**November 10, 1916**

**Success of the Holy Prophet was a result of Allah’s Help**

I bear witness that none deserves to be served besides Allah and I bear witness that Muhammad is the servant and messenger of Allah.

After this, I seek the protection of Allah from the accursed devil.

In the name of Allah, the Beneficent, the Merciful.



When Allah’s help and victory comes,



And thou seest men entering the religion of Allah in companies,



Celebrate the praise of thy Lord and ask His protection. Surely He is ever Returning (to mercy). (110-1-3)

**Position of Ch. *Al-Nasr* in terms of the time period of its revelation and arrangement of the Holy Quran**

*Al-Nasr* is from amongst the closing chapters of the Holy Quran. It is the last chapter in terms of revelation of a complete chapter. No complete chapter of the Holy Quran was revealed after this one. In terms of arrangement of the Holy Quran also, it has been placed towards the end. The last two parts of the Holy Quran contain those chapters that were revealed in the early Makkan period of the Holy Prophet’s life. This is the only chapter that belongs to the Madinah period but was revealed at Makkah during his stay over there at the time of the Farewell Pilgrimage.

**Every form of Success cannot always be attributed to God’s help**

Whatever task people undertake particularly if it is related to religion, irrespective of whether it is right or wrong, is attributed to God’s help. Any effort they make is correlated in this manner, although every individual who makes an effort gets a return in proportion to the effort he makes. God states in the Holy Quran:

All do We aid — these as well as those — out of the bounty of thy Lord, and the bounty of thy Lord is not limited. (17:20)

God’s attribute of *Rabbubiyat* (Nurturing unto perfection) requires that He provide every individual in proportion to the effort put in by him. Allah the Most High has made this subject to certain laws. People, however, are in the habit of attributing these outcomes to God’s help. The Arabic words *Nasr-Allah* in this chapter explain what is meant by God’s help.

**Difficulties in way of the Holy Prophet**

When the Holy Prophet started propagating his message in Makkah, he faced great difficulties and hardship and all sorts of impediments were put in his way. The noblemen and dignitaries of the town, it’s rich and powerful all joined forces to oppose him. They were so inimical to his message that they would stop people from listening to it. Time of the annual pilgrimage was ideal for the Holy Prophet to meet people from different tribes of Arabia and convey his message to them. In order to block this interaction the disbelievers placed guards at crucial points of entry into the city of Makkah. They would advise all who came that Muhammad (we seek Allah’s refuge) was a sorcerer and a mad man and not to pay heed to what he said. You might come under his influence, they warned! Such is the tendency of human nature observed throughout the ages, where-by people readily resort to deception in order to achieve their objectives.

**Allegations of Makkan Disbelievers against the Holy Prophet refuted by their own Testimony**

It is amazing that when the Makkan disbelievers were conspiring to come up with these plans, an individual from amongst them asked, what would they tell the people to stop them from talking to the Holy Prophet? Somebody proposed we will say that he is a sorcerer. Is what he says the word of a sorcerer he retorted? Someone else said we will call him a mad man. He said that is also wrong, mad men do not speak in this manner. We will call him a poet who says whatever comes to his mind. We will warn them not to fall for his poetic words! The man said it does not appear to be the work of a poet. When they could not come up with a satisfactory answer they asked him, how would he respond? Unable to come up with an explanation he advised them to follow one of the schemes they had already contrived. Thus being well aware that the Holy Prophet was not a sorcerer, a madman, or a poet they came up with these false allegations against him in order to prevent the people from listening to his message.

**False Allegations against Maulana Syed Muhammad Ahsan sahib**

I have said it has been the natural tendency for humans in every age to contrive false allegations against their opponents. We observe the same condition today. A stalwart from our movement an honored companion of Hazrat Mirza Ghulam Ahmad, Maulana Syed Muhammad Ahsan Sahib, who is most respected among the living companions of the Promised Messiah, has been the subject of such innuendo. He has written a book about the current controversies within the movement and presented the Promised Messiah’s position regarding these matters. In this book he has also pointed out the beliefs of those of us who stayed in the company of Hazrat Mirza Ghulam Ahmad, whom he trusted and called upon to respond to the opponents. Realizing that Maulana Syed Muhammad Ahsan Sahib is highly respected by the members of the organization and has a special influence upon them, a plan was hatched to counteract his opinion. The very same person who had previously participated in a similar scheme is once more travelling around and informing people that Maulana Syed Muhammad Ahsan Sahib has lost his mind. This individual knows well that he is lying. However merely because of his own prejudice and spite and to keep people from being influenced he has taken recourse to falsehood. He does not even care that he will be held accountable for his deeds. I have received information from at least three different sources that Mir Nasir Nawab has spread such misinformation about Maulana Syed Muhammad Ahsan and warned people not to listen to his advice.

Thus amidst the rage of opposition, no attention is given to truth and righteous conduct and the only goal is to annihilate the opponent. No matter how false the allegation is, the objective is to fulfill the desire of putting down the enemy. For a religious organization that has taken pledge at the hands of the Promised Messiah such behavior is not befitting. The actions of a single individual are no doubt worrisome but unfortunately all the members of their organization[[1]](#footnote-1) have adopted this attitude. They accept without critical evaluation all that comes out of the mouths of people they agree with. Nobody is willing to take the time and visit Maulana Syed Muhammad Ahsan Sahib in person and publish an account of this false propaganda against him. They immediately accept what they hear.

**News of Success during difficult times**

As I mentioned earlier, people started spreading this false propaganda against the Holy Prophet calling him an enchanter, a mad man, a sorcerer etc. Their intent was to discourage people from meeting him in person. The conditions of this time period have been clearly illustrated by their description in the closing chapters of the Holy Quran. On the one hand is the picture of severe opposition where there is none to listen to him and on the other hand is the prophecy of his success and victory over the opponents. It is amazing that as the difficulties become more severe, the prophecies of success increase proportionately in their strength and numbers. In the beginning these prophecies were allegorical in nature but as the difficulties increased news of his success become more pronounced and manifest.

**When does the Help of Allah come?**

Thus at the time while opposition was at its peak, prophecies were revealed that Islam would ultimately prevail. The land of Arabia would reverberate with the sound of *Laa i-laa-ha il-lal laah Mu-ham-ma-dar Ra-soo-lul laah* (None deserves to be worshipped but Allah; Muhammad is the Messenger of Allah). It was also clearly prophesied that Muslim rule will be established in the land. At the same time we are presented with a picture of the severe persecution that the Holy Prophet was facing. Words of the Holy Quran convey this profound message:

Or do you think that you will enter the Garden, while there has not yet befallen you the like of what befell those who have passed away before you. Distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh! (2:214)

Until, when the messengers despaired and (the people) thought that they were told a lie, Our help came to them, and whom We pleased was delivered. And Our punishment is not averted from the guilty people. (12:110)

Difficulties and opposition towards the message of truth increase to the extent that as a result of human weakness the thought passes through the minds of even the prophets that these people will never accept their message. They almost despair on their behalf. Because the signs of the promised success of the prophets are nowhere to be seen, the opponents feel that the promises were false and God told a lie. It is under these circumstances that the help of Allah comes!

**Hopelessness is the Harbinger of God’s Help**

Allah the Most High identifies His help as the success that comes after great disappointments. Look at the difficult circumstances the Holy Prophet had to face. After eleven or twelve years some of his companions flee to Abyssinia to seek refuge. His journey to Taif is a disappointment. Observe his humble supplication and crying before the Lord on that occasion. Until we observe such conditions of hopelessness and success comes, we cannot call any other achievement the result of Divine assistance. It will be the result of individual effort and is rewarded in proportion to the effort made.

When were these words revealed, “When Allah’s help comes”? This was on the occasion the Holy Prophet returned to Makkah with over ten thousand of his followers and performed the Pilgrimage. That is when he is told that it was a result of help from Allah the Most High. It is a distinctive sign that is given in states of great disappointments and hopelessness. Allah is telling the Holy Prophet and his followers that the success that was beyond your power and ability was brought about through the help of Allah. All the people and power of Arabia now lay at their feet. In my opinion conquering of a country is no great victory. The real victory is when the hearts of people open up and accept the Truth.

**Perfect example of God’s Help**

I am profoundly amazed at these events. It is impossible to bring about reformation and a change in deeply rooted habits even in a small village if somebody wishes to do so. The Holy Prophet brings about a momentous change in the whole land of Arabia in a short period of twenty years. Previous attempts at reformation of these people had miserably failed. Evil and vice were deeply rooted in their moral fabric and the worst form of superstition had taken hold of their thought process. Wickedness had reached its peak in their society. There is no doubt that the Holy Prophet made a great effort, but similar results could not have been achieved merely by human effort. Why did the efforts of those before him not succeed in bringing about a change? God’s help is what produces results beyond human expectations under circumstances when there is no hope for success. The help given to the Holy Prophet is a perfect example of Divine assistance. No other prophet has been given such unexpected success and remarkable assistance that was given to the Holy Prophet Muhammad.

**Difference between God’s Help and Human Effort**

Success whether small or great, always comes after facing difficulties. This shows that any success cannot be attributed to Divine help unless it comes after undergoing extreme tribulation and a state of despair. For example a person gets up and establishes a seat of spiritual successor-ship based upon his physical lineage. He might be successful in attracting a few followers but you cannot say that his success was due to Divine help, it is a result of his own effort.

**Success of the Promised Messiah and Divine Help**

Let me explain this further. For example, *Pir* Jamaat Ali Shah[[2]](#footnote-2) made an effort and established a similar seat. Hazrat Mirza Ghulam Ahmad Sahib also made an effort and some people became his followers. Both of these, however, are not the same. There is a monumental difference. There is no one to oppose Jamaat Ali Shah. There is no one to torment him or stop people from coming to him. On the other hand as soon as Hazrat Mirza Sahib announces that he is going to form an organization, the whole world stands up in opposition to him. The Aryas and Christians on one hand and his own co-religionists on the other hand, all join ranks against him. It seem as no one is there to listen to him and that he will ultimately be unsuccessful. Edicts of heresy by the religious scholars, with stamp of approval by the public pour in from every direction all over India and even from the sacred city of Makkah. The thought gains hold, who would listen to him under these circumstances? There is a state of hopelessness. Under these most unfavorable conditions, Allah the Most High once again manifested His Omnipotence and in spite of all difficulties, success came his way. This is what is called Divine help! Those who attribute a personal success to Divine help are greatly mistaken. God’s help is not manifested until a state of extreme hopelessness and isolation exists.

**The Present Seat of Power (claiming spiritual inheritance on basis of physical lineage) at Qadian is not a result of Divine Help**

Can anybody claim that the present seat of power at Qadian claiming spiritual inheritance on basis of physical lineage required facing any such difficulties? Was there even a short period of hopelessness extending over a few months or years with people standing up in opposition to it? The seat of power is established in one day and the next day we see lists that such and such president, editor or nobleman has taken the pledge. Congratulatory messages pour in from all directions. In the very beginning, in the convention we hear cries of congratulations for ascending the throne of the caliphate!

**Who has Divine Help with them?**

God helped those about whom it was said that these are just three or four individuals who in the end will fail and will be forced to take the pledge. It was said: The organization they are trying to form will never succeed! The very second day predictions of its demise were made. There was such a state of hopelessness that it was firmly believed that they are doomed. In spite of such great difficulties, however, Allah the Most High made an organization stand up and now by His Grace people of high spiritual caliber from the other organization are leaving and joining it every day. These are small manifestations of God’s help.

**Perfect Manifestation of Divine Help was with the Holy Prophet**

Allah the Most High manifested the perfect example of Divine help in the life of the Holy Prophet Muhammad. Deliverance was given out of the innumerable difficulties and tribulations and followed by most amazing example of success. People entered the religion of Allah *en masse*. It is in regards this that the Holy Quran says:

When Allah’s help and victory comes

And thou seest men entering the religion of Allah in companies.

**The Meaning of *Istighfar* (Seeking the Protection of Allah)**

I want to now discuss the meaning of the words:

Celebrate the praise of thy Lord and ask His protection (*was taghfir hu*)

This commandment to seek Allah’s protection is subjected to the criticism (we seek refuge in Allah) that the Holy Prophet was sinful. I have explained the Holy Prophet’s seeking of Allah’s protection on several occasions. This was merely to seek shelter in Allah as any prophet is in need of Allah’s protection. They are always seeking Allah’s protection and the Holy Prophet did this very frequently. In the Hadith the Holy Prophet is quoted as saying that he asked for Allah’s protection seventy times a day. The Arabic word for seventy is used to signify large numbers and multiplicity. Seeking Allah’s protection seventy times means putting great stress upon it. The Holy Prophet did this in the most excellent manner, hence the use of the word seventy.

**For whom was this Protection Sought?**

If we correlate the statement: “and ask His protection,” with the protection of the Holy Prophet, it does not seem to be connected with the victory and help of Allah mentioned earlier. If you ponder upon it the Holy Prophet was not in particular need of protection on this occasion. The truth of the matter is that it is a time when people are entering the faith in large numbers as a result of this great victory and Allah’s help. They were yet not familiar with the faith, nor have they had the opportunity to benefit from the company of the Holy Prophet. They were in need of Allah’s protection and hence the commandment to ask for it. These people were as yet novices and it was feared that they may turn away from the faith or may be subject to some other trial. There were those sincere companions of the Holy Prophet who by sitting in his company, had stuck with him through difficulties and had become firm in their commitment. They are quite familiar with their faith. On the other hand are those who are as yet not completely familiar with the faith, nor have they had the benefit of the Holy Prophet’s company. It is therefore commanded to seek protection for them. In times of success and victory, large numbers of people enter into the faith and they are at risk, so the Holy Prophet is commanded to seek protection not for him but for others.

**The Holy Prophet seeking Allah’s Protection for Others**

By studying the Holy Quran we find out that the Holy Prophet sought Protection for other people. Regarding the hypocrites the Holy Quran states:

It is alike to them whether thou ask forgiveness for them or ask not forgiveness for them — Allah will never forgive them. Surely Allah guides not the transgressing people. (63:6)

This indicates that the Holy Prophet asked Allah’s protection and forgiveness for others. It is related in one Hadith that he asked forgiveness for someone. Hazrat Umar pointed out that the individual was a hypocrite and gave reference of this verse and asked the Holy Prophet why he was still praying for him. The Holy Prophet replied that Allah had given me the choice in this matter. This clearly illustrates that the Holy Prophet sought the protection of Allah for all people.

**Who were the Apostates?**

These people about whom the Holy Prophet has been commanded to seek the protection of Allah, it appears that a large number of them faltered in their faith during the time of Hazrat Abu Bakr. They refused to pay the Poor rate. They had accepted Islam in large numbers at the time of victory and Allah’s help. They were the same who fell short in their commitment and were tried.

**Example of this in the Ahmadiyya Movement**

This is the same condition we observe in our movement. In the time of the Promised Messiah when plague struck many people joined the movement out of fear. Very few had the opportunity to sit in his company. They remained in a weak condition and succumbed in large numbers when the trial came. Today much is made of the large numbers but being proud of these people joining them, shows lack of prudence.

This is the real meaning of the words: “and ask His protection,” and it completely refutes the allegations made against the Holy Prophet on this basis.

1. Refers to the Qadian section of the Ahmadiyya movement after the split. [↑](#footnote-ref-1)
2. A traditional spiritual mentor (*pir*) who was a contemporary of Hazrat Mirza Ghulam Ahmad and established a seat of spiritual mentorship based upon physical lineage i.e., son inherits the seat after death of father. [↑](#footnote-ref-2)