proposed the name Musalman Firqah Ahmadiyya (Ahmadiyya Muslim Sect) for his Community. Since then our Community is called Ahmadiyya Muslim Jama'at, its members Ahmadi Muslims.

### **Sahibzada Abdul Lateef**

Hazrat Sahibzada Syed Abdul Lateef<sup>(ra)</sup> was a very revered person from the province of Khost, Afghanistan. He had thousands of followers. He was so respected by the ruler of Afghanistan that King Habibullah Khan; Ameer of Kabul invited him at his coronation to perform the crowning ceremony. He had read some of the books of Promised Messiah<sup>(as)</sup> that made a deep impression on him.

He visited Qadian in 1902 to have an audience with Hazrat Ahmad<sup>(as)</sup>. He accepted Ahmadiyyat in his first meeting with the Promised Messiah. He immensely enjoyed the company of the Promised Messiah<sup>(as)</sup> so much so that he decided to stay in Qadian a little longer. During his stay he received revelations repeatedly forewarning him to be prepared to sacrifice himself for Ahmadiyyat.

Eventually he went back to Afghanistan with Huzoor's consent. When the Ameer of Kabul found out that Sahibzada Sahib had converted to Ahmadiyyat, he was arrested and imprisoned for four months. Many leading citizens of Kabul and the Ameer himself tried to persuade Hazrat Sahibzada to renounce Ahmadiyyat. "How can I relinquish the truth?", was his reply. The religious divines had him declared a heretic, and the Ameer ordered to have him stoned to death.

On July 14th, 1903 when he was about to be stoned, he was told once again to recant so he could be spared from death. "My life and my family means nothing to me, as opposed to my faith that I cannot relinquish to save my neck" the martyr replied. He was buried up to his waist in the ground and stoned. The stoning continued on until his soul departed from his body to Allah.

*Inna lillahe wa inna ilahey rajeoon*

We are from Allah; indeed to Him we return

On his martyrdom, Promised Messiah(as) expressed his grief in the following words:

O' Abdul Lateef, may you be blessed thousands of times as you proved your sincerity in my lifetime... This was a most merciless killing that has no match in this age. What folly has this Amir committed that he has ruined himself by his merciless killing of such an innocent person. O land of Afghanistan, bears witness that a grave offence has been committed in thee. O, unfortunate land thou has fallen in the estimation of God in that this great tragedy was enacted in thee. (Tazkara as-Shahadatayn, page 72)

As foretold by Hazrat Ahmad, peace be on him, in the above prophecy, the entire family of Ameer Habibullah Khan was wiped out because of this barbaric crime. The Ameer himself and his brother Nasrullah Khan were both assassinated, later on his family was forced to go into exile. The day after the stoning, a severe epidemic of cholera broke out in Kabul that killed thousands of citizens including close relatives of the Amir. The country has been in turmoil ever since Hazrat Sahibzada sahib was martyred.

### **Three World Prophecies**

In 1904 the Promised Messiah<sup>(as)</sup> received a revelation in Urdu: *An Eastern power and the delicate situation of Korea*. The same year Russo-Japanese was started in

which Russia suffered defeat. By the Treat of Portsmouth 1905 Japan gained full authority over Korea. The prophecy was fulfilled with grandeur.

On April 15<sup>th</sup>, 1904 the Promised Messiah<sup>(as)</sup> announced that it has been revealed to him that the world would soon be overtaken by a terrible calamity. He indicated that the Tsar of Russia would be afflicted with great misery. In 1905 Tsar was the most powerful monarch on earth with staggering wealth. The prophecy was fulfilled when the First World War broke out and the Tsar wiped out along with his family by the Bolshevik revolution in 1918.

On January 15<sup>th</sup>, 1906 the Promised Messiah<sup>(as)</sup> received a revelation (Persian): *The palace of the Emperor of Iran has been shaken*. At the time the King of Iran Muzaffar al-Din Shah was secure in his kingdom. He died on January 8<sup>th</sup>, 1907 and was succeeded by his son Muhammad Ali Shah. Soon the political unrest started in the country. There were clashes between the royal guards and the people. The Shah dissolved the parliament. The civil war broke out on a large scale. The King abdicated the throne on July 15<sup>th</sup> 1909. The prophecy of Hazrat Ahmad<sup>(as)</sup> was thus clearly fulfilled.

### **Founding of Madrassa**

In 1905 two distinguished scholars of our Community passed away, i.e. Hazrat Maulvi Abdul Karim Sialkoti<sup>(ra)</sup>, and Hazrat Maulvi Burhan al-Din Jehlumi (RA). After pondering over the matter the Promised Messiah<sup>(as)</sup> decided that it was vital to produce a new generation of Islamic scholars in order to replace the old ones. In consultation with members of the Community, it was decided to start a theology department within Taleem al-Islam High School. Thus was laid the foundation of Madrassa Ahmadiyya.

### **Earthquake of Kangra**

The same year the Promised Messiah<sup>(as)</sup> received the following revelation (Arabic). I have been shown that the country might be ruined by Divine chastisement. Neither permanent residences, nor temporary ones will afford security, both will be afflicted. (Tazkira, page 302)

On the early morning of April 4<sup>th</sup>, 1905 there was an earthquake at Kangra, a town located 14 km from the military cantonment of Dharmsala in the Punjab. In a

matter of seconds it demolished many houses and caused large-scale devastation in Kanagra itself as well as in the neighbouring towns of Dalhousie and Bakloh.

It was an earth-shaking event, causing lot of death and destruction. About 20,000 people lost their lives. Exactly as foretold by the prophecy many temporary residences like military barracks, hotels, and holidays-resorts as well as permanent residences like temples, houses, hospitals were reduced to rubble. It is noteworthy that the earthquake killed not a single Ahmadi family living in the affected towns.

### **His Last Testament**

Toward the end of 1905 Huzoor<sup>(as)</sup> repeatedly received revelations signaling that his end was near. He saw in a dream that someone gave him cold water to drink in a new earthen vessel and the revelation came (Persian): Water of life. The water in the dream was no more than two or three drop, meaning only two or three years remaining. He also received the following revelation in Arabic:

*Qaraba ajaluka al-muqaddar* (Tazkira page 308)

The end of thy appointed term is approaching.

It clearly indicated that the term of his life was nearing its end. As a consequence Huzoor<sup>(as)</sup> decided to give crucial advice to the Jamaat, and published a treatise that he called al-Wasiyyat (The Will). He advised the members that through prophets and reformers Allah manifests one of His blessings and after their departure He establishes Caliphate, which is the second manifestation of His divine power. It happened at the time of the Holy Prophet<sup>(saw)</sup> and now it will happen again. Huzoor<sup>(as)</sup> wrote further:

“You must not be sad at what I have described. Your hearts ought not be sorrowful because it is incumbent that you must see the second manifestation (caliphate) of God also”.

It is evident from the above quotation that when he foretold his death, at the same time he gave the glad tiding of the establishment of Caliphate. He assured the members that God Almighty will undoubtedly take care of the Jamaat through the institution of Caliphate.

### **Celestial Cemetery**

Pursuant to a Divine commandment Huzoor<sup>(as)</sup> also made known in his booklet “al-Wasiyyat” the establishment of a celestial cemetery (Bahishti Maqbara). God Almighty showed him a plot of land in a vision that was called Bahishti Maqbara. It was shown to him that it contained the graves of such select members of his Community who are destined to be in heaven. Accordingly Huzoor<sup>(as)</sup> donated a parcel of land belonging to him and named it Bahishti Maqbara. For anyone to be buried there, following three requirements had to be fulfilled:

Whoever desires to be buried in this graveyard should contribute towards the expenses of its maintenance according to his capacity. Whoever desires to be buried therein should make a testamentary disposition that one tenth of his property shall, under direction of the Movement, be devoted to the propagation of Islam, and carrying out the teachings of the Quran. It will be open to every righteous person whose faith is perfect to provide for this purpose in his will more than one tenth, but it shall not be less.

Whoever shall lead a righteous life and abstain from all that is prohibited and shall not do anything that amounts to association of something with God or to innovation in the faith. He should be a true and sincere Muslim.

(Al-Wasiyyat pp 16-19)

In accordance with the above instructions, Bahishti Maqbara has been operating in Qadian and in Rabwah where those Ahmadiis are buried who have fulfilled the above conditions. Every Ahmadi firmly believes that only those members destined for Paradise are buried in this heavenly cemetery.

### **Sadr Anjuman Ahmadiyya**

In January 1906 Huzoor<sup>(as)</sup> instituted the Central Ahmadiyya Council to look after the administrative affairs of the Jama'at. The first president of this council was Hazrat Maulana Noor al-Din, who was appointed by Hazrat Ahmad<sup>(as)</sup>.

The head of this Council is called Nazre Aala (Executive Director). The Anjuman consists of various Nazarats (departments) like Treasury, Education, Justice, Properties, Propagation, Pensions, Guidance, Publication, Finance, and General



Welfare. A Nazir (Director) heads each of the departments. The head offices of the Council are located in Qadian & Rabwah.

On March 1<sup>st</sup>, 1906 Sahibzada Mirza Bashiruddin Mahmud Ahmad started the publication of a magazine “Tasheez al-Azhan” (sharpening of the minds) with the permission of the Promised Messiah<sup>(as)</sup>. The purpose of this periodical was to educate Ahmadi youths. A public library was also established in 1908 by Sahibzada sahib under the name Anjuman Tasheez al-Azhan. Lot of people donated money and books for this project.

### Death of Dr. Dowie

Dr. John Alexander Dowie was an American who proclaimed that God has in the ‘Spirit and Power of Elijah’ sent him. He set forth to spread Christianity. He also stated that he intended to wipe out Islam. He made insulting remarks about the Prophet of Islam<sup>(saw)</sup> and hurled invective at Hazrat Ahmad<sup>(as)</sup>. When Hazrat Ahmad<sup>(as)</sup> came to know of this, he challenged him to a prayer duel.

“The best way to determine whether Dowie’s God is true or ours, is that Mr. Dowie should stop making prophecies about the destruction of all Muslims. Instead he should keep me alone in his mind and pray that if one of us is fabricating a lie, he should die before the other.”

(Review of Religions, Sept. 1902, Vol I, No 9)

Huzoor<sup>(as)</sup> further observed:

“If Dowie runs away from this challenge, be sure that a great catastrophe is about to befall on Zion”.

(Haqiqat al-Wahee, page 71)

When Dr. Dowie was told of this challenge, he boasted:

“Can you imagine me answering to these gnats, and flies. If I were to put my foot on them, I could crush them to Death.”

(Leaves of Healing, December 27th, 1903)

Eventually he was punished for his arrogance and was chastised according to the prophecy of the Promised Messiah, peace be on him. His wife and son turned

against him and did not attend his funeral. He could not speak because of a stroke of paralysis on December 19th, 1905 while giving a speech.

His followers deserted him after finding out that he had embezzled \$2,529,766. That he led a lustful life and was an alcoholic. His newly built city Zion (70 km north of Chicago) was torn by internal dissension. In the first week of March 1907 he died in utter grief, misery and helplessness.

The world press took special interest in this Mubahila (prayer duel); over 30 newspapers in the US published the news story. The Boston Herald in its issue of June 23, 1907 observed:

“Dowie died with his friends away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death, with Zion city torn and frayed by internal dissension. Mirza comes forward frankly and states that he has won his challenge”.

### **His Travels**

Some of the important travels of Hazrat Ahmad<sup>(as)</sup> are Ludhiana 1884, Delhi 1884, Hoshiarpur 1886, Patiala 1888, Ludhiana 1889, Aligarh 1889, Amritsar 1891, Dehli 1891, Lahore 1892, Sialkot 1892, Kapurthala 1892, Sialkot 1904, & Lahore 1908.

### **His Last Journey**

On April 27th, 1908 Huzoor<sup>(as)</sup> travelled with his family to Lahore. He delivered many speeches, met many dignitaries belonging to different faiths. Being a Prince of Peace he composed a treatise “Payghame Sulah” (A Message of Reconciliation) on May 25<sup>th</sup> outlining his proposals to bring Hindus & Muslims together. He exhorted both communities to sign a peace treaty and start enjoying the fruits of peace.

A banquet was arranged on May 17<sup>th</sup> for the dignitaries of Lahore and on the insistence of the guests, he spoke for two hours outlining his claims, teachings and refutations of objection raised against him.

All the while he was constantly receiving revelations regarding his imminent demise. On May 20<sup>th</sup>, he received his last revelation (Arabic):

*Ar-Raheelo Suma ar-Raheelo wal-Mauto Qareebun*

Time for departure, again time for departure, death is fast approaching.

Huzoor<sup>(as)</sup> fell ill around 11 p.m. on May 25<sup>th</sup>. Despite the best medical care provided to him, his condition did not stabilize. On May 26<sup>th</sup> at 10:30am he breathed his last and met his dearly loved Creator.

*Inna lillahe wa inna elahe rajeoon*

We are from Allah and indeed to Him we return.

The last words on his blessed lips were (Urdu):

*Allah, meray piyaray Allah*

Lord, my dear Lord

At the time of his death, he was 74 years of age according to solar calendar, and 76 according to lunar calendar.

Although Huzoor<sup>(as)</sup> had been receiving revelations for some time concerning his death and which had intensified during the last days of his life, members of the Jamaat were shattered and bewildered because of his death after such a short illness. Muslim as well as non-Muslim leaders were equally saddened and expressed their sympathies while professing his sterling qualities.

Newspapers called him a conquering general of Islam, the mighty fighter of Islam, pious, righteous and divine like old prophets of Israel. However there were some small-minded adversaries of the Jamaat who did not hesitate to show their enmity on this occasion. They organized a demonstration to spite the Ahmadi at the house where he had passed away. They hurled insults, and their behaviour was obnoxious but Ahmadi endured this with utmost patience.

## His Children

God Almighty blessed him with ten children from his second marriage, five children however died in their infancy. Following are the other five who lived to ripe old ages by Divine grace.

### Sons:

1. Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>(ra)</sup>, Khalifatul Masih II Born 12th January 1889, passed away November 8th, 1965
2. Hazrat Mirza Bashir Ahmad<sup>(ra)</sup>, Born April 20th, 1893, passed away 2nd September 1963
3. Hazrat Mirza Sharif Ahmad<sup>(ra)</sup>, born 24th May 1895, passed away December 26th, 1961.

#### **Daughters:**

4. Hazrat Nawab Mubaraka Begum<sup>(ra)</sup>, born 2nd March 1897, passed away 23rd May 1977.
5. Hazrat Nawab Amtul Hafeez Begum<sup>(ra)</sup>, born 25th January 1904, passed away on 6th May 1987 in Rabwah.

### **Election of the Caliph**

Hazrat Ahmad's sacred remains were taken by rail to Batala. As there was no railroad beyond Batala, the faithful carried the casket on their shoulders to Qadian, a distance of 18km. On May 27<sup>th</sup>, 1908, before the funeral prayers, Hazrat Hakim Noor al-Din, may God be pleased with him, was elected unanimously the first Caliph of Ahmadiyya Muslim Jama'at.

By taking the pledge of allegiance on his hand the Community was once again united firmly, thus fulfilling the glad tiding given by the Promised Messiah<sup>(as)</sup> in al-Wasiyyat regarding the establishment of the Caliphate.

There were some that thought this Community would disintegrate after his death. They were proven dead wrong. Although a Caliph is elected by members of the Jama'at, it is our unflinching faith that God Almighty appoints a Caliph by inclining the hearts of the believers towards such a person. This is how Hazrat Maulvi Noor al-Din<sup>(ra)</sup>, one of the earliest disciple and a trusted companion of the Promised Messiah<sup>(as)</sup>, was chosen Caliph by God Almighty. It was God Almighty who united the Community on his blessed hand.

After the election, Hazrat Khalifat al-Masih the First led the funeral prayers. Throngs of believers who had converged upon Qadian paid their last respects to their holy master. He was laid to rest in Bahishti Maqbara at 6pm on May 27<sup>th</sup>, 1908. Thus departed an extraordinary human being from the world whose advent

did the Holy Prophet of Islam<sup>(saw)</sup> foretell, and through whom progress of Islamic faith is destined in this age. He was the greatest champion of Islam in more than a millennium.

### **His Blessed Appearance**

Hazrat Ahmad<sup>(as)</sup> was an embodiment of every conceivable manly beauty and charm. He was well built, of medium height (5'-8") with broad shoulders and chest. He had a fair tanned complexion. His serene countenance always exuded a kind of spiritual halo.

He had fine, straight, lustrous black hair. He had a charming full thick beard. His eyes were smoke-black always half closed. He had a straight, upright, fairly broad forehead that bore the mark of high intellect. His temperament cool but heart-warming. He had a beaming smile and talked softly.

He preferred to dress in simple clothes that consisted of a tunic, trousers, a waistcoat, an overcoat, and a turban. He wore locally made Indian shoes. He always carried a walking stick when heading out. His food was simple, ate little and without haste.

Following are some of the notable traits of his personality.

1. Hazrat Ahmad<sup>(as)</sup> believed wholeheartedly and with total conviction in the existence of God. He had an unwavering faith in the truthfulness of his claim. His undying love for the Prophet of Islam<sup>(saw)</sup> was unprecedented.
2. Huzoor<sup>(as)</sup> always occupied himself in supplications, he repeatedly recited 'Subhan Allah' even when he was occupied in routine tasks. His entire life was absorbed in the worship of God Almighty.
3. Consciousness of God, righteousness, & truthfulness were the hallmark of his character. He always made sure to adhere to all the injunctions of the Holy Quran and Holy Prophet Muhammad<sup>(saw)</sup>.
4. He led a life of utmost simplicity and austerity.
5. He faced most troublesome situations with fortitude, resoluteness, and remarkable courage.
6. He worked hard and busied himself with the work entrusted to him by God Almighty.
7. He treated his wife, kids, friends, and even his adversaries with love, courtesy, and sympathy. He was conscious of their feelings but was equally concerned about their spiritual upbringing, and conduct.

8. Hospitality was also one of his special traits. He went to great lengths to ensure the comfort of his guests.

Hazrat Dr. Mir Muhammad Ismail<sup>(ra)</sup> has broadly sketched the character of Promised Messiah<sup>(as)</sup> in the following words:

“Promised Messiah, peace be on him, possessed impeccable morals. He was full of kindness, beneficent, generous, and hospitable. In a crisis when most people would feel jittery, he would march forward like a roaring lion. Forgiveness, overlooking others weaknesses, generosity, uprightness, humility, steadfastness, gratitude, contentment, modesty, industrious, contented, faithful, frank, simple, respect for God and His Messenger and religious divines. Tender-hearted, moderate, just, trustworthy, alert, sympathetic, dignified, neat, lively, humorous, courageous, resolute and, self- reliant. Love for God and His Messenger, totally committed to the Apostle of Allah<sup>(saw)</sup>. These were in essence his morals and habits.

I saw Huzoor when I was two years old and for the last time when I was twenty-seven. I swear to Allah that I never met a person who was better than him, or more affable, more righteous, and more angelic than him. I never met any person who was more engrossed in the love of God and His Messenger than him. He was a light that shone on mankind.”

### **His Companions**

Given below are the names of ten distinguished companions of the Promised Messiah<sup>(as)</sup> who bore a special love in their hearts for their holy master. They served the cause of Islam with devotion.

1. Hazrat Maulvi Noor al-Din , Khalift al-Masih I
2. Hazrat Maulvi Abdul Karim Siyalkoti
3. Hazrat Nawab Muhammad Ali Khan, (Raees Malirkotla, son in law of Hazrat Ahmad<sup>(as)</sup>)
4. Hazrat Mufti Muhammad Sadiq, editor Badr
5. Hazrat Shaikh Yaqoob Ali Irfani, editor al-Hakam
6. Hazrat Maulvi Burhan al-Din Jehlumi
7. Hazrat Munshi Zafar Ahmad Kapurthalvi
8. Hazrat Maulvi Abdullah Sinori
9. Hazrat Pir Siraj al-Haq Noamani

10. Hazrat Mir Nasir Nawab (father-in-law of Hazrat Ahmad)

### His Books

The Promised Messiah (as) penned 81 books in lucid and logical exposition of the sublime teachings of Islam. Some of his noteworthy works are:

- Braheene Ahmadiyya (Proofs of Amadiyya) – 1880
- Fathey Islam (Victory of Islam) – 1891
- Aeena Kamalate Islam (Mirror of Excellences of Islam) – 1893
- Barkat al-Dua (The Blessings of Prayer) – 1893
- Anjame Atham (The End of Atham) – 1896
- Islamee Usook kee Philosophy (Philosophy of the Teachings of Islam) – 1896
- Maseeh Hindostan Mein (Jesus in India) – 1896
- Zaroorat al-Imam (The Need for an Imam) – 1897
- Tohfae Qaisiriyyah (A Gift to the Queen) – 1897
- Siraje Muneer (The Bright Lamp) – 1897
- Tiryaaq al-Qoloob (The Elixir of the Heart) – 1899
- Kashtee Nooh (The Ark of Noah) – 1902
- Tazkirat as-Shahadatayn (Narration of two Martyrdom) – 1903
- Payghame Sulh (Message of Reconciliation) – 1908

## 7. CONTEMPORARY ISSUES

Memorize the following Qur'anic verse with translation:

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

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ<sup>ط</sup>

*Wama muhammadun illa rasul, qad khalat min qablihir rusul*

And Muhammad is but a Messenger. Verily, all messengers have passed away before him. (Al-e-Imran: 145)







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**