

Inspiring Events
in the Field of
Tabligh

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Majlis Ansarullah USA

Conditions of *Bai'at* (Initiation)

in The Ahmadiyya Movement in Islam

by *Ḥaḍrat Mirza Ghulām Ahmad of Qādiān*

The Promised Messiah and Mahdi (peace be upon him)

The initiate shall solemnly promise:

I. That he/she shall abstain from *Shirk* (association of any partner with God) right up to the day of his/her death.

II. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.

III. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (*peace and blessings of Allah be upon him*); and shall try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory Prayers) and invoking *Darūd* (blessings) on the Holy Prophet (*peace and blessings of Allah be upon him*); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

IV. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.

V. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

VI. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Qur'an; and shall make the Word of God and the Sayings of the Holy Prophet (*peace and blessings of Allah be upon him*) the guiding principles in every walk of his/her life.

VII. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

VIII. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.

IX. That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.

X. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection demanding devoted dutifulness.

(Translated from *Ishtihār Takmil-i-Tablīgh*, January 12, 1889)

Inspiring Events in the Field of Tablīgh

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“Inspiring Events in the Field of Tablīgh” is a lecture by *Maulānā* ‘Aṭāul Mujeeb Rāshed, *Imām*, London Mosque, U.K., delivered in Urdu at the Jalsa Sālāna of U.K. in 1991. It was first published in the form of a booklet by Majlis Khuddāmul-Aḥmadiyya, Germany in 1993, and later reprinted by Jamā‘at Aḥmadiyya Canada. Its Urdu edition has also been published from Qadian, India.

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Introduction

All praise belongs to God Almighty Who, through His grace, gives a humble person, the opportunity to render some service. It is also through His bounty, that the task is completed and accepted. For Him are all praises in the beginning as well as in the end.

It is truly a great favor of God that He gave me the opportunity to express my thoughts on the subject of “Inspiring Events of Divine Assistance in the Field of Tablīgh,” at the Jalsa Sālāna 1991 of Jamā‘at Aḥmadiyya U.K. The article was greatly appreciated and after two years, Majlis Khuddāmūl-Aḥmadiyya, Germany published it in the form of a booklet for the benefit of the general public. Some brothers suggested that this pamphlet should be made available to the English-speaking public also. May God bless Brother Rashid Aḥmad Cheedo who not only agreed to undertake the task, but also translated it and sent it to me within a few weeks.

Although the English translation was complete in a few weeks, its publication was delayed. On the occasion of the 1998 Jalsa Sālāna Qadian, the Weekly Badr published the entire article in its special issue. After reading this article, Brother Abdur-Rahman Dehlavī of Canada suggested that it should be published not only in Urdu but an English translation should also be done. I congratulated him saying that one of his wishes had long been fulfilled and Urdu version of the speech had been published in booklet form and English translation had also been done. May Allāh bless Majlis Ansārullāh, USA, who are now planning to publish the English translation for the first time with the permission of the Markaz. I pray that God may bless them and all those who provided aid and assistance in this respect. Āmīn.

Now, this pamphlet is available to the English-speaking public largely through the efforts of Majlis Ansārullāh USA. I hope that they draw maximum benefit from it. I pray to God that after reading these inspiring incidents, the zeal for preaching may be kindled in their hearts

and set ablaze like a sacred flame that illumines the environs with the light of Islām. Āmīn.

Please remember me in your prayers.

‘Aṭāul Mujeeb Rāshed,
A Humble Servant of Aḥmadiyyat:
Imām, Fazl Mosque, London. UK.

2004

Translator's Note

It is difficult to do justice to a script in translating it from one language to another. Apart from other requisite qualities, the translator has to have a touch of class to show an understanding of both the languages so that the basic criteria of transmitting the message truthfully can be met. The art of translation rests only with a few. It is an experience in itself and to translate the work of the revered Imām of The London Mosque is another. While translating, one can easily see the author's scholastic qualities by the way the argument of the subject at hand is tackled and the way in which the reasoning is presented—a quality that he has perhaps inherited from his father, whom I have had the pleasure and honor of knowing and meeting many times in his life time while we were in Rabwah, Pakistan.

The reading of these inspiring incidents creates an atmosphere for the reader, which then makes him aware of the spiritual aura around him. He is then able to see the beautiful pattern of divine assistance which always seems to be there, waiting, as it were, to provide the caring motherly support, kindle the fire of enthusiasm and afford the heart of a lion in the face of any catastrophe. Its perpetual presence also acts as an endless source of motivation till the end, which provides the reader with the determination and drive to follow in the footsteps of the torchbearers in the field of preaching.

I hope and pray that this humble effort of translation may prove beneficial for the English speaking public as well as for everybody else for whom this speech was intended.

R. A. Cheedo

Inspiring Events in the Field of Tablīgh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ
 وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٤﴾
 وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي
 هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ
 كَأَنَّهُ وَليٌّ حَمِيمٌ ﴿٣٥﴾ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ
 صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حِظٍّ عَظِيمٍ ﴿٣٦﴾

And who is better in speech than he who invites *men* to Allāh and does righteous deeds and says, ‘I am surely of those who submit.’

And good and evil are not alike. Repel *evil* with that which is best. And lo, he between whom and thyself was enmity, will become as though he were a warm friend.

But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good.

(Holy Qur’ān, 41[Hā Mīm Sajdah]:34-36)

اے مرے پیارے فدا ہو تجھ پہ ہر ذرہ مرا
پھیر دے میری طرف اے سارباں جگ کی مہار

ان دلوں کو خود بدل دے اے مرے قادر خدا
تو تو رب العلمیں ہے اور سب کا شہریار

My dear Lord! Every particle of my being be
sacrificed for you,

Turn the reins of the world towards me.

O my Almighty God, turn these hearts for me
Yourself!

For You are the Lord of the worlds and the King of
all creation.

(Barāhīn-i-Aḥmadiyya, Part V, published in 1908)

Inspiring Events in the Field of Tablīgh

Preaching is the sacred obligation assigned by God to prophets, His dearest servants. On the one hand this divine tradition shows the importance as well as significance of tablīgh and on the other, it emphasizes that it is the prophets alone who are the real torchbearers of this sacred trust. Every moment of their lives is spent in the fulfillment of this sacred obligation. They face all dangers and accept every difficulty and misfortune with smiling face. According to the ancient traditions, prophets have to pass through times of trial and tribulation. But what turns to be the most conspicuous guiding light of their lives is the divine help and support, which they receive from God at every step. What strengthens their faith and hope during blizzards of hostilities and grants them fortitude and boundless courage is the following eternal promise of their Mighty Lord:

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۗ

Allāh has decreed: ‘Most surely, I will prevail, I and My messengers.’ (Holy Qur’ān, 58[Al-Mujādilah]:22)

It is quite obvious that this superiority is impossible without the help and assistance of God Almighty. Chronicles of the prophets have furnished proofs that divine help and support always remained with them. Their whole life is a testimony to a continuum of heavenly favors. They win their goal under the canopy of divine support. As the prophets are the personification of tablīgh and of divine favors, I begin my discourse with some examples of the prophets.

This is a vast subject and the events are so deep and magnificent that they need a separate comprehensive discourse. Therefore, I am obliged to present only a few examples before I proceed to my own subject.



The enemies of Prophet Noah perished in the Great Deluge and his faithful and true followers were saved by God Almighty in his magnificent Ark. Nimrod tried to combat Patriarch Abraham. But in the field of arguments the arrogant king was badly defeated and was completely baffled. Intoxicated with his power, he tried to burn Abraham alive on the stakes, but divine help came miraculously and the blazing fire turned into cool and peaceful embers.

Prophet Joseph was thrown into a blind well by his enemies, but Allāh saved him from that calamity. The ladies of the royal court of Egypt tried to seduce him, but Allāh kept him immune from their evil designs and granted him power in the same court.

Then there was the powerful Pharaoh who tried to fight with Prophet Moses. Considering him a sorcerer, he summoned his own magicians from all over the land to confront the Prophet of the time. But it was the help and support of God, which shattered all the witchcraft of royal sorcerers with a single strike of the Rod of Moses. Neither the treasures, nor his hordes could rescue the powerful monarch. When Moses was leading Israelites to freedom, Pharaoh pursued to kill them. But Allāh showed the miracle of His power, for the help and support of Moses. Pharaoh, who wanted to see the God of Moses from tall towers, was drowned in the waters of the deep thus giving the proof that God of Moses was the God Almighty. Neither the treasures, nor his hordes could rescue the powerful monarch from the punishment of God.

Then there was the Prophet Jonah who was devoured by the whale but he remained alive in the belly of the huge fish for three days and three nights. It was the divine miracle that even remaining there for three days, he came out alive, safe and sound.

Again, Allāh showed His powerful miracle in the case of Prophet Jesus Christ when his opponents tried to kill him on the cross, but God saved him by bringing him down alive from that cursed cross frustrating the designs of his enemies.

In the blessed times of our Master, *Ḥadhrat* Muḥammad Mustafā (peace and blessings of Allāh be on him), the help and support of Allāh came in torrents. The trials and tribulations in the way of tablīgh were horrible. But the help, which came for him at every turn, was always

unique. When he raised the standard of Unity of God with the divine command, the chiefs of Mecca turned their faces and were bent on presenting severe opposition. But the Mighty God did not abandon him for a single moment and did not leave him alone or helpless. In no time a tiny band of faithful and devoted companions (Ṣaḥāba) gathered around him who wrote a wonderful story of their obedience and loyalty on the pages of history. He was besieged in the valley of Shi‘b Abī Ṭālib for three years. During these very harsh days, Allāh granted him extraordinary and exceptional patience and fortitude which was a glaring proof of His support. To bear the hardships and to pass through trials and tribulations successfully is also a tradition of the prophets. Times took a severe turn when his dear uncle Abū Ṭālib passed away. The incident of Ṭā’if presents a wonderful spectacle of divine help. When he took refuge in a garden after severe and harsh treatment from the people of that town, while blood was still oozing from his gaping wounds, an angel came from the heavens to express his support for him. Sons of darkness had rejected the light but divine grace and mercy always remained with him. Then came the critical moment of migration to Medina and we again see wonders of heavenly mercy. He walked safely through the band of his bloodthirsty enemies. The enemies pursued him till they reached the mouth of the cave where he had taken refuge, but still remained unable to capture him. Then in the hope of catching him, and winning the coveted prize, Surāqah, a Meccan chief chased him but despite his repeated efforts, failed miserably each time. At last, subdued, he begged immunity from the Prophet (peace and blessings of Allāh be upon him).

When the Holy Prophet (peace and blessings of Allāh be upon him) reached Medina, his destination, the honor and prestige with which he was welcomed is also unique. He, who was driven away by the Meccans, was received with open arms by practically all the Medinite tribes and they accepted him as their chief. The unquestioned submission of Ansār of Medina proved to be the living proof of divine succor. Then came the Battle of Badr. It was in the tent where he offered humble prayers to God for victory, which turned tables on the field of battle. A handful of tiny pebbles thrown by the Holy Prophet (peace and blessings of God be on him) towards the enemy was transformed into violent sandstorm and a well armed and seasoned army of one thousand Meccans suffered such crushing defeat at the hands of the tiny band of 313 poorly equipped companions (Ṣaḥāba) that it became a wonder for the whole world. Whether it is the battlefield of Uḥud, or the Battle of the Ditch or a conflict with a group or an individual, the divine help was visible on every occasion. At one time, an enemy got chance to confront him alone.

But hearing his awe-inspiring voice, the sword dropped from his hand and trembling he fell down at his feet. Once, he went to the door of Abū Jahl, his arch enemy (who took delight in persecuting him), to assist a helpless person for the payment of a debt. The Holy Prophet (peace and blessings of Allāh be upon him) demanded Abū Jahl to pay the debt, and he readily went into the house, brought the money and paid it without any hesitation. Allāh showed the miracle of His support that Abū Jahl was shown two furious camels on both sides of the Holy Prophet (peace and blessings of Allāh be upon him) ready to attack him. A Jewess poisoned his food, but Allāh informed him of the mischief done and kept him safe from any harm.

Allāh, the Master of heaven and earth, showed the great miracle, when the Holy Prophet (peace and blessings of Allāh be upon him), who was driven from Mecca in humiliation, again entered the same town as a victor. Again, what a wonderful spectacle of divine help and assistance was shown at the time of final Hajj when one hundred thousand Ṣaḥāba had gathered around him. He, who was once lonely, had become the beloved master of his faithful devotees. It is a long story. This is absolutely true that every minute of the life of the Holy Prophet (peace and blessings of Allāh be upon him) was spent under the canopy of divine help and support.



After discussing these inspiring incidents, I would like to mention some incidents in the lives of those Dā‘īn ilallāh who followed in the sacred footsteps of the prophets. By these incidents, you will see that whoever comes in the field of tablīgh, Allāh invariably comes to help him and rewards him amply with sweet fruits of love for his labor. Before I relate those incidents; I would like to discuss one or two basic principles. Allāh says in the Holy Qur’ān:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا

فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

Most surely We help Our messengers and those who believe, *both* in the present life and on the day when the witnesses will stand forth. (Holy Qur’ān, 40[Al-Mu’min]:52)

It is clear from this verse that Allāh not only helps His Messengers alone, who are the custodians of His message, but also those who are the true believers of those prophets and perform the sacred duty of Da‘wat ilallāh. Therefore, he who follows the ways of His dear ones and engages himself in tablīgh, invariably becomes recipient of Allāh’s loving treatment. The topic of divine help in the field of tablīgh is very vast as well as deep. The Promised Messiah (peace be on him) has also mentioned about this subject in the following verses. He says:

The Holy ones of God receive help from Him;

And when it comes, it shows another world to the entire creation;

It turns into a storm and blows with it all the trash;

It turns into fire and burns every enemy in its wake.

It becomes dust and falls on enemy’s head to humiliate him;

It turns into water and floods the enemies.

In short, Man can not obstruct the works of God;

How can a creature stop the works of the Creator?

There is no doubt that there is no end to the miracles brought by the help and succor of God Almighty. Allāh says in the Holy Qur'ān:

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

Every day He *reveals Himself* in a different state.
(Holy Qur'ān, 55[Al-Raḥmān]:30)

According to this verse, He shows a fresh sign every day to those who preach His word. This divine support comes in diverse ways. Often you see exceptional granting of the prayer of the preacher; sometimes people see how Allāh miraculously protects him from his enemies. Often he is given exceptional scholarly knowledge in the field of preaching the divine message. At times, there is sudden change of heart of arch-enemies. Then one witnesses God's love and affection for him when He teaches him convincing arguments against his critics and gives extraordinary success. Then there is a spectacle of wrath of Allāh too when arrogant opponents are gripped so severely that they become lesson for others. Divine help for the preacher in the form of extraordinary signs and miracles goes on proving that this person is a dear one of God Almighty, the Creator of heavens and earth. This fountain of divine support and succor is not bound with time and space. This is visible in every age and place. They may be the blooming gardens of Europe, Bush in Africa, vast countries or tiny islands surrounded by the waters of deep oceans, where Allāh shows the spectacles of divine succor, refreshing the faith of a believer and living proof of a Living God. Every nation benefits from this divine ever flowing universal spring. No period of time is bereft from this divine bliss. During these latter days, which in fact are the blessed times of our master, *Ḥadhrat* Muḥammad Muṣṭafā (peace and blessings of Allāh be on him), Allāh has laid the foundation of renaissance of Islām and revived the same spectacles which were seen in the blessed lives of the Prophets of yore. Through the blessed spiritual son of the Holy Prophet (peace and blessings of Allāh be on him), the Promised Messiah (peace be upon him), his Khulafā, Ṣaḥāba and other preachers, Allāh by reviving the same blessed spring has proved that Islām is not the religion of tales of yore and mythical stories. It is that perennial evergreen tree whose fresh sweet fruits are provided in every age and every nation is blessed with it. Now, in the following lines, we shall witness the heart-warming events of divine support in the field of tablīgh.



Tablīgh, as a matter of fact, is calling people towards God Almighty. Thus, if you look at it from this point of view, it seems that it is the work of God Himself. It is quite right that success in this field is never achieved without the assistance from Allāh the Almighty. If one is successful, the fundamental and basic reason is that Allāh sows the seed of truth in the hearts of the people. This aspect of divine help of showing the true path through visions is a sure way for the seekers after truth. Events of this kind of divine help are galore in the history of Aḥmadiyyat. There is no part of the world, which remains deprived of this blessing. The book, *Bashārāt-i-Raḥmāniyyah*, parts I and II, by *Maulānā* ‘Abdur-Raḥmān Mubashir and several other books of our Jamā‘at are replete with such incidents. Out of this ocean of similar incidents, I would like to quote only one as a mere instance.

Maulānā ‘Abdur-Raḥīm Nayyar was the pioneer Aḥmadī missionary in Nigeria where he went in 1921. One day, he went to a mosque of non-Aḥmadīs in Lagos, the capital of Nigeria. A man from among the people present in the mosque related that Alpha Ayanmo, an ex. Imām of the mosque had related to them one of his visions before he died. He told them that he saw *Ḥadhrat Imām Mahdī* (peace be upon him) in one of his dreams who told him that he himself will not be able to visit their country (Nigeria) but one of his apostles will come there and will show the right path to the Muslims. The people present in the mosque attested his statement unanimously. *Ḥadhrat Maulānā* ‘Abdur-Raḥīm Nayyar, who had the honor to be a companion of the Promised Messiah (peace be upon him), relates that hearing this statement, his eyes became moist with tears. The next day, two representatives of the mosque came to him and conveyed the message of the whole congregation that they all wanted to join Aḥmadiyyat. *Maulānā* Nayyar sent for the Chief of the tribe and forty other representatives to take the oath of allegiance (bai‘at) on behalf of all of them. On this occasion, every one of that community whose number was ten thousand joined the Aḥmadiyya Movement simultaneously in a single day. [1]



One of the wonderful aspects of divine help in the field of tablīgh is related to miraculous cure in extraordinary circumstances. The preacher himself also gets a share from this blessing. When others request about this in the name of the truth of Islām or Aḥmadiyyat, then Allāh the Almighty manifests this miracle of cure for them also for the manifestation of truth. There are innumerable events of this category and many of them are unique in the annals of Aḥmadiyyat. Let me relate three of them.

Ḥadhrat Master ‘Abdur-Raḥmān Mehr Singh belonged to a Sikh family before he joined Islām. He had the honor to sit at the feet of the Promised Messiah (peace be upon him). He was extremely fond of tablīgh and was always busy in this job. Once he became critically ill and all hopes of his survival were dimmed. When, he was completely disappointed of recovery, he had a queer idea. He glanced at his wife and children and prayed to Allāh in these words: “O Lord! You are the Omnipotent and have the power to quicken even the dead. My family still wants me to live. I am their breadwinner. If You grant me health, I promise that I shall never neglect my duty of tablīgh.”

Ḥadhrat Master ‘Abdur-Raḥmān has written that when he prayed in these words and promised to carry out tablīgh, Allāh granted him health, and also blessed him with long life. [2]



A brother from Bangladesh related that a non-Aḥmadī gentleman became interested in Aḥmadiyyat and started studying Aḥmadiyya literature. By studying those books, he was gradually getting closer to Aḥmadiyyat and became fond of studying more and more books. During his study, he contracted some ailment of the eyes. The disease was getting worse every day and a time came when the doctors declared that it was impossible to save his eyesight. When non-Aḥmadīs became aware of this state of his health, they started taunting him for reading Aḥmadiyya literature. They told him that study of Qadiani books was the main cause of his trouble. It was those Aḥmadī books which were stoking hell into his eyes. They had burnt the light of his eyes. That was the punishment, they said, that he was getting for studying those books.

Hearing these taunts, the non-Aḥmadī brother was very much upset. He mentioned his ailment to an Aḥmadī friend with anguish. The Aḥmadī brother consoled him and said that he would pray for him and requested him also to pray for his own recovery. Also, that he would request *Ḥadhrat* Khalīfatul-Masīh to pray for him. And that he would see Allāh's mercy. The Aḥmadī brother related that just after a few days, his eyes started getting better fast and he was all right in a short time. When he visited the doctor, he was surprised to see his recovery and confirmed that there was no trace of any disease in his eyes. [3]



The third incident in this regard is about a saint companion of the Promised Messiah (peace be upon him) whose name was *Ḥadhrat Maulānā Ghulām Rasūl Rājaikī* (may Allāh be pleased with him). He has written about his tablīgh adventures in his autobiography, a five-volume book named *Ḥayāt-i-Qudsī*. All his life was spent in tablīgh and under its blessings Allāh had granted him special gift of miraculous acceptance of prayers. On one occasion, he has written:

Due to my tablīgh of Aḥmadiyyat, Allāh had granted me a spiritual ecstasy. Due to this, it sometimes happened that whatever I said, or prayed for the sick or the needy, Allāh accepted my prayer forthwith and removed the difficulties of the people.

He has written that once he addressed a meeting in a village named Makhnawāli and especially mentioned about the miracles and other signs of the Promised Messiah (peace be upon him) as proof of his truth. After the meeting, when he came to the mosque for offering his prayers, two Machhīs (water carriers by profession) of the village came after him. They shouted, “You clamor about the coming of Mahdī and Messiah, but don’t have so much faith that you could show some miracle.” One of them said that his brother was suffering from hiccup ailment since last eighteen months. Doctors and physicians had failed to cure him. If Aḥmadiyyat is true, he (*Maulānā Rājaikī*) should show some proof of it so the people would see themselves the difference between Aḥmadīs and non-Aḥmadīs. *Ḥadhrat Maulānā* says that Allāh granted him a special state at that time and he asked the man to bring to him the patient. The man presented his sick brother who was just by his side and crying with pain. *Ḥadhrat Maulānā* says the following and I quote in his own words:

The moment I saw the patient, I felt an invisible power and a spiritual force in me. I had the feeling that I was granted a divine blessing to remove that disease in a miraculous way. I asked the patient to lie on his side and breathe quickly for three or four times. I had said this due to a state of revelation. He obeyed me and I asked him to stand up, and when he got up, his hiccup had gone. When the people saw the miracle, they were all

dazed. Both brothers announced loudly that they believed that *Ḥadhrat* Mirza Ghulām Aḥmad was really a true person and his blessed signs were really unique.
[4]



There is no dearth of spectacles of divine help and succor in the field of tablīgh. It comes in different forms and modes and solves the problems of the individual engaged in this blessed task. The following incident has been related by *Ḥadhrat* Muftī Muḥammad Ṣādiq (may Allāh be pleased with him), a dear companion (Ṣaḥābī) of the Promised Messiah (peace be upon him). He says:

When I was going to England, I had to pass through France, and the money I had with me was not enough. I was two pounds short. I thought that I should borrow the amount from someone on board. But there was none of my acquaintances on the ship on which I was traveling.

When I was completely disappointed, I prayed to my Lord, ‘My Lord of heaven and earth, O my God Who is the Creator of land and sea, You are Omnipotent. You know that I am proceeding on the way of tablīgh. You know that I am direly in need of two pounds. Therefore, please grant me this money. Drop it from the skies or bring it out of the deep, but grant my humble request and do provide me with this amount.’ After praying, I became calm and was confident that Allāh will grant my request but could not understand how this need will be fulfilled in this alien land and from the alien people. Now, here comes the divine help. During the voyage, our ship dropped anchor at a port, which was not at all on its chartered route. I thought about getting down and seeing if I could meet an Aḥmadī in that town, but could not get permission to go out of the ship. After a while, I saw a boat plying towards our ship on which there was an Aḥmadī brother, Ḥājī ‘Abdul-Karīm. Somehow, he had learned about me that I was proceeding to England on that ship. We met and had some talk. While departing, he dropped two pounds in my pocket saying, I should have brought some mithā’ī (sweets) for you, but I did not know that the ship will stop here. Therefore, please accept these two pounds as gift.

Now, when you have read this incident, here it is not the question of a paltry amount of two pounds. But it was the dire need of a Mujāhid, who was on his way to tablīgh. He was in need of those two pounds, which were miraculously provided by Almighty Allāh to His devotee. *Alḥamdu lillāh*. [5]



How Allāh removes the hurdles in the way of tablīgh, please read the following lines regarding a wonderful incident of Almighty God's Omnipotence which recently occurred in Guatemala, (Central America) where *Ḥadhrat* Khalīfatul-Masīh IV (raḥimahullāh) performed the opening ceremony of Aḥmadiyya Medical Clinic built near the Aḥmadiyya mosque. An Aḥmadī brother who recently returned from there has related this interesting incident.

There was a hurdle in the construction of the clinic, which was being built for the purpose of serving humanity and also of tablīgh. The owner of the land would not sell the plot to Jamā'at Aḥmadiyya. He wanted to construct a disco hall on that land while the Jamā'at wanted to acquire that land for the clinic at any cost as it was quite near the mosque. It so happened that the owner fell ill and started running temperature. The Jamā'at again approached him and offered a better deal but still he remained adamant. At every refusal, his temperature rose higher. When he saw death staring him in his eyes, he agreed to sell the land. The Jamā'at bought the plot and the clinic was built. By the grace of God, the owner of the land also got well soon. [6]



Dr. Sardār Nazeer Aḥmad (the son of Ḥadhrat Sardār ‘Abdur-Raḥmān, who has been mentioned in previous pages) was an avid Dā‘ī ilallāh who would like to perform tablīgh day and night. When he was busy in this blessed task, he forgot everything. Let me tell you a heartwarming incident of his life in this regard. He related:

I was employed as a doctor on a ship, which used to serve Ḥājīs (the people going to Mecca for the yearly prescribed Pilgrimage). After Hajj, on our return home, when our ship reached the port of Aden, I got down and went in my zeal for tablīgh and got so absorbed in my task that I forgot the departure time of my ship. After tablīgh, when I arrived at the harbor, I was shocked to find that the ship had already left. Seeing this, I was very much upset. I wondered what the authorities would be thinking about my gross negligence. If any Ḥājī died on the ship, I could be legally held responsible for this laxity.

I passed the whole night praying. I begged God, *I was carrying out Your job and was conveying Your message to the Arabs. This was not my personal job. Now, when the ship has left I don't know what to do. I beg You to bring back that ship.* While thinking all this, I went to sleep. In my dream I saw that the ship had come back. People, to whom I had been preaching, were mocking and jeering that my ship had gone and now I was in great trouble. In the morning when I announced that my God had informed me that the ship had come back, they ridiculed me all the more and laughed and mocked at me.

But who can judge the marvels of God. He has unlimited powers and strange are His ways. When the day dawned, people saw a queer spectacle. A man came running and informed me, that the ship had really entered the harbor. I thanked God and fell prostrating and went straight to the ship.

The real cause of the ship's return was God's extraordinary and marvelous control over elements. But outwardly the cause was that due to war, there was grave danger from the submarines and there was no Peace Flag flying on the ship. Therefore, the ship had to return to the Port to get that flag. Commonly, every day experience is that even if you miss a train, it never comes back. But here was the miracle that the ship returned just for the sake of an avid preacher of the Word of God. [7]



In the field of tabligh, sometimes Allāh provides succor to His servant that He becomes the mentor of the preacher who is facing a tough opponent by teaching him proper and prompt answer by which the opponent is baffled.

One of its examples occurred in the lifetime of the Promised Messiah (peace be upon him), in 1893 at Amritsar while he was engaged in a debate with Reverend ‘Abdullāh Ātham, a bitter opponent of Islām. This debate continued for about two weeks. One day, Reverend Ātham tried to play a trick with the Promised Messiah (peace be upon him). He presented a blind, a lame and a leper to the Promised Messiah (peace be upon him) saying, ‘You claim to be the Promised Messiah of the modern days. Here are some ailing people and we demand that you heal them with your messianic touch as Jesus Christ did in his time.’

It is related by *Ḥadhrah* Mīr Muḥammad Ismā‘īl (may Allāh be pleased with him), who was among the audience, that all of them were very much puzzled and waited to hear the answer of the Promised Messiah (peace be upon him) to that crafty demand of the Christians.

The Promised Messiah (peace be upon him) was very calm. He told the Christian adversary that he did not believe that Jesus Christ healed physically blind, lame and the dumb with his messianic touch. Therefore, their demand from him was not at all justified. But they did believe in such miracles of their Jesus Christ. Apart from this, one of the signs of the people who have faith, it is written in the Bible, is that they will heal the sick with their touch;

“For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.” Matthew 17:20

Then the Promised Messiah (peace be upon him) said to Reverend Ātham with great majesty,

“I do not ask of you to move a mountain, but I am grateful to you that you saved me from searching the sick and blind. Now, I present to you the same sick and blind. If you have faith “as a grain of mustard” then,

treading in the footsteps of your master, give us the proof of your faith and heal these sick and blind.”

Ḥadhrat Mīr Muḥammad Ismā‘īl has written that when the Promised Messiah (peace be upon him) demanded healing of those crippled ones, the clergymen were baffled and hurriedly sent away those poor sick people. [8]



It is said that the real arrow is the one that hits the mark. Similarly, it is also true that the real argument or reasoning is the one that works at the right moment. Those who are experienced in preaching have vast experience of divine help during their preaching adventures. God guides them Himself. He guides the learned as well as the lay people. Sometimes the argument presented to the opponent looks simple and plain, but it proves to be particularly effective and silencing. The history of Aḥmadiyyat in the field of preaching by the grace of God is replete with Dā‘īn’s befitting and impressive reasoning.

My revered father, *Hadhrat Maulānā* Abul-‘Aṭā Jālandharī, used to narrate an interesting incident of preaching. While he was serving in Palestine as a missionary, some teachers from Nablus in Palestine came to the Aḥmadiyya Mission House to have a religious dialogue with him. At that time, some other respected Aḥmadīs were also sitting with him. The issue was about the death of Jesus Christ (peace be upon him). A scholar among the non-Aḥmadīs said that if Jesus Christ had really died, then what about his tomb and where it is located. He was told that according to the historical evidence, it is in Srinagar, a town in Kashmir, which is a state in India. Hearing the name of Kashmir, one of them promptly said, “Really! So far from Palestine? How could it be possible that he traveled so far away?” My father relates that before he could say anything, ‘Alī Al-Qazq, an Aḥmadī brother present in the company, not really a great scholar, quickly said, “Is Kashmir really farther than heaven?” Hearing the quick and prompt answer, the non-Aḥmadī scholar and others with him were dumbfounded. [9]



There was a rather interesting incident in Rabwah about the death of Jesus Christ (peace be upon him). Once, some non-Aḥmadī scholars came to Rabwah and had discussion with Aḥmadī scholars. During the discussion, Aḥmadī scholars presented to them some Qur'ānic verses, but non-Aḥmadī scholars did not look satisfied with the arguments. They wanted to see a clear cut Qur'ānic verse mentioning that Jesus Christ has really died. After the discussion, those scholars saw another Aḥmadī scholar, *Maulānā* Aḥmad Khān Nasīm (father of *Maulānā* Naseem Mahdī, Amīr Jamā'at Aḥmadiyya, Canada). Once again, they insisted on having a clear-cut Qur'ānic verse about the death of Jesus. *Maulānā* Naseem, sensing the situation, adopted a wise attitude and instead of presenting the Qur'ānic verses, which they insisted to see, asked them the simple question if they had accepted the death of all the prophets due to the verses of the Holy Qur'ān and that was why they were insisting to see a clear cut verse from the Holy Qur'ān about Jesus Christ's death? This simple answer convinced them and they said that that was sufficient and they did not want to see any verse about the death of Jesus (peace be upon him) from the Holy Qur'ān. [10]



Similarly, the ascension of Jesus Christ (peace be upon him) and his descent was being discussed at some place. A non-Aḥmadī scholar argued that if they considered the Holy Prophet (peace and blessings of Allāh be upon him) of 5 kilo weight and Prophet Jesus of 1 kilo and put them on two sides of a scale, the one kilo side will be lifted towards heaven. So, that proved the ascension of Jesus' towards heaven. Allāh guided the Aḥmadī brother and he told him that his argument was basically wrong. The Holy Prophet (peace and blessings of Allāh be upon him) came after Prophet Jesus, so how could Jesus go to heaven before the Holy Prophet (peace and blessings of Allāh be upon him) was put on the scale. Secondly, he must realize that as long as the 5-kilo weight stays put on one side of the scale, the one kilo side can never come down. This meant that as long as the sacred remains of Holy Prophet (peace and blessings of Allāh be upon him) lie in Medina, Jesus Christ will remain hanging up and will never be able to come down to earth for his second advent to this world. [11]



Hadhrat Maulānā Jalāluddīn Shams, Khālid-i-Aḥmadiyyat (may Allāh be pleased with him) related that in 1926, while he was serving as a missionary in Syria, once he had a long religious discussion with an Egyptian lawyer of Reverend Alfred Nelson, an English priest. He forcefully claimed that according to the Holy Qur’ān, Jesus Christ was superior to the Holy Prophet (peace and blessings of Allāh be upon him). When *Maulānā* Shams demanded proof to his claim, he said that the Holy Qur’ān calls Jesus Christ

Ghulāman Zakīyya **غُلَمًا زَكِيًّا** (Holy Qur’ān, 19[Maryam]:20),

which means pure and righteous son. No prophet including the Holy Prophet (peace and blessings of Allāh be upon him) has been called *Zakī* in the Holy Qur’ān, which proves that Jesus Christ was superior to the Holy Prophet (peace and blessings of Allāh be upon him) too. *Hadhrat Maulānā* Shams smiled and said that he was right in saying that Holy Qur’ān does not mention the word *Zakī* for the Holy Prophet but the word *yuzakkī* (Holy Qur’ān, 2[Al-Baqarah]:152, 3[Āl ‘Imrān]:165, 62[Al-Jumu‘ah]:3) has been frequently used for the Holy Prophet (peace and blessings of Allāh be upon him) which means that the Holy Prophet (peace and blessings of Allāh be upon him) is not only *zakī* but he made others also *zakī* (purified). With this reference, Prophet Jesus looks to be a mere pupil and the Holy Prophet (peace and blessings of Allāh be upon him) as his teacher and mentor. Hearing the argument, the poor lawyer was flabbergasted. [12]



Late Master Muḥammad Shafī‘ Aslam has related that once he was having a debate with a Hindu Pundit. He tried to play a trick with Master Muḥammad Shafī‘ Aslam and sent a piece of paper on which he had written some sentences in English language. He asked Master Muḥammad Shafī‘ Aslam to reply to his questions before starting the debate. He was under the impression that as Master Muḥammad Shafī‘ Aslam did not know English, he will not be able to reply his question and will be embarrassed in public. This will give the Pundit a chance to ridicule him before the audience.

But God granted wisdom to Master Muḥammad Shafī‘ Aslam and he wrote a few sentences in Arabic and sent the paper to the Pundit saying that this was the answer to his question. Poor Pundit did not know a word of Arabic. He asked the public as to what Master Muḥammad Shafī‘ Aslam had written. At this, Master Muḥammad Shafī‘ Aslam said, this poor Pundit can not even understand a few words he had written as answer to his question, how will he carry on the long debate with him? Thus his trick was reverted on him. [13]



It is merely the grace and mercy of God Almighty that the argument of the opponent is reverted on him. In this regard, *Ḥadhrat* Qazi Muḥammad Nazeer related the following interesting incident.

Once he was having a debate in Sialkot with Peer Nadir Shah on the topic of Khatm-i-Nubuwwat (Finality of the Prophethood). When Peer Nadir Shah was cornered, he asked one of the Maulavis of his own side to stand up and declare that he was a Nabī (a prophet) just like *Ḥadhrat* Mirza Ghulām Aḥmad, the Promised Messiah (peace be upon him). The Maulavi did accordingly and Peer Nadir Shah challenged *Ḥadhrat* Qazi Muḥammad Nazeer to prove him false.

At this *Ḥadhrat* Qazi Muḥammad Nazeer stood up and addressing the audience said, “Thank God that the issue under discussion has been fully resolved. The moot point was if a prophet could come in the Ummah of the Holy Prophet (peace and blessings of Allāh be upon him). Worthy audience can see with their own eyes that Peer Nadir Shah has himself practically proved it. Here is a prophet standing before all of you who has come after the Holy Prophet (peace and blessings of Allāh be upon him). Now Peer Nadir Shah wants me to prove him false. I need not falsify him as he is not sent by the Almighty. This prophet is made by the Peer Nadir Shah himself. It is God Who sends the prophets. Every one among the audience knows very well that he is false and there is no need for me to falsify him.

Hearing this, poor Peer Nadir Shah was dumbfounded. The gentleman, whom the Peer Nadir Shah had nominated as the arbitrator, joined Jamā‘at Aḥmadiyya in front of the whole audience. [14]



God Almighty mentioning the principle about true guidance says:

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ

And Allāh guides whomsoever He pleases to the right path. (Holy Qur'ān, 2[Al-Baqarah]:214)

Again He says:

إِنَّ عَلَيْنَا لَلْهُدَىٰ

Surely it is for Us to guide. (Holy Qur'ān, 92[Al-Lail]:13)

The heartwarming bounties of this kind are abundantly found in the field of tablīgh as well. The divine succor is sometimes manifested in a way that he who is not directly addressed in the discourse is guided aright. Sometimes, he who would say that it is impossible that he is converted to another faith, joins the ranks of that Jamā'at, and sometimes, he who used to obstruct people from joining Aḥmadiyyat, converts to Aḥmadiyyat.

A few years ago, I was talking to some Arab brothers in Sheffield and some Aḥmadī brothers were also in my company. The Arabs brought heaps of objections against Aḥmadiyyat and the Promised Messiah (peace be upon him). By the grace of God, I amply replied to their objections, but they were arrogant perhaps because they thought they were Arabs and masters of Arabic language. They were as adamant as ever. This dialogue continued for more than seven hours and no results materialized.

As soon as the meeting was adjourned and the Arab maulavis left, Malikah, a Moroccan lady came to me and very frankly said that she heard the whole dialogue as a silent observer and was fully convinced that Aḥmadīs carried the day.

As a result of that meeting, she started taking interest in Aḥmadiyyat and began studying about the Jamā‘at. It was not more than three or four weeks after the event that she decided to join Aḥmadiyyat. Alḥamdu lillāh. [15]



A similar incident happened last year. I was presented with an opportunity to preach to a Ghanaian Muslim prisoner in a Rochester penitentiary. Apart from our dialogue, I offered him some literature too. Some literature had been sent by mail to him before also. The happy news is that although this Ghanaian brother has not yet accepted Aḥmadiyyat, another British brother by the name of Jones, who was a Christian, has joined Jamā'at Aḥmadiyya. He told us that he got the Aḥmadiyya literature from Mr. Ibrāhīm, the Ghanaian prisoner, and became interested in Aḥmadiyyat. Then he contacted some more Aḥmadī brothers and continued his further study and by the grace of God, after supplication, the truth became manifest to him, and alḥamdu lillāh, he joined Aḥmadiyyat. [16]



A heart-warming incident related by my revered father, *Hadhrat Maulānā* Abul-‘Aṭā Jālandhari has come to my mind which I would like to relate here. He told us that this incident always gave him great strength and courage.

This was his first ever debate (Munāẓarah) of public life after graduation. There was a village Rājowāl in the suburbs of Qadian where the Munāẓarah was set up and he was nominated from Aḥmadiyya side. He said that he presented the Aḥmadiyya arguments in a befitting manner and traces of happy influence were visible on the faces of the people sitting in that meeting.

According to terms and conditions, my father was to deliver the concluding address. But as soon as he stood up to speak, the opponents became rowdy, booed and jeered and started clamoring and clapping. The Jalsa terminated in that confusion. The impression was given to the audience that non-Aḥmadīs carried the day and that the Aḥmadīs were routed.

It was maiden Munāẓarah of his life, and despite the winning signs, he saw the signs of defeat. This broke his heart. Nearby was a canal and he went there and performed wuḍū (ablution) and offered his ‘Aṣr prayer and prayed in humility for the guidance of those people. Allāh the Gracious accepted his prayer and showed him His special sign on the very spot. He had just finished his ṣalāt that a young man came and greeted him and shook his hand, and said that he had heard the Munāẓarah and wanted to accept Aḥmadiyyat without delay.

My father would say that hearing the request of that young man, he (my father) became emotional and his eyes became moist. He said that his head bowed to the Almighty in gratefulness.

The young man was a teacher in the village school and he related the cause of his joining Aḥmadiyyat. He said that he was sitting on the stage of non-Aḥmadī maulavis and was listening to the proceedings of the Munāẓarah. The ‘Ulama were openly admitting that the arguments of Aḥmadī scholar were so solid and irrefutable that they had no reply to them. There was only one way of winning and that was that the Aḥmadī scholar may not be permitted to deliver his concluding address and the

meeting should be disrupted by rowdism. The young man said what he heard and saw was sufficient for him to accept Aḥmadiyyat. Thus he became an Aḥmadi without delay. [17]



Let me relate to you another incident. A few years ago, in North Wales, a young man by the name of Ṭāhir Salīm was blessed to join Aḥmadiyyat. He got the strength and courage and he preached to other members of his family vigorously and about ten or eleven members of his family joined Jamā‘at-i-Aḥmadiyya in a few days. Due to this, there was great stir and commotion among non-Aḥmadī opponents. They assigned a young man, Mr. Sa‘īd, the Secretary of Khatm-i-Nubuwwat Committee to dissuade brother Ṭāhir Salīm from Aḥmadiyyat so that he rejoins the ranks of the opponents. Thus a long chain of dialogues started between Mr. Ṭāhir Salīm and Mr. Sa‘īd. The happy result was that Mr. Sa‘īd who was assigned to dissuade Brother Ṭāhir Salīm from Aḥmadiyyat, himself joined Aḥmadiyya Jamā‘at. This incident is the living proof that Truth always triumphs and is never vanquished. [18]



It should be remembered that human hearts are in divine hand. He shows the right way whenever He likes. Let me relate a heart-warming incident of Sierra Leone, a country on the West Coast of Africa. May Allāh reward *Maulānā* Muḥammad Ṣiddīq Amritsarī abundantly. He was blessed with the chance to serve Islām and Aḥmadiyyat in various countries including Sierra Leone and he has recorded his memoirs in his book *Rūḥ Parwar Yādaiñ* (Inspiring Reminiscences). This book is worth reading. He relates as follows:

Qāsim Kamanda, a Section Chief of Wando Territory was a severely prejudiced and bitter opponent of Aḥmadiyyat. He was so staunch in his Christian belief that once, when Maulavi Muḥammad Ṣiddīq preached him, he very clearly told him that if the river which was flowing downwards by his village suddenly changed its course and started flowing upwards, he will deem it possible, but his converting to Aḥmadiyyat was not possible.

Now, on the one side, there was this arrogance of Chief Kamanda and on the other, the power and mercy of God the Gracious. After some time, an ordinary village Mu‘allim (missionary), Pa Soori Bah, who was not a great scholar, visited him and preached to him. After he went away, Chief Kamanda wrote to *Maulānā* Ṣiddīq that it was true that he told him that the river in the village could flow upwards but he would not become Aḥmadī, but then he was giving him the glad tidings that Aḥmadiyyat was true and he could come and see him as an Aḥmadī with his own eyes. This river had really started flowing upwards. [19]



Late *Ḥadhrat* Maulavi Muḥammad Ilyās was a saintly person of Frontier Province in Pakistan. He was a staunch and fearless Muballigh of Aḥmadiyyat. His biography, *Hayāt-i-Ilyās* has been recently published. This book is replete with stories of how Allāh saved him and helped him in the field of tablīgh throughout his life.

He says that when he accepted Aḥmadiyyat and started preaching, there was a great uproar by opponents in the whole town of Chārsadda, his hometown. His opponents threatened him every day that they will torch his house and will burn the whole family in that blaze. Along with that, his social boycott was also launched.

In such circumstances, Allāh melted the heart of one of his pupils who would bring his few groceries and deliver him at his house at night. It has been related by his wife that when serious threats of torching his house were being given to him, one night, Deputy Superintendent of Police knocked at their door. When *Ḥadhrat* Maulavi Muḥammad Ilyās came at the door, he consoled him and said that he should sleep in peace and that no one will ever be allowed to harm him.

Now, listen to the reply, which *Ḥadhrat* Maulavi Muḥammad Ilyās gave to that police officer. He told him that his bravery was apparent that he had come to visit him at the dead of night to console him and did not have the courage to come in the day. So far as his offer of protecting him was concerned, he should know that he did not need that. The angels of God would protect his home and so did it happen. His opponents were so much scared that none dared to torch his house. [20]



Ḥadhrat Maulavi Muḥammad Ilyās related another incident that in Chārsadda, due to Aḥmadiyyat, three persons opposed him bitterly. Praise be to the Lord that every one of them was extremely humiliated under the wrath of God. The details of these stories are very painful, but very heart warming.

Among the three enemies, one was Mullā Maḥmūd who tried with his magic spells or talismans that Maulavi Muḥammad Ilyās's wife should start hating her husband. He was himself implicated in an affair with a woman—his relative—and as a result of which he had to flee from his own home to which he never returned.

Second enemy was one Akbar Shāh who was an accomplished swimmer. He used to say that if Muḥammad Ilyās ever dared to come to the river, he would drown him. Observe the might of the Almighty that he, who boasted to be a master swimmer, was himself drowned and died while bathing in the same river.

The third enemy was one Mukarram Khān. He was a celebrated and influential landlord and headman of the village. He went to the extremes in executing boycott against Maulavi Muḥammad Ilyās.

He came under the wrath of God thus, that firstly his wife died with tuberculosis. Next were his three sons who died of the same disease. His whole property was liquidated in gambling. His headman-ship was confiscated. He became so poor that he had to earn his living by driving tongas (carts driven by horses).

One day, it so happened that Maulavi Muḥammad Ilyās hired a tonga and inquired the driver about the people of Chārsadda. When he asked about Mukarram Khān, the tonga driver said, Sir, I am the same luckless Mukarram Khān who has ruined his worldly life and his hereafter by opposing the truth. [21]

This kind of divine wrath comes over those who make themselves deserving due to their own misdeeds. Among them are especially those who run amok against the truth and are arrogant and humiliate the people whom God Almighty loves. These are the unfortunate ones whom divine wrath gets hold so quickly and severely that they become the hallmark of humiliation for others.



The services rendered by *Hadhrat Maulānā* Nazeer Aḥmad ‘Alī in West Africa are worth writing in gold. They are a golden chapter in the history of Aḥmadiyyat. He relates an incident about Sierra Leone that once Sierra Leone Muslim Congress asked him to deliver an address in 1938 in one of their meetings. A prominent personality of Sierra Leone, Shaikh Ḥaidaruddīn presided the session. He had the titles of JP and MBE. He was a highly respectable personality of the country. After a very impressive address of *Maulānā* Nazeer Aḥmad ‘Alī, Shaikh Haideruddīn haughtily declared in his presidential address as follows:

“Folks! You know that I am the biggest scholar among you. I am well-versed in religious knowledge too. To me the talk of this Indian Ḥājī and his arguments are all mere fabrications and a pack of lies.”

In his boasting he went so far that he said,

“Instead of believing his pretender Messiah, I would prefer that my mind is paralyzed so that I may not even think about the talk of this Indian missionary and remain immune to this fitna.”

The wrath of God comes without a noise. In front of His sovereignty and majesty the arrogance and haughtiness of a weak human is crushed to pieces. Such was the bitter end of this arrogant and boastful opponent of Truth. He got what he had asked for. He came under the divine wrath just in a few months. He lost his mental balance and became scatter brained. It was unbearable even to look at him. He remained in this state for more than two and a half years after which he passed away, a lesson for others. [22]



Let me relate to you another incident more painful than the one related above which happened in Singapore. This story has been related by a devoted and sincere brother Muḥammad ‘Alī. He relates as follows:

He and *Ḥadhrat Maulānā* Ghulām Hussain Ayāz, (the missionary in Singapore) used to dine at a small restaurant owned by a pathān of Hazara. One day, the owner of the hotel learnt that we were Aḥmadīs. On learning this, he was outraged and kicked us out of his restaurant. Even after that, his rage did not cool down and he started abusing the Promised Messiah (peace be upon him) and called him a liar, pretender and Dajjāl. This pathān said that the Promised Messiah had died in a lavatory.

But God had given the Promised Messiah (peace be upon him) the promise,

I shall humiliate him who will even plan to humiliate you.

How God Almighty fulfilled this promise against this arrogant person, please read on. He was in divine grip within a few years. He was stricken with diabetes, which intensified so much that one of his legs was infected and had to be amputated. Then the other leg was also infected and that also had to be amputated. This made him so crippled that his kinsmen had to pick him up for his toilet needs.

At last his own sons renounced him and threw him in a corner behind their shop where he crawled a few feet for his toilet needs. Eventually, when he got so weak that he could not move, he died one day in his own filth. [23]

Such incidents are so frightening that one shudders to relate. One is overawed at the sight of divine destiny. Will anyone take lesson from these incidents?



Rain is said to be a divine blessing. There is no doubt about it that it is one of God's wonderful bounties. It is strange that even this blessed rain brings divine mercy and becomes a heavenly sign and a source of guidance for the righteous.

This happened in Kiryām, a village in District Jālandhar (India). There were *Ḥadhrat* Ḥājī Ghulām Aḥmad and *Ḥadhrat* Sher Muḥammad (may Allāh be pleased with them both) with some friends. It was terribly hot at that time. They were busy preaching to a non-Aḥmadī friend, Chhajjoo Khān. While the discussion was going on, he said, *If it rains today, I will accept Aḥmadiyyat*. Hearing this, *Ḥadhrat* Ḥājī Ghulām Aḥmad raised his hands in prayer along with other Aḥmadī brothers in the company and prayed for the rain. Praise be to the Lord that instantly clouds gathered and after a while heavy rain started pouring down. Seeing this divine sign, Chhajjoo Khān signed the Bai'at pledge and joined the Aḥmadiyya Movement. [24]



Another such incident took place two years ago during Centenary Jalsa Salana at Qadian. A non-Aḥmadī lady had traveled from Malaysia to participate in that Jalsa. She was studying Aḥmadiyyat for some time and was convinced to a great extent. But she was not convinced enough to sign the Bai‘at pledge. On the second day of the Jalsa, she got a chance to go and pray in Bait-ud-Du‘a where she prayed to God for guidance and begged Him to show her the sign of rain the next day which should continue the whole day.

Who knows how this righteous lady prayed so humbly that it was granted by God Almighty forthwith. On the third day of Jalsa, rain poured down the whole day which caused problems for the organizers. The venue of the Jalsa had to be shifted to Masjid Aqṣā and Masjid Mubārak. But the Malaysian lady signed the pledge form in the evening saying that had she known that people will be put to so much inconvenience, she would have prayed for some other sign. [25]



Ḥadhrat Maulānā Ghulām Rasūl Rājāikī (may Allāh be pleased with him) has related the following interesting incident of divine blessings and the rains.

A tablīghī gathering was planned in Bhāgalpur, a town of Bihar in India. All the preparations were feverishly being finalized and people had come in a large number. Suddenly, dark clouds came and thick drops of rain started falling. It looked as if all would be drenched in no time and we would not be able to hold our tablīghī gathering. Seeing this sad spectacle, I humbly prayed, O Lord, this heavy rain is going to obstruct the tablīgh of Your true religion. So, please stop this dark cloud from pouring any rain. Allāh the Gracious showed us the strange spectacle of His power and we saw that the dark cloud moved to another direction in no time and our Jalsa was held very successfully. [26]



Here, another incident of another Mujāhid-i-Islām, *Ḥadhrat Maulānā Raḥmat ‘Alī*, missionary of Indonesia has come to my mind, and let me relate it to you. He used to live in Mohallah Yāsir Miskīn of Padang, an important town of Indonesia. Most of the houses were adjoining and made of wood.

One day, suddenly there was fire in that Muhallah, which started burning the houses and reached near his own residence so much so that the flames were licking his balcony. Seeing this, Aḥmadī brothers requested him to vacate the house immediately, but he very firmly and confidently said, “This fire, Inshā’Allāh will not harm us. This is the house of a servant of the Promised Messiah (peace be upon him) with whom Almighty Allāh has promised, *Fire is our slave, rather slave of our slaves.*” It is related that *Ḥadhrat Maulavi Raḥmat ‘Alī* had hardly uttered these words when, dark clouds came and heavy rain started pouring, which doused the fire in no time.

The mercy and grace of the Almighty God really made the fire the slave of the servant of the Promised Messiah (peace be upon him). [27]



Let me relate to you another incident regarding rain related by *Ḥadhrat Maulānā* Raḥmat ‘Alī. There is no limit to the powers of God Almighty and everything moves with His command. The above mentioned incident showed that the coming of sudden rain was a miracle of God and now I would relate an incident just opposite to it when stopping of rain became sign of His succor to a devotee.

Ḥadhrat Maulānā Raḥmat ‘Alī was having a tablīghī discussion regarding “Islām and Christianity” with a Dutch priest in Padang. A number of people were listening to the dialogue. Suddenly, it started raining heavily. In this region, it is common that if it starts raining, it continues for hours without stopping.

The Christian priest could not stand the arguments of *Ḥadhrat Maulānā* Raḥmat ‘Alī. Therefore, to cover up his defeat he presented a queer demand that if your religion, Islām, is really true as compared to Christianity, then ask your God to show us the miracle to stop the rain immediately.

Apparently, the priest had demanded a thing impossible thinking that in that region, normally rain did not stop for hours and so it would continue raining. But on that day, people saw a beautiful spectacle of divine help and God’s love in the field of tablīgh. Hearing the demand of the priest, *Ḥadhrat Maulānā* trusting in Living God, addressed the rain in a confident and wondrous voice, “O you rain, with the command of God Almighty, stop now and give us the proof of True and Living God of Islām.”

Praise be to the Almighty God of Islām! The torrential rain unusually stopped within a few minutes. The priest and the people gathered there were spellbound to see that wonderful sign. [28]



There is no doubt that everything in this universe is subservient to God Almighty. Whenever He desires, these things serve as signs to enhance the faith and belief of a believer. Almighty God subdues them for those who are honestly and earnestly serving for Him in the cause of tabligh in the form that they help them at every step. Torrential rain as well as the stopping of heavy rain, both become the divine signs. So do the igniting and extinguishing of fire serve as signs for the believers.

In this regard, I would like to relate an incident of *Maulānā* Sheikh ‘Abdul-Wāḥid, the pioneer missionary of Fiji Islands. He relates that when it was decided that Aḥmadiyya Mission should be opened in the city of Ba, bitter opposition started in that city. Abū Bakr Koya, a staunch enemy of Aḥmadiyyat openly declared: If Aḥmadīs open their mission in that town, it will be burnt to ashes and pulled down.

Despite security arrangements, someone put the mission house on fire with kerosene oil. But it so happened that without the knowledge of *Maulānā* ‘Abdul-Wāḥid, the fire was extinguished without causing any significant damage to the mission house and thus Allāh saved the centre of the propagation of Islām.

On the other side, Allāh showed another sign that after a few days, the house of the same Abū Bakr Koya suddenly caught fire and despite all the efforts, his whole residence turned into ashes before his own eyes.
[29]



If you go through the events in the field of tablīgh, it becomes clear again and again that those engaged in tablīgh become dearer to God Almighty so much so that He shows miracles for them and helps them at every step. He keeps on proving for them the truth of Islām and Aḥmadiyyat. We find several such examples in the life of our brother Ḥājī ‘Abdul-Karīm of Karachi, as to how Allāh loved His devotee and rewarded him abundantly and goes on proving the truth of Islām and Aḥmadiyyat.

Allāh takes special care of those who are engaged in tablīgh and helps them in miraculous ways. We find a number of such instances in the tablīghī adventures of this devoted brother. By the grace of God, he was an enthusiastic and undaunted preacher. He served in Egypt for a considerable time during his military service. Once, the chaplain of the regiment complained against him of his preaching activities to the Commandant. The concerned officer was prejudiced and registered a case of disobedience against him.

According to the military regulations, minimum penalty of such crime was a six-month imprisonment. When non-Aḥmadīs heard about it, they sarcastically said, “Now, Ḥājī will get Good Conduct Medal.”

When the case was presented in the court, the judge after a summary hearing started announcing the verdict, “I convict you of the crime and ...” He had not yet finished his verdict when he received a phone call from his senior officer not to pronounce any judgment in the case and bring the papers to him. The superior officer heard the statements of both the parties separately.

Now, here comes the miracle of the divine help. The senior officer, not only acquitted Ḥājī ‘Abdul-Karīm, he also promoted him and awarded him monetary and other benefits. On the other hand, he demoted the junior officer, reducing some of his monetary allowances and sent him to the battlefield.

Explaining the incident, Ḥājī ‘Abdul-Karīm says that when he came out of the court with his promotion order and the junior officer with demotion order, everyone outside was eager to listen to the verdict. No one believed the decision of the case. When his non-Aḥmadī opponents

heard of the promotion of Ḥājī ‘Abdul-Karīm from him, they thought that he had gone crazy. They thought that he had been convicted and condemned. But all the hopes and expectations of his enemies were dashed.

In addition to this, God further rewarded Ḥājī ‘Abdul-Karīm that despite adverse circumstances, he was also awarded Good Conduct Medal. This was the medal of which his opponents used to taunt him. He would relate that as thanksgiving to God Almighty he took leave for a few days, pinned the medal to his lapel and went to his old office. He showed the medal to his opponents and said that it was the medal granted to him by his Gracious and Bountiful God. [30]



A similar case of *Ḥadhrat Maulānā* Nazeer Aḥmad Mubashir is worth mentioning here. This happened when he was serving as missionary of Islām in Ghana. A young man who had returned from Mecca started propagating that Aḥmadīs were misleading the public whereas *Imām Mahdī* had not yet appeared.

Maulānā Nazeer Aḥmad Mubashir went to his village Saraha where he used to live. When challenged by *Maulānā* Mubashir, he was not prepared to talk. *Maulānā* held a grand Jalsa and made a wonderful speech regarding the signs of appearance of Mahdī. After the speech he returned to his headquarters. But the opponents started bringing out processions with white turbans on their heads and waving white flags. They would sing in their processions that they had won and Mahdī had not yet appeared. Had he appeared, earthquake must have accompanied it.

This was the demand of the opponents, which was beyond the human power to be fulfilled. There is no doubt that God Almighty, Master of Heaven and earth can do what He likes. So He showed the miracle to manifest the truth of Imām Mahdī that a powerful earthquake rocked whole Ghana. Now, the same opponents, who would say that Mahdī had not appeared as no earthquake had taken place, would sing in the streets with monochords that Mahdī of Muslims had come as earthquake had come.

Praise be to the Lord. He shook the whole of Ghana to prove the truth of His Mahdī and showed a living proof of His power and strength, providing source of guidance for many Ghanaians. [31]



Dear brothers! The way of tablīgh is grim and formidable. This is the way on which sometimes even friends turn into foes. But the Dā‘īn ilallāh who tread sincerely on this path, are in a way in the lap of God. The Creator of heaven and earth becomes their Protector. He shields them against the onslaughts of their enemies and His hand of Power keeps on showing signs of His succor and assistance even in extraordinary circumstances.

Here I would like to relate something about late *Ḥadhrat* Seth ‘Abdullāh Alahdīn of Sikanderabad, Deccan. He had the good fortune to serve the cause of tablīgh through distribution of Aḥmadiyya literature on large scale. His wife has related a miraculous incident that saved his life.

Once he was sent on a Tablīghī campaign in the Bombay region. As he worked tirelessly in that area, a severe wave of opposition arose against him. People of his tribe planned to murder him. For executing this plan, he was invited to a feast in which it was planned that he will be poisoned.

But, Allāh put the idea in the mind of his wife that participation in that feast was not good for him. There was no way to inform him of her apprehension. So she started praying that her husband somehow should himself avoid that occasion. ‘Abdullāh Alahdīn did not go to the feast and safely returned home in the evening by the Grace of Allāh.

It was after three years that the conspirators admitted that they had conspired to kill *Ḥadhrat* Seth ‘Abdullāh Alahdīn in that feast, but as he did not attend the function, the conspiracy was foiled and the enemy frustrated. [32]



Ḥadhrat Maulānā ‘Abdul-Mālik Khān was fortunate to serve as missionary of Islām in Ghana in addition to his long services in India and Pakistan. Once, he was returning home, at Kumāsī, after a tablīgh trip, when his vehicle’s tire burst. After changing the tire, he resumed his journey, but after going 20 or 25 miles, the other tire went flat. Now, there was no way to continue the journey.

He relates that suddenly two men who had daggers in their hands, came out of the bush and started advancing towards him. It seemed that they belonged to some fierce tribe of the land. From their very faces they looked ghoulish. Their daggers were glistening in the moonlight.

Maulānā ‘Abdul-Mālik Khān states that it was only by the grace of God that he did not panic and he asked his companion, Mr. ‘Abdul-Wāḥid, a retired police officer if he could assist in any way.

Witness the miracle of God’s help in the field of tablīgh that they who had daggers in their hands and were ready to rob and murder them, became soft hearted. One of them came to *Maulānā* ‘Abdul-Mālik and talked to him. The other man was his son. When father heard our plight, he said to his son to carry both the tires and get them repaired in the nearby village. Till the return of the son, father entertained *Maulānā* ‘Abdul-Mālik Khān and his companion in the bush. He took out a pineapple out of his bag and cut it into half with the same dagger with which he intended to kill him. Both of them enjoyed the pineapple. His hospitality was unforgettable. At last the son returned at about 3:30 a.m. and they fixed the tire to the car and drove for home.

This was the most extraordinary and unusual way of Mercy and Help that those who wanted to kill Dā‘īn became their hosts, even servants.
[33]



Ḥadhrat Maulānā Ghulām Hussain Ayāz had the good fortune to serve the cause of preaching Islām in Singapore. During the Japanese occupation, no one dared to utter a word. But *Maulānā* Ayāz preached his message without any fear. Everyone was surprised why he was immune from the Japanese authorities. But all this was due to the divine assistance, which a Dā‘ī ilallāh enjoys at every step.

Once, a Maulavi alleged that the Holy Qur’ān of Aḥmadīs was different from the Holy Qur’ān of non-Aḥmadīs. *Maulānā* Ayāz refuted the allegation vigorously amongst the crowd. The Mullās had already prepared the public against the Aḥmadī missionary, therefore, some people started assaulting him and dragged him to the stairs of the mosque from where he was pushed down the stairs and he fell headlong. It resulted in injuries to his head and back, and he passed out.

He remained there on the roadside and neither anyone informed the police nor took him to the hospital.

The divine help came just by chance. An Aḥmadī military officer, Col. Taqīuddīn Aḥmad passed that way. He saw someone lying injured on the roadside. Out of human sympathy he got down from his jeep, came near the man and recognized him immediately. He took him to the hospital at once and thus *Maulānā*’s life was saved, whereas non-Aḥmadī opponents were quite sure that the man had died. [34]



Here is another incident of divine help and miraculous protection related by late *Ḥadhrat Maulānā* Muḥammad Ṣādiq Sumātrī. This incident also relates to the period when the Indonesian archipelago was occupied by Japan. Their rule was dictatorial and a small complaint could become an excuse for capital punishment. No inquiry was needed and none was instituted. Only the decision was announced. Sometimes even the decision was not announced and the victim was executed.

Maulānā Muḥammad Ṣādiq has written that due to two complaints against him the Japanese decided for his execution. With this background there was no ground for any appeal and no hope for pardon. For a believer the only support is his God. So he humbly prayed to God. God informed him in a dream that the Japanese Government was heading towards its disastrous end. He saw this dream in 1945. Within a few months of his dream, the Japanese surrendered on 14th August 1945.

After their defeat, it was learnt from their documents that they had decided to execute 65 persons between the night of 23rd and 24th August and *Maulānā* Muḥammad Ṣādiq was on top of the list.

Now, see how divine help and succor arrived that Allāh did not give the Japanese government any respite even to execute their decision and saved a Mujāhid, who was serving in the cause of Allāh, from the jaws of death. The shadow of death was lurking over his head and a few hours remained in its execution. [35]



Let me relate to you another heartwarming incident of my revered father, *Ḥadhrat Maulānā* Abul-‘Aṭā Jalundhari, while he was a missionary in Palestine. He told us that once he was returning home in Kabābīr after conducting a tablīgh program. He said, “I felt something moving in the bushes and thinking that there may be some animal moving about, I did not pay much attention towards it.”

When he moved a few yards, there were two thunderous blasts. He took it as a casual incident and did not bother much. But later it was learnt that he had crossed the valley of death, but it was due to the divine protection that he remained safe and sound.

After some time, it was discovered that the opponents had been planning to murder him for some time. It was on that night that two young men, armed with guns, laid in ambush and waited for him. When, he and his companion passed by them, one of them fired at him but the gun did not work. Then the other young man tried to fire his gun, but his gun also did not work. They both walked on under the divine protection.

When they had gone a little distance, both the young men again tried their guns and they fired all right. There was no flaw in the guns. It was only when the guns were aimed at the two Mujāhidīn, the divine destiny stopped their performance. [36]



These are only a few incidents as sampling of divine assistance in the field of tablīgh which engender a firm conviction in every one who carries the blessed standard of Da‘wat ilallāh. The Omnipotent God of heaven and earth grants him extraordinary assistance and support at every step.

Remember that these are not the tales of yore; they are the living stories of the living persons fanned across the globe. God of Islām is the Living God and His promises have never been the fairy tales. Therefore, these living stories invite every Aḥmadī to step down in the sacred field of tablīgh and enlighten his life with these glowing lamps of divine assistance.

I wish and pray that may those incidents, which give fresh warmth to our blood and grant our belief a new glow, become a part and parcel of our spiritual lives. Our revered Imām, Sayyidinā *Ḥadhrat* Amīrul-Mu‘minīn Khalīfatul-Masīh IV has divulged the hidden secret to win this coveted prize, and it is our duty to act sincerely and faithfully on his instructions. He says:

“O you the devotees and lovers of *Ḥadhrat* Muḥammad Muṣṭafā (peace and blessings of Allāh be upon him), now get rid of the thought what is your vocation or what is your job. Remember that every one of you is a Muballigh (missionary) and all of you will be accountable to God Almighty.

Whatever your profession, your job, your nationality, your prime duty is to call the whole world to *Ḥadhrat* Muḥammad Muṣṭafā (peace and blessings of Allāh be upon him) and transform their darkness in shining light and bring life to their cadavers. May God grant our humble prayers. Āmīn.” (Friday Sermon February 25, 1983).

At the end, let us proclaim that All praise be to God, the Lord of the worlds.

A Request for Our Next Edition

It is said that by hearing an incident one recalls another similar incident. I hope that while reading the incidents I have mentioned in these pages, our readers may recall incidents of Şaḥāba of the Promised Messiah (peace be upon him), elders of the Jamā‘at, other Dā‘īn illallāh, or their own personal reminiscences. To them, I request to please send them to me with full references. I shall try to publish them for the benefit of the public.

‘Aṭāul Mujeeb Rāshed
Imām of the Fazl Mosque

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TABLĪGH

VALUABLE ADVICE
BY
SAYYIDINĀ ḤADHRAT
KHALĪFATUL-MASĪH IV
raḥimahullāh

Ten Successful Methods of Tablīgh

^ط
 أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
 وَجَدَلْ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ
 عَن سَبِيلِهِ ^ط وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٦﴾ وَإِنْ عَاقَبْتُمْ
 فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ^ط وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ
 لِلصَّابِرِينَ ﴿١٢٧﴾ وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ^ج وَلَا تَحْزَنْ
 عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٨﴾ إِنَّ اللَّهَ
 مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٩﴾

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He also knows those who are rightly guided.

And if you *desire to punish the oppressors*, then punish *them* to the extent to which you have been wronged; but if you show patience then, surely, that is best for those who are patient.

And, endure thou with patience; and verily thy patience is *possible* only with *the help of Allāh*. And grieve not for them, nor feel distressed because of their plots.

Verily, Allāh is with those who are righteous and those who do good. (Holy Qur’ān, 16[Al-Naḥl]:126-129)

It is not a simple calling to God that is contained in this verse but it is a call towards the glory with which Allāh manifested Himself to the Prophet Muḥammad (peace and blessings of Allāh be upon him) that the world was invited to; for He is the God Who is the Lord of all the worlds. Following are ten important points in this respect.

1. The Message is for All the Believers: Although the message is for all the believers, but here only the Holy Prophet Muḥammad (peace and blessings of Allāh be upon him) has been addressed. It is not said that O Muḥammad! You alone go and start calling people towards Allāh and no companion should accompany you. Thus, it is addressed to the Holy Prophet, but is meant for all the believers.

Meaning of Ḥikmat (wisdom, foresight): By pondering over the word Ḥikmat it seems that we should first look towards the history. By looking over the events of history, we shall have to deal with our adversaries with extreme love and affection. It is then that our point of view will be accepted, otherwise not.

2. Approach According to the Circumstances: The second point of Ḥikmat, which is usually ignored, is keeping the circumstances in view. Analyze the circumstances and then start the work of calling towards Allāh. Everything is fine if it is done at proper time. Delivering your message to some one who is in a hurry or mentally upset is not proper. This will not be according to circumstances.

If a man dislikes something and it is presented to him, he won’t accept it even if it is good. Therefore, if the way of presentation is not so agreeable that it overpowers the hatred to hear the message, Tablīgh will not be effective for him.

Therefore, mind that you are engaged in a very delicate task. Follow the model of the Holy Prophet (peace and blessings of Allāh be upon him), and be kind to others. Similarly adopt wise way of communication. You will have to think that your addressee will surely change by normalcy, therefore, you need to communicate gently.

3. In Accordance with Human Nature: One of the demands of Ḥikmat is to talk according to the trend of the person you are talking to, and you should never be oblivious to it. Understand the tendency of the

person whom you are conversing with. You should know what he avoids and then deal with him accordingly.

4. Within Your Capabilities: Another demand of Ḥikmat is to take stock of your own temperament and tendencies. Everyone can not do all kinds of Tablīgh. God has blessed faculties according to one's own temperament. For instance, a brother used to wear a robe with Qur'ānic verses inscribed on it. Another brother, Qureshi Muḥammad Ḥanīf used to roam and preach on his bicycle.

To say that one does not have the capacity for tablīgh is to blame Allāh. It is right to say that as every one has different capacities, therefore, to face the other person will also be in different ways. Everyone has his own personality and should treat others according to his own capacity.

You yourself have different temperaments. God has granted you different capacities. Therefore, you will have to adopt the right way of thinking about yourself and how you can discharge your obligations in a befitting manner. Some do not have good conversational or public speaking skills while others lack in effective writing. Some are shy in public, but are good talkers in a small company. There are others who can address large gatherings. Therefore, if someone will act against his/her personality granted to him/her by God, s/he will become a laughing stock.

5. Times Also Change: There are different periods. Needs of time also change. Hikmat demands that one should take advantage of those times. Therefore, different ways of talk suit at different times. There are times when one is sad and that time demands a different kind of talk. Way of talking at happier times will be of different sort. Similarly you will have to adopt a different way at the times of panic.

6. Appropriate Selection: Another demand of Ḥikmat is to choose the right person. There is innumerable creation of God who you have to call towards Allāh. With a general view, one can learn as to who will require lesser hard work.

There are Aḥmadīs who sometimes work hard on someone who is prejudiced, adamant and far from Taqwā. They forget that Allāh has promised to guide those who are righteous and have the courage to call spade a spade. (So said Christ also not to throw pearls before the swine. Matthew 7:6) Therefore, select good natured people especially those who are courageous and may themselves become muballigh later.

7. Remain Constantly in Contact: To take care of your crop is another demand of Ḥikmat. When you engage in Da‘wat ilallāh or will engage, you will enjoy it. If you will not see the person you are preaching again and again, you will lose him like destroying your harvest. This is because the effect of your tablīgh has not gone very deep. You will have to pay constant attention. If you will not do so, your labor will go to waste.

8. Prayers are Needed: If you do not irrigate your crop, it will bear no fruit. There are two ways of irrigation. One is the water of your knowledge, you impart in this world. But the real harvest is when it receives the heavenly water. If you will irrigate your crop with merely your own water of knowledge, it will not bring out blessed fruit. Therefore, prayers are essential and you will have to shed tears in front of God Almighty. Seek help from Him.

It is the tears of a believer which bring torrents of blessings. Therefore, Ḥikmat was mentioned first and then good word is mentioned. Good word is clear, true and pious advice which has a pull. It has nothing to do with any sectarian difference. It comes direct from heart and goes straight to heart. Therefore, arguments come later, but begin with a good word. First, tell the people that you have sympathy for them. They are ruining themselves. The society is being destroyed. Think, why it is being destroyed. Tell them that divine people come and after delivering their message depart. Give them the message that a caller has come and it is better for them to accept that divine caller. This is the reason that the Holy Qur’ān advises not to hurry. Begin with Ḥikmat so that people should know that you are truthful and their sympathizer. They should realize that you are not interested only in yourself, but are interested in them as well.

9. Discussion: Despite your good and wise word, people will be ready to argue with you. Allāh says, therefore, We also advise you to face them and do not show your back to them. Now, be prepared and you have the right to argue with full strength and vigor with those who counter you. But this encounter should not be with brute force and it is said that argue with them with what is good. Therefore, even now, encounter with evil will be with goodness. They will come with evil but you will have to present goodness. They wish to harm you, but you wish good for them. They will bring feeble arguments but you present strong and powerful proofs. Represent goodness every time whereas they will be representing hatred and evil.

10. Patience: And if you will remain patient, then know that this is better for those who remain patient (Holy Qur’ān, 16[Al-Nahl]:127). Therefore, remember that you should show patience, and Allāh tells you that those who show patience are more successful than others. It is better for those who show patience, in religious contests, they should not take revenge but should keep overlooking mistakes of others and remain tolerant.

Call towards the way of Allāh began with singular number and now it has become plural. That is why I had concluded that the duty of tablīgh is not confined to the Holy Prophet alone and it is obligatory for his followers as well.

Allāh says to the Holy Prophet (peace and blessings of Allāh be upon him), “And endure thou with patience; and verily, thy patience is *possible* only with *the help of Allāh.*” (Holy Qur’ān, 16[Al-Nahl]:128) This means that Allāh says to him, O Muḥammad (peace and blessings of Allāh be upon him), We do not say that you may show patience or take revenge, as you please. For you, Our advice is that you have to show patience. We know that you are already showing patience for the sake of Allāh. Therefore, you are not to abandon this path because this is the way that is the best.

You should know that patience is of two kinds. One is patience in anger and other is patience during grief. You know that the Holy Prophet Muḥammad (peace and blessings of Allāh be upon him) never went even near rage. Therefore, always remember that we have to follow the Holy Prophet (peace and blessings of Allāh be upon him) in whom there was least anger. He was the man who showed patience of real mother, and even more. He is the man who is pining for his opponents who are harming themselves by not accepting him. That’s why Allāh says: “And grieve not thou for them.” (Holy Qur’ān, 16[Al-Nahl]:128).

You are all Dā’īs. Therefore, I call upon all the members of our Jamā’at to call the whole world to One and Living God. Call people of the east and of the west. Call the black as well as the white. Call the Christians as well as Hindus. Call every one who has gone astray and call the atheists also. You are responsible to call Eastern Bloc and the Western Block as well. It is you alone who have to grant life instead of death to the world. If you will neglect, the people who have to die will die and will be wandering in the dark.

Therefore, O ye the devotees of Muḥammad (peace and blessings of Allāh be upon him) and the lovers of his religion, now don’t think about

your profession and your worldly duties. Every one of you should consider himself a Dā'ī ilallāh and he will be accountable for this obligation before God. Whatever your profession or job, to whichever country you may belong, your primary duty is to call the world to the God of Muḥammad. (Friday sermon dated February 25, 1983)

Every Aḥmadī Should be a Dā‘ī Ilallāh

I am repeatedly calling you to become a Dā‘ī ilallāh and call the world towards salvation and call them to Lord of the worlds. Otherwise the destiny of the people will go in the hands of godless people, and there will be no doubt about their doom.

Therefore, every Aḥmadī without exception must become Dā‘ī ilallāh. The time is gone when the task was entrusted to only a few Dā‘īn ilallāh. Now is the time when even the children will have to become preachers and old people will have to become Dā‘īn. Even people who are sick and confined to bed will have to become muballighīn.

Such people can at least help in this jihad with prayers. They can cry before God, day and night saying that O Lord! Due to sickness, we are weak and cannot go out. Therefore, we pray unto you to transform the hearts of the people and we realize our responsibilities. If we start our work with this determination, I am sure that by the grace of God, the destruction of the world will be staved off.

Supplications: Every Aḥmadī must start praying very seriously that O God, grant us strength that we may fulfill our responsibilities to become Dā‘ī ilallāh in Your sight. Our Lord! Grant strength to the people also that they may listen to our message. Their hearts should become soft and their intellect may become straight and they may start believing in Your Name. Along with that also pray that He may grant the new entrants that they remain steadfast even in gales of opposition. O God grant them Your mercy, blessings and love so they may become models for others to follow. (Friday Sermon dated 4th March 1983)

Two Important Points Regarding Tablīgh

Regarding tablīgh, every Aḥmadī must very well understand that:

Tablīgh is not an optional obligation. His spiritual personality will not be complete without tablīgh. This is a compulsory duty. It is so important that Allāh addressing the Holy Prophet (peace and blessings of Allāh be upon him) says that if he did not perform this duty, it will mean that he has wasted the office of the prophethood. For this injunction, the whole of his Ummah (followers) is accountable, including us.

Tablīgh is an obligation, which no one can ignore. One is not permitted to remain forgetful of this duty. Do not forget that even if you use Hikmat, be soft spoken, avoid harsh attitude, show your love and affection and sacrifice, yet there will be opposition. Allāh has very openly warned that whenever Messengers come there will be mischief against them. But the total responsibility of the mischief will lie with the opponents. The Messengers will not be responsible for it. Now, when you are not responsible for the mischief, the Dā‘ī has been instructed to invite in such and such a way and the opponent will have keen eye upon him and will try to find out the least mistake that the Dā‘ī may be held responsible for the mischief.

Therefore, beware that you are the devotees of Sayyid-ul-Ma‘sumīn. People would like to see in you also the hue of purity. Do not exhibit any carelessness, idiocy or any fault that you give chance to the opponent that due to that reason, they persecute you, and oppose you due to your fault.

Therefore, it is we who are to call and we are obliged to carry it out. There is another wonderful thing mentioned in this verse. It says that you be the one who abide by these two conditions. You must give this call. You should adopt the ways of the Holy Prophet (peace and blessings of Allāh be upon him). Therefore, he who fulfills these two conditions, whether he is an individual or a community, will remain immune from the mischief of the people.

This is Allāh's promise that no one will be able to harm you. It is true that there will be opposition, but Allāh will not give them the opportunity to harm you or show you in lesser numbers or show you as humiliated.

When we think about these things, every Aḥmadī must keep all the three things in front of him. He should call like the call of the Holy Prophet (peace and blessings of Allāh be upon him) who was pining for his enemies that his opponents were combating with him in ignorance. His eyes did not become fiery because of the opposition of the enemy. Rather his eyes were filled with tears of love and affection. He used to shed tears for them in his prayers.

Therefore, these were the ways of his calling his enemies to the message of truth. If you will adopt these methods, the divine promise that Allāh will protect you from the people will be fulfilled for you. He will surely protect you.

Winning of Hearts is Essential: During the job of Da'wat ilallāh, winning of hearts is more essential than winning of heads. Remember that if hearts are won, most of the job is done. That is the time when winning the heads poses least problem. If you have won somebody's heart with love and affection, then the obstacles between him and the sayings and writings of the Promised Messiah (peace be upon him) will melt away.

Therefore, reform your tongue, mend your heart and make it sweeter. Be lowly and humble and then see, by the grace of God, how many blessings you will earn. You will conquer those hearts in the least possible time.

Need For Prayer: Last but not the least, I call your attention towards prayer. Pray at every step during Da'wat ilallāh. Pray while you are engaged in this task. When you return home, pray again. Even ask your children to pray for you. If you will pay attention seriously, you will put your heart and soul in the job. You will sincerely request your children to pray for you, and then you will see that the prayers of your innocent children will join your prayers, and strengthen you. Your words will carry wonderful force. You have been created to conquer the nations, but it will be done with love, affection and prayers. Learn these ways and methods. Teach these ways to your children. If you will do so, the condition of the Jamā'at will be revolutionized. You will get new life and fresh spirituality. (Friday Sermon, 28th August 1987)

A Momentous Advice

Advance with joy, happiness, faith and conviction. The flame of Tablīgh, which my Lord God has kindled in my heart, has now fired up thousands of hearts. Don't let it die down. Swear by God that you will not extinguish it. Guard this sacred trust. I swear by God of Power that if you will guard this light, I assure you that God will never let it be put down. This flame will rise higher and higher. It will grow and spread and light one heart after the other till it encompasses the whole earth. That will be the time when it will transform all the darkness into shining light.

(Friday Sermon, 12th August 1983)

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Glossary

Throughout this publication, except for few names and the word Ḥaḍhrat, we have used the Royal Asiatic Society system of transliteration. In the glossary, for the benefit of the reader, we have listed some of the common non-RAS variations along with the RAS formations.

Ablution: Wuḍū. Prescribed washing before Islāmic worship.

Aḥmadī, Ahmadi احمدى : A follower of Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah, peace be on him.

Aḥmadiyya, Aḥmadiyyah, Ahmadiyya, Ahmadiyyah احمديه : See Aḥmadiyyat.

Aḥmadiyyat, Ahmadiyyat احمديت : Aḥmadiyyah, Aḥmadiyya, Ahmadiyyah, Ahmadiyya. Muslim sect believing Ḥaḍrat Mirzā Ghulām Aḥmad to be the Promised Messiah (second coming) and the Maḥdī awaited by Muslims, peace be on him.

‘alaihiṣṣalām عليه السلام : Peace be on him.

alḥamdu lillāh الحمد لله : All praise belongs to Allāh.

āmīn, ameen آمين : So be it.

amīr, amir, ameer امير : Commander, Head.

Amīr-ul-Mu’minīn. Amirul-Mu’mineen امير المومنين : The Commander of the Faithful.

anṣār, ansar انصار : Plural of nasir. Helpers. Medinites who helped and supported the Holy Prophet Muḥammad sallallāhu ‘alaihi wa sallam, and the Muslim immigrants from Mecca. Members of Majlis Ansarullāh.

aṣḥāb (pronounced as as-haab) اصحاب : Plural of Ṣaḥābī.

‘Aṣr عصر : Late afternoon formal Islāmic worship.

bai‘at, baiat, بيعت : Pledge of initiation, covenant of association.

Bait-ud-Du‘a بيت الدعاء : House of prayer. A room built by the Promised Messiah. ‘alaihiissalam, in his house in Qadian, India, especially for praying.

Barāhīn-i-Aḥmadiyya براہین احمدیہ : The first grand publication in defense of Islām by the Promised Messiah, ‘alaihiissalm.

dā‘ī ilallāh, da‘ī ilallāh داعی الى الله : Caller towards Allāh.

dā‘īn ilallāh, da‘een ilallāh داعین الى الله : Plural of da‘ī ilallāh.

da‘wat ilallāh دعوت الى الله : Calling towards Allah.

Dajjāl دجال : Anti-Christ.

du‘ā, dua دعا : Prayer, supplication.

Durri Thamin, Durri Sameen در ثمین : Precious pearls. A collection of the poems of the Promised Messiah (peace be upon him).

fitna, fitnah فتنه : Spell, trial, trouble, seduction, temptation.

Ḥaḍrat, Hadhrat, Hazrat حضرت : His Holiness.

Ḥajj, Hajj حج : Formal pilgrimage to Mecca during appointed time of the year.

Ḥājī حاجی : See Hajji.

Ḥājji (Arabic, Persian), Ḥājī (Urdu) حاجی : Pilgrims to Mecca during the pilgrimage season. A person who has performed Hajj.

ḥikmat, hikmah حکمت ، حکمة : Wisdom, foresight.

imām, imam امام : Leader, chief, guide.

Inshā’ Allāh, inshā’ allāh ان شاء الله : God willing.

Islām, Islam اسلام : Peace, submission.

Jalsa Salāna, Jalsa Salana جلسہ سالانہ : Annual Convention.

Jamā‘at, Jama‘at, Jamaat جماعت : Community, Organization.

Jāmi‘a Aḥmadiyya, Jami‘a Aḥmadiyya جامعہ احمدیہ : Aḥmadiyya University training missionaries from members who have devoted their lives for the service of Islām.

Jang-i-Muqaddas جنگ مقدس : Sacred War. Holy War. Proceedings of a debate between the Promised Messiah, ‘alaihihsalam, and Christians.

Khālid-i-Aḥmadiyyat خالد احمدیت : Four great scholars named Khalids of Aḥmadiyyat by *Ḥadhrat* Khalīfatul-Masīh II, may Allāh be pleased with him.

Khalīfā, Khalifa, Khalifah خليفة : Vicegerent. Successor to *Ḥadhrat* Muḥammad, sallallāhu ‘alaihi wa sallam, or the Promised Messiah, ‘aliahisalam. Also calif, caliph, kalif, kaliph, khalif.

Khalīfatul-Masīh, Khalifatulmasih, Khalifat-ul-Masih, Khalifah al-Masih, خليفة المسيح : Successor to the Promised Messiah, ‘alaihihsalam.

Khatm-i-Nubuwwat ختم نبوت : Completion, perfection or finality of prophethood.

khulafā, khulafa خلفا: Plural of khalifah.

Machhī ماچھی : A water carrier (by profession).

Mahdī مهدی : Rightly guided.

Majlis Anṣarullāh, Majlis Ansarullah مجلس انصارالله : Organization of Helpers of God. The organization of all Aḥmadī men aver 40 years of age.

Majlis Khuddamul-Aḥmadiyya مجلس خدام الاحمدية : Organization of Servants of Aḥmadiyyat. The organization of all Aḥmadī men from 16 to 40 years of age.

Markaz مرکز : Center.

Maulānā مولانا : Our master, our lord, our chief. Revered person. Title of respect for Muslim religious scholars.

Maulavi, Maulvi مولوی : Muslim priest, Muslim divine.

mitha’ī: Sweets.

Mu‘allim معلم : Teacher, tutor, a missionary in Aḥmadiyya community.

Muballigh مبلغ : Bearer of news, notifier, informer, messenger. A missionary in Aḥmadiyya community.

Muballighīn: Plural of Muballigh.

Muḥammad محمد : Praiseworthy, commendable, laudable. Prophet of Islām (571-632).

Mujāhid مجاهد : Struggler, fighter, warrior.

mujāhidīn, mujahidin, mujahideen مجاهدين : Plural of mujahid.

Munāẓarah (Arabic, Urdu), Munāzirih (Persian) مناظره : Debate, discussion.

Muṣṭafā, Mustafā مصطفى : Chosen, selected, preferred, favorite. The Holy Prophet Muḥammad (peace and blessings of Allāh be on him).

Nabī نبي : A prophet.

Qadiani قادياني : Related to Qadian. Related to the Promised Messiah (peace be on him).

Qur'ān Qur'an, Quran, Koran قران : The Holy Book revealed to Muḥammad, ṣallallāhu 'alaihi wa sallam.

raḥimahullāh, Rahimahullāh رحمه الله : May Allāh have mercy on him.

Ṣadr, Sadr صدر : President.

ṣaḥābah, ṣaḥāba, sahaba صحابه : Companions (of the Holy Prophet Muḥammad, ṣallallāhu 'alaihi wa sallam, or of the Promised Messiah, 'alahissalām.)

Ṣaḥābī, Sahabī صحابي : Companion.

Sayyid سيد : Master, lord, chief, head, leader, Mr., gentleman, a descendant of the Holy Prophet Muahammad, peace and blessings of Allāh be on him, sovereign, independent.

Sayyid al-Ma'ṣūmīn, Sayyidul-Ma'ṣūmīn, Sayyid-ul-Ma'ṣūmīn سيد المعصومين : Chief of the Innocent. Most Innocent.

Sayyidinā, Sayyidina سيدنا : Our master.

Sīrat, Sirah, Seerat, Seerah سيرت : Biography, way of life, conduct.

shi'b شعب : Mountain pass, gap.

tābi'ī تابعي : From the generation following the Ṣaḥāba (companions of the Holy Prophet, ṣallallāhu 'alaihi wasallam, or of the Promised Messiah, peace be on him).

tābi‘īn, tabi‘een تابعين : Plural of tab‘i.

tablīgh, tabligh تبليغ : Preaching, propagation.

tablīghī, tablighī تبليغى : Preaching, propagation.

tārīkh, tarikh, tareekh تاريخ : History.

tongas: Carts driven by horses.

‘ulamā, ulama, ulema علما : (Religious) scholars. Plural of ‘ālim or alim,
a (religious) scholar.

ummah, umma امة : Nation, people.

wuḍū, wudu وضو : Ablution. Prescribed washing before Islāmic worship.

yuzakkī يزكى : One who purifies.

zakī زكى : Purified.

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Maulana Ataul Mujeeb Rashed

Imam of the London Mosque

Ataul Mujeeb Rashed was born on 27th August, 1943, at Qadian, India. He is a son of a renowned missionary of the Ahmadiyya Muslim Community, Maulana Abul Ata Jalandhri. Qadian is the permanent headquarters of the worldwide Ahmadiyya Muslim Community but following the partition of India new headquarters were set up in Rabwah, Pakistan in 1947. Imam Rashed also migrated to Pakistan that year.

Maulana Rashed received his Primary education in village Ahmad Nagar (near Rabwah, Pakistan) and completed his Matriculation in 1959 from Talimul-Islam High School, Rabwah. He completed his Bachelor of Arts in 1963, obtaining a gold medal in Arabic from Talimul-Islam College, Rabwah, and Masters in Arabic in 1965 from the University of the Punjab, Lahore.

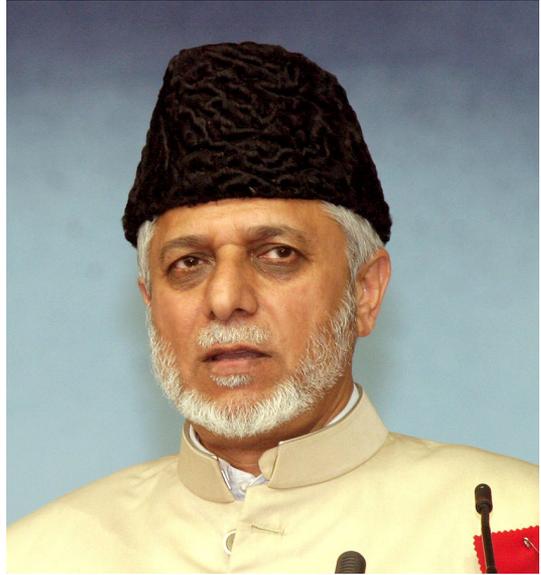
He dedicated his life for the service of Islam and Ahmadiyyat in 1965 and was admitted in Jamia Ahmadiyya (the Ahmadiyya seminary), Rabwah, for further studies the same year. He passed his Maulavi Fazil (Honours in Arabic) in 1966 and obtained a gold medal for achieving first position in the Punjab province of Pakistan. He graduated from Jamia Ahmadiyya obtaining the degree of Shahid as a trained missionary in 1969.

Maulana Rashed's first appointment as missionary was at the Fazl Mosque, London in the capacity of Deputy Imam in September 1970. He went back to Pakistan in September 1973 and was elected International President of the worldwide Ahmadiyya youth organization, Khuddam-ul-Ahmadiyya Central, in October, 1973. He served in this capacity during the most troubled period of 1974 in Pakistan. He has been editor of Khalid, Tashheezul-Azhan and Al-Manar for several years. Also served on editorial staff of Al-Furqan.

Maulana Rashed arrived in Tokyo on 11th February, 1975 as the Amir and Missionary in Charge for Japan. During his eight and half years stay in Japan he conducted extensive preaching tours in the length and breadth of the country on his 'Missionary Car' decorated with preaching slogans. This activity was widely covered in the Japanese Press. He was able to negotiate the purchase of a brand new building in Nagoya in 1981 which now serves as the Headquarters of our mission in Japan. He started a quarterly magazine in Japanese and English

called The Voice of Islam. He visited the Republic of Korea several times in connection with the establishment of Ahmadiyya Mission there.

On 16th November 1983, Maulana Rashed arrived in London to take charge of the Ahmadiyya Muslim Mission in United Kingdom. He served as Amir UK till 30th October 1984. It was during this time that Hadrat Khalifatul-Masih



IV arrived in UK (on 30th April, 1984) as a result of fresh wave of persecution against Ahmadis initiated by General Zia in Pakistan. He continues to serve as Imam of the London Mosque and Missionary in Charge for UK.

He has served the UK Ahmadiyya Muslim Community in the position of National Amir (President), Deputy National Amir and more recently he has held the posts of Chairman 2 and Director of the world's first worldwide Muslim television channel, Muslim Television Ahmadiyya International (MTA), since 1994.

Maulana Rashed is experienced and proven speaker, writer and a man of various talents. Imam Rashed speaks several languages including English, Urdu, Arabic, and Japanese. He has also written books on Islam and the comparative study of religion. He is often invited by public institutions to give talks and lectures on Islam, and has spoken extensively on Islamic topics in various educational institutions in U.K., such as Oxford University, Cambridge University, Durham University, Warwick University, Kingston University, the Fellowship of St Alban and St Sergius, United Reformed Church, Wey Institute of Religious Studies and at the University of the Third Age. He has held several successful religious debates with Christian scholars. He has appeared in various nationwide radio and television programs.

Maulana Rashed lives in London. He is married to Qanita Shahida. They are blessed with four children and eight grandchildren.