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**COVER/BACK PHOTOGRAPHS:**

**BACK:** Putrajaya Mosque in Malaysia (from Shuttleworth Photo Library).

**FRONT:** Flag-hoisting ceremony of Ahmadiyya Community and UK flag at start of the 39th Jalsa UK.

*Those who believe in the Qur'an, those who follow the Jewish scriptures, and the Sabeans and the Christians – any who believe in God and the last Day, and do righteous deeds – on them shall be no fear, nor shall they grieve.*

(The Holy Qur'an: Ch.5: V.70)

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**Publisher:**

Al Shirkatul Islamiyyah

**Distribution:**

Muhammad Hanif

All correspondence should be forwarded to the editor at:

The Review of Religions  
The London Mosque  
16 Gressenhall Road  
London, SW18 5QL  
United Kingdom

© Islamic Publications, 2005  
ISSN No: 0034-6721

# EDITORIAL

Mansoor Saqi- UK

Religion is a dynamic phenomenon, not a static one. God has sent prophets to guide mankind and He continues to care for his His creation. He responds to prayer when called upon. This dynamic nature of religion is also reflected in the manner in which man can continue to progress in developing a relationship with the Creator and this is achieved by carrying out one's duties to God and also one's duties to one's fellow human beings. Islam instructs the believer concerning both his duties to God and to man.

In this issue of the *The Review of Religions* the address by Hadhrat Khalifatul Masih V delivered at the closing session of the Jalsa Salana (Annual Convention) of the Ahmadiyya Muslim Community in Tanzania is presented. In his address Hadhrat Khalifatul Masih V draws attention to the importance of

both progressing spiritually and doing of good works. It is not sufficient to simply be content at remaining at one level but instead there is a need to cultivate the desire to progress. In the beginning of this address it is stated:

*'The Holy Qur'an has urged Muslims, saying: that you should always be concerned and try to do your utmost in performing good deeds and making progress in your worship, progress in good works, progress in higher values and progress in fulfilling the rights of others. Allah does not merely expect us to safeguard ourselves from evil and do good works but has instructed that we should vie with each other in the doing of good deeds'.*

Hadhrat Khalifatul Masih V adds:

*'Now see what a lovely teaching Allah has given us through which we have been shown the way for our religious and material and national progress. In fact, it is a key to success and if we act upon it we can bring about a radical change within ourselves.'*

The importance of recognising one's duties to one's fellow human beings together with a

recognition that all resources that we have are really from God, also provides a framework for leadership. On page 40 of this issue is the text of a speech delivered at the Inter-Religious Federation for World Peace held in Korea earlier this year. In a speech Maulvi Abdul Wahab Adam explores the themes of leadership and governance from a religious perspective, and how the Holy Qur'an lays down the principles for leadership.

In this journal, for the ease of non-Muslim readers, '(sa)' or 'sa' after the words, 'Holy Prophet', or the name 'Muhammad', are used. They stand for '*Sallallahu 'alaihi wa sallam*' meaning 'Peace and blessings of Allah be upon him'. Likewise, the letters '(as)' or 'as' after the name of all other prophets is an abbreviation meaning 'Peace be upon him' derived from '*Alaihis salatu wassalam*' for the respect a Muslim reader utters.

The abbreviation 'ra' or (ra) stands for '*Radhiallahu Ta'ala anhu*' and is used for Companions of a Prophet, meaning Allah be pleased with him or her (when followed by the relevant Arabic pronoun). Finally, 'ru' or (ru) for '*Rahemahullahu Ta'ala*' means the Mercy of Allah the Exalted be upon him.

# *Refutation of the Christians’ Faith in the Unity of God - Part 15*

This series sets out, in the words of the Promised Messiah<sup>(as)</sup>, Hadhrat Mirza Ghulam Ahmad, a summary of his exposition of four outstanding topics: ISLAM; ALLAH, THE EXALTED; THE HOLY PROPHET<sup>(sa)</sup> and THE HOLY QUR’AN. The original compilation, in Urdu, from which these extracts have been translated into English, was collated with great care and diligence by Syed Daud Ahmad Sahib, Allah have mercy on him and reward him graciously for his great labour of love. Amin. The English rendering is by the late Sir Muhammad Zafrullah Khan, may Allah be pleased with him, and is quoted from *The Essence of Islam*, Volume 1. All references throughout, unless otherwise specifically mentioned, are from the Holy Qur’an.

*It needs to be pointed out that long before the extracts reproduced below from the writings of the Promised Messiah<sup>(as)</sup>, the Christian missionaries in India at that time had embarked upon a virulent attack against the God of Islam, the Holy Prophet<sup>(sa)</sup>, and the Holy Qur’an. Although the language used below may sound unkind to an orthodox Christian ear, it is a lot more gentle than the language used by Christian contemporaries of the Promised Messiah<sup>(as)</sup>. We urge readers to*

*understand the logic used by the author rather than focus on individual words.*

**(ed)**

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**I**n these days, the Unity and Existence of God are subject to powerful attacks. The Christians have tried hard and have written a good deal on the subject, but whatever they have said or written, is about the God of Islam and not about a dead, crucified and helpless god. We affirm it confidently that whoever begins

to write on the Existence and Being of God Almighty, would in the end have to revert to the God that is presented by Islam, because every leaf of the book of nature points to Him and naturally every man carries His impress within himself.

(*Malfoozat*, Vol. I, p. 83)

The Christians should remember that it is not at all established that Jesus was the resurrection, nor have the Christians been resurrected. They are dead more than the other dead, and lie in narrow and dark graves and are fallen into the pit of paganism. They neither possess the spirit of faith nor the blessings of such spirit. They have not achieved even the lowest grade of faith in the Unity of God, which is to abstain from the worship of creatures. They worship as creator one weak and helpless like themselves.

The Unity of God has three grades. The lowest grade is to abstain from the worship of any created thing like oneself, neither stone nor fire nor man nor any star. The second grade is that one

should not be devoted to material means as if they were a sort of partner in the operation of *Rububiyyat*. One must concentrate on the Provider of means rather than on the means. The third grade is that having witnessed perfectly Divine manifestations, one should consider every other being as nonexistent including one's own self. Everything beside God Almighty, Who possesses perfect attributes, should appear as mortal to one's eyes. Spiritual life means that these three grades of faith in Unity should be achieved.

Now consider carefully that all eternal fountains of spiritual life have come into the world through Hadhrat Muhammad, the chosen one<sup>(sa)</sup>. It is only the Muslims, though they are not Prophets, who experience converse with God Almighty like the Prophets, and though they are not Messengers, God's bright signs appear at their hands, and the rivers of spiritual life flow through them and no one else can compete with them. Is there anyone who would take up this challenge and, standing in opposition, would exhibit

blessings and signs as an answer?  
(*A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in*, Vol. 5, pp. 223-224)

### **Evils of Associating Partners with God**

I regret that I have not found words in which I should set out the evils of leaning towards anyone except God. People cringe before others and flatter them, which invokes the jealousy of God Almighty. This is Prayer of these people, from which God withdraws and which He casts aside. I set out the matter in a crude way, though it is not its true reality and yet it is easy to follow. A self-respecting man's jealousy would not tolerate another person establishing a relationship with his wife, as in such a case, he would consider his wretched wife worthy of being killed and very often that is what happens in fact. Similar is the jealousy of the Divine. Servitude and prayer are reserved for His Being. He does not approve that anyone else should be worshipped or should be called on in supplication. So remember well that to lean towards any beside Allah is to cut asunder from Him. Prayer and Unity, for Prayer is the

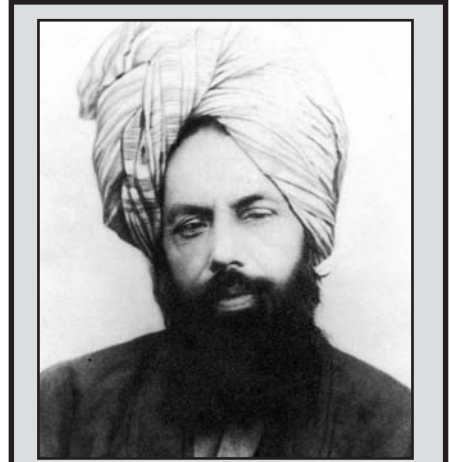
name of the proclamation of Unity in practice, are without blessing and vain when they are empty of humility and nothingness and are not pursued with a single-minded heart!

(*Malfoozat, Vol. I, pp. 167-168*)

Associating others with God takes many forms and is called *shirk*. There is the obvious *shirk* in which Hindus, Christians, Jews and other idol-worshippers indulge, in which a man or stone or lifeless things or faculties or fictitious deities are worshipped as God. Though this form of *shirk* is still current in the world, yet this is the age of light and education, and reason is beginning to abhor this form of *shirk*. It is true that some people subscribe to these stupidities as part of their national religion, yet at heart they are beginning to be repelled by them.

But there is another type of *shirk*, which is spreading secretly like poison and it is greatly on the increase in this age and that is that there is no trust in and dependence upon God Almighty.

We do not say, nor is it part of our faith, that means should be discarded altogether. For God Almighty has Himself urged the use of means and if means are not used to the extent to which they are necessary, this would be to dishonour human faculties and to defame the grand action of God Almighty in bestowing them. If means are discarded altogether, it would mean that all faculties which God Almighty has bestowed upon man should be left idle and should not be put to any use, which would amount to condemning God's action as vain and useless and therefore a great sin. Therefore, we do not at all mean, nor is it part of our religion, that means should be discarded altogether. The use of means up to the proper limit is necessary. Means are needed for the hereafter also. To carry out the commandments of God Almighty and to avoid vice and to carry out good works is all undertaken so that we should be at ease in this world and the next. Thus righteous conduct is a substitute for means. God has not forbidden use of means for the fulfilling of worldly needs. A public servant



**The founder of the Ahmadiyya Muslim community was Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup>.**

The founder of the Ahmadiyya Muslim community was Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup>. In 1891, he claimed, on the basis of Divine revelation, that he was the Promised Messiah and Mahdi whose advent had been foretold by Muhammad, the Holy Prophet of Islam (peace and blessings of Allah be upon him) and by the scriptures of other faiths.

His claim constitutes the basis of the beliefs of the Ahmadiyya Muslim community.

should discharge his duties, a cultivator of land should occupy himself with agricultural operations, a labourer should perform his labour so that all of them should be able to discharge the obligations that they owe to their

family and children and other relations and to their own selves.

All this is right up to the proper limit and is not forbidden; but when, transcending that limit, a person places all his trust in the means, that becomes *shirk* which casts a person far away from his true purpose. For instance, if a person says that had it not been for a certain factor, he would have died of hunger, or that if had it not been for a certain property or an occupation, he would have been in bad shape, or if it had not been for a certain friend, he would have been in trouble, this would be displeasing to God. He would not approve that a person should rely so much upon property, or other means or friends that he should stray far away from God Almighty. This is a very dangerous form of *shirk* which is patently contrary to the teaching of the Holy Qur'an as God Almighty has said:

*...And in heaven is your sustenance, and also that which you are promised.*  
(Ch.51:V.23)

and as He has said:

*...And He who puts his trust in Allah – He is sufficient for him.* (Ch.65:V.4)

and as He has said:

*...He who fears Allah – He will make for him a way out, and will provide for him from where he expects not.*  
(Ch.65: Vs.3-4)

and as He has said:

*...And He protects the righteous.*  
(Ch.7: V.197)

The Holy Qur'an is full of verses that God is the Guardian of and provides for the virtuous. Then when a person relies wholly upon the means, and puts his whole trust in them, in so doing he ascribes to them some of the attributes of God, and sets them up as another god beside God. When he leans towards one side, he advances towards *shirk*. Those who lean towards officials and receive bounties and titles from them, honour them as they should



honour God and thus in a way worship them. This alone uproots a person's belief in the Unity of God and diverts him from his true purpose and casts him far away. The Prophets (peace be on them) teach that there should be no conflict between Unity and material means and that each should keep to its proper place and that the end should be Unity. They desire to teach man that all honour and all comfort and all fulfilment comes from God. If anything else is set up in opposition to Him there would be a conflict in two opposites in which one would be destroyed. The Unity of God must always prevail. Means should be used but should not be deified.

Belief in Unity gives birth to the love of God Almighty, as one realises that all benefit and loss is in His hands, that He is the true Benefactor and that every particle proceeds from Him without the intervention of anyone else. When a person achieves this holy condition, he is known as a believer in the Unity of God. One condition of belief in Unity is that man should not worship stones, or

human beings, or anything else, and should express disgust and abhorrence against deifying them; the second condition is that no undue importance should be attached to material means. The third condition is that one's ego and its purposes should also be excluded and negated. Very often a person has in mind his own qualities and power and imagines that he has achieved certain good with his own power and he depends so much upon his power that he attributes everything to it. Real faith in the Unity of God is achieved when a person negatives his own powers also.

*(Malfoozat, Vol. III, pp.79-82)*

The Christian doctrine is that those who do not believe in the Trinity and do not subscribe to the atonement of Jesus would be condemned eternally to hell.... To confine Limitless God to three or four partners and to believe that each is perfect in himself and is yet in need of association, and to imagine that God was word in the beginning and that the same word that was God descended into the womb of Mary and acquired a body from her blood and was born

in the usual manner and suffered all the ailments of childhood and when he grew up, he was seized and put upon the cross, is abominable *shirk*, whereby man has been deified. God is above descending into a womb and acquiring a body and being seized by His enemies.

Human nature rejects that God should undergo such suffering and that He Who is the Master of all Greatness and is the Fountainhead of all honour should permit such humiliation for Himself. The Christians admit that this was the first occasion of the humiliation of God and that He had never suffered such humiliation before. It had never happened before that God should have been established in the womb of a woman like the sperm. Ever since people had heard the name of God, it had never happened that He should have been born of a woman like a human child. The Christians admit all this and also admit that the three partners in the Godhead did not in the beginning have three separate bodies, but that at a certain point in time, 1896 years

ago, (*according to Christian doctrine – Ed*) separate bodies were assigned to the three partners. The form of the father is like that of Adam, for (*the author wrote this work more than a century ago - Ed*) He created Adam in His own image (Genesis 1:27), and the son appeared in the form of Jesus (John 1: 1) and the Holy Ghost assumed the form of a dove. (Matthew 3:16)...

According to the Christians, these three embodied gods are embodied forever and have separate beings forever and yet all three combined are One God. If anyone can tell us, we should like to know how could all these three be one and yet have separate eternal bodies. Let someone unite Dr. Martyn Clarke and Padre ‘Imad-ud-Din and Padre Thakar Das into one despite their separate bodies. We can confidently affirm that if the three are beaten into one and their flesh is mixed together, they who were created three by God cannot become one.

It would not be improper to say that these three gods of the Christians are like three members

of a committee and according to them every commandment is issued by them unanimously or by a majority, as if Godhead were a republican form of government and God could not carry on the government and personally is dependent upon the decisions of the council.

In short, any one can see that the god of the Christians is this compound God.

*(Anjam-e-Atham, Ruhani Khaza 'in, Vol. 11, pp. 34-36)*

The Christian religion is deprived of the Unity of God. These people have turned away from the True God and have made a new god for themselves who is the son of an Israeli woman. But is this new god all-powerful as the True God is powerful? His own history bears witness against this. Had he been all-powerful, he would not have been beaten up by the Jews, would not have been taken into custody by the Romans and would not have been put upon the cross. When the Jews said that if he came down from the cross on his own, they would believe in him,

he would at once have come down, but on no occasion did he demonstrate his power.

As for his miracles, they are far fewer than those of most other Prophets; for instance, if a Christian were to compare the miracles of Prophet Elias, which are set out in detail in the Bible and which include the revival of the dead, with the miracles of Jesus son of Mary, he would have to confess that the miracles of Prophet Elias were grander and more numerous than those of Jesus son of Mary. The Gospels repeatedly mention that Jesus used to drive out evil spirits from those who suffered from epilepsy and this is considered a great miracle, which is regarded as laughable by research scholars. It has now been established that epilepsy is caused by some weakness in the brain or some ulcer in the brain or by some other disease, but no one has asserted that it has anything to do with evil spirits.

Neither the birth of Jesus nor any of his miracles can be cited as proof of his godhead. God

Almighty has mentioned the birth of John the Baptist along with the birth of Jesus in order to indicate that as the extraordinary birth of John does not take him out of the category of human beings, so the birth of Jesus son of Mary does not prove that he was God....

Jesus possessed no extraordinary power. He was a humble person and was characterised by human weakness and lack of knowledge. The Gospels show that he had no knowledge of the hidden; he went to a fig tree in order to eat of its fruit and was not aware that there was no fruit on the tree. He confessed that he had no knowledge of the Day of Judgement. Had he been God, he should have known of the Day of Judgement. He possessed no Divine attribute and there was nothing in him which is not to be found in others. The Christians admit that he died. How unfortunate then is the sect whose God is liable to death. To say that he was revived after his death affords no comfort. What reliance can be placed in the life of one who is liable to death?

(*Nasim-e-Da'wat, Ruhani Khaza'in, Vol. 19, pp. 378-382*)

Of what use is a god some of whose faculties fell into a decline like some of the faculties of a person who grows old? Of what use is a god who cannot forgive the sins of his servants till he is flogged and is spat upon and is kept in custody and is nailed to the cross? We abhor a god who was subdued by the low Jews who had lost their own kingdom. We believe in the True God Who made a poor and helpless one of Makkah His Prophet and manifested His Power and Supremacy in the same age and to the whole world. When the King of Persia sent his emissaries to arrest the Holy Prophet<sup>(sa)</sup>. God Almighty directed His Messenger to tell the emissaries that his God had the previous night killed their god. It is to be observed that on the one side is a claimant to godhood who is arrested by a Roman soldier and is taken into custody and his night-long supplications are not accepted; and on the other side is a person who claims only to be a Prophet

and God Almighty destroys kings who are opposed to him. For a seeker after truth there is a very helpful proverb:

*Make friends with the supreme one so that you too should become supreme.*

What use have we for a religion that is dead and what benefit can we derive from a book that is dead and what beneficence can a god bestow upon us who is dead?

*(Chashma-e-Masihi, Ruhani Khaza'in, Vol. 20, p. 353)*

That to which they call us is a low idea and a shameful doctrine. Can reason accept that a humble creature who possesses all the qualities of a man should be called god? Can reason tolerate that creatures should flog their Creator and that the servants of God should spit in the face of the Powerful God and should seize Him and should nail Him to the cross and that He should be helpless in their hands? Can anyone understand that a person should call himself God and should supplicate a whole night

long and his supplication should not be accepted? Can any heart draw comfort from the idea that god should spend nine months in a womb and be nourished on blood and should be born wailing through the usual channel? Can any reasonable person accept that after an eternity of time God should assume a body and one part of him should take the form of man and another should take the form of a pigeon and that these bodies should confine Him for ever.

*(Kitab-ul-Bariyyah, Ruhani Khaza'in, Vol. 13, pp. 86-87)*

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This concludes the section on 'Allah the Exalted'. From next month, we begin the section on 'The Holy Prophet' – Ed.

# Spiritual Progress to Achieve Closeness to Allah

*Closing Address delivered by Hadhrat Khalifatul Masih V, Head of the worldwide Ahmadiyya Muslim Community at the Jalsa Salana Tanzania, 11 May 2005 (The Review of Religions has published this address at its exclusive responsibility).*

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**After bearing testimony to the Unity of God and that Muhammad<sup>(sa)</sup> is His Messenger, seeking refuge from Satan, commencing in the name of Allah and having recited the opening chapters of the Holy Qur'an, Hadhrat Khalifatul Masih V said:**

The Holy Qur'an has urged Muslims that you should always be concerned and try to do your utmost in performing good deeds and making progress in your worship, progress in good works, progress in higher values and progress in fulfilling the rights of others. So, Allah does not merely expect us to safeguard ourselves from evil and do good works but has instructed that we should vie with each other in the doing of good deeds. It is as if you are racing with each other in doing good.

When you are engaged in trying to overtake each other in this race, then your standards will be of a very high level.

Now see what a lovely teaching Allah has given us through which we have been shown the way for our religious and material and national progress. In fact, it is the key to success and if we act upon it, we can bring about a radical change within ourselves.

Remember, when nations begin to pay less attention towards progress in good works, or if the consciousness that we have to make progress in good deeds is no longer there, then a decline begins to set in the life of the nation and leads to its downfall and that of its people. When evil spreads so much that their concern towards it disappears, then even the care of what is sacred

and shamelessness ceases to exist.

Therefore, every Ahmadi should make the goal of his life to conform to the commandments of Allah which says:

*...Vie then with one another in good works...*  
(Ch.2:V.149)

Then, in accordance with the promises of Allah, he would be worthy of reaping the rewards and blessings of Allah.

Today, you are poor because of the absence of:

*...Vie then with one another in good works...*  
(Ch.2:V.149)

Become the persons to restore credibility to your nation and make its name famous.

To vie with each other in good works means that you should obey the commandments of Allah. Allah's command is that Worship Me in the manner that worship should be done. It is obligatory on every Ahmadi, therefore, to

worship Allah Who is Omnipotent in accordance with the ways told to us by Allah.

The Companions of the Holy Prophet<sup>(sa)</sup> were so keen in excelling one another in their worship that they were always trying to find different methods of worship. Once, some poor Companions got together and came to meet the Holy Prophet<sup>(sa)</sup> and said, 'O Messenger of Allah! Our rich brethren pray like us and fast like us and do other good works. But in one aspect, they excel us and are earning greater reward than us, and this is in their financial sacrifice whereas we are helpless. Their effort is greater than ours. Tell us some way in which we can become equal to them in good works.'

The Holy Prophet<sup>(sa)</sup> said to them,

'After every Prayer, start saying thirty-three times: 'SubhanAllah' (*Holy is Allah*) and thirty-three times 'Alhamdulillah' (*all praise belongs to Allah*) and thirty-four times 'Allahu Akhbar' (*Allah is the Greatest*)

This act will equal their almsgiving and financial sacrifice.’

So the Companions began secretly to recite these words. When their richer brothers saw that their less well-off brothers were engaged in some form of utterance, the well-to-do wanted to find out what the less well-off were doing. After some time, they found out that the less well-off or poor were engaged in the remembrance of Allah and that the Holy Prophet<sup>(sa)</sup> had told them that this was equal to their financial sacrifices. Upon this the well-to-do also began to remember Allah in the same manner.

The poor Companions gathered again and appeared before the Holy Prophet<sup>(sa)</sup> and said: ‘O Messenger of Allah, the rich have also started to pray like us.’

They meant that the Holy Prophet<sup>(sa)</sup> should stop the rich from this worship. But the Holy Prophet<sup>(sa)</sup> asked, ‘What more can I do about the one whom God has enabled to do good works?’

See how keen the Companions

were in trying to excel each other in doing good. They wanted to excel in doing good works at all times and wanted to make Allah pleased with them.

These commandments in the Holy Qur’an and such Traditions of the Companions that have come to us are not so that we should listen to them and somehow by being safeguarded utter *SubhanAllah (Holy is Allah)*, but so that we too should try to act upon them. We too should try to follow these footpaths. We too should try to acquire high standards in the worship of Allah and in the remembrance of Allah. We too should tread these paths and acquire the pleasure of Allah.

Then apart from worship, there are many social values and there are many noble and excellent moral values which Allah has commanded us to make a part of our lives and to continue to make further progress in these. So, by making these a part of our lives, we have to try and bring about a good change in our lives, because, otherwise, we would slowly become insensitive to these



matters and would not be able to distinguish the good from the bad. Our passion and respect for the sacred and inviolable would be confined to mere words and with the passage of time even that would begin to disappear. After this, as I said earlier, man is reduced to a wretched existence while the nation gets sucked up by a whirlpool to an abyss or very great depth. May Allah save every Ahmadi from such an end. Out of our kindness for mankind as a whole, we pray that Allah protects everybody from such disgrace.

In this connection, you should also remember that each good thing and each good deed is a good work and it should be acquired. Do not take into account who told you about it or do not try to identify in whom did you find such and such a good deed. Even if you see a good thing in a Kafir or a disbeliever, or in a person of some other faith, and you do not have that good work in your characteristics, then you should acquire it without hesitation of any kind and without any trouble or botheration.

It is narrated in a Hadith that the Holy Prophet<sup>(sa)</sup> said that any good word, any wise thing, is the lost treasure of a believer and wherever and whenever he finds it, the believer should quickly grab it. One advantage of this would be that you will not view other people with envy or hatred and you will not be construing their good things as bad things but you would be desperate to get rid of your evil things.

Anyway, this commandment to vie with one another in good works will keep elevating you up, and up. It is also an instruction for the nation because it does not mean that each person should make an individual effort but in addition to personal effort, the commandment requires effort to be made on the national level also. When you vie with each other on a Jama'at and national level, it will mean that once you reach a certain stage, you will endeavour to bring your brother and fellow countryman to that level. You will exert your effort to get them to that level. When everyone will be trying to help one another in this manner, all avenues of progress will be

open to you and you will continue to march forever forward.

Now I will quote a few more Ahadith (*Traditions - Ed*) from which you will be able to see how the Holy Prophet<sup>(sa)</sup> used to induce the believers by citing them various examples to improve them. In one Hadith, Abu Hurairah<sup>(ra)</sup> relates that the Holy Prophet<sup>(sa)</sup> said, ‘The person who is distinguished in any good work will be invited to enter the gates of Paradise for it. He will hear, O Servant of Allah! This gate is better for you. Come through this alone. If he was eminent in the observance of Prayers, he will be summoned from the gate of Prayers. If he was illustrious in Jihad, he would be called from the gate of Jihad; if he was foremost in fasting, the well-watered gate; if he was exemplary in almsgiving, the gate of almsgiving would beckon him.’

Hearing this directive of the Holy Prophet<sup>(sa)</sup>, Hadhrat Abu Bakr<sup>(ra)</sup> asked: ‘O Messenger of Allah! My father and mother be sacrificed to you! (*This is an expression of giving love to the beloved person*).

The one who is called to enter by one gate, stands in need of no other gate, but would there be any fortunate one who would be called from all these gates?’ The Prophet<sup>(sa)</sup> said; ‘Yes, and I hope that you will be one of the fortunate ones.’

So, see how he explained by quoting the example of each good work. He has only quoted a few examples. He has said that even though someone is doing good deeds but he is very much ahead of others in one particular good work, then Allah would call this person from that gate.

However, it is not that there should be someone who says his Prayers frequently and thinks that he is worshipping Allah although he is usurping the rights of others. If he comes to do the Hajj (*Pilgrimage – ed*), it does not mean that all his sins, past and future ones are all forgiven and now no matter how he behaves, he has a passage to heaven. If he is a trader, he cheats others, derives unreasonable profit, or exploits the poor by granting them a loan on which they are forever repaying the

interest; all these evil deeds of his will extinguish the virtue of his Prayers and Hajj. The Holy Prophet<sup>(sa)</sup> said that in order to enter by any gate of Paradise, he should be distinguished in a good work. Although he should be doing other good works at the same time, he should be prominent in one of them.

Having done some good work, those who look down on others with great pride thinking that they have pleased Allah, they should understand clearly that a good work is one that can be found in all matters and affairs and which is consistent and regular.

Another Hadith makes this abundantly clear:

Hadhrat Abu Ayub<sup>(ra)</sup> narrates that a person asked the Holy Prophet<sup>(sa)</sup> to tell him a formula that would take him straight to Paradise. The Prophet<sup>(sa)</sup> said, ‘Perform worship; do not associate anyone with Him; say your Prayers in congregation; pay the Zakat; and treat your relatives well and in a kind manner.’

Now he has not assigned any one method as the formula for going to Paradise. But he has said Worship Allah and bow down before Him because this is the object of man’s creation as Allah has said:

*And I have not created the Jinn  
and the men but that they may  
worship Me.*  
(Ch.51:V.57)

Then he has said: Do not commit shirk by associating partners with Allah. Some people apparently observe their Prayers and claim that they are worshipping Allah but there are some traces of *shirk* (*associating partners with Allah - Ed*) hidden in them. For example, if because of one’s work or business, one has not attended to one’s Prayers on time, then one has not fulfilled the rights of the Prayers but has preferred one’s work or business to Allah. There are many such false gods amongst people. In one Hadith, it says that to trust a magician or sorcerer is also a *shirk* or like a belief in a false god. So one should not think that idol worship alone is a kind of *shirk* but one should save oneself from such hidden false gods.

As mentioned earlier, the object of man's creation is the worship of Allah. Now worship has a particular form that Allah has taught us. One of them is, obviously, Prayers. The true method is to observe Prayers regularly, in the method taught by God, at the appointed time, and to say it in congregation. So pay attention towards this also. Populate your Mosques.

Then He instructed to pay the Zakat. Those who are not obliged to pay the Zakat, should pay *sadaqah* (*voluntary alms giving - Ed*) and give alms for the poor and needy. The Promised Messiah<sup>(as)</sup> has said that one should give *chanda* for the sake of spreading the Faith. This is also a big good work towards which the Jama'at should pay attention.

Then there is a good social work of which he has reminded us, that is, to treat your relatives well. Look after your close relatives and be kind towards your relatives. Because of this benevolent treatment, love and affection would be fostered and an atmosphere of brotherhood would be

generated. When such an atmosphere is created, then many internal disputes which arise from petty and small matters would automatically end.

This is why the Holy Prophet<sup>(sa)</sup> has said that if you adopt these good values, then you would be worthy of entering Paradise, but the society in which such good works take place, would find heaven on earth – in this world also – they will begin to behold scenes of paradise on this earth.

But remember that as I have mentioned earlier a good work is only that which keeps getting better and in whose search man is always trying to work. It cannot be that you should put your first step on the rung and keep standing on the ladder because if you keep standing there you will not be able to climb higher. In this connection the Promised Messiah<sup>(as)</sup> states:

‘One should become one who vies with others. Staying put on one station is not a good quality. You see, stagnant water ultimately begins to become dirty. Because of mud

it begins to smell and becomes unpalatable. Running water is always clear and tasty even though under it there may be silt but this silt can have no effect on it’.

He says: ‘The same is the condition of man that he should not be stationary in one place. That is a dangerous position. All the time, the step should be in the forward direction. One should improve in good works because otherwise God Almighty does not help man. In this way man becomes bereft of light and its ultimate end sometimes is apostasy. Man becomes blind within. God’s succour and help accompanies only him who is always moving forward in good works and does not stand in any one place and it is only these whose end is good.’ (*Al Hakam*, Vol.12 No.16 dated 2 March 1908 page 6)

Now see how beautifully the Promised Messiah<sup>(as)</sup> has drawn our attention to improving ourselves in doing good works. You all know that if water is

standing stagnant in some pit and if rain falls, then in the beginning even small pools and water in some valleys appears to be clean. But if there has been no rain for a long time, then the water would be dirty no matter how big the pool of water is. There are some animals that swim in it – swim in the pools – and make it filthy. Many diseases can also spread from it. And if there has been a drought and there has been no rain, then such pools also dry up. So the Promised Messiah<sup>(as)</sup> has said that if man improves in good works but does not benefit from the fresh rain of new good works, then such a man would also be like that stagnant water and would make waste all his good works by standing in one place. A bad environment will also affect you.

But running water is the water of rivers in which the fresh water of rainfall gets mixed and fresh springs flow into it, and water from melting snow on high mountains also flows into it. In other words, it is getting fresh water from all sources. In whichever wide area this flowing river passes through, it bestows its

benefits to the creation of God. It fulfils their needs. It cleans the impurities by its flow.

So the person who is keeping his good works on the move and is enhancing them, is benefiting from the good works of other noble and holy servants of God around him, is trying with prayers and the help of Allah to comply with the teachings of the Holy Qur'an on the doing of good works and then because he is restless to do further good works, then Allah too showers His blessings and bestows His bounties on him. Then indeed such a man will become like the flowing river which the world holds in high regard and from which it benefits from it. The pollution of the environment has no effect on him.

So every Ahmadi like the flowing water should keep his good works always on the move. From this, not only would we benefit ourselves but would also benefit others. Otherwise, as the Promised Messiah<sup>(as)</sup> has said that they remove themselves from their Faith and a time would come when

they would be far removed from Ahmadiyyat and Islam. Or like the unclean water of the pool, you may have some traces of religion but this will be of no benefit for your future generations. Your future generations will be far removed from religion and good works.

Every Ahmadi should, therefore, always try to get ahead in good works. Only then will you be like the water of the river and just as that water brings benefit to everything, you should try to benefit yourself and others. And, to bring benefit to others is that you should deliver the message of the Messiah of Prophet Muhammad<sup>(sa)</sup>, the message of the Promised Messiah<sup>(as)</sup> who is the spiritual son of the Holy Prophet<sup>(sa)</sup>. That message is the one which Allah sent down to the Holy Prophet Muhammad<sup>(sa)</sup> in order to establish Allah's *shariah* (*Law- Ed*).

When you adopt good works in this manner and act on this *shariah* and convey the message of good works to the world, then blessings of Allah will shower down on you in great abundance and your good works will progress further. You

will become ever closer to Almighty Allah. It is your duty to take this spiritual water that Allah sends down on you to others. If you do not convey this message and this spiritual water which you have received as a result of the Promised Messiah<sup>(as)</sup> to others, then you would be shutting one gate of good works on yourself unless, of course, you have a concern for your brothers and you grab their hands and haul them up so that they too begin to make progress in good works.

You have a general nobility of good manners amongst your people and are influenced by good deeds. If you advance in the field of *tabligh*, you can bring about a revolution. You will Insha Allah (*God Willing*), be able to save yourselves, save your future generations and save your nation as well. So understand well your responsibilities.

May Allah enable every Ahmadi man and every Ahmadi woman, every Ahmadi aged person, and every Ahmadi child to understand their responsibilities and to make progress in good works. Do not do

anything which is not in the interest of the Jama'at and for its good and which is not good for the nation and which is against the well-being of the people. If by treading the paths shown by Allah, you try to establish good works and improve on them, then there can be no affair which can be a means of your ill-reputation, which brings the name of the Jama'at into disrepute and which gives the nation a bad name.

Jama'at Ahmadiyya Tanzania has created many such people who rose to a high status by making progress in their good works, who advanced in piety and about whom even the Jama'at felt proud. They served their nation. Amongst our past Ahmadi is the example of Mr Amri Obedi. And I hope there will be very many in present times also.

If you are concerned and worried that your end should be good so that when you come face to face before Allah, you are the one to earn the pleasure of Allah, then make progress in your worship and also advance in your good works. If you conduct yourself in accordance with divine teachings,

then indeed you will be the beneficiaries of His blessings. Allah is the best One to bestow, the One most honest about His promises. Allah runs towards him who walks towards Him. So if there is any weakness, it is within ourselves. We must try and remove it.

Remember that a very great good work is to be loyal to your nation and to love it. In fact, according to one Hadith, to love one's country is a part of faith. An Ahmadi should not show the love of his country by word alone but by his actions and the biggest means of achieving this is by your effort and hard work. By establishing the examples of faithful ones, bring your country into the front line amongst nations. It is such a large and beautiful and evergreen country. It is rich in natural resources. This country should have taken its place amongst the developed world. May Allah enable you to bring this about also.

Always remember that an Ahmadi is a peace-loving citizen and shape your lives living within the laws of the land.

Before I end, I urge you once again that whatever good things you learn during these two days, make them a part of your lives. When you return home, do not forget them. But try and establish them amongst your children and your wives. May Allah enable you to do that. May Allah make you the beneficiary of all those prayers that the Promised Messiah<sup>(as)</sup> said about those who take part in the Jalsas. Allah always keep you in His protection; and remove all your worries, sorrows and difficulties; and open up many ways of progress for this country; and may He continue to increase in your hearts your loyalty and affection for the Jama'at and the Khilafat.

May He take you home safely.  
Amin.

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# The Holy Prophet's<sup>(sa)</sup>

## *Kind Treatment of His Wives*

*Based on a speech at the 39th Annual Convention of the Ahmadiyya Muslim Community (UK), July 2005*

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By Bilal Atkinson – Regional Amir North East, Stockton-on-Tees, UK

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The topic I shall attempt to address today concerns the Holy Prophet Muhammad's<sup>(sa)</sup> domestic life with special reference to the character of his relationship with all his wives, and the kindness he displayed towards all of them. However, before I embark on this wondrous journey depicting love, kindness and respect, I should spend a little time explaining some of the background and historical points in relation to the Holy Prophet's marriages. The Holy Qur'an says:

*O Prophet! We have made lawful to thee thy wives whom thou hast paid their dowries, and those whom thy right hand possesses from among those whom Allah has given thee as gains of war, and the daughters of thy paternal uncle, and the daughters of thy paternal*

*aunts, and the daughters of thy maternal uncle, and the daughters of thy maternal aunts who have emigrated with thee and any other believing woman if she offers herself (for marriage) to the Prophet provided the Prophet desires to marry her: this (provision) is only for thee, as against (other) believers – We have already made known what We have enjoined on them concerning their wives and those whom their right hands possess – in order that there may be no difficulty for thee ( in the discharge of thy work). And Allah is Most Forgiving, Merciful.*  
(Ch.33:V.51)

This verse of the Holy Qur'an refers to three kinds of women whom the Holy Prophet<sup>(sa)</sup> could

marry in addition to his already wedded wives:

Women who had migrated to Madinah with the Holy Prophet<sup>(sa)</sup> and women who offered themselves willingly for marriage to him. These special allowances clearly demonstrate that the Holy Prophet's<sup>(sa)</sup> marriages were motivated by pure considerations other than the sensual gratification that his ignorant and mischievous critics try to depict. Those who had left their homes for the sake of Islam and those widows whose husbands had been killed in wars fighting in defence of or even against Islam had special claim on the Holy Prophet's<sup>(sa)</sup> generosity, kindness and consideration. It is in view of these considerations that he married most of his wives.

The Holy Prophet Muhammad<sup>(sa)</sup> was twenty-five years old when he married Khadijah, who was forty years old and had been twice widowed, and had her own children. In making his own decision, Muhammad<sup>(sa)</sup> must have been principally influenced by the kindly treatment Khadijah had accorded him while he worked for

her, and the good impression her other qualities had made upon him. It is true Khadijah willingly placed all her resources at her husband's disposal, such was her respect, affection and trust for her husband and he, in turn, distributed the greater part of her goods and property among the poor, the needy and the afflicted. He also freed all her slaves.

He thus voluntarily chose a life of poverty for himself and his wife, and this speaks highly of Khadijah's deep affection for her husband and of her lofty character that she accepted his choice cheerfully.

The marriage, despite the disparity in age and affluence, proved a very happy one. Khadijah bore Muhammad<sup>(sa)</sup> several children: of these, the sons died in infancy, but the daughters grew to womanhood and in due course married. When at home, Muhammad<sup>(sa)</sup> occupied himself, as was his practice, in helping with the household tasks and taking care of his wife and children.

Muhammad<sup>(sa)</sup> was a loving and

affectionate husband, showing tender regard and consideration for Khadijah; she, on her part, was so devoted a wife that when, fifteen years after their marriage, her husband received the Divine Call, she responded to it immediately and was a constant source of comfort and support to him throughout the remaining ten years of their life together. Many years later Muhammad<sup>(sa)</sup> used to look back to this period of his life with fond remembrance.

For twenty-five years, and in the prime of his life, the Holy Prophet<sup>(sa)</sup> had observed strict monogamy in his marriage with Hadhrat Khadija and for twenty-five years he was her faithful, loving husband. Only when she died, after twenty five years of marriage, when he was already more than fifty years old and now with the enormous task of spreading God's word to mankind did he marry again and more than once. During the latter part of his life after the death of his beloved wife Hadhrat Khadija, the Holy Prophet<sup>(sa)</sup> married eleven times intermittently.

After Hadhrat Khadija's death, he married Hadhrat Saudah, a pious widow of advanced age. He married all his other wives, between 2 and 7 years after migration: a critical period when he was constantly engaged in active fighting and his life was perpetually endangered and the fate of Islam itself hung in the balance.

The Holy Prophet<sup>(sa)</sup> also married Hadhrat Aisha, the daughter of his closest friend, Hadhrat Abu Bakr. Her youthfulness and intelligence ensured the Holy Prophet's<sup>(sa)</sup> demonstration of Islam and traditions were accurately reflected from close quarters as an example for all mankind long after his death.

He married Hafsa whose husband was killed in the Battle of Badr and Zainab bint Khuzaimah whose husband was killed in the Battle of Uhud. He married Umm Salamah, the widow of one of his beloved Companions, who had been left with several children to look after. It is worthy of note that a hundred families of the Bani Mustaliq were liberated by Muslims when the

Holy Prophet<sup>(sa)</sup> married Juwairiyah. He married Zainab bint Jahsh, the divorced wife of Zaid five years after migration, as he wished to soothe her wounded feelings as the respected lady had felt deeply humiliated at being divorced by Zaid. He also married Umm Habibah, daughter of Abu Sufyan, who was widowed (in exile in Abyssinia).

The Holy Prophet<sup>(sa)</sup> married another widow, Hadhrat Safiya, seeking union with and pacification with her tribe.

It is recorded that another widowed lady by the name of Maimunah, proposed herself to be taken in marriage by the Holy Prophet<sup>(sa)</sup>, which he accepted gracefully in the interest of the education and training of Muslim women. Lastly, he married Mariah 7 years after migration and thus by raising a freed slave girl to the highly eminent spiritual status of the 'Mother of the Faithful', he gave a deathblow to slavery.

These were the pious and righteous motives of this noble Prophet<sup>(sa)</sup> in marrying widows and

divorced women – who were by no means noted for their youth or beauty.

After this point the Holy Prophet<sup>(sa)</sup> lived for about three years as virtual ruler of the whole of Arabia when comforts and amenities of life were at his disposal and yet he entered into no further marriage. Does not this fact alone establish the honesty and sincerity of the Holy Prophet's<sup>(sa)</sup> motives in marrying his wives? Each of these marriages had a social, merciful or political reason, for he wanted, through the women he married, to honour pious women, or to establish marriage relations with other clans and tribes for the purpose of opening the way for the propagation of Islam. With the sole exception of Hadhrat Aisha, he married women who were neither virgins nor young.

The words from the verse I have quoted earlier – '*if she offers herself (in marriage) to the Prophet*' – have been taken as specially referring to Maimunah who is reported to have offered herself to be taken into marriage

by the Holy Prophet<sup>(sa)</sup>. The clause, ‘*This (provision) is only for thee as against other believers,*’ means that it was a special privilege of the Holy Prophet<sup>(sa)</sup> and was due to the special nature of his duties as a Divine Prophet. The clause may also refer to the special permission granted to the Holy Prophet<sup>(sa)</sup> to retain all his wives, after the commandment was revealed limiting to four the number of wives allowed to Muslims at one time. It states:

*And if you fear that you, (the society), may fail to do justice in matters concerning orphans (in the aftermath of war) then marry women of your choice, two or three or four. And if you fear you will not deal justly, then (marry only) one or what your right hands possess. That is the nearest way for you to avoid injustice. (Ch.4:V.4)*

In Islam the purpose of marriage is that the parties concerned may be enabled to lead their lives at the highest level of righteousness. Islam does not permit self-indulgence in marriage and forbids unchaste behaviour. A Muslim

who fails to uphold that standard in marriage, whether monogamous or polygamous, falls short of that which is required of him. As regards treatment of wives the Holy Qur’an states:

*... And consort with them in kindness; and if you dislike them, it may be that you dislike a thing wherein Allah has placed much good.*

(Ch.4:V.20)

These words of the Holy Qur’an are brief, but contain every detail of how to make married life a success in every way. The stress has been laid on men’s duty to be kind to their wives and it signifies that the husband’s treatment of his wife should not only be extremely kind and affectionate, but also of a type that is liked and respected by everyone concerned.

The Holy Prophet<sup>(sa)</sup> emphasised that a husband should make it his habit to overlook trivial faults of his wife and not fuss over any minor mistakes on her part.

The Holy Prophet<sup>(sa)</sup> has also said, ‘No believer should ever bear a

grudge against his wife because of an imperfection of hers, for if she has an imperfection, she has some lovable virtues also which please him.' (*Muslim – Book of Marriages*)

There is a Tradition of the Holy Prophet<sup>(sa)</sup> to the effect that nothing pleases Satan more than a husband and wife quarrelling with each other. He further said on one occasion that there were some people who exhibited great eagerness for getting married, but when they brought their wives to their homes, they neither cared to provide for their sustenance nor for their comfort. He said that it was the duty of the husband to look after the needs of his wife and to be kind to her.

The Holy Prophet<sup>(sa)</sup> has laid so great a stress on the importance of cordial relations between man and his wife that once he said, 'If a believer puts a morsel in the mouth of his wife out of love, Allah will reward him for it, because it is an act which will please his wife who would feel that her husband loved her dearly.' (*Bukhari & Muslim*)

The Holy Prophet<sup>(sa)</sup> attached great importance to a husband's kind treatment of his wife. He observed, that after belief in God and in His Prophet<sup>(sa)</sup> and in His Faith, the deeds of a man in respect of his treatment of God's servants shall be subject to Divine scrutiny. The kind treatment of a wife holds a place of high priority, so much so that in the eyes of God the best of Muslims is the one who is best in the treatment of his wife. The Holy Prophet's<sup>(sa)</sup> advice on this point is an excellent illustration of this fact.

He said. 'The best among you is he who is the best in his treatment of his wife and I am the best of you in the treatment of my family.' (*Tirmirdhi - narrated by Hadhrat Jabir*)

The Holy Prophet<sup>(sa)</sup>, as is true of every aspect of his life, is incomparable in his treatment of his wives. Under Divine guidance, he has shown us how to promote and preserve happy and cordial relations between man and wife. He has laid down golden rules which, if followed, would serve as principles against all forms of marital discord.

Unfortunately Western criticism of Islamic marriage values is based upon a total misconception of the spirit of kindness and fairness that Islam tries to inculcate and which was demonstrated by the Holy Prophet<sup>(sa)</sup>.

Sir Muhammad Zafrullah Khan writes in response to these criticisms:

*‘..there are unfortunately many among the Muslims (nowadays) who fall short of the standard that Islam prescribes (and the Holy Prophet exemplified) in this respect (of marriage). ...It is unfair to ascribe the (marital) shortcomings of such Muslims to Islam, as it would be (equally unfair) to ascribe the vicious immorality that is unfortunately so prevalent in the West today to Christianity.*

*..Islam insists upon chastity and the upholding of moral and spiritual values (within marriage) as against the Western preference for nominal monogamy and unchecked promiscuity.’ (Muhammad – Seal of the Prophets p.61)*

No man has ever been as kind and courteous to his wives as the Holy Prophet<sup>(sa)</sup>.

He used to help his wives in their household chores such as kneading flour for bread, fetching water, kindling the fire for cooking, patching his own clothes and cobbling his own shoes. He would milk his own goats and would tie his camel and look after it personally. No work was too low for him. In person he would do shopping, not only for his own household but also for his neighbours and the helpless. He never despised any form of work, however humble it may have been.

Hadhrat Aisha narrates that the Holy Prophet<sup>(sa)</sup> helped her in the daily household chores, all this over and above his duties to the whole of mankind as a Prophet of God. He mended his own clothes and shoes, went himself to fetch water for his use and would never seek help in these matters. This aspect of his character impressed his companions immensely.

The Holy Prophet<sup>(sa)</sup> is reported to have said:

‘The most perfect in faith amongst you is he who is most courteous, and the best among you is he who is best in the treatment of his wife; the more a man is good to his wife the greater shall be his value before Allah.’

*(Tirmidhi – Book of Marriages)*

It was a habit of the Holy Prophet<sup>(sa)</sup> to joke and laugh with his wives within the bounds of decency. Hadhrat Aisha has reported that once when the Holy Prophet<sup>(sa)</sup> returned from the battle of Tabuk or Hunain, he observed a curtain that hung over a niche in the wall. A gust of wind removed the curtain from over the niche and exposed her dolls placed inside. The Holy Prophet<sup>(sa)</sup> said ‘*Whose are these dolls?*’ She replied that they were hers. Among them was a two-winged horse about which he said, ‘*Do horses ever have wings?*’ And she replied ‘*Well! I thought you knew Solomon’s horses were winged ones.*’ At this the Holy Prophet<sup>(sa)</sup> burst into a hearty laugh. (Abu Daud Book 41 No.4914)

Again, Hadhrat Aisha has also reported, ‘I once accompanied the Holy Prophet<sup>(sa)</sup> on one of his journeys. On the way we stopped and in a jovial mood we both competed in a short race which I won. But a few years later when I had gained weight, the Holy Prophet<sup>(sa)</sup> had a race with me again and easily beat me, and then said, ‘This settles the debt I owed you!’ *(Abu Daud)*

The Holy Prophet<sup>(sa)</sup> was so careful concerning the sentiments of women that on one occasion when he was leading the prayers he heard the cry of a child and concluded the service quickly, explaining thereafter that as he had heard the cry of the child he imagined that the child’s mother would be distressed. He therefore concluded the service quickly so that the mother could attend to the child.

The Holy Prophet<sup>(sa)</sup> was so careful with regard to the kind treatment of women that those around him who had not previously been accustomed to consulting with women over important matters found it difficult to improve



themselves to the standards that the Prophet was anxious to see established and maintained.

Hadhrat Umar relates: 'My wife occasionally sought to intervene in my affairs with her counsel and I would rebuke her, saying that the Arabs had never permitted their women to intervene in their affairs. She would retort: 'That is all past. The Holy Prophet<sup>(sa)</sup> lets his wives counsel him in his affairs and he does not stop them. Why don't you follow his example?' (*Bukhari*)

The Holy Prophet<sup>(sa)</sup> not only consulted his Companions in most matters, but was keen for them to also seek the advice of their women, as he was aware that knowledge and wisdom had not been limited by Almighty God to men only. For example, during the negotiations of the Treaty of Hudaibiya the Holy Prophet<sup>(sa)</sup> made the point of consulting his wife Umm Salama, who gave her opinion, fully aware that the Prophet<sup>(sa)</sup> did not need her advice. He thus illustrated his equal regard for the opinion of men and women. In doing this he taught us

an important social lesson in that we should learn that there is nothing wrong in exchanging ideas with our wives on such important matters.

The Holy Prophet<sup>(sa)</sup> was so conscious of the feelings and sentiments of women that he always exhorted those men who had to go upon a journey to finish their errands quickly and return home as soon as possible so that their wives and children should not suffer separation longer than was necessary. Whenever he returned from a journey he always came home during the daytime. If he found night time approaching towards the end of his journey, he would camp outside Madinah for the night and enter it next morning. He also told his Companions that when they returned from a journey they should not come home suddenly without giving notice of their return (*Bukhari & Muslim*).

Once Hadhrat Safiyah, a wife of the Holy Prophet<sup>(sa)</sup>, was travelling with her husband. She used to wrap herself in a sheet and sit behind him on the camel's back.

Whenever she had to mount the camel, the Holy Prophet<sup>(sa)</sup> offered his knee for her to step on.

Once the camel on which the Holy Prophet<sup>(sa)</sup> and Hadhrat Safiyah were riding, slipped and they both fell down. A Companion, Abu Talha, ran towards the Holy Prophet<sup>(sa)</sup> to offer assistance but the Prophet of God directed him to go to the aid of the lady first. *(Bukhari – Book of Jihad)*

On one occasion the Holy Prophet<sup>(sa)</sup> was on a journey when women, including some of his wives, were also of the party. At one stage the camel drivers, fearing they were late, began to drive the camels fast. The Prophet admonished them: *'Mind the crystal'* meaning that they should have due regard to the comfort of the women. *(Muslim – Book of Excellences)*

His reference to the women as 'crystal' implied that women are precious and delicate. On another occasion he explained that a woman is by her nature like a rib. You can straighten it out with persistent gentleness, but if you try

to straighten it out suddenly, you are likely to break it. *(Muslim – Book of Prophets)*

Continuing with this analogy, the actual curve of the rib provides the greatest protection for the heart and lungs contained within and to straighten them would be detrimental.

It is narrated that once Hadhrat Safiyah was found weeping and the Holy Prophet<sup>(sa)</sup> enquired of the cause of her weeping. Hadhrat Safiyah said: 'Hafsah said to me that I was a daughter of a Jew'. *(Tirmidhi - Book of Traditions)*

On this, the Holy Prophet<sup>(sa)</sup> asked Hadhrat Hafsah to fear Allah and then said to Hadhrat Safiyah: 'You are the daughter of a Prophet; your uncle was also a Prophet. You are the wife of a Prophet. What excellence can Hafsah have over you?' *(Tirmidhi – Book of Excellences)*

Once Hadhrat Aisha and Hadhrat Hafsah together addressed Hadhrat Safiyah: 'We are occupying a position of superior dignity with the Holy Prophet<sup>(sa)</sup>

because we are not only his wives but also his cousins'. Hadhrat Safiyah resented this and complained to the Holy Prophet<sup>(sa)</sup> who remarked: 'Why did you not say your relationship was with three Prophets of God. Hadhrat Muhammad is my husband, Prophet Aaron was my father and Prophet Moses was my uncle? (Tirmidhi – Book of Excellences)

Although there are reports of Hadhrat Aisha and some of the Holy Prophet's<sup>(sa)</sup> other wives losing their temper with him, never once has it been recorded that the Holy Prophet<sup>(sa)</sup> reacted in the same way. He was never known to have addressed them harshly as other men are prone to do. He was extremely kind and fair towards his wives. If on occasion any one of them failed to comport herself with due deference towards him he merely smiled and passed the matter over.

The Holy Prophet<sup>(sa)</sup> said to Aisha one day: 'Aisha, whenever you are upset with me I always get to know it.' Aisha enquired: 'How is that?' He said: 'I have noticed that when you are pleased with me and

in the course of conversation you have to refer to God, you refer to Him as the Lord of Muhammad. But if you are not pleased with me, you refer to Him as the Lord of Ibrahim.' (*Bukhari V.7 Book 62 No.155*)

Hadhrat Muawiya al-Qushairi relates: 'I enquired of the Holy Prophet<sup>(sa)</sup> what claim my wife had upon me,' and he replied: 'Feed her with that which God bestows upon you in the way of food, and clothe her with that which God bestows upon you in the way of clothes and do not chastise her nor abuse her nor put her out of your house.' (*Abu Daud – Book of Marriages*)

There were certain special directions for the wives of the Holy Prophet<sup>(sa)</sup> which set forth the ideal of good behaviour and should be emulated by all believing women. As regards the standard of life prescribed in the Holy Qur'an for the wives of the Holy Prophet<sup>(sa)</sup>, he was commanded:

*O Prophet! Say to thy wives:  
If you desire the life of this*

*world and its adornment, come then, I will provide for you and send you away in a handsome manner.*

*But if you desire Allah and His Messenger and the Home of the Hereafter, then truly Allah has prepared for those of you who do good a great reward.*  
(Ch.33:Vs.29-30)

Thus the standard of marital status of a Muslim man and woman is set up so high that on one hand the husband's treatment of his wife is declared to be a measure of his moral excellence in the eyes of God and on the other hand the fulfilment of a wife's duty to her husband is declared to be mandatory to win the pleasure of God.

It is to this high standard of the sacrifice of material benefits and of an affluent lifestyle, which these verses of the Holy Qur'an refer. The companionship of the Holy Prophet<sup>(sa)</sup> demanded this sacrifice, and his wives had to make a choice between a comfortable life or his companionship, and it should be

said to their credit that they chose his companionship rather than considering individual material gains.

If any one of them had elected to part company with him, it would have entailed no displeasure of God, on the contrary she would have been handsomely provided materially.

The Holy Prophet<sup>(sa)</sup> treated his wives with equality and kindness; he had no jewellery or fancy clothes to please his wives, but he had a most tender and loving heart. The treatment of his wives and their respect for him show conclusively that the object of his marriages was anything but self-indulgence. Even as master of Arabia he led a simple life. But for all his sobriety in regard to worldly goods, he was ever anxious to raise the status of women in his community and society.

Hadhrat Aisha has reported that her great husband had remarked many a time that *'The best of you is he who is good to his wife, and women are like pleasing roses.'*

According to a report from Abdullah bin Umar, the Holy Prophet<sup>(sa)</sup> had declared: ‘the whole world is a thing to be made use of and the best thing in the world is a virtuous wife.’ (*Ibni Maja – Book of Marriages*)

In this regard Hadhrat Aisha also relates: -

‘Once I was plying the spinning wheel and the Holy Prophet<sup>(sa)</sup> was sitting near me mending his shoes. I noticed that his forehead was covered with drops of sweat which appeared to be emitting a light whose lustre increased as I watched them. I was greatly amazed and the Holy Prophet<sup>(sa)</sup> looked up. He looked at me and enquired. ‘Oh Aisha! What has amazed you?’ and I replied, ‘O Prophet of Allah! In the drops of perspiration on your forehead I am noticing a lovely and sparkling light. By Allah! If Abu Kabir Hazli had seen you, his verses would fit you admirably.’ The Holy Prophet<sup>(sa)</sup> said, ‘Do you remember the verses?’ I said,

‘Yes’ and recited the following couplet:

‘He is untainted with the defilement of childbirth and suckling; and if you look at his resplendent face you will witness a radiant, luminous flash of lightning playing thereon.’

Hearing this the Holy Prophet<sup>(sa)</sup> dropped what he was holding in his hand, stepped forward and kissed her forehead and said, ‘The pleasure you gave me by what you have said has, I believe, far exceeded the ecstasy of delight which the sight of the drops of my sweat have given you.’ (*Rahmat-ul-lil-A’alameen: Vol.2, p153*).

There are many illustrations of the profound love and devotion of the Holy Prophet’s<sup>(sa)</sup> wives.

One incident relates to his wife Maimunah. ‘She met the Prophet for the first time in a tent in the desert. If their marital relations had been coarse, if the Prophet<sup>(sa)</sup> had preferred some wives to others because of their physical charms, Maimunah would not have

cherished her first meeting with the Prophet<sup>(sa)</sup> as a great memory. If her marriage with the Prophet had been associated with unpleasant or indifferent memories, she would have forgotten everything about it. Maimunah lived long after the Prophet's<sup>(sa)</sup> death. She died full of years but could not forget what her marriage with the Prophet<sup>(sa)</sup> had meant for her.

On the eve of her death at the age of eighty years, when the delights of the flesh are forgotten, when things only of lasting value and virtue move the heart, she asked to be buried at one day's journey from Makkah at the very same spot where the Holy Prophet<sup>(sa)</sup> had camped on his return to Madinah, and where after his marriage she had first met him. The world knows of many stories of love both real and imaginary, but not of many which are more moving as this.' (*English Commentary of the Holy Qur'an* by Hadhrat Mirza Bashir Uddin Mahmood Ahmad, Volume 1 page clxiv-clxv. Also available as *The Life of Muhammad*)

Even in the final days of the Holy Prophet's<sup>(sa)</sup> life, he was ever mindful of his kindness to his wives and their sensibilities. With the consent of his other wives, he decided to remain in Hadhrat Aisha's room during his final illness as he had no strength to visit them individually in each of their rooms.

All his wives agreed and the Messenger<sup>(sa)</sup> spent his last days in Aisha's room.

He respected and honoured the rights of his wives even under the most severe conditions. This was the Messenger<sup>(sa)</sup> of God.

Because of his generosity and kindness each of his wives thought that she was his most beloved. The idea that any man could show absolute equality and complete fairness in his relationship with nine women seems impossible. For this reason, the Holy Prophet<sup>(sa)</sup> asked God's forgiveness for any unintentional favouritism he may have committed. He would pray:

'I may have unintentionally

shown more love to one of them than the others and this would have been injustice. So, O Lord, I take refuge in Your grace for those things which are beyond my power.’

(Tirmidhi ‘Nikah’ 41/4  
Bukhari ‘Adab’68)

The Holy Prophet<sup>(sa)</sup> treated members of his family with utmost kindness. However, he never forgot his first wife, Khadija, who was also the first to accept him as Prophet<sup>(sa)</sup>. He was a loving father and a loving husband. But above all, he was a servant of God. All his love was for God. His entire household followed his example faithfully. The large family denied themselves the pleasures of this world and shared all the hardships of the Prophet’s<sup>(sa)</sup> life. Upon his demise he left no property, no gold, nor cash for his family, but he did leave a priceless key – a set of Islamic teachings to help unlock the gates of Paradise for all mankind.

The Holy Prophet’s<sup>(sa)</sup> kindness to his wives is an invaluable example and a tradition perfectly demonstrated for all men to follow, and

proves that the emancipation of women came not in the twentieth century but at the time of the advent of the Holy Prophet Muhammad<sup>(sa)</sup> and the religion of Islam, as bestowed by Almighty God.

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*All verses and translations of the Holy Qur’an have been taken from the English translation of the Holy Qur’an by the late Maulawi Sher Ali published with alternative translation of, and footnotes to some of the verses by Hadhrat Mirza Tahir Ahmad Fourth successor of the Promised Messiah<sup>(as)</sup> and under the auspices of Hadhrat Mirza Masroor Ahmad, Fifth Successor of the Promised Messiah<sup>(as)</sup> and Supreme Head of the Ahmadiyya Movement in Islam. – (Islam International Publications Ltd. 2004)*

# PEACE AND GOVERNANCE

*Based on a statement by Maulvi Abdul Wahab Adam Amir (Head) and Missionary In Charge of the Ahmadiyya Muslim Mission, Ghana, at the Conference on Peace and Governance organised by the International and Inter-Religious Federation for World Peace at Cheong Pyeong International Conference Centre, Korea, from 12-16 February 2005.*

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I greet you all with the Islamic salutation of peace!- *Assalaumu Alaikum Warahmatullah Wabarakautuh!* - ‘May the Peace, Mercy and Blessings of Allah be upon you all.’

It is gratifying to participate in this conference organised by the Inter-religious and International Federation of World Peace (IIFWP).

As an adherent of a world religion whose very name means ‘PEACE’, I consider it a religious duty that should be discharged with absolute commitment. The participation in any endeavour that seeks to promote peace anywhere in the world, deserves every encouragement and support of all genuine lovers of peace

because IIFWP’s aim at fostering cooperation in the quest for peace in our troubled world is highly commendable.

The history of our world abounds with countless instances of the destruction of national and international peace through wars that have painted many lands red with the blood of innocent millions of people - men, women, and children. Prominent among the causes of these wars have been the attempt by countries to dominate and exploit others, racial, religious, and political intolerance, injustice, and denial of human rights. These diabolical attempts begin as ideas that originate in the minds of leaders whose world view is shaped by nations that reject the equality of



man and universal brotherhood. Such people wish for others what they do not wish for themselves and their peoples. Thus, the theme for this conference 'Leadership and Governance' is very apt for its bold attempt to discuss and define the quality of leadership that can ensure good governance and peace in the world.

From the religious perspective, it is easy to discern why God, in His infinite wisdom, planned that the organisation of human societies needs to revolve around leaders. The Scriptures of all religions reveal that their Founders did not only provide moral leadership through preaching moral values and spiritual verities which aim at transforming the societies to which they were sent, they also offered leadership in secular matters that advanced the material conditions of those societies. But even more importantly, these religious leaders lived the teachings they sought to inculcate. The teachings of Prophets, including Krishna<sup>(as)</sup>, Budha<sup>(as)</sup>, Confucius<sup>(as)</sup>, Jesus<sup>(as)</sup>, and Muhammad<sup>(sa)</sup>, exemplified all that is good and noble and radically influenced their peoples in a

positive direction. Therefore, the application of their unadulterated teachings can produce a leadership which cannot but bring about good governance so lacking in many countries of the world today. The result is the undermining of national, regional and international peace.

In examining leadership, we must pose the question: What is expected of leadership? My submission is that leadership has a transformational element. A Leader should tread a path that makes an imprint on both his office and the political, social, and the moral environment that he/she leaves behind.

For this to happen, people aspiring to leadership positions or already in leadership positions must recognise the fundamental tenets, as mentioned a short while ago, that should promote good governance, rule of law, human rights and peace. Without this, leadership falls victim to self aggrandisement, arrogance, and capriciousness which are recipes for the destruction of peace.

## **Foundations Of Islamic Thought On Governance**

Let me reflect on the theme from the Islamic perspective. The starting point of all Islamic thought, whether political, economic, or social, is the truth that real ownership, sovereignty, and power belong only to God. We read in the Holy Qur'an:

*And blessed is He to whom belongs the kingdom of the heavens and the earth and all that is between them, and with Him is the knowledge of the Hour; and to Him shall you be brought back.*  
(Ch.43:V.86)

The verse makes it clear that all empires and kingdoms, and all instruments of control by man over man, and even the lower animals, are a trust put into his care for the common good of all. No one, therefore, should presume to act as if he/she were the absolute master, because the real proprietorship ownership and dominion over everything and everyone rest only with God. Others in their respective spheres are no more than TRUSTEES, answerable

before and accountable to God for the manner in which they discharge the trust entrusted to them.

## **The Moral Basis Of Government**

The Holy Qur'an again proclaims the moral basis of government and leadership.

*Say, 'O Allah, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.'*  
(Ch.3:V.27)

This verse is an unmistakable declaration that sovereignty and the right to rule over others emanate from God. No one has any inherent, personal, intrinsic, or independent claim to it. We are told that Allah is the King of kings, Master of masters. He bestows sovereignty and king-

doms upon whomsoever He deems fit and takes away kingdoms from whomsoever He pleases. So when power falls to the lot of anyone, it bestows upon him only a mandate, not a right, of absolute ownership. No matter what form authority takes, no matter in what shape the instruments of control are fashioned, empires, kingdoms, democracies or dictatorships, whatever usages or laws are established by such agencies, they remain answerable and accountable to God for putting them into operation. If their laws create unrest, discord, strife and unhappiness, or if they fail to make a positive contribution to the common objective of human civilisation, these agencies expose themselves to indictment before the august Throne of the Divine Maker and Master of the universe.

### **Major Injunction For Leaders**

The Holy Qur'an lays down another important principle for leadership and that is the requirement that leaders carry out their duties with strict impartiality and absolute justice. They should not attempt to pervert the course

of justice for the sake of relationships, whether at the personal, group, national, or international levels, through bribery, presentation of false evidence, or self interest.

The Holy Qur'an says:

*O ye who believe! Be strict in observing justice, being witnesses for the sake of Allah, even though it be against yourselves or against parents and kindred. Whether he be rich or poor, Allah is more regardful of them both than you are. Therefore, follow not low desires so that you may be able to act equitably. And if you conceal the truth or evade it, then remember that Allah is well aware of what you do.*  
(Ch.4:V.136)

Again it states:

*O ye who believe, be steadfast in the cause of Allah, and bear witness in equity; and let not a people's hostility towards you incite you to act otherwise than with justice. Be always just, that is nearer to righteousness.*

*And fear Allah. Surely, Allah is well aware of what you do.*  
(Ch.5:V.9)

The cumulative effect of these verses is that appointees to leadership positions at the local, national or international levels are to guard against partiality for or against particular individuals, classes of people, or nations for any reason.

We are told, moreover, that this is not an arbitrary order devoid of rational basis. It rests on the sure foundation of a deep truth which leads to far reaching beneficial results when properly observed. Evenhanded justice for all, irrespective of circumstances of birth, race, colour, ethnicity, class or political or religious leaning, is the foremost condition needed to create a sense of security and peace in society and in the world.

### **Peace As Dividend Of Good Leadership**

The peace that we seek for our world and which appears to elude us can only be found in our recognition of the principles that our Creator has laid down for us

through His Messengers for our guidance.

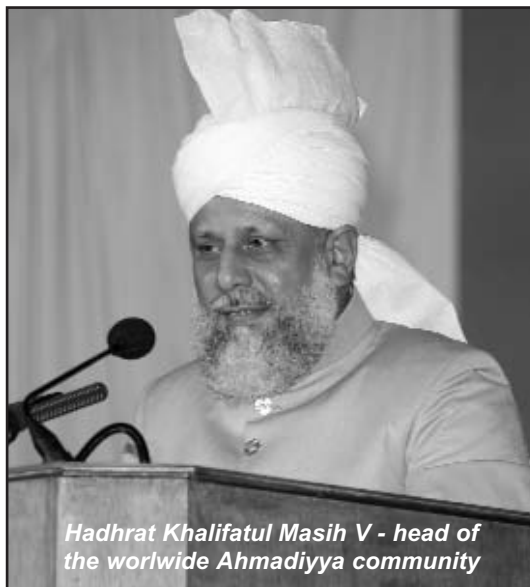
Persons in leadership positions at all levels owe it as a duty to exercise the mandate given them within the purview of the divine principles which in many countries form the basis of moral and criminal laws.

We ignore them at our own peril. We ignore them at the expense of peace because God alone is the Source of all peace.

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# Report on the 39th Jalsa Salana UK

*(held at Rushmoor Arena,  
Aldershot)*



*Hadhrat Khalifatul Masih V - head of  
the worlwide Ahmadiyya community*

**By Laiq Ahmad Tahir – UK**

Rushmoor Arena was the new venue for the 39th Annual Convention of the Ahmadiyya Muslim Association UK. Situated in the lush green countryside near Aldershot, the area is known as the home town of the Military British Army.

Spanning over 120 acres, the Jalsa Gah (the site where the Jalsa or Convention is held) was impressively laid out with the main marquees surrounded by various offices and accommodation facilities. The final day's attendance figure was 25,249.

The Jalsa Gah also included MTA studios, VIP marquees to entertain eminent guests, First Aid facilities manned by qualified doctors and a homeopathic dispensary.

A brief report of the principal highlights follows.

## **Proceedings of Day 1: FRIDAY 29TH JULY**

The day started with the Friday service prayer. Ahmadi men, women and children started to arrive in such large numbers that the main marquee was full even before the Friday Service Prayer

started. A large number of people had to sit outside the marquee.

Hadhrat Amir ul Mo'mineen, Khalifatul Masih V, arrived for the Friday Service Prayer at 1pm. During his sermon, Hadhrat Khalifatul Masih expounded the responsibilities of Jalsa guests. He said that while Islam stresses the importance of taking care of guests, it also provides clear guidance on how to be a good guest. He advised all guests to overlook minor lapses by organisers. Hadhrat Khalifatul Masih further elaborated on this subject with noble and shining examples from the life of the Holy Prophet<sup>(sa)</sup> and the Promised Messiah<sup>(as)</sup>. He reminded that a guest who is a true believer is expected to bring blessings for his host and all Ahmadi guests should prove to be the guests who fulfil these criteria.

Hadhrat Khalifatul Masih also advised that during the Jalsa everyone should spend their days and nights in the remembrance of Allah. He quoted the commentary of the verse by Hadhrat Musleh-e-Ma'ud<sup>(ra)</sup>, in which he has

explained the verse with particular reference to Jalsa Salana (Annual Convention). He had said that if all the Jalsa participants engaged in fervent remembrance of Allah, everyone would be counted amongst His loved ones in return. And who is more fortunate than the one who is near and dear to Allah, the Almighty!

In the end, Hadhrat Khalifatul Masih rendered general instructions to the participants of Jalsa Salana. He also requested everyone to keep all those Ahmadiis at the forefront of all their prayers who are currently suffering an intense and violent persecution in some countries of the world.

Hadhrat Khalifatul Masih subsequently led the Jumu'ah Jumu'ah (Friday) and Asr prayers in congregation.

### **Flag Hoisting**

Hadhrat Khalifatul Masih arrived for the flag hoisting ceremony at 4:30pm. He was greeted with slogans of *Allah-u-Akbar* (Allah is the Greatest) and *Ahmadiyyat Zinda-Baad* (long live

Ahmadiyyat). Hadhrat Khalifatul Masih hoisted the Liwa-e-Ahmadiyyat flag which was surrounded by 73 other flags, signifying the international aspect of the Jalsa. Amir Uk hoisted the union Jack. After leading the silent prayers Hadhrat Khalifatul Masih proceeded to the main marquee for the inaugural session.

### Inaugural Session

The main marquee had an air of excitement whilst everyone eagerly awaited the arrival of Hadhrat Amirul Mo'mineen, Khalifatul Masih V. The stillness of the moment, the happy faces, the glorifying hearts and the satisfied souls – the electric feelings of the Jalsa ran through everyone. Hadhrat Khalifatul Masih's arrival was once again greeted with heart-warming slogans.

With the permission of Hadhrat Khalifatul Masih, four of the eminent guests present for the inaugural session were invited to briefly address the Jalsa. These guests included:

**Baroness Sarah Ludford**, a Member of the European

Parliament for London as well as the spokesperson for the European Liberal Democrat Group on Justice and Home Affairs Committee. The Baroness said that she deeply appreciated the motto of the Ahmadiyya Community – *Love for All Hatred for None* – and we needed this motto to face the dangers of the present time. She also praised Ahmadiis for setting an example on how to deal with the potential conflict of being a British citizen as well as being a member of the Muslim faith.

**Tony Colman**, a loyal and precious friend of the community, a former MP for Putney (UK), is currently leading various UN projects in Africa. Tony praised the contributions of Humanity First in leading welfare projects in Africa. He also mentioned his plan to set up a Friends of Ahmadiyya Muslim Association together with Lord Avebury. This would be a high profile group that would help to raise awareness of the plight and persecution faced by Ahmadi Muslims at the hands of Muslim zealots in various countries. Tony also mentioned his personal bond





with Hadhrat Khalifatul Masih IV<sup>(mi)</sup> and how Hadhrat Khalifatul Masih's prayers and homeopathic treatment cured his granddaughter from leukaemia. He said that he considered himself an honorary member of the worldwide Ahmadiyya community.

**Hon. Dominic Grieve**, is a Member of Parliament and shadow Attorney General. He conveyed his personal greetings and those of Michael Howard – Leader of the Opposition in the House of Commons. He said that everyone recognised the contributions of the Ahmadiyya Community to the

British society. The message of tolerance and peace preached and practised by the Ahmadiyya community has never been needed more than today. He also said that the Ahmadiyya message is the key to create a harmonious society in Britain and thus Ahmadis have to play a significant role in creating a peaceful society for the future generations of this country.

**Hon. Mark Oaten**, MP for Winchester and Liberal Democratic Shadow Home Secretary. It was Mark's first experience of attending the Jalsa and he said that he was very impressed by



the immaculate organisation of the event.

### Inaugural Address

Hadhrat Khalifatul Masih started his inaugural address by reciting verse 187 from Surah Al-Baqarah (Ch.2). He said that Allah guarantees to those of His people who submit themselves to Him that He listens

to their supplications and responds to their prayers. However, this promise by Allah is conditional on one becoming fully submissive to Him. It is, in fact, a huge favour from Allah that He has given us a clear purpose to our life i.e. to become a true servant of His. Then Allah has also taught us the ways to achieve this purpose by teaching us a prayer in the Holy Qur'an: *'Guide us in the right path: the path of those on whom Thou has bestowed Thy blessings'* (Ch.1: Vs.6-7). It is a profound prayer that we recite several times a day in our Prayers. This supplication is the essence of Salat (prayer).



***The speeches and other functions of the UK Jalsa were broadcast live on satellite television and in 8 different languages simultaneously.***

However, when we beseech guidance from Allah, we should envisage those who were the recipients of these favours from their Lord and pray to Allah that He may enable us to advance in virtuous pursuits as well. If, however, our prayers do not take effect, we must become concerned, take our own account and search our heart and soul to identify our slackness. Every Ahmadi should often pray for guidance in the right path. The elevated levels of faith can only be achieved if we offer our prayers with more care and continue to raise our standards of worship to new heights. In



***Many VIP's, politicians and special guests attended the UK Jalsa and were given a tour of the site as well as viewing exhibitions about the worldwide Ahmadiyya community.***

addition, we will have to cleanse our hearts of any impurity and remove all bad practices from our lives. Only then can our prayers draw the divine blessings and prosperity that we implore. Today, only Ahmadiyyat can bring peace and guidance to the world. May Allah enable all to bring a revolutionary change in themselves during the blessed days of Jalsa.

At the end of this moving address, Hadhrat Khalifatul Masih led

silent prayers and the first day's proceedings came to a close.

## **PROCEEDINGS OF DAY 2: SATURDAY 30TH JULY**

### **First Session**

The session was chaired by Dr. Mashhood Fashola, Amir of the Ahmadiyya Muslim community in Nigeria.

There were three speeches in this session. The first speech was delivered by Maulana Abdul Ghaffar Ahmed, Regional



*The Ahmadiyya community's simple but powerful message.*

Missionary UK. Mr Abdul Ghaffar Ahmed is a Ghanaian and an alumnus of Jamia Ahmadiyya Rabwah. It is therefore very interesting and commendable that he delivered his lecture speech in eloquent and fluent Urdu. He spoke on the ‘inspiring events during the establishment of the community in Ghana and its progress.’

### **Inspiring Events During the Establishment of the Community in Ghana and its Progress**

In 1920, a man called Yusuf had a dream that a white man was their ‘Imam’. He mentioned his dream to Mahdi Apa, the chief of Ashanti tribe. Under divine inspiration and with someone’s proposal, Mahdi

Apa sent a letter to Qadian requesting for a missionary to be sent to Ghana. In those days, Hadhrat Maulana Abdur Raheem Nayyar Sahib was working as a missionary in London. He was instructed by Hadhrat Musleh Mau’ood<sup>(ra)</sup> to go to Ghana. He set out on this journey on 9th February 1921 and reached Gold Coast (Ghana) on 28th February. Within a few weeks, 4,000 people had joined the fold of Ahmadiyyat. Hadhrat Maulana Hakeem Fazlur Rehman Sahib, Hadhrat Maulana Nazeer Ahmad Ali Sahib and Hadhrat Maulana Nazeer Ahmad Mubashir Sahib are amongst the pioneer missionaries in Ghana. They travelled the land many a time on foot and reached the most remote

areas with the message of the true Islam for Ghanaian people. It is the fruit of those extraordinary services and sacrifices by the early missionaries that now Ghanaian missionaries are serving Ahmadiyyat in various countries of the world. The Ahmadiyya community is actively engaged in several welfare activities in the country including establishing and running six hospitals, four homeopathic clinics, a homeopathic laboratory that caters to the needs of the entire African continent, and hundreds of primary, secondary and higher secondary schools.

The second speech of the morning session was on the subject 'Status of Other Faiths in Islam' by Maulana Mubashar Kahloon Sahib, Nazir Islaho Irshad and Mufti e Silsala.

### **Status of Other Faiths in Islam**

The concept of God in Islam is that of the 'Lord of all the worlds'. Islam teaches all its followers that Allah is the Creator of this universe. Just as He has made provisions for the physical needs of the human race, He has also

provided for the spiritual needs of His creation by sending prophets to all nations and people. This is why the faith of a Muslim is not complete until he declares that all prophets of God were true in their claim. Also, Islam instructs all Muslims to follow the life of all prophets as Islam is the culmination of the true teachings of all previous faiths. Islam teaches respect for other religions and does not promote compulsion in matters of religion. Allah the Almighty has commanded Muslims in the Holy Qur'an to protect the places of worship of other religions and to deal with them justly. The speaker presented several incidents from the history of Islam that showed how the non-Muslim population had enjoyed religious freedom under Muslim rule.

Finally, Mr Bilal Atkinson, the Regional Amir of the North East Region UK, spoke on the topic of 'The Holy Prophet's<sup>(sa)</sup> Treatment of his Wives.' A gist of this speech is given below:

### **The Holy Prophet's<sup>(sa)</sup> Treatment of his Wives**

This was a moving account of the

Holy Prophet's<sup>(sa)</sup> domestic life. This has been reproduced on page 25 of this issue.

### **Hadhrat Khalifatul Masih's Address to Ladies**

In accordance with the traditions of Jalsa, Hadhrat Khalifatul Masih addressed the ladies at the end of the second session. Hadhrat Khalifatul Masih, together with Hadhrat Begum Sahiba, had earlier presented medals of academic achievements to Lajna who had achieved outstanding results during the last year.

Hadhrat Khalifatul Masih<sup>(atba)</sup> started his address with the recitation and a brief explanation of verses 21 and 22 of Surah Al-Hadid. He said that Allah the Almighty, time and time again, has drawn our attention towards the purpose of our creation in His Holy Book. We should therefore ponder over these teachings to understand this purpose and follow the commandments prescribed for successfully achieving this purpose.

Those people who are totally lost in material pursuits in this world and

ignore the commandments of Allah and do not make any effort to bring a holy change in their lives, fail to fulfil their obligations towards Allah and His creation and thus incur divine punishment. On the contrary, those who engage in good deeds and make the effort to please their Lord have been promised salvation and blessings. Hadhrat Khalifatul Masih invited every Ahmadi to take his or her own account whether he or she is fulfilling the purpose of their life and that of the advent of the Promised Messiah<sup>(as)</sup> in our time. Ahmadi ladies will be counted amongst the fortunate people of the latter days, as mentioned in the Holy Qur'an, only when they will bring a holy change and raise their standard of worship. Ahmadi ladies are not responsible for themselves alone but also have the responsibility for the training and education of their future progenies. Ahmadi ladies should always remember that their charm and pride should never lie in their material possessions but only in their righteousness. Worldly gains are not everything, it is only an illusion; understand the purpose of your life and adorn yourself with

righteousness as this will truly enhance your charm.

Ladies spend a lot of money in order to wear fashionable clothes. It is female nature to want to stand out from the others. However, the dress of an Ahmadi woman should cover her modestly. Hadhrat Khalifatul Masih reminded ladies living in the western society that they are not giving due importance to adequate covering in their dress. Ahmadi ladies should fulfil the standards as commanded by God, and should protect themselves from exposure to this society. Those who reach the age of observing purdah should do so, but should refrain from adopting double standards. The covering for going outside should be no different to that used for going to the mosque. Ahmadi ladies should always keep the pleasure of Allah at the forefront in everything they do in life. If you embrace righteousness, it will attract the mercy of Allah, your faith will strengthen and you will advance further in virtuous deeds.

Hadhrat Khalifatul Masih advised ladies to follow all the

commandments of Allah and warned that there will be no paradise for those who do not follow these commandments. He also invited Ahmadi ladies to start a struggle (jihad) to stem the advancement of evils in the society and uproot them completely. All such ladies who engage in this jihad will guarantee a paradise for themselves and for their future generations.

The ladies attendance for this session was 8,579.

### **Third Session**

A pre-session was chaired by Mr Rafiq Ahmed Hayat, Amir UK, in which some honourable members of the community at large were invited to address the Jalsa. The following dignitaries addressed the audience:

**Cllr. George Dawson**, The Worshipful Mayor of Rushmoor. He welcomed Jalsa in Rushmoor.

**Dr. Prem Sharma**, Human Rights Activist. He said that recent events have brought the British society closer together. The Ahmadiyya Community has always preached

harmony. He said the message of the Ahmadiyya Community is the right one.

**Cllr. David Harmer**, represents Waverly Western Villages in Surrey council. He said that he was pleased to see that the community was able to find a new site for their Convention that was bigger and more suited to their needs.

**Hon. Lars Rise**, Member of Parliament Norway. He said that the conflict between Islam and the West has become more prominent since the end of the Cold War. However, the differences can only be resolved with love and tolerance. The Ahmadiyya motto provides a perfect guidance on how to achieve peace in the world.

**Tariq Chaudhry**, The president of the Pakistan Chamber of Commerce and Trade in the UK, praised the efforts of Humanity First. He said that the Ahmadiyya Muslim Community him made him proud to be a Muslim. He saw Ahmadis as the most hard working, pragmatic Muslims.

**Hon. Stephen Hammond**, MP for Wimbledon. He commended the work of Humanity First.

**Hon. Adam Holloway**, MP for Gravesham in Kent also addressed the Convention.

**Baroness Emma Nicholson**, MEP, praised the community for spreading the message of peace in the world, helping the suffering people of Iraq and showing kindness, generosity and love for others. She also presented a letter of gratitude to Amir UK on behalf of the people of Najaf for the generous help provided to them.

The Jalsa audience expressed their gratitude for the kind words and best wishes from their guests by raising traditional slogans at the end of each speech.

At the conclusion of the pre-session Hadhrat Khalifatul Masih arrived in the Marquee to share an account of the progress made by the Ahmadiyya Community worldwide. Whilst Hadhrat Amir ul Mo'mineen spoke of these countless blessings, the Heavens also stirred by this moving



account, showered their blessings. These droplets of rain could perhaps be measured but the divine favours showered on the Ahmadiyya Jama'at are indeed countless.

Here are some of the facts and figures highlighting the progress achieved by the Jama'at in the last year.

- The community spread to three new countries this year – namely Gibraltar, Bahamas and St Vincent. The community now has roots in 181 countries of the world. The number has doubled since 1984.
- A main focus for this year was to re-invigorate the links in some of the countries where the community had penetrated in the past. In this respect, contacts in Azerbaijan, Macedonia, Moldova, Malta, Finland, Solomon Island and Venezuela were strengthened. Hadhrat Khalifatul Masih advised the community to concentrate on the Tarbiyat of the people who had previously joined the Ahmadiyya Jama'at.
- Despite extremely adverse social and political factors, there were 209,799 new converts joining the community this year. These belonged to 109 countries and 290 nations of the world. The largest number of new conversions was achieved in Nigeria.
- There were 985 new branches of the community set up this year.
- The community was blessed with 319 new mosques of which 135 came with their congregations and Imams. This brings the total number of mosques bestowed upon the Community, since 1984, to 13,776.
- The total number of Mission houses has increased to 189.
- Two new translations of the Holy Qur'an were published – Uzbek and Creole – bringing the total to 60. Another 21 translations are ready for proofreading.
- The sermons delivered by Hadhrat Khalifatul Masih IV<sup>(ru)</sup>,



- in 1983 and 1984 have now been compiled and published.
- Almost a million books and pamphlets were printed in 288 different languages.
  - Hundreds of thousands of people attended 257 exhibitions organised this year.
  - Millions of people visited 2,755 bookstalls around the world.
  - The first websites in Arabic and Chinese languages were launched.
  - There are 37 hospitals and 465 schools serving the African continent under the blessed Nusrat Jehan scheme. The community has started establishing schools in Francophone countries from this year.
  - In addition to MTA, another 186 programmes spanning over 8,000 hours (this equates to 11 calendar months) were broadcast. These programmes were watched by approximately 600 million viewers worldwide.
  - The Ahmadiyya Radio in Burkina Faso is also gaining popularity in local areas.
  - 3,689 new-born children were presented to the Jama'at under Waqf-e-Nau scheme. The scheme now has 19,400 boys and 10,200 girls.
  - Hadhrat Khalifatul Masih also briefly mentioned some of the welfare efforts undertaken by the Ahmadiyya Muslim community during the year.
  - Last year, Hadhrat Khalifatul Masih had expressed his desire to increase the number of Musian (persons who have pledged to abide by the conditions of The Will and have bequeathed above one-tenth of their income and estate upon death to the community) to be increased by 15,000 during the year. By the grace and mercy of Allah 16,148 applications have been submitted and are being processed.
  - Hadhrat Khalifatul Masih also mentioned that the purchase of a new Jalsa site of 208 acres at

Alton in the UK was in its final stages.

The proceedings of the second day concluded at the end of this most inspiring progress report. The Jalsa audience returned with their hearts singing hymns of glory on witnessing these favours.

### **PROCEEDINGS OF DAY 3: SUNDAY 31st JULY**

#### **Fourth Session**

Mir Mahmood Ahmad Sahib, principal Jamai'a Ahmadiyya Rabwah, chaired the session. The session consisted of three speeches. First of all, Ch. Hameedullah Sahib, Wakil-e-A'la of Tahrik Jadid, enlightened the audience on the topic of 'The inviolable honour with which the Promised Messiah<sup>(as)</sup> held Islam.' A gist of these lectures follows.

#### **The inviolable honour with which the Promised Messiah<sup>(as)</sup> held Islam**

When Islam was being attacked from all directions, and the opponents of Islam had predicted a woeful end of this faith, when the Muslims themselves had lost all hope and their leaders were being

baptised into Christianity, there was only one heart that kept the love of Allah and His Prophet<sup>(sa)</sup> ignited. This was Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup> of Qadian who fervently supplicated to Allah to change the fortunes of Islam. At the same time he studied the allegations raised against Islam. Ultimately, he entered the arena as a champion of Islam under divine inspiration and challenged all religious leaders of the world to a religious bout that should be based on logic and unquestionable divine support. He left no stone unturned to prove the supremacy of Islam over other faiths. The speaker illustrated the topic in the light of several examples from the life of the Promised Messiah<sup>(as)</sup>.

This scholarly speech was followed by a moving and inspirational one on the subject of 'The Institution of Khilafat and our Responsibilities.' This was delivered by Maulana Ataul Mujeeb Rashed Sahib, Imam of the Fazl Mosque, London.

#### **Institution of Khilafat and our Responsibilities**

The demise of each prophet is followed by a second mani-

festation so that the mission started by the prophet himself can be taken to its ultimate successful conclusion. Khilafat and prophethood both are bestowed by Allah. The only difference is that whereas Allah directly appoints a prophet to his seat, a khalifa is elected through the faithful followers. However, the khalifa is always elected under divine will. The Khilafah is a reward for the faithful that is conditional on righteousness and doing virtuous deeds. In return, the Khilafah brings two blessings: the glory of Islam and peace in the state of fear. Khilafah in the Ahmadiyya Muslim community was established according to the prophecies of the Holy Prophets<sup>(sa)</sup> and the Promised Messiah<sup>(as)</sup>. Imam Sahib briefly mentioned some of the blessings of Khilafah that the Ahmadiyya community has enjoyed. He also mentioned our responsibilities with respect to Khilafah. Absolute and utmost obedience is the first step, but it requires listening to everything said by Hadhrat Khalifatul Masih<sup>(atba)</sup>. If we claim to love our Khilafah then we must give a practical proof of our claim.

Finally, he mentioned a few shining examples of obedience from the companions of the Holy Prophet<sup>(sa)</sup> and the Promised Messiah<sup>(as)</sup> and said that these examples set the standard for us to follow. Today, we should make such a firm pledge that we will follow Hadhrat Khalifatul Masih<sup>(atba)</sup> in every commandment in such a way that the angels are proud of our obedience.

Mr Rafiq Ahmed Hayat, Amir UK, rendered an inspiring account on ‘The Obedience of the Companions (may Allah be pleased with them).’

### **The Obedience of the Companions** (may Allah be pleased with them)

The obedience of the companions was driven by their love for the Holy Prophet<sup>(sa)</sup>. Amir Sahib explained this point with the help of numerous examples from the life of the Companions of both the Holy Prophet<sup>(sa)</sup> and the Promised Messiah<sup>(as)</sup>. He said that the rise of Islam was linked to the obedience to the authority and when this obedience gradually withered away, the Muslims lost their glory



***International initiation ceremony at the hands of the Hadhrat Khalifatul Masih V***

and supremacy. He also said that we are fortunate to have the Khilafah amongst us. It is this rope of Allah to which we must hold fast.

### **The International Bai'at**

The dignified and moving ceremony of the International Bai'at has become a traditional part of the Annual Convention UK. This is the time when millions of Ahmadis around the world renew their pledge of initiation at the hands of Hadhrat Khalifatul Masih<sup>(atba)</sup>. There were 209,799 new

souls belonging to 109 countries and 290 nations that embraced Ahmadiyyat. Alhamdulillah.

### **Fifth Session**

Some more dignitaries attending the last day of Jalsa were permitted to address the audience just before the concluding session. The session was chaired by Mr Rafiq Hayat. The following guests briefly addressed the convention.

**Cllr. Diana Whittingham**, The Worshipful Mayor of Wandsworth.

**Professor Elizabeth Howlett**, Member of London Assembly. She said that she had enormous admiration for the work done by the Ahmadiyya Community.

**Mr Baldev Singh Mehra**, The representative of Sikh Gurdawaras. He said that he found the Ahmadiyya motto very close to his heart.

**Cllr. Judy Saunders**, The Worshipful Mayor of Merton, said, ‘Your mosque is looked upon as a symbol of peace.’ She also referred to multi-faith prayers held at Baitul Futuh Mosque and commended the community for taking this step.

**Hon. Jeremy Hunt**, MP for SW Surrey, said that Ahmadiis have always practised peace and present a loving interpretation of Islam.

**Mrs. Sharon Rowles**, MEP for South East Region, said that it was her first visit to a Jalsa and she was very impressed by its organisation.

**Paramount Chief Rashid Kamada-Bongay**, Paramount Chief of Kakwa Chiefdom of Bo Region in Sierra Leone, an

Ahmadi, mentioned some of the services rendered by the Jama’at in Sierra Leone.

**Message from Presidents of several countries.** Amir Sahib read a message of good wishes sent to Hadhrat Khalifatul Masih by the Presidents of several countries including Sri Lanka, Trinidad and Tobago and Ghana.

### Concluding session

Hadhrat Khalifatul Masih<sup>(atba)</sup> arrived in the main marquee for the final session at 4:28pm.

Hadhrat Khalifatul Masih<sup>(atba)</sup> presented Academic Excellence Awards, comprising of a gold medal and a Certificate of Achievement, to various Ahmadi students who had achieved outstanding results in their studies during the last year.

In his concluding address, Hadhrat Khalifatul Masih<sup>(atba)</sup> spoke on the subject of Tau’hid or the Unity or Oneness of God. He said that this subject has been dealt with in the Holy Qur’an from beginning to end and this is the fundamental condition for accepting Islam.

All Qur'anic teachings revolve around the concept of God. One can claim to have a belief in the absolute unity of God only by following the commandments of Allah.

The culmination of this teaching of Tau'hid is in the unity of Muslims as a nation. Unfortunately, today there are divides amongst Muslims and this is why they cannot implement Tau'hid in the world as Tau'hid cannot be established without accepting the Promised Messiah<sup>(as)</sup>. The non-Ahmadi Muslims should pray for guidance in this matter. If they pray with pure intentions they will definitely be guided by Allah.

Hadhrat Khalifatul Masih<sup>(atba)</sup> invited non-Ahmadi Muslims to take a look at their state of affairs and ponder over why they are facing disappointment at every front. This is only because they oppose the reformer of the time. Hadhrat Khalifatul Masih<sup>(atba)</sup> invited all Muslims to ponder over the message of Hadhrat Imam Mahdi<sup>(as)</sup> and seek guidance from Allah in this matter and not to adopt the example of people before them.

Hadhrat Khalifatul Masih<sup>(atba)</sup> advised all Ahmadis to also take stock of themselves. Ahmadis should make a greater effort to reform themselves. Those who understand the subject of Tau'hid will bring a great change in their lives. When Ahmadis are able to display these changes, the world will unite under the banner of Ahmadiyyat itself.

At the end of this enlightening address, Hadhrat Khalifatul Masih<sup>(atba)</sup> led silent prayers and the Jalsa reached its successful conclusion. Afterwards, Hadhrat Khalifatul Masih<sup>(atba)</sup> remained at the stage for a little while and listened to traditional Arabic and African slogans and anthems. Hadhrat Khalifatul Masih<sup>(atba)</sup> also visited the ladies marquee and listened to poems recited by the Lajna.

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