

Learning Objectives:

- To learn the key points from History of Islam
- To learn the key points from History of Ahmadiyyat

ACTIVITY HISTORY OF ISLAM

RESOURCE: The Life & Character of the Seal of Prophets(SA) – Volume II by Hazrat Mirza Bashir Ahmad, M.A. (RA)

<https://www.alislam.org/library/book/life-character-seal-prophets-vol-2/>

Volume 2, Chapter 9

Time: 30 min

Pages 390 – 403

Personal Scribe of the Holy Prophet^{sa} and Learning Hebrew

The scope of the correspondence of the Holy Prophet^{sa} was now expanding and it was felt that a faithful Companion of the Holy Prophet^{sa} should gain knowledge of Hebrew as well. ... For this purpose, the Holy Prophet^{sa} instructed a young Companion by the name of Zaid bin Thābit^{ra}, who had learned to read and write Arabic from the captives of the battle of Badr, and who was the personal scribe or private secretary of the Holy Prophet^{sa}, to learn how to read and write Hebrew as well. Hence, Zaid^{ra}, who was remarkably intelligent, managed to learn Hebrew in an effort of merely fifteen days. It is also worthy to note that this is the very same Zaid bin Thābit^{ra}, who collected and copied the Holy Qur'ān in the form of a manuscript or book, in the era of Ḥaḍrat Abū Bakr^{ra}, upon his instruction.

Compilation of the Qur'ān

We have already written above that Zaid bin Thābit^{ra} collected and copied the Holy Qur'ān in the Khilāfat of Ḥaḍrat Abū Bakr^{ra} in the form of a manuscript. This does not mean that prior to this the Holy Qur'ān had not already been collected. Rather, the truth is that as the Holy Qur'ān was gradually revealed to the Holy Prophet^{sa}, he would not only arrange it under divine inspiration and memorize it himself, but would instruct many other Companions to commit it to memory as well. ... As a further act of precaution, he would also have it committed to writing along the way. ... All of these facts categorically establish that the actual task of the arrangement and compilation of the Holy Qur'ān had already taken place in the very life of the Holy Prophet^{sa}. Therefore, all that is inferred by the collection of Zaid bin Thābit^{ra} is that under the instruction and supervision of Ḥaḍrat Abū Bakr^{ra}, the first Caliph, he compiled and wrote the Holy Qur'ān in the form of a manuscript, as a single volume or book, so that an authentic copy of the Holy Qur'ān compiled by the Holy Prophet^{sa} could be safeguarded in one place. It is ascertained from narrations that afterwards, Ḥaḍrat 'Uthmān^{ra}, the third Caliph, used this very same manuscript to produce authenticated copies and sent them to the various regions of the Islāmic world at the time.

Sequence of the Holy Qur'ān

The question as to whether the current sequence of the Holy Qur'ān is founded on the basis of any principle or not, and if so, then what, does not relate to history, and nor can a question of this nature be elaborately answered in a historical work. ... As such, Allāh states in the Holy Qur'ān

إِنَّا عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٨﴾

“It is Our responsibility to compile the Holy Qur'ān, and it is We who shall complete this task.” [Al-Qiyāmah (75:18)]

... In actuality, if one contemplates, the very fact that the original order of revelation has been altered proves that in the new arrangement, some principle has definitely been taken into account. ... Hence, there is no room for uncertainty and doubt that firstly, the current arrangement of the Holy Qur'ān is not according to its order of revelation; secondly, nor is this arrangement according to the length of various Sūrah; rather, thirdly, this is a unique arrangement which was fixed by the Holy

Prophet^{sa} himself under divine instruction. Now, the question which arises is: what kind of an arrangement is this? In response to this, all that can be alluded to here, at this instance, is that the very same principle of arrangement has been taken into consideration by the Holy Qur'ān, which is the word of God, as is found to exist in the action of God, i.e., the book of nature, as it were. ...

At this instance, the question may arise that if the current arrangement was best suited for the purpose of reformation, training, and with respect to its spiritual influence, why then was the Qur'ān not revealed in this very order, so that the Companions who were the very first addressees of the Qur'ānic teaching could have also benefitted?

... This variance is based on two principles: Firstly, it should be known that the Companions were the first community to have been established upon the precepts of the Islāmic Sharī'at. Prior to this, there was no group of people who had ever bore the Islāmic Sharī'at, nor did it exist in the world before that time. By means of the Holy Qur'ān, the ancient way of practice and civilization was to be abolished, and the foundation of a completely new order and civilization was to be established. Therefore, it was necessary for Qur'ānic injunctions to be revealed to the people of that time according to their mentality and environment, so that it was easier for them to transform their lives and assimilate this new teaching into themselves. For this purpose, it is obvious that the best course of action was that in the very beginning such verses be revealed, which primarily dealt with the rectification of doctrine, whereby polytheistic beliefs were uprooted and Divine Unity was established. After this, came commandments and prohibitions pertinent to the Islāmic method of worship, the Islāmic practice in civil affairs, the Islāmic form of civilization and the Islāmic system of governance. As such, this is precisely as it occurred. However, when a community had been established on the precepts of the Islāmic Sharī'at and a framework had been constructed in the manner of a seed or nucleus, for the future growth and progress of that seed or nucleus, this original sequence of revelation became unfit and inappropriate. As such, this arrangement was altered to a more appropriate one. Hence, the current arrangement of the Holy Qur'ān is completely in accordance with the principle which is best suited for the consolidation, growth, and progress of a fully matured community. The second principle which was taken into account in altering the order of revelation to something else, was that the order of revelation was more in line with the specific circumstances which were confronted by the Holy Prophet^{sa} and his Companions. For example, in the Makkan life of the Holy Prophet^{sa}, since the message of Islām was still being conveyed to the disbelievers and it was intended that the Muslims be moulded and prepared through patience and tribulation, teachings of Jihād have not been given in the Makkan verses; rather, greater emphasis was laid upon teachings of patience and forbearance. However, when the message had been conveyed incontrovertibly, and the Companions had also been moulded by patience and forbearance, and the Muslims were even made to leave their homeland due to the atrocities of the disbelievers, and the time had arrived for the tyrant to be punished, it was then that the verses of Jihād were revealed. Similarly, in Makkah, since the Muslims were unable to congregate themselves as united communities do, and the cruelties of the disbelievers had kept the Muslims completely scattered from one another, i.e., they did not live a communal life, verses on the Islāmic method of living and civil affairs were not revealed. However, when the Muslims were given the opportunity to live together as a community in Madīnah, relevant verses were revealed. If this revelation had not taken into account the relation and relevance of prevalent circumstances, it would have most definitely become very difficult for the early Muslims to assimilate this new Sharī'at into themselves and act upon it in true spirit. Therefore, inasmuch as possible the revelation of the Qur'ān walked side by side, along with the relevant circumstances which presented themselves, so that its doctrine could continue to be absorbed by the Companions. However, when everything had been revealed and a community had come into existence on the precepts of the Qur'ānic law, it was no longer necessary to maintain that sequence. As a matter of fact, the requirement was for it to be arranged according to the permanent needs of the future, and this is how it was done.

At this instance, if someone raises the objection that by altering the order of revelation, the historical value of the Holy Qur'ān has been lost ...

Secondly, it should be remembered that the actual fundamental purpose of the Holy Qur'ān is not the preservation of history. Quite the contrary, it is to provide a law in the best possible form, which is best suited for the social, moral and spiritual progress of mankind, and so that a servant may be led to God. Hence, in its arrangement as well, it was necessary to take into consideration such rules as best served these objectives. Furthermore, in its arrangement, if these rules had been forgone and the historical aspect had been given greater preference, this would have been an extremely unwise action.

The Holy Prophet^{sa} as an International Judge

By virtue of the international treaty which had been settled in Madīnah after the migration, in a way, the Holy Prophet^{sa} had taken on the capacity of a political leader and judicial head for the various nations in Madīnah. ... There is a narration that towards the end of 4 A.H., the case of a Jewish man and a Jewish woman were presented before the Holy Prophet^{sa}, in which the charge of adultery was duly established against them. ... Since the treaty stated that cases of various nations would be settled according to their own respective laws, and no injunctions had been revealed with regards to the penalty for adultery, etc., therefore, the Holy Prophet^{sa} decided according to the Jewish law that both of them should be stoned. Hence, this man and woman were both stoned. This incident took place towards the end of 4 A.H.

Mother of Hadrat ‘Alī^{ra} Passes Away

The very same year, towards the end of 4 A.H., the elderly mother of Ḥadrat ‘Alī^{ra}, whose name was Fāṭimah bint Asad, passed away in Madīnah. This revered lady had been like a mother to the Holy Prophet^{sa}, because after the demise of his paternal grandfather ‘Abdul-Muṭṭalib, it was she who raised the Holy Prophet^{sa} in her own home as her own. She loved the Holy Prophet^{sa} dearly, and he was deeply saddened by her demise. Upon seeing the body of the deceased, the eyes of the Holy Prophet^{sa} began to flow with tears. In his immense love, the Holy Prophet^{sa} gave his own shirt to serve as her shroud. He stood in her grave and made all the arrangements for her burial himself. When she was being lowered into her grave, the Holy Prophet^{sa} offered the following supplication in a very emotional voice:

جَزَاكَ اللهُ مِنْ أُمَّ خَيْرًا لَقَدْ كُنْتُ خَيْرَ أُمَّ

“May God the Exalted grant you the best reward for having been a very good mother; for you were indeed a most exemplary mother.”

Ghazwah of Dumatul-Jandal and a New Addition to the Islāmic Wars - Rabī‘ul-Awwal 5 A.H.

Until now, the military operations which had been undertaken were either directly or indirectly for the purpose of defense. ... The reason for this Ghazwah was that the Holy Prophet^{sa} received news that many people from Dumatul-Jandal had gathered and were occupied in robbing and looting others. ... A prime objective of the military operations of the Holy Prophet^{sa} was also the establishment of peace. Therefore, although the Muslims of Madīnah were not directly in severe danger by the pillaging and plunder of these people, the Holy Prophet^{sa} urged the Companions that the robbery and injustice being perpetrated there should be put to an end. Hence, upon the encouragement of the Holy Prophet^{sa}, 1,000 Companions set out with him to undertake this far-off and arduous journey. In the fifth year of Hijrah, during the month of Rabī‘ul-Awwal, the Holy Prophet^{sa} went forth from Madīnah. ... One outcome of this Ghazwah was that the people of Dummah became awe-stricken and held back from their rebellious designs, and oppressed travellers were delivered from this injustice. Secondly, in a way, Islām was introduced to the border of Syria, where until now, Muslims were only known by name and people were completely unaware of the truth of Islām. As a result, the people of this region became aware of the practices and values of the Muslims to some extent.

ACTIVITY

HISTORY OF AHMADIYYAT

Time: 15 min

RESOURCE: Silsila Ahmadiyya by Hazrat Mirza Bashir Ahmad Sahib M.A^{ra} Pages 335-345

Below section has been translated in English by the National Lajna Ta’lim Department for the purpose of lesson plan only.

The initial struggles of the Second Khilafat:

Hazrat Khalifatul-Masih II got elected on Saturday 14th March 1914, after Asr prayer. Almost two thousand men took the oath of allegiance at his hands in Qadian that day. There was another faction in Qadian at the same time who did not take pledge. Some of these people were members of the Sadr Anjuman Ahmadiyya, hence they had a strong influence even with their low numbers. But most vulnerable faction was the one outside Qadian, in different parts of the Punjab and India. Hence

immediate actions were taken to unite people under one hand by the propagation of the true message by publication of newspaper articles, magazines and pamphlets and learned scholars were sent all over India to explain the teachings of the Promised Messiah^{as} regarding the importance of Khilafat. By the grace of Almighty Allah, more than 95 percent of Jama'at members immediately accepted Hazrat Khalifatul-Masih II and took covenant of allegiance. During this time some members of the Sadr Anjuman Ahmadiyya were against Khilafat, but still the majority of its members were in favour of Khilafat, including Hazrat Mirza Basheeruddin Mahmood Ahmad^{ra} , Nawab Muhammad Ali Khan Sahib, Dr Mir Muhammad Ismael Sahib, Dr Khalifa Rashiduddin Sahib, Seth Abdur Rehman Sahib of Madras, Maulana Maulvi Sher Ali Sahib and Mirza Basheer Ahmad^{ra} . The members of Sadr Anjuman Ahmadiyya who were against Khilafat left Qadian on their own and went to Lahore, where they formed a separate movement named the Anjuman Ahmadiyya Ishaat Islam. When they were leaving Qadian they had almost emptied the treasury of Sadr Anjuman and believed that the Jama'at would not be able to function without them. We pray for our brothers that Almighty Allah guides them back to the straight path, which they accepted with love and devotion during the lifetime of the Promised Messiah^{as}.

The beginning and end of ideological differences:

- 1) They opposed Khilafat and preferred the rule of the Anjuman instead.
- 2) They believed that salvation was still possible without accepting the Promised Messiah^{as}.
- 3) They also believed, like other Muslims, that prophethood ended with the Holy Prophet^{sa} and that no prophet can come after him.

Actually, the change was in accordance with the Pan-Islamic belief they held, like many other Muslims, which was that all Muslims should stand united by shunning minor differences between them. Thus, these beliefs resulted in them moving further away from such principals of Ahmadiyyat which distinguished it from the rest of the Muslims of the time. They failed to recognise the fact that God sent the Promised Messiah^{as} in order to rectify the Islamic believes which had changed over time, and not to join them.

Surely, they would not have forgotten when a popular non Ahmadi journalist in 1906, suggested that if only general articles were published in Review Of Religions and they refrained from including certain topics relating to Ahmadiyyat, it might increase its sales substantially. The Promised Messiah^{as} vehemently rejected this advice and said “should we avoid talking about Ahmadiyyat and only publish a dead Islam to the world”.

We consider all Muslims to be our brothers because we recite the same Kalima, abide by the same Shariah and follow the Holy Prophet^{pbuh} and hence we cooperate with them in all common matters and consider helping them our duty, but we cannot follow their spoiled beliefs and neither can we hide our own faith. In fact, we pronounce it out loud and with full conviction that now Ahmadiyyat is the true Islam and now real salvation is only possible through Ahmadiyyat. If they oppose Ahmadiyyat and do not accept the Messiah sent by God Almighty then they shall oppose God Almighty.

The abundance of signs during the second khilafat:

By the grace of Allah, the Jamaat Ahmadiyya had now advanced significantly and not only did its number increase, but its work spread over many departments expanded and was now free from internal differences and problems. Hence this golden period in the history of Ahmadiyyat is so abundantly filled with signs that it is impossible to include them all in this concise magazine.