AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND ENJOIN THE RIGHT AND FORBID THE WRONG. AND THESE ARE THEY WHO ARE SUCCESSFUL.

*The Holy Qur'an Ch. 3 verse 103*
OUR BELIEFS

Ashhadu-an la ilaha ill-allah wahu dhah la sharika lahu wa ashhadu-anna Muhammad-an abduhu wa rasuuluhu.

1. We believe Allah to be the Possessor of all the perfect attributes, free from all defects and imperfections. Unique in His Person, unrrailed in His Attributes and Works, and One without a partner.

2. We hold it essential to believe in angels, all of the Divine Books, and all the prophets and messengers of God.

3. We believe that the Holy Prophet Muhammad is the Khatam al-Nabiyin. With his advent religion has been perfected, so he is the Last Prophet after whom no prophet shall come, neither a new one nor a former one.

4. We believe in the life after death, and in all matters relating to the grave, the day of judgement, and Paradise and Hell, that are proven from the Qur'an and Hadith.

5. From the depth of our hearts, we hold the Righteous Caliphs, the Holy Companions (aslah), the Purified Wives, and members of the Holy Household (ahl baht), as beloved, worthy of respect, and honourable in the sight of God.

6. We hold the Imams Abu Hanifah, Shafi'i, Malik, and Ahmad Hanbal to be the leaders of jurisprudence (fiqh), and saints such as Shaikh Abdul Qadir Jilani, Khawajah Naqshband, and Shaikh Ahmad Sirhindi to be leaders of Tusiawiyah (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.

7. In accordance with the Holy Prophet's sayings about mujaddids and muhaddiths, we believe in the truth of the mujaddids of all the centuries, and in accordance with the same tradition, believe in Hazrat Mirza Ghulam Ahmad of Qadian as the Mujaddid of the fourteenth century of Hijrah, not as a prophet.

8. We consider each such person to be a Muslim who professes to believe la ilaha ill-allah Muhammad ur rasul Allah (there is no god but Allah, Muhammad is the Messenger of Allah) and calls himself a Muslim.

9. All the members of the Ahmadiyyah Anjuman Ishaat Islam Lahore believe in acting according to God's Book the Holy Qur'an and the Sunnah of the Holy Prophet Muhammad and if no specific direction is found there, they give precedence to the Hanafi school of jurisprudence.

The Ahmadiyyah Anjuman Ishaat Islam Lahore has not only been proclaiming these beliefs but, over eighty years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Ind-Pakistan sub-continent have borne witness to this fact.

SWORN DECLARATION OF HAZRAT MIRZA GHULAM AHMAD OF QADIAN:

"I make it clear to the public that I swear by Almighty Allah that I am not a kafir. My belief is la ilaha ill-allah Muhammad ur rasul Allah, and regarding the Holy Prophet I believe that 'he is the Messenger of Allah and Khataam al-Nabiyin' (the Qur'an, 33:40). I swear to this statement as many times as the Holy Qur'an, and as many times as there are excellencies of the Holy Prophet in God's eyes. No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a kafir, and does not refrain from declaring me as such, should remember with certainty that God will question him after his death."

"In all matters my beliefs are the same as those of the other ahl sunnah. In this house of God, I admit most clearly that I believe in the finality of prophethood of the Khatam al-Anbiya, the Holy Prophet. Whoever denies the finality of prophethood, I consider him to be a disbeliever and outside the pale of Islam."

SWORN DECLARATION OF HAZRAT MAULANA MUHAMMAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

"I, Muhammad Ali, head of the Lahore Ahmadiyyah Community, do swear by Almighty God that my belief is that Hazrat Mirza Sahib was a Mujaddid and the Messiah, but not a prophet, and that a person cannot become a kafir and excluded from the pale of Islam by denying him as such; this was also the belief of Hazrat Mirza Sahib himself. "O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God's punishment for those who deceive His creatures by swearing falsely in His name."
A Discussion on God’s Attribute of Creator:
[An English Rendering of an Urdu Article Appearing in Basharat-e-Ahmadiyya  Vol.1,p. 152-157, by Dr. Basharat Ahmad]

From Dalhousie to Khijar:
In the year 1925, to recuperate from illness, I took 6 months leave from work to rest at the hill station of Dalhousie [In Himachal Pradesh, India]. Dalhousie was a popular summer retreat for those who could afford it. One such person was a distinguished lawyer, who held naturalistic views [i.e., he was a follower of the views of Sir Syed Ahmad Khan, whose views were termed naturalistic, as he believed, for instance, that angels were only representations of natural forces.], whom I first met at the Friday Prayers which were led by Maulana Muhammad Ali.
Near Dalhousie is a beautiful scenic area Khijar. Encircled by mountains, is a wonderful green meadow, with its beautiful grass, which delights the heart and charms the eye. One is indeed mesmerized by the greenery. In the middle of the meadow is a small lake, wherein there is a tiny floating island, which is enchantingly moved hither and thither by gusts of wind. The meadow is bordered on all sides by majestic trees, which are arranged in regular lines. To ones eyes, it appears as if these trees were marching down from the surrounding mountains and suddenly stopped at the edge of the meadow, as if arrested by the beauty of the scene in front of them. In short, to take the effort to come to Dalhousie and not visit Khijar was almost inconceivable. So one day, some friends, including the lawyer mentioned above, and I, went for a visit. The route was scenic with colourful flowers abounding. Cool, sweet water from the natural streams, was also readily available to refresh the weary traveller. Nevertheless, it was a walk of eleven miles, and, therefore, it was necessary to spend the way in conversation, so that the journey would pass easily. Many matters were touched upon, some of which were of a religious nature. Among these was one interesting topic, debated between the lawyer and myself. I cannot recall the exact words used, however, I will present the meaning in my own words. It is possible that somebody will find this of some benefit.

Has Creation always existed?
My lawyer friend put forward the argument that creation must be co-eternal with the creator. Since God’s attribute as creator has always existed, he argued, it follows that creation would also always co-exist with this attribute. In short, the attribute of creating is the cause, and creation is the effect, and where a cause exists, the effect would also be present. For example, a lamp is a cause and light is its effect. So if there is a lamp there will be light, or, where a sun exists there will be sunshine. We cannot say that the light is the lamp, or, that the sunshine is the sun. We can, however, definitely say that the light has always existed along with the lamp and that sunshine has always existed along side the sun. Similarly, creation has always co-existed along with the creator. This indeed, he concluded, is what the scholars and philosophers have written and this has also been accepted by the late Maulana Shibli [A well-known religious scholar of that time].
I replied: first I will answer you, assuming that your example of the lamp is correct. From your example you pose that the relation of the creator and creation is like that of a lamp and its light. But, the lamp is self-existent, whereas, light has only a contingent existence. That is to say that a lamp exists in itself, while light does not have any separate independent existence. It is like an attribute which is sustained by the lamp. If the lamp is extinguished, then the light would vanish. According to this example, the creator is, therefore, self-existent and creation only has a contingent existence. So, if anything has any eternal existence it would be the essence of the creator and not the essence of creation, as creation does not exist in itself, but is only like an attribute. As creation does not have an independent existence, it is meaningless to state that it has in itself eternally existed.

The Example of the Lamp and its Light is Inappropriate:

This example of the lamp and its light, even though it has put forward by many great scholars, and has unfortunately been also accepted by the religious scholars, of Islam [who have tried to reconcile it with the religious teachings of Islam] is nevertheless totally inappropriate. "By the grace of God," I continued, "I will, today, prove the error of this argument." My lawyer friend perked up with interest on my statement. Listen, I said, if the relationship of the creator and creation is similar to that of a lamp and its light then it necessarily follows that Go, too, is evolving for there could be no change in the light until its cause, that is the lamp changes. For instance, the more powerful the lamp, the more powerful its light would be. Only when there is a change in the lamp can there be a change in the light. In other words, change in the light is caused by change in the lamp. Now it is an accepted fact that creation is changing and progressing under evolution. Thus it follows, the cause, i.e., the creator, is also changing and progressing under evolution. When the cause, i.e., the creator, emitted a lower form of creation, then the creator was also at a lower stage, and now, as higher forms of creation have emerged, the creator, too, has progressed to a higher stage and may indeed in the future progress even further. My lawyer friend appeared quite annoyed at my argument. Regrettably, I continued, it never occurred to our religious scholars that this example is totally inappropriate. As they accepted the principle of cause and effect, the example of the lamp as a cause and light as its effect, was therefore, considered correct by them, even though it is not appropriate.

God is a Purposeful Being:

The example of the lamp and its light was given by people who were primarily concerned with this world, and who only accepted God as the First Cause. Their observation of the continuous chain of cause and effect operating in creation, left them no recourse, but to accept a first cause. However, they did not allow this cause to have any purpose or intention. Instead, they believed this cause to be like a lamp needed for light, without being aware of any purpose of its own. But, we (Muslims), believe the first cause to be a Purposeful, Knowing and Wise Being. Why should we not believe this, when a special purpose is apparent in the order and arrangement of the Universe? The fact that each particle in this universe, both individually and in totality, is so
bound in the straightjacket of the laws of nature, points out that there is some Wise, Knowing, Purposeful Designer. So we accept God to be a Purposeful, Knowing and Wise Being, and we further accept that He has created all creation for some purpose and intention. Furthermore, as the Quran states, “fa’alol-Isma yurid” (The Holy Quran 11:107) (He does as He desires), therefore, all the laws of nature, and His own actions, operate under the jurisdiction of His will and intention. An appropriate example of His attribute of being a creator, therefore, should be given by a being, which in some small measure also acts purposefully, and possesses some quantum of knowledge and wisdom. Man, who under his own will fashions some object, is a more appropriate example of this attribute. A lamp, on the other hand, emits light automatically and without any intention on its part, i.e., light is emitted from a lamp or a sun, not due to any conscious intention on their part, but because their very nature demands that light be automatically emitted from them.

The Example of Man:

The sun or lamp, have no will or desire. Their attribute of giving light is not subordinate to any intention, but is something automatic. God’s attribute of creation is subordinate to His will, as the Quran states, “iza arada shaiun ay-yaqula lahu kun faykum” (The Holy Quran 36:82) (when God desires to create anything he states be and it is). So, if there is any similitude of God as creator, then it must be a being that also possesses a will, and such a being is man and not a lamp or the Sun which do not possess any will. A man has a specific purpose in mind when he creates a watch. But the fact that he has once made a watch, definitely does not mean that he must then, uncontrollably and unintentionally, continue to automatically make watch after watch, and no matter how much he desires to cease this activity, he compelled to continue making watches. We would laugh at such a picture, for we all know, that the making of watches is subordinate to a man’s intention and desire. This attribute, therefore, can only find expression as and when intended by man. He can make a watch if he desires, and if he so desires, not make a watch. It is definitely not correct to say, that man’s ability to make watches, requires that watches should at all times and all places be coexistent with man. In the same way, God’s ability to create is subordinate to His will. Whenever He desires He can create something and whenever He so desires. He does not need to create anything.

Attributes and their Potential Existence:

To sum up, God’s attribute of a creator can in no way require, that without His intention and beyond His control, things be continuously created. Therefore, God’s attribute of creator does not mean, that like Himself, creation would always be necessary. God has always existed and His attributes have always existed, too. Nevertheless, the attributes that are subordinate to His Will and desire, although they have always existed potentially, are only activated as and when He so wills. The Quran also tells us this: “iza arada shaiun ay-yaqula lahu kun fayukun” (The Holy Quran 36:82) (when He intends a thing He says be and it is). Because man is a being with a will and intention, one can perceive that he also possesses the potential to carry out various deeds. However, these deeds are only actualized as, and when, he so desires. So, to believe that the attributes of God, Most Great, whose will is All-powerful, can only be manifested in an automatic manner, is to believe that God is a mere constrained being and this just shows a lack of knowledge of God and the blind
following of irreligious people. In short, by following this belief, the naturalists, and the unthinking scholars and philosophers, have mistakenly accepted God as a kind of cause, which in some automatic manner causes things to happen. For example, the steam in an engine, without any intention on its part, is bound to cause motion in the engine. So, in this example, the movement of the engine and the presence of steam are bound to occur together. But the truth is that God acts according to His purpose and intention, and, therefore, we must accept God as a cause, that creates an effect as per His desire and intention, and, not because He was in any way constrained to do so. Take the example of the man who made the engine for some purpose: when the engine was not present the man still existed and his capacity to make the engine existed. So, when he desired to make the engine, this capacity became activated and he made the engine.

**God’s Power to Create has Always Existed:**

In the same way, God has always had the potential to create. So when He intended to bring forth creation, this capacity was activated, and creation came into being. To sum up, it is totally wrong to say that creation always co-existed with God. His power to create did indeed co-exist with Him from eternity and was activated [and is still activated] as and when He so intended. The blind following of materialists/atheists in this matter has caused the naturalists to deny the efficacy of prayer. Steam in an engine will never hear you no matter how much you shriek and cry for it to stop, rather it will continue to propel the engine, even if it causes the engine to fall into a ditch and cause the death of people; for it is bound under the law of physics, which it must fulfill. But, a human being with a will, listens to us, may have mercy on us, can reward us, and can act purposefully in this world to benefit others. So, if God is a Purposeful, Sovereign, Knowing, Wise, Merciful and A Generous being, then why should we accept the naturalists view, that He is beyond the reach of His created human beings: That He keeps himself totally away from the affairs of this world and does not listen to our pleas, and like the steam in an engine, is a lifeless constrained being, so that whether He exists or not has no practical import. In short, and I seek the refuge of God from such views, God is no more than a stone idol, on which the Quranic statement “Alazi yuniq bima la yasmoo illa dua’a wa nida’a” (The Holy Quran 2:171) (“one who calls out to that which hears no more than a call and a cry”) is applicable. In other words, a person can cry his life out in front of God, and plea forlornly, but God, poor being can hear nothing: He, poor thing, is a being without any will or control, whom fate set up as the first cause. His working is subordinated to some law, i.e., He is only a lifeless machine, which without any intention of its own, is continuously fashioning new creations. Such views can only be called materialism. By God, would one accept that in created beings one can find will, knowledge, wisdom, understanding, planning, control and power, but in the creator of these beings these attributes are absent. A purpose is apparent in the fashioning of the entire universe, which forces us to acknowledge the presence of a Supreme, Purposeful being. Yet, strangely when we humans seek to deduce (knowledge of His attributes from the universe) we tend to overlook that God has a will, and, therefore, anything that a created being with a will can do, the creator with a will must certainly be also able to do. We reduce God in His relationship to His creation to an automatic cause, and not to His rightful position of a purposeful willing being. So, we need to remember that God’s attribute as a creator is subordinate to His will. Therefore, the fact that God’s ability to create is eternal does not necessitate that creation has also been eternally with Him. Creation only appears
when the attributes of creation is activated under God’s intention. “So Praise be to God, the Lord of all the worlds” (الحمد لله ربي العالمين). The Holy Quran 1:1

_Hazrat Aishah Siddiqah’s Age at Her Marriage:_

[Proofs that: The Holy Prophet Muhammad (pbuh) married Hazrat Aishah when she was 19 years of age and not when she was 9.]

by Ghulam Nabi Muslim Sahib, M.A. Translated by: Masud Akbar, B.A., LL.B.

The Light (Sep 24, 1981, pp13-17).

[Note: Many anti-Islamic groups accuse our Beloved Holy Prophet, Muhammad, peace and blessings of Allah be upon him, of God Forbid, marrying a minor. We present here an article that will clear our Beloved Holy Prophet (pbuh) off this blasphemous charge. May Allah guide the opponents of Islam aright, Aameen!]

Most narrations carry misstatements about the age of Hazrat ‘Aishah Siddiqah at the time of her marriage to the Holy Prophet, (peace and blessings of Allah be upon him). They place this marriage in the tenth year of the Call and state that Hazrat ‘Aishah was only 6 years old at that time. On proper sifting of the material facts, these statements turn out to be incorrect and it becomes evident that she, in fact, was about 19 or 20 years of age when she arrived in the house of the Holy Prophet Muhammad (pbuh) as his wife in 2 A.H.

It will be in the fitness of things to quote from the writings of two well-known Muslim scholars of the present century who are the main exponents of the view that Hazrat ‘Aishah Siddiqah was 6 years old at her Nikah and 9 years old at the time of the consummation of her marriage. Both Maulana Syed Sulaiman Nadvi and Maulana Syed Abul Ala Maududi are well-known Muslim authors of _Seerat_ (biography)

_Nadvi’s View:_


“Books of history and biography are generally silent about the birth date of Hazrat ‘Aishah. The historian Ibn Sa’d, whom many later biographers have followed, has written that Hazrat ‘Aishah was born in the fourth year of the Call, and was married at the age of 6 years in the tenth year of the Call. Apparently this cannot be correct, because if her birth in the fourth year of the Call be admitted as correct then her age at the time of her marriage in the tenth year of the Call works out to 7 and not 6 years. The fact remains that some matters about the age of Hazrat ‘Aishah are admitted to be correct by most historians and biographers, and these are: She was married three years before Hijrah at the age of six years; the marriage was consummated in the month of Shawal in the year 1 A.H. when she was 9 years old, and she became a widow in Rabi –al – Awwal 11 A.H., at the age of 18 years. According to this account, the correct date of her birth works out to the end of the fifth year of the Call or 614 A.D. of the Christian calendar. For a proper comprehension of the events of history, one should bear in mind that out of a total period of 23 years of the Call, the first 13 years were passed in Mecca and the last 10 years in Madina. Thus, the fourth year of the Call had already been out before her birth and the fifth year was running.”

_Maududi’s View:_

In the article, “The Nikah Date of Sayedah ‘Aishah.” published in the ‘Tarjuman al-Quran’ of September 1976, Maulana Abul Ala Maududi wrote:
"It is apparent from the detailed reports of Imam Ahmad Tibrani, Ibn Jareer and Baihaqi that the Nikah of Sayedah 'Aishah was solemnised before the Nikah of Sayedah Saudah. It is also evident that her Nikah with the Holy Prophet, peace and blessings of Allah be upon him, was solemnised in the month of Shawal of the tenth year of the Call, three years before Hijrah, when she was 6 years old. Here a question arises, that if Sayedah 'Aishah was 6 years of age in the Shawal of the tenth year of the Call, then she should have been 9 years of age at the time of Hijrah and should have been of 11 years in 2 A.H. at the time of consumption. But all narrators agree that her Nikah was solemnised when she was 6 years old and the marriage was consummated when she was 9 years old. Some Ulema have tried to meet this discrepancy by saying that the marriage was consummated seven months after Hijrah. Hafiz Ibn Hajar has preferred this view. On the other hand, Imam Nauvi in his 'Tahzeeb al-Asma’ a al-Lughat', Hafiz Ibn Kathir in his 'Al-Bidayah' and Allama Qustalani in his 'Mawahib al-Deeniah' report consummation in 2 A.H. Hafiz Badr – ud – Din Aini has written in his 'Umadat al-Qari' that the marriage of 'Aishah Siddiqah was consummated in Shawal 2 A.H. after the return of the Holy Prophet (pbuh) from the battle of Badr. Both Imam Nauvi and Allama aini consider the above-quoted reports of consummation of marriage seven months after Hijrah as irresponsible and untrustworthy. Thus we are faced with a question that if the marriage was consummated at the age of 9 years in Shawal 2 A.H., then what should be the date of Nikah which should tally her age of 6 years? An answer to this question is found in Bukhari wherein it is reported from Urwah ibn Zubair, "Sayedah Khadijah died three years before Hijrah; the Holy prophet solemnised Nikah with Sayedah 'Aishah two years after that. Then it was consummated at the age of 9 years. "This works out to be correct that Nikah was solemnised one year before Hijrah when she was 6 years old and consumption took place in 2 A.H. when she was 9 years."

The above quotations amply bear out that both Syed Nadvi and Syed Maududi agree to the correctness of reports stating the age of Sayedah ‘Aishah at 6 years at Nikah and 9 years at the consummation. Their only worry seems to be the calculation of the correct year of the Call and the Hijrah for fixing these ages in those calendar years. Both of them start with a preconception that the age of 6 years for Nikah and 9 years for consummation are correct and true, and set out in search of the correct year of the Call and Hijrah in which these preconceived ages will fit in. This hardly can be called a scientific method of finding her correct age. This rather may be called an effort to find a correct date for a given age.

The Other View:
As far as my information goes the first voice against the common misconception about the age of Sayedah ‘Aishah at her marriage was raised by Mualana Muhammad Ali, M.A.,LL.B., in 1924 in his 'Muhammad the Prophet', where he wrote:

"The popular misconception as to Aishah’s age may be removed here. That she had not attained majority is clear enough, but that she was not so young as six years of age is also true. In the first place, it is clear that she had reached an age when betrothal could take place in the ordinary course and must therefore have been approaching the age of majority. Again, the Isabah, speaking of the Prophet’s daughter Fatimah, says that she was about five years older than ‘Aishah. It is a well-established fact that Fatimah was born when Ka’bah was being rebuilt, i.e., five years before the Call or a little before it, and so ‘Aishah was certainly not below ten years at the time of her marriage with the Holy Prophet (pbuh) in the tenth year of the Call. This conclusion is borne out by the testimony of ‘Aishah herself who is reported to have related that when the chapter entitled ‘The Moon’(the 54th chapter) was revealed she was a girl playing about and that she remembered certain verses then revealed. Now the fifty-fourth chapter could not have been revealed later than the fifth year of the Call, and therefore the report which states her to have been six years old in the tenth year of the Call when her
marriage ceremony was gone through cannot be correct, because this would show her to have been born about the time of the revelation of the 54th chapter. All these considerations show her to have been not less than ten years old at the time of her marriage. And as the period between her marriage and its consummation was not less than five years, because the consummation took place in the second year of the Flight, it follows that she could not have been less than fifteen at that time. The popular account that she was six years at marriage and nine years at the time of consummation is decidedly not correct, because it supposes the period between the marriage and its consummation to be only three years, while this is historically wrong.”

Sulaiman Nadvi took Maulana Muhammad Ali to task (for his above-quoted view) in note 2 on page 26 of the third edition of his ‘Seerat-I-Aishah’ in the following words:

“Some irresponsible persons who think that the marriage with a girl of tender age was not befitting for the Holy Prophet (peace and blessing of Allah be upon him) have tried to prove that the age of Hazrat ‘Aishah Siddiqah at her marriage was 16 years instead of 6 years. All such efforts are useless and all such claims are illogical. Not a single word of the Hadith and history can be found in their support.”

Nadvi Contradicts Himself:

In spite of this severe criticism of Muhammad Ali’s view, Nadvi not only contradicts himself about the age of Hazrat ‘Aishah, but provides supporting evidence to Muhammad Ali’s view when, writing about the last days of the life of Hazrat ‘Aishah, he writes at page 111 of the same ‘Seerat-I-Aishah’: “Hazrat ‘Aishah was a widow and she passed 40 years of her life as a widow. Further, at page 153 he writes: “The last days of Khilafat (Caliphate) of Amir Muawiyya were the last days of the life of Hazrat ‘Aishah and her age at that time was 67 years. “ Now if we deduct 40 years of her widowed life from 67 years then we find she was 27 years of age at the time of the passing away of the Holy Prophet in 11 A.H. and not 18 years as reported by Nadvi in the earlier pages of the same book. Since the total period of the Call is 23 years, therefore, according to this account she was born about four years before the Call and not in the fourth year of the Call as Nadvi tried to make us believe in his earlier pages quoted herein above. Consequently, her age at the time of the Nikah in the tenth year of the Call works out to 14 – 15 years and not 6 years, as Nadvi himself so assertively reported. According to this account, Hazrat ‘Aishah’s age at the time of consummation of her marriage in 2 A.H. works out to 19 – 20 years and not 9 years as stated in earlier pages of Seerat – I – Aishah. A further enquiry is most naturally necessitated to find out which of the reports of Nadvi should be credence.

Other Sources:
There are other important events recorded in history which provide definite evidence about the age of Hazrat ‘Aishah.

1. The well-known historian Ibn Jarir al-Tabari writes at pages 50 of volume 4 of his ‘Book of History’: “Abu Bakr married two ladies in the days of ignorance (pre Call era). Fateelah daughter of Abd al- Aza was the first, from whom Abdullah and Asma were born. Umm- I- Rooman was the second, from whom Abd al – Rahman and ‘Aishah were born. All the four children of Abu Bakr were born in the days of ignorance(Jahiliyyah, i.e., pre-Islamic days) from the above – named two ladies.

2. It is a well-known fact of history, that Abu Bakr’s son Abd al- Rahman fought against the Muslim in the battle of Badr. His age at that time was 21-22 years, and
although he was older than 'Aishah, there is no evidence to show that the difference between their ages was more than three or four years. This fact leads support to the view that Hazrat 'Aishah was born four or five years before the Call.

3. The well-known historian and scholar 'Allama 'Imad-ud-Deen Ibn Katheer writes in his 'Al-Bidayah' about Sayedah 'Asma' daughter of Hazrat Abu Bakr' (Allah be pleased with him) (and we hope Mu'alama Syed Abdul Ala Maududi must have seen it as he referred to 'Al- Badaya' in his article): 'Asma' died in 73 A.H. at the age of 100 years. She was ten years older than her sister 'Aishah. Now according to his report 'Asma' would have been 27-28 years old at the time of Hijrah and since she was ten years older than Sayedah 'Aishah, therefore the age of Sayedah 'Aishah would have been 17 or 18 years at the of Hijrah. Accordingly, her birth falls about four or five years before the Call, and her age at the time of the consummation of marriage in 2 A.H. will work out to 19-20 years.

4. The author of the well-known collection of Hadith 'Mishkat al-Musabheeh', Sheikh Waheed ud-Deen, writes in his well-known book 'Ahmal fiAsma al-Rijal': "At the time of the consummation of her marriage Sayedah 'Aishah's age was not less than 18 – 19 years."

All the above quotations give ample refutation to the common misconception that Sayedah 'Aishah's age at the time of her Nikah was 6 years and at the time of consummation of marriage it was only 9 years. If Muslim scholars of the present era deem fit to make an objective research instead of beating the old track, they will find ample material in the pages of history to arrive at a correct age for Sayedah 'Aishah. This indeed would be a great service to the cause of Islam.

Success in the Next Life:
By Hazrat Mirza Ghulam Ahmad Sahib of Qadian
Extract from Fath-I-Islam, Appeared in The Light, May 1990

Awake, therefore, and arise, and be watchful that you may not stumble and fall, and that you may not have to set out on your last journey in a state which may in reality be the state of unbelief and faithlessness. Know and understand it clearly that the hope of salvation and success in the next life does not entirely depend upon the acquisition of this ceremonial knowledge and learning; but there is an imperative need of the heavenly light which drives away and dispels all kinds of doubts and suspicions, and puts out the flames of greed and selfish desire, and draws towards the true love, devotion and obedience of the Most High God....

It is really a matter of great regret that whatever zeal and enthusiasm you display in the propagation of these ceremonial activities and sciences, you devote not even a small fraction there of to the heavenly dispensation. Your life has been devoted mostly to such matters which, in the first place, have no concern whatsoever with religion, and if there be any relation, it is of a very trivial and trifling nature, far behind and below the real object. If you have those feelings in you, and the fine wisdom, which takes straight to the true goal, you should not take any rest unless you have attained to and achieved that real object.

Ye people, you have been created for the love, knowledge and obedience of the Most High God, Who is your Creator and the true object of worship and adoration; and until this thing which is the prime purpose of your creation be manifestly displayed in you, you will be lagging far behind the true salvation and success.
Poems
Translation of an Urdu Poem by Hazrat Mirza Gulam Ahmad of Qadian

In praise of Al-Faa-ti-hah (The opening Chapter of the Holy Quran)
English Transliteration of the Original Urdu Poem:
01. Ai dos-to jo parh-te ho um-mul ki-taab ko
02. Ab de-kho me-rec-e aan-khon se is af-taab ko
03. S-cho du- aa-l Faa-ti-hahko parh ke baar baar
04. Kar-tee hai yeh ta-maam ha-qee-qat ko asg-kaar
05. De-kho khu-daa ne tum-ko ba-taah-’ ee du-’aa ya-hee
06. Us-ke ha-beeb ne par-haa-’ ee du-’aa ya-hee
07. Parh-te ho panj waqt u-see ko na-maaz maen
08. Jaa-te ho us-ki rahse da-re be-ni-yaaz maen
09. Us-kee qa-sam hai jis-ne yeh soo-rat u-taa-ri hai
10. U paak dil pe jis-ki who soo-rat pi-yaaz-ri hai.

English Translation of the Original Urdu Poem
O Friend who read the Holy Quran, the mother of all revealed Books
Now look at this glorious sun through my eyes
Ponder over the prayer that is the Fatiha and read it over and over,
It brings to light all the profound truths of life
Behold! This prayer has come to you from God Himself
And it was His beloved friend who taught it to you
This is the du’a (prayer) that you recite five times a day in your prayers
And this is the path that leads you to the threshold of the Self-sufficient One
I swear by Him Who has sent down this chapter
On that pure heart whose countenance is so sweet and beautiful.

In the love of the Holy Quran and Allah
The Quran points to God, it is the word of God,
Without it the orchard of spiritual knowledge is desolate.

The light which we find in this Book,
Can never be found in thousands of suns.

This has purified our heart and soul,
It stands as a mirror to its own face.

The sadness which settled on my soul has disappeared,
The darkness which engulfed the hearts has all turned into light.

The days of autumn have changed into the days of spring,
Fresh breeze has started blowing by the grace of the Beloved.
فضح پرہیز سے دعیہ میں جہاز منہاج کی تور کی کوئی اہلاں یا نیکے یا فضول کے یار کا کوئی ایسے بیرام پہچانے لئے ہمہ نے بہنے میں بہت اہم حیثیت ہے جس میں میں خیال بتاور ہو گئے کہ یہ ان وہ نیکے یا ان وہ یار کے نام کی مثال کا بیان کے لئے لے لیا جائے گا۔

4 - دوبارہ دونوں اور کوئی نہیں ہے کہ کسی ایک تور کو مثال کے لئے لیا جائے گا۔

2 - لباس یا روزگار کی بھی صحیریت اور نیکی درکار ہے کہ دوبارہ وہ مثال کے لئے لیا جائے گا۔

1 - دوبارہ کوئی نہیں ہے کہ کسی ایک تور کو مثال کے لئے لیا جائے گا۔

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بہار خاندرا
سے خلقتیہ کی بجائے بیان میں ایک معاشرے کے لئے دہائی چن کے کہویں میں جب بیان بار کو ہوئے رواج
اور نتائج کے ساتھ قیامت کے ساتھ ساتھ کوئی انتظامیہ کو برقرار کیتا ہے۔
کئی خاکوں کے بچے نے اپنی اس انداز میں کوئی ناہدی کروائی اور اس کے نتیجے میں ان میں بڑا تنازع ہو گیا۔
چسپی کے انتظامات کا اتنا سے پہلا کراچی پشاور کی تلاش کو پہلی مار ہوئی ہے۔
اگر کہ اینکو ازم سے پہلا کراچی پشاور کی تلاش کو پہلی مار ہوئی ہے۔
سے قیامتیں اور تیرا کورن کے خلاف تعریفیں دینے والے کو دریا کھڑے ہوئے ہیں。
اگر کہ اینکو ازم سے پہلا کراچی پشاور کی تلاش کو پہلی مار ہوئی ہے۔

اس وہی سے خلقتیہ کی بجائے بیان معاشرے کے لئے دہائی چن کے کہویں میں جب بیان بار کو ہوئے رواج
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سے قیامتیں اور تیرا کورن کے خلاف تعریفیں دینے والے کو دریا کھڑے ہوئے ہیں。
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زمرہ: Paigham-e-Haqq
بہت میں
امام موسی کرام

بھی جسیں دین سے نہیں مذہب اسلامی کو امید سے فرم نوٹ کا عقیدہ نہیں بنا ہوا بلکہ نبی اللہ پرست ہیں کیونے پر ایک مفعولہ نہیں ہے جس کی کوشش نہیں کی ہے جو نبی اللہ پرست ہو جا سکے۔

سالمان فاروس کی قید وادئے کی گفتگو کے دوران بھی نبی اللہ پرستوں کو محفوظ رکھنے کے لئے نسخیہ کا اجرہ کیا گیا۔

یہ فہم کروں گے کہ نبی اللہ پرستوں کی تلاش میں کی گئی ہے اور ان کو فرم نوٹ کے لئے کوئی امید نہیں۔

یہ مضمون کا کچھ حصہ ہے جس کا مطلب ہے کہ نبی اللہ پرستوں کے لئے کوئی امید نہیں۔

Paigham-e-Haqq

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