



Special Issue

AN-NISAA'

Lajna Imā'illah Canada



THE HOLY PROPHET

Peace and blessings be upon him

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وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝

[68:5] And thou dost surely possess high moral excellences.



“Bless, O Allah, Muhammad and the people of Muhammad, as Thou didst bless Abraham and the people of Abraham. Thou art indeed the Praiseworthy, the Glorious. Prosper, O Allah, Muhammad and the people of Muhammad, as Thou didst prosper Abraham and the people of Abraham. Thou art indeed the Praiseworthy, the Glorious.”

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Pearls of Wisdom

The Holy Qur'ān

Muhammad is not the father of any of your men, but *he is* the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things. [33:41]

O ye who believe! remember Allah with much remembrance; [33:42]

And glorify Him morning and evening. [33:43]

He it is Who sends blessings on you, as *do* His angels, that He may bring you forth from all *kinds* of darkness into light. And He is Merciful to the believers. [33:44]

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۝
وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝
هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۝

Ahadith

Sayings of the Holy Prophet^{SA}

In a Hādīth, Hazrat Ibn Mas'ud^{ra} is reported to have heard the Prophet^{sa} said, "The people nearest to me on the Day of Judgment will be the ones most conscientious in invoking blessings upon me." (Tirmidhi)

A Companion of the Holy Prophet^{sa} has been recorded as follows: "I (the Companion) said to the Prophet^{sa}: "O Messenger of Allāh, I invoke Allāh's peace and blessings upon you copiously; how much time should I earmark for this?" He said: "As much time as you think proper." I submitted: "A quarter of my time?" He said: "As much you wish; but it would be better for you, if you could devote more time." I said: "Half of my time?" He said: "Whatever you wish; but it would be (still) better for you, if you were to increase it." Then I said: "Two-third of my time?" He said: "As much you wish; but it would be (still) better for you if you were to increase it." I said: "Shall I devote all my time (supplications) to reciting Salāt (benediction) on you?" He said: "Then it will take care of all your worries and your sins will be forgiven." (Tirmidhi)

Editorial



Invoke blessings on that bestower hundred, hundred times a day
Muhammad, the holiest, the chosen one, the leader of all the prophets
(Durre ‘Adan)

How are we to pay off the debt of gratitude to our beloved Holy Prophet^{sa}, who was *Mercy for all the Worlds!* We indeed are forever indebted to him, for he showed us how to build a relationship with Allāh, as well as how to treat our fellow human beings. In short he taught how to live a life that is divine, and in congruence to the will of Allāh.

Allāh the Almighty, himself has taught us:

That is, Allāh and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace.^[1] Such a pronouncement was not made for any other prophet. The only man who came to this world with complete success and complete conciliation was Muhammad^{sa}.” (33:57)

The Promised Messiah^{as} says in regards to the above verse: “It is evident from this verse that the pious practices of the Holy Prophet^{sa} were such that Allāh the Exalted, did not specify any word to praise them [in other words to limit it] or quantify his attributes. Words may have been found, but they were not used.” [That is to say, praise of his pious practices was immeasurable]. “A verse such as this has not been stated in the glory of any other prophet. His soul was so pure and honest and his practices were liked by God to such an extent, that Allāh the Exalted gave the perpetual commandment that in future, people should invoke blessings on him as a mark of gratefulness.” (Malfuzāt, Vol. 1, p.24)

Thus, we have been given an opportunity to express our gratitude to the Holy Prophet^{sa} in the form of Durood Sharif. If one is to ponder upon the translation of the oft-recited Durood, one would realize that it actually is a prayer, to our own benefit:

Bless, O Allāh, Muhammad and the people of Muhammad, as Thou didst bless Abraham and the people of Abraham. Thou art indeed the Praiseworthy, the Glorious. Prosper, O Allāh, Muhammad and the people of Muhammad, as Thou didst prosper Abraham and the people of Abraham. Thou art indeed the Praiseworthy, the Glorious.

Thus, invoking blessings on the Holy Prophet^{sa} has only benefits, and no disadvantages whatsoever. However, one must not recite the Durood as a task. Hazrat Khalīfatul-Masīh V^{aa} said in his Friday Sermon of September 05, 2003 that invoking blessings and invocations on the Holy Prophet^{sa} should be performed in a beautiful manner; not like those who rotate the rosary in their hands swiftly. Huzoor^{aa} further instructed that Durood should be offered repeatedly and excessively. He also explained that the injunction of reciting Durood to gain blessings is a favour from Allāh; He has shown us a way to reach Him and has provided a way for believers to gain His pleasure. (Friday Sermon, September 05, 2003)

In this issue of An-Nisaa’, the theme is the noble personality of the Holy Prophet^{sa}. Many of the articles that are included here are actually speeches that were delivered by the Lajna members at Seerat-un-Nabi Jalsa across Canada. They are being included here for the benefit of the wider audience. May Allāh enable us to truly love and obey Him, His Prophet^{sa}, the Promised Messiah^{as}, and the Khalīfa of the age. Āmīn!

Sadiqa Hifsa

Words of Promised Messiah^{as}

Extracts taken from The Essence of Islām, Volume 1, pages 210-211, translated by Chaudhry Muhammad Zafrullah Khan (2007 Edition), accessed from www.alislam.org

Excellence of Obeying the Holy Prophet^{sa}

“It is my personal experience that to obey the Holy Prophet [Peace and Blessings of Allāh be upon him] with a sincere heart and to love him, ultimately makes a person beloved of God. God creates in his heart a burning for His Own love and such a one, withdrawing his heart from everything else, leans towards God and his affection and desire remain only for God Almighty. Thereupon a special manifestation of Divine love falls upon him and, bestowing upon him the full colour of love and devotion, pulls him towards itself with great force. He then overcomes his passions and from every direction extraordinary works of God Almighty appear as signs in his support and to help him. [Haqiqat-ul-Wahi, Ruhāni Khazā’in, Vol. 22, pp. 67-68]

It is my personal experience that through invoking blessings upon the Holy Prophet [Peace and Blessings of Allāh be upon him], Divine grace in the shape of wonderful light proceeds in the direction of the Holy Prophet [Peace and Blessings of Allāh be upon him] and is absorbed into his breast and then issuing therefrom numberless streams of it reach everyone deserving them according to his capacity. Certainly, no grace can reach anyone without the agency of the Holy Prophet [Peace and Blessings of Allāh be upon him]. Invoking blessings on the Holy Prophet [Peace and Blessings of Allāh be upon him] brings into movement his throne from which these streams of light issue. He who desires to obtain the grace of God Almighty should invoke blessings on him persistently, so that divine grace might be moved. [Al-Hakam, 28 Feb. 1903, p. 7]

One night this humble one invoked blessings on the Holy Prophet [Peace and Blessings of Allāh be upon him] to such a degree that my heart and soul were filled with its fragrance. That night I saw in my dream that angels were carrying water skins full of light into my house and one of them said to me: These are the blessings that you invoked upon Muhammad [Peace and Blessings of Allāh be upon him]. [Brahin-e-Ahmadiyya, Ruhāni Khazā’in Vol. 1, p. 598, sub-footnote 3]

كُلُّ بَرَكَهٍ مِّنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَتَبَارَكَ مَنْ عِلْمُهُ وَتَعَلَّمَهُ

“Every blessing is from Muhammad on whom be peace and blessings of Allāh. Blessed is He Who taught and he who was taught.”

- [Divine Revelation of the Promised Messiah^{as} – Tadhkirah, page 307]

Friday Sermon Summary

Religion, morality and moral success

Translation by Chaudhry Hameedullah, Wakīl A'la, Tabrik Jaddid Anjuman Ahmadiyya Pakistan (Source: www.alislam.org)

On April 24, 2015, Hazrat Khalīfatul-Masīh V (May Allāh be his Helper) delivered the Friday Sermon at the Bai'at-ul Futūh Mosque, Morden, London. Huzoor Anwar^{aa} said: A question keeps nagging the minds of the youth in particular and the public at large: 'If someone has good morals, and if the worldly education leads a person to good moral attitude, why is there any need for following a religion, since the purpose of religion itself is to teach good morals?'

In answer to the question, Huzoor Anwar^{aa} quoted references from a Friday Sermon delivered by Hazrat Musleh Mau'ūd^{ra} and said: Shedding light on the relationship that religion has with morality and material progress, Hazrat Musleh Mau'ūd^{ra} said: It is hard to separate religion from morality and fulfilment of man's physical needs since they all are well-related to each other. One who believes in religion cannot separate it from morality. Nor

can such a person say that religion has made him independent of the world or that he is no longer in need of worldly objects. To believe oneself not to be in need of any worldly object would hinder the path of human and material progress. In other words, religion, morality and material progress are all well-related to each other. However, they are distinguishable as well. Reflecting upon these matters, one finds that material progress,

morality and religion are so related to each other that for an ordinary man it is hard to decide their boundaries. Therefore, to understand these matters, we will have to study the blessed life of the Holy Prophets^{sa}.

Huzoor Anwar^{aa} said: The Holy Prophets^{sa} has expounded all the necessary details regarding the correlation between spirituality, morality and man's material progress. However, he never declared every matter to be an essential part of religion. Unfortunately, by declaring their personal ideas to be part of religion, people these days spread ignorance in the world. Being Ahmadīs, however,

we are fortunate that the Promised Messiah^{as} protected us from ignorance and guided us towards studying the blessed life of the Holy Prophets^{sa} so as to know the truth.

The Holy Prophets^{sa} said that true faith is to adopt moderation in all matters giving due consideration to each one of them. Also, the Holy Prophets^{sa} said that while the worship of God is extremely

important an act, one also has to fulfil the rights of one's own self as well as those of one's wife and neighbours. When everyone in society will be acting upon this principle, the society will become a role model of spiritual, moral and material progress. Huzoor Anwar^{aa} (May Allāh be his Helper) said: To reform the world in this age, God has sent the Promised Messiah^{as}. In fact, it is at

Huzoor Anwar^{aa} (May Allāh be his Helper) gave an insightful discourse on the need and importance of religion and illustrated its relationship with spirituality, moral conduct, and material progress. Huzoor Anwar^{aa} (May Allāh be his Helper) said: God made moral reformation and worldly progress dependent upon religion, so that man may acquire all these bounties by following just one basic principle. By adopting the true religion, man can acquire all worldly blessings, provided one has faith capable of absorbing Allāh's grace.

such times that God sends His messengers to the world, so that by imparting proper guidance to mankind they may put things, such as religion, morality and material progress, in perspective. Although, their message is apparently concerned with spirituality, the other two matters are also related to it. Spiritual excellence results in moral rectification and moral rectification helps one obtain material progress.

However, it will be wrong to suggest that all those who are making material progress are morally upright. Again, it is not necessary that one who has good morals must also be following the true religion.

God wants man to turn to Him and this is what the purpose of man's creation is. This is why God made moral rectification and material progress dependent upon religion, so that one who turns to religion should be able to find everything by following one basic principle. God says that a perfect believer is blessed with all kinds of progress. But, those who are lost in worldly pursuits exhaust all their energies in this path and thus fail to make spiritual progress. This tells us that the means of obtaining the three objectives are

quite different from each other. However, there is one mutual way as well and that is to establish a perfect relationship with Allāh. Moral rectification shall result in moral progress, and pursuit of worldly advancement shall result in material progress, and the efforts made for these things will only result in benefits peculiar to these fields. However, those who strive for spiritual advancement are granted all kinds of bounties. In short, by adopting the true religion, one can acquire all worldly blessings, provided one has faith capable of absorbing Allāh's grace. How can the one who is blessed with perfect faith abandon high morals? If man should observe all the various aspects of a good moral conduct, he will be granted the ability to speak the truth, become honest and fair in his dealings, and adopt Taqwa and purity. This will also enable him to obtain worldly progress. It is for this reason that a believer should focus his attention upon improving his spirituality and relationship with Allāh.



QUIZ YOURSELF:

1. What is the topic of the Friday sermon?
2. According to Huzoor Anwar^{aa} (May Allah be his Helper) what is the one question that is raised these days? What is the reason for people to raise this question?
3. What is the relationship between Religion, Morality and economic development? According to the sayings of Hazrat Musleh Mau'ud^{ra} how does Islam guide in this matter?
4. What is the meaning of Prayer (dua)? How did Huzoor Anwar^{aa} (May Allah be his Helper) describe the relationship of prayer between man and Allah? According to Hazrat Musleh Mau'ud^{ra}, what are the 3 things necessary to be found in Prayer?
5. Which Hadith did Huzoor Anwar^{aa} (may Allah be his Helper) mention regarding the rights? Which three (3) sources a person has to employ to establish those rights?

Al-Qaseeda

Written by the Promised Messiah^{as}, in Praise
of the Holy Prophet Muhammad^{sa}

Verse 60-70

By: Hazrat Mirza Ghulam Ahmad Qādiāni, the Promised Messiah^{as}

English Translation by: Dr. Saleem ur Rahman

Source: alislam.org

This poem was first published by the Promised Messiah^{as}, in his book *A'ina Kamalat-e-Islām* in 1893. Hazrat Pir Sirajul Haque^{ra}, a companion of the Promised Messiah^{as} narrates that:

"When the Promised Messiah^{as} completed writing this poem, his face lit up with joy and he said: Allāh has told me that this poem has found acceptance by Allāh. He will bestow his love and the love of the Prophet^{sa} and will grant his nearness to anyone who commits this poem to memory and recites it constantly."

Hazrat Dr. Khalifa Rashiduddin^{ra}, another companion narrates that:

"The Promised Messiah^{as} used to advise regarding the Qaseedah that whosoever memorized this Qaseedah, his memory would be blessed (enhanced) by Allāh."

وَرَبُّنَا عَلَيَّ وَإِنِّي شَهِيدٌ وَقَدْ اقْتَنَطْتُ قَطَائِفَ النَّفْيَانِ

But our Prophet (Hazrat Muhammad) is (spiritually) alive and, of course, I stand witness (to it)
And I have surely benefited from the fruits of meeting with him.

وَرَأَيْتُ فِي رُبْعَانِ عُمُرِي وَجْهَهُ ثُمَّ النَّبِيُّ يَبْقُطُنِي لَا قَائِي

I had (earlier) seen his (blessed) face in my adolescence;
Later on, the Holy Prophet (graced me with the opportunity, when he) met me while I was awake.

إِنِّي لَقَدْ أَحْيَيْتُ مِنْ إِحْيَائِهِ وَأَمَّا لِإِعْجَازٍ قَمَا أَحْيَانِي

Indeed I have come to life due to his life-giving (touch).
Bravo! What a miracle! how (perfectly) he brought me to (spiritual) life!

يَا رَبِّ صَلِّ عَلَى نَبِيِّكَ دَائِمًا فِي هَذِهِ الدُّنْيَا وَبَعَثْ قَابَ

O my Lord! Shower Your eternal blessings on Your Prophet ---
In this life, as well in the Next Life.

يَا سَيِّدِي قَدْ جِئْتُ بِأَبْكَ لَا إِلَهَ إِلَّا أَنْتَ يَا سَيِّدِي قَدْ جِئْتُ بِأَبْكَ لَا إِلَهَ إِلَّا أَنْتَ

O (Holy Prophet), my Spiritual Master! I have surely come to your door, complaining
That your followers have hurt me (deeply) by declaring me a disbeliever.

يَقْرِي بِهَامَاتِ قَلْبِ كُلِّ مُحَارِبٍ وَيَشْجُرُ عِزْمَتَ هَامَةِ الثَّعْبَانِ

(O Holy Prophet) your arrows pierce through the heart of every (rival) warrior,
And (the strength of) your resolve crushes the head of a serpent (i.e., you were a man of great determination).

اللَّهُ ذَاكَ يَا إِمَامَ الْعَالَمِ أَنْتَ السُّبُوتُ وَسَيِّدُ الشُّجْعَانِ

May Allah bless you, O Leader of the World!
You rank the highest, and are the (bravest) leader of the brave.

أُنْظُرْ إِلَيَّ بِرَحْمَةٍ وَتَحَنُّنٍ يَا سَيِّدِي أَنَا أَحَقُّرُ الْعِلْمَانِ

Please glance towards my (humble) self, with mercy and kindness,
O my (spiritual) Master! I am the lowliest one among your (humble) servants.

يَا حَبِيبَ إِيَّاكَ قَدْ دَخَلَتْ مَحَبَّتِي فِي مَهْجَتِي وَمَدَارِكِي وَجَنَانِي

O my beloved! Your love has certainly penetrated,
My soul, my mind, and my heart.

مِنْ ذِكْرِ وَجْهِكَ يَا حَادِقَةَ بَهْجَتِي لَمْ أَفُكْ فِي لَحْظٍ وَلَا فِي أَنْفَاسٍ

O my Garden of Spiritual Delights! (I am ever so absorbed in your fond thoughts and) from the
remembrance of your (blessed) face, I am not free, even for a moment or split-second.

جَسَدِي يُطِيرُ إِلَيْكَ مِنْ شَوْقِي عَلَا يَا لَيْتَ كَانَتْ قُوَّةُ الطَّيْرَانِ

My body is craving to fly towards you due to (my) enormous longing for you (O Holy Prophet)!
I wish I (actually) had the (capacity and) power to fly!

The Holy Qur'an Exhibition

Mississauga West organized a successful Holy Qur'an Exhibition on June 13, 2015 at River Grove Community Center, Mississauga. The event was promoted at various websites including City of Mississauga Official website, Mississauga News event calendar, Mississauga Residents Network & Twitter. 72 guests attend the exhibition, including Streetvilles's MP Mr. Brad Butt and reporter from CanPak Voice newspaper who published his report in June 2015 edition of his magazine.



The Holy Prophet's^{sa} Love and Devotion to Allāh

By: Seema Chowdhury, Maple

For the Holy Prophet, Hazrat Muhammad^{sa}, every aspect of his life was dominated by Allāh's love and devotion. This love found expression in Allāh's worship, in his honour, in his obedience, his faithfulness and in the discharge of his duty as the prophet of God.

The Holy Prophet^{sa} from a very early age strove to establish a relationship with Him. This is why he used to spend a lot of time in his youth praying and supplicating to God in the darkness of Cave Hira. His goal was not to attain anything of the material world; rather he was in search of his Creator. Even Allāh the Almighty mentions in the Holy Qur'ān,

Verily you have in the Prophet of Allāh an excellent model, for him who fears Allāh and the Last Day and who remembers Allāh much. (33:22)

In spite of the very heavy responsibilities that had been laid upon his shoulders, the greater portion of the Holy Prophet's^{sa} time during the day as well as during the night was spent in the worship and praise of Almighty Allāh. He would leave bed at midnight and devote himself to the worship of God till it was time to go to the mosque for the morning prayers. He prayed till his prayer mat became wet with tears; he wept till his breast heaved like a boiling pot. And sometimes he stood so long in prayer during the latter part of the night that his feet would get swollen. One of his companions asked him about his prayers and the Holy Prophet^{sa} answered:

"If Allāh has, by His Grace and Mercy, conferred His love and nearness upon is it not my duty in return to be always rendering thanks to Him?" (Bukhāri, Kitāb al-Kusif)¹

As the Holy Prophet^{sa} loved Allāh, so did he love the word of Allāh. Whenever he heard the Holy

Qur'ān being recited, he would be overcome with emotion and tears would well up in his eyes.

The love which the Holy Prophet^{sa} had for his Lord is also evident from the way he submitted to the will of Allāh in the face of extreme adversity. Throughout his life, he encountered bitter and harsh experiences. He bore all these losses and calamities cheerfully and accepted the Will of Allāh on all occasions. Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī^{as} of the age, says about the Holy Prophet's love for God in the following words:

The calamities and hardships that the Holy Prophet (peace and blessings of Allāh be upon him) had to endure during the thirteen years of his Meccan life cannot be imagined. Our heart trembles when we think of them. They demonstrate his high resolve, generous heartedness, perseverance and steadfastness. Some people out of misunderstanding enquire: why did he have to encounter all these misfortunes and difficulties when he was the loved one of God and His chosen one? I would say to them that water is not discovered till one digs into the earth and splits it through several feet. It is only then that agreeable water is found which is the basis of life. In the same way, delight in the cause of God Almighty can be procured only by steadfastness and firmness under difficulties and misfortunes. How can those who have no experience of these ways imagine and feel that delight? How can they be aware that when the Holy Prophet^{sa} had to endure trouble, a spring of delight and comfort welled up in his heart, and his trust in God, love of

God, and faith in Divine help were strengthened? (Malfuzāt, Vol. II, pg. 305-307)

The Holy Prophets^{sa} cared deeply for the honour of Allāh and his *Tauheed* (unity). One incident which demonstrates how the Prophet of Allāh^{sa} defended his honour, occurred after the cessation of hostilities in the Battle of Uhud. As the Muslims had encountered a momentary defeat in the battle, the exhausted and badly wounded Muslim army gathered around the Holy Prophets^{sa}. At this stage, the jubilant Meccans, including their leader Abu Sufyan started to raise slogans, one after the other, to the effect that they believed that they had, God forbid, killed the Holy Prophets^{sa}, Hazrat Abu Bakr^{ra} and Hazrat ‘Umar^{ra}. The Holy Prophets^{sa} heard these boastful cries but, on each occasion, forbade the Muslims from answering lest the enemy should know the truth and attack again. Then Abu Sufyan raised a cry in praise of their national idol and said, “Superior may be Hubal!” Upon hearing this boast, the Holy Prophets^{sa} could no longer restrain himself, even though his own safety and that of the small band of Muslims lay in keeping silent. The Prophets^{sa} said to his companions, “Why do you not reply him?” They asked, “What may we say?” He said, “Say: Allāh is More Elevated and More Majestic!” Muslims raised this slogan, and in reply Abu Sufyan said, “We have the idol, Al-‘Uzza, whereas you have no ‘Uzza!” The Prophets^{sa} said to his companions, “Reply to him.” They said, “What may we say?” The Prophets^{sa} said, “Say: Allāh is our Helper and you have no helper.” (Sahih Bukhārī) This cry stupefied the enemy for they realized that they had not succeeded in killing the Holy Prophets^{sa} after all. Thus, they dared not attack again.¹

The Holy Prophets^{sa} indeed proved himself to be a loving, faithful, loyal, steadfast, humble and obedient servant of Allāh. His every thought, movement, action and his very being was devoted to God in the effort to seek closer communion with Him. This is affirmed by divine testimony. He was directed by the Holy Qur’ān to say: ‘My Prayer and my sacrifice and my life and my death are all for Allāh, the Lord of the worlds. He has no partner. And so am I commanded, and I am the first of those who submit.’ (6:163-164).

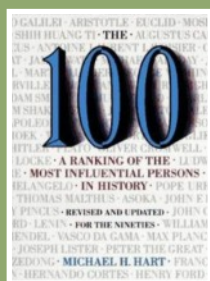
Today I will end my article on the often recited prayer of Hazrat Daood^{as}, which the Holy Prophets^{sa} also loved to recite, for Divine grace and mercy:

“O Allāh, grant me Thy love and the love of those who love Thee and the love of those deeds which enable me to attain Thy love. O Allāh, make Thy love dearer to me than my life, my family and [dearer to me than] cold refreshing water to a man dying of thirst”.

The Holy Prophet's devotion and love to Allāh was sincere and true. May God's light always shine upon him, and may we all become the true followers of his footsteps and strive to achieve Allāh's love and mercy the same way as the prophet of God did. Āmīn.

Sources:

1. Kallon, Tommy, *The Holy Prophet's Love for Allah*, Review of Religions, April 2009, Vol.104, No.04, <<http://reviewofreligions.org>>
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Supremely Successful on Both the Religious and Secular Level
“My choice of Muhammad to lead the list of the world’s most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.”

(The 100: A Ranking of the Most Influential Persons in History, By Michael H. Hart, New York: Hart Publishing Company Inc., 1978, p. 33)



The Attributes of the Holy Prophet^{sa} as mentioned in the Holy Qur'ān

By: Seema Chowdhury, Maple

It was in an age of spiritual darkness, depravity, and complete moral decadence that Allāh sent unto His people a perfect guide for Mankind in the form of the noblest of His messengers, the Holy Prophet^{sa}. Scholars from across the globe and from a variety of faiths and disciplines agree that the influence, charisma, and devotion with which the Holy Prophet^{sa} carried forward his mission cannot be matched by any other example in history. While both secular and spiritual thinkers alike have praised the mission and work of the Holy Prophet^{sa}, his truest and greatest praise which most faithfully extols his personality is offered only by Allāh the Almighty through the word of the Holy Qur'ān. There are several passages of the Holy Qur'ān that shed light on the high moral character and holiness of the Prophet Muhammad^{sa}.

Born in Mecca in August 570 AD, the Holy Prophet^{sa} was named Mohammad, meaning “the Praised one.” As a compassionate leader, teacher, and statesman, the Holy Prophet^{sa} lived up to the meaning of his name early in his life even before he started his mission. With time, as he became more and more possessed with love and devotion for Allāh and his growing revolt for the polytheistic practises of the Arabians impassioned him, Allāh the Almighty revealed to Him the word of the Holy Qur'ān and charged him with the task of spreading the truth of God and the purpose of creation to the rest of the world. Assurance of the Holy Prophet^{sa}'s merits and noble qualities as a capable leader are found encoded in the Holy Qur'ān itself as Allāh the Almighty promises his creation “Surely, a Messenger has come unto you from among yourselves; grievous to him is that you should fall into trouble; *he is* ardently desirous

of your *welfare*; and to the believers *he is* compassionate, merciful.” (9:128)

The Holy Prophet^{sa}'s immense compassion for his fellow beings was demonstrated throughout the course of his life by his continual desire to guide the misguided people to the right path, the path of Allāh the Almighty. He could not bear the thought of his fellow people earning the wrath of Allāh through their disobedience and thus employed all his physical, spiritual, and economic resources toward the cause of saving humanity from Allāh's displeasure. While the Holy Prophet^{sa} was sent down to humanity as a saviour, in the Holy Qur'ān, he has also been attributed by Allāh the Almighty as a witness, bearer of glad tidings, and warner for mankind. “O Prophet, truly We have sent thee as a Witness, and a Bearer of glad tidings, and a Warner.” (33:46) So while it was the task of the prophet to disseminate the truth of the unity of Allāh and the religion of Islām to the world, as Allāh's chosen messenger, it was also his task to bear witness to the feats of and faults of humanity through their acceptance and rejection of His message. Bearing witness to the faults of mankind was a truly trying task for our benevolent and compassionate Prophet^{sa}, and thus he did everything in his capacity to enlighten the misguided peoples and save them from the wrath of Allāh.

In Chapter 33, verse 47 of the Holy Qur'ān, Allāh describes the Holy Prophet^{sa} as a lamp that gives bright light: “And as a Summoner unto Allāh by his command, and as a Lamp that gives *bright* light”. This attribution of the Holy Prophet^{sa} speaks very particularly of his ability to dispel darkness and spread wisdom, truth, and goodness

wherever he went. This verse of the Holy Qur'ān is perfectly interpreted by the Promised Messiah^{as}, who had a deep understanding of the Holy Prophet's glory and brilliance, in the following quote:

“That light of high degree that was bestowed on perfect man was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies or emeralds, or sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad^{sa}, the chosen one, peace be upon him. That light was bestowed on this man and, according to their ranks, upon all those who bore the same colour to some degree.... This dignity was found in its highest and most perfect form in our lord and master and our guide, the immaculate Prophet, the righteous one, testified to by the righteous, Muhammad, the chosen one, peace be on him.” [Ayenae Kamalat-e-Islām, Vol.5, pp. 160-162]

In Chapter 68, verse 5, Allāh the Almighty clearly exalts the high moral character of the Holy Prophet when He says: “And thou dost, surely, possess sublime moral excellences”. There are innumerable examples in the life of the Holy Prophet^{sa} which demonstrate his moral excellence. As a positive thinker and a results oriented leader, the Holy Prophet's^{sa} moved forward with his mission in a highly principled way. Even in the face of adversity, the sublime moral excellences of the Holy Prophet^{sa} exemplified through his strength of resolve and devotion, kept him and his followers from harm's way. One example of his moral

excellence was his endorsement of ethical conduct during warfare; even in the times of battle and carnage the Holy Prophet^{sa} urged his followers to spare and have mercy on innocent civilians, women, and children, while also forbidding the destruction of places of worship.

In Chapter 48, verse 39 of the Holy Qur'ān, Allāh says: “He it is Who has sent His Messenger, with guidance and the Religion of truth, that He may make it prevail over *all other* religions. And sufficient is Allāh as a Witness”. The lofty station of the Holy Prophet^{sa} is made evident by the very fact that Allāh the Almighty entrusted him with the book of the perfected religion. The word of the Qur'ān could not be entrusted to any ordinary individual; Allāh chose his finest and most perfect creation to purvey His sacred message to the people of the world.

In Chapter 33, verse 47, Allāh urges his believers to salute and invoke blessing on the Holy Prophet, the man who He sent unto the world as a mercy for mankind. Allāh says: “Allāh and His angels send blessings on the Prophet. O ye who believe! you *also* should invoke blessings on him and salute *him* with the salutation of peace.” (33:47) Indeed, the Prophet^{sa}, is worthy of all the praise and recognition he has received by man, however this verse of the Holy Qur'ān in which our Beloved Creator implores his creation to salute and invoke blessings on the Holy Prophet^{sa} serves as his greatest praise. Only a truly glorious, perfect, and worthy being could be extolled to such an extent by his Master and Beloved Creator.

Local Events:

1. Scarborough Jamā'at held the Holy Qur'ān Exhibition on Friday May 29, 2015 at the Ryerson University. Two copies of the Holy Qur'ān and gift hampers each containing, the books Life of Muhammad^{sa}, True Teachings of Islām and Interpretation of Islām were distributed.
2. Maple and Woodbridge Majālis arranged the Holy Qur'ān Exhibition in the Nobleton Library on May 9, 2015. Gifts pack containing the Holy Qur'ān with English translation, 5 books, a DVD on the Holy Prophet^{sa} and 10 flyers were presented to the library.
3. Edmonton Jamā'at held a Health Symposium on May 2nd, 2015.
4. Ahmadiyya Abode of Peace Jamā'at visited St. Roch church on May 19, 2015 to introduce Islām Ahmadiyyat to them.
5. Ahmadiyya Abode of Peace Jamā'at held a Bazme Nazam on the topic of Khilāfat.

The Holy Prophet's^{sa} Gratitude

By: Maha Sami, Windsor

The entire life of the Holy Prophet^{sa} revolved around his gratitude towards Allāh. He^{sa} started each day with praise of Allāh, and continued with the remembrance of Allāh during the day, and then thanked Allāh at the end of the day. He^{sa} used to pray: *"Oh my Lord, Make me one of those who remember you and of those who show gratitude towards Allah".*¹

The Holy Qur'ān mentions a prophecy of Jesus^{as} that indicated that a prophet by the name of Ahmad would come after him. The Prophet Muhammad^{sa} was also named Ahmad. One meaning of Ahmad is a person who has shown incomparable gratitude towards Allāh. The Holy Prophet^{sa} truly lived up to this meaning, and showed gratitude in every possible way.

Examples of True Appreciation

The Holy Prophet^{sa} appreciated every kindness or good deed of other human beings. He understood that the first step to showing gratitude to Allāh is in fact showing gratitude to fellow human beings. He^{sa} said, *"A person who is not appreciative of others cannot be grateful to Allah."*²

Thus the Holy Prophet^{sa} was very appreciative of others and embodied the spirit of being a grateful servant of Allāh. One incident which demonstrates this is as follows:

When the Holy Prophet^{sa} returned from Ta'if a non-Muslim Mut'im bin Abdi extended his protection to him so that he could enter Mecca again. Although Mut'im died soon after, the Holy Prophet^{sa} did not forget the good deed. When the prisoners of battle of Badr were presented to the Holy Prophet^{sa}, he^{sa} said: *"If Mut'im had been alive, and he had asked to free these prisoners, I would have done so without asking for any ransom."*³

Examples of Contentment

One aspect of gratitude is contentment, and indeed the Holy Prophet^{sa} led a simple and content life as he was ever grateful to God. Once Hadrat Umar^{ra} visited

the Holy Prophet^{sa} and noticed he was resting upon a mat. When the Holy Prophet^{sa} got up, the marks of this rough mat were on his skin.

At the conquest of Mecca, any other leader would have had a grand feast to celebrate this victory. However the Holy Prophet^{sa} after completing some urgent tasks visited Umme Hani^{ra} abode and asked her if there was anything to eat. She said there was nothing but dried breadcrumbs, He^{sa} asked her to dip them in some water to make them soft and edible. He^{sa} then asked if there was anything to eat with the breadcrumbs, she said only a few drops of vinegar. The Holy Prophet^{sa} asked her to bring some vinegar and started to eat. With each bite he thanked Allāh, he praised Allāh and said how good these breadcrumbs were with this vinegar. He said all this as if he was enjoying a grand feast.⁴

Examples of Gratitude to Allāh

The Holy Prophet^{sa} often used to stay up at night standing in prayer until his feet became swollen. When He was asked why he was subjecting himself to such hardship, when Allāh had already forgiven his past and future mishaps, he^{sa} would reply *"Should I not be a grateful servant of God Almighty?"*⁵

Hazrat Abu Hurairah^{ra} related this prayer he learnt from the Holy Prophet^{sa}: *"Oh Allah make me such a person who thanks you immensely, remembers you a great deal and follows the path of your pleasure. Enable me to safeguard your injunctions (with my actions)."*⁶

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Muhammad^{sa} The Liberator of Women

By: Asma Chaudhry, Calgary West

The Holy Prophet Muhammad^{sa} is responsible for a revolution that occurred in 6th century Arabia, something that changed the course of humanity. More specifically, it changed the lives of women and what it meant to be a woman forever.

Going back to the 5th century in the land of Arabia, imagine that you are born as a girl in this time period. As soon as you are born in this patriarchal society, your father looks at you with disgust and grief, as with the birth of a girl the family has been shamed. He considers burying you alive to uphold the honour of the family. If by some miracle, he decides to spare your life, you are raised to do household chores and tend to all the needs of the household, similar to a slave, while you watch your brothers be favoured at every occasion. You are an object, not a person. If you make a simple mistake, you are beaten like an animal. When you are married off at a young age, this honour is transferred to your husband, and he treats you as his property, and boasts to other men about the different ways he abuses you.

It is at this time and age that the Holy Prophet, named Muhammad^{sa} was born. His advent and teachings brought about a revolution that gave women the right to be considered humans and they were given the same rights as men. In the Holy Qur'ān, chapter 33 verse 36, it is said:

‘For men who submit themselves wholly to Allāh, and women who submit themselves wholly to Him and men who believe and women who believe, and men who obey Allāh and women who obey Him, and men who are truthful and women who are truthful, and men who are steadfast and women who are steadfast, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember

Allāh much and women who remember Him, Allāh has prepared forgiveness and a great reward.’ (33:36)

This is a revolutionary verse. Karen Armstrong, a Christian scholar, writes about this verse:

“There was to be complete gender equality in Islām; both men and women had the same duties and responsibilities. When the women heard these verses, they were determined to make this vision a concrete reality in their daily lives.”

“God seemed to be on their side. Shortly afterwards, a whole chapter [of the Qur’ān] was dedicated to women. Women were no longer to be bequeathed to male heirs as though they were camels or date palms. They could themselves inherit and compete with men for a share in an estate. No orphan girls should be married to her guardian against her will, as though she were simply moveable property. In Arabia, the groom traditionally presented a dowry to his bride, but in practice, the gift had belonged to her family. Now the dowry was to be given directly to the woman as her inalienable property, and in the event of divorce, a man could not reclaim it, so her security was assured. Qur’anic legislation insisted that the individual was free and sovereign – and that also applied to women.” (Karen Armstrong. Muhammad: A Prophet for our times. Harper Collins, 2006. Pages 155-156)

I would like to shed some light on the true teaching of the Holy Qur’ān and the actual practice of these teachings by the Holy Prophets^{sa}, and discuss a few misconceptions about Islām and women’s rights, specifically some issues that are constantly negatively highlighted by the media. They are: the veil (a Muslim woman’s dress), polygamy, education and honour killings.

The Veil

It says in the Holy Qur'ān:

“And say to the believing women that they restrain their eyes and guard their private parts, and that they disclose not their *natural and artificial* beauty except that which is apparent thereof, and that they draw their head-coverings over their bosoms, and that they disclose not their beauty save to their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants as have no sexual appetite, or young children who have no knowledge of the hidden parts of women. And they strike not their feet so that what they hide of their ornaments may become known. And turn ye to Allāh all together, O believers, that you may succeed.” [24:32]

This is a commandment in the Holy Qur'ān for women to safeguard their chastity. But it is not something that Islām has invented. The Bible also teaches the virtue of modesty and actually demands the veiling of the face. The veil was also used by ladies of high rank in the past centuries. In Islām, it is necessary for a woman to have a proper hijāb, a head covering and to dress modestly. But Islām does not enforce any extremes, some of which are practised by some Muslims today. The Islāmic veil is a symbol of protection, piety, modesty and confidence. It is a reminder that a woman is not an object, that she is more than just the physical. She has a personality, she has intelligence and a heart and all of that matters much more than her physical body and her appearance. The Promised Messiah^{as} writes: “No other religion has safeguarded the rights of women as Islām has done. It lays down the injunction so succinctly:

Just as men have rights upon women, so do women have rights upon men. (2:229)

It is said of some people that they treat their wives in a most demeaning manner and require them to perform the lowliest of services. They abuse them and despise them and enforce the injunction regarding the veil with such harshness as to virtually bury them alive.” (Quoted from the Address of Hazrat Khalīfatul-Masīh V to the Ladies, Jalsa Salana, UK,

July 26, 2008; taken from the Review of Religions, March 2009)

As per the teachings of the Holy Prophet^{sa}, Muslims believe that a woman's beauty is something that is sacred, and precious. And thus it is something that is to be protected and conserved like a pearl in a shell rather than exploited and freely distributed like an object.

Polygamy

Another issue, prevalent in today's media, is Islām's stance on polygamy. So polygamy has not been strictly prohibited in any religion but it is only Islām that places a restriction on the number of wives. Yes, Islām gives a man permission to marry up to four women. And to be clear, this is an option under some situations but not a commandment.

The truth is that polygamy, as defined and restricted by Islām, is a device designed by the highest wisdom for the fostering of high moral values and the safeguarding of chastity both of males and females. It is necessary to understand the context of this permission in Islām and why it was revealed.

In the early years of Islām, men were called to battle for the sake of defense as enemies were plenty. In consequence, the number of women among the Muslims rapidly increased in proportion to men. Widows and orphans, male and female, had to be provided for. The safeguarding of moral and spiritual values, in these conditions, made polygamy an obligation and a sacrifice and certainly not an indulgence. There were other considerations of a personal, social, political, and/or religious character, which allow for polygamy. Islām only makes provision for some extreme economic and/or political cases, to safeguard and protect society as a whole.

But the Holy Qur'ān clearly states:

“But if you feel you may not be able to deal justly between them, then marry only one.” (4:4).

So according to the custom of the time the prophet of Islām also practiced polygamy and it was when he was over fifty years old. After the passing of Khadija, he had eleven other wives. There were several reasons for having more than

one wife - some were mentioned previously and others for political reasons in order to assure alliances with different tribes. The Holy Prophet^{sa} always treated his wives with equality and respect and even helped each one of them with common chores, mended his own clothes and helped out in their modest homes.

A Hadith narrated by Hadhrat Jabir^{ra}:

“Best of you is one who is best in his treatment of his wife and I am the best of you in the treatment of my family.” (Tirmidhi)

Education

Another key issue that is of high importance is the rights of women when it comes to education. I am sure everyone knows of the story of Malala Yousafzai of Pakistan who was shot by the Taliban for being a promoter of girls’ rights to an education. Now is this incident an example of the true teachings of the Holy Qur’ān or the Prophet of Islām^{sa}? Certainly not! It is narrated that the Holy Prophet^{sa} said:

“It is the duty of every Muslim man and woman to seek knowledge.” (Ibni Majah)

So not only is it a man and woman’s right to seek knowledge, but Prophet^{sa} described it as every individual’s duty.

Honour Killing

The last issue I wanted to briefly discuss, again prevalent in today’s media, is of honour killings. What does Islām and the Holy Prophet^{sa} have to say about honour killings, where girls and women are killed for various reasons for the sake of honour?

To answer this question, I am going to narrate an incident of Prophet Muhammad^{sa}. As I mentioned earlier, the news of the birth of a baby girl used to make pre-Islāmic Arabs grief stricken and some of them were such that they used to bury their baby daughters alive.

There is an account of a man who killed his daughter by throwing her in a well. He gave the detailed account of this to the Holy Prophet^{sa}. He said that he had a daughter whom he loved very much. When the daughter was old enough to understand him and could walk, one day he called her to him. She came to her father because she loved him. He took her to the family well and threw the innocent girl in it. He said he could recall that when he pushed her in the well, he could hear her heart-rending screams. She cried, ‘Father, O my father!’

On hearing this, tears started to flow from the eyes of the Holy Prophet^{sa}. Another person sitting there said

to the narrator that he had saddened the Holy Prophet^{sa}. The narrator went quiet. However, the Holy Prophet^{sa} asked him to relate the incident again. It is reported that even the Holy Prophet^{sa}’s beard was soaked with the constant stream of tears flowing down his face.

The Holy Prophet^{sa} said, *a person who has a baby daughter and does not bury her alive, does not demean her and does not give preference to sons over her shall be given entry to Paradise by Allāh the Exalted.* (Tirmidhi)

This is my reply to honour killings in the name of Islām – that those who raise and take good care of their daughters are gifted with paradise. That is the status of a daughter in Islām.

Lastly, I want to touch on some other issues that prove that Islām created such a revolution for women that it emancipated women in a way they had never been before. Women were given rights that actually made men nervous as they started to disagree with the Holy Prophet^{sa} and said that maybe women were being given too many rights. But he never wavered and firmly established women as being first class citizens. Women were never allowed to speak when men were speaking. Several companions of the Holy Prophet^{sa} were surprised that He allowed his wives to give him counsel on social and political affairs and that he actually sought out their opinion and their advice. And so, as understood by the example of the Holy Prophet^{sa}, women were allowed to have a voice - even a political voice. This was established 1400 years ago. But in the western world, it was 1869 when the state of Wyoming in the USA gave women the right to vote and voice their opinion. In the same way, the Holy Qur’ān clearly states that women have the right to own and inherit property. But not until 1900 did every state of the United States pass legislation that granted *married* women the right to keep their own wages and to own property in their own name. In the United Kingdom, it was 1882, when the first Married Women’s Property Act was passed by Parliament. This same right was given to all women, not just married women, by Islām, 1400 years ago.

Islām emphasizes family values. It asserts the rights of a woman as a daughter, a sister, a mother

and as an integral part of society. Muslim women are cherished and protected rather than flaunted or degraded. Islām firmly stresses that a happy family, with moral and spiritual values, leads to a happy society. It is also recognized that men and women have different roles to play. The man is the primary bread winner of the family and the woman is the primary caregiver, in charge of the home. However, it is also permissible that a woman can have a career and a profession but neither gender should abandon their primary roles. Men and women have a different physical and mental makeup and that leads to the differing roles and this is something that cannot be argued, it is nature. The Holy Prophet Muhammad^{sa} emphasized the rights and status of women through his example - his treatment of his wives, his mother, and his respect for women in general - that women are not objects, not property, not second-class citizens, but gateways to paradise. We, as women are forever indebted to the Holy Prophet^{sa} – may Allāh enable us invoke blessings on him and follow his teachings. Āmīn

Continued from page 12.... The Holy Prophet^{sa} truly was a grateful servant of God, showing his gratitude in diverse ways. He^{sa} was appreciative of others; he was content with what he had, and above all showed immense gratitude to Allāh. But how often do we complain about small insignificant things? How many times have we seen people who are not content with what they have? How often do we realize that what Allāh has provided for us is truly a blessing? We must inculcate within us the attitude of appreciation, contentment and gratitude in our daily lives. Without this change, we cannot claim that we truly follow the example of the Prophet Muhammad^{sa}, who was a grateful servant of Allāh.

May Allāh enable all of us to do so, Āmīn!

References

¹ Abu Daud, Kitab-us-Salāt, The book of Prayer 1301 and 1391

² Religious Book of Knowledge, Third Edition, pg 119

³ Bukhārī Kitab-ul-Magāzī, Chapter of the Battle of Badr

⁴ An-Nida, December 2012-March 2013, pg 19

⁵ Malfuzāt Vol 7, pg 69⁶ Treasure House of Prayers, P.114

Additional resources from Ahmadiyya Gazette Canada June-July 2005 P.103 Hadrat Muhammad^{sa} as ‘Abd Shakur by Maulana Naseem Mahdi

embrace Islām. One of the recipients of these envoys was Muqauqis, the Ruler of Egypt. Muqauqis did not embrace Islām but, very diplomatically, sent some presents to the Holy Prophet^{sa} including two Coptic maidens named Mariah and Sirin.

Both these girls embraced Islām. Mariah was taken into marriage by the Holy Prophet while Sirin, her sister, was married to a Companion of the Prophet. Mariah held the distinction of being the only wife, other than Khadijah^{ra}, to bear the Holy Prophet^{sa} a child, a son by the name of Ibrahim. This son, however, died in the tenth year of the Hijrah when he was only eighteen months old. Mariah herself did not live long and died five years later.

Source:

Waheed Ahmed. In: The Book of the Religious Knowledge, Section 3, *The Life of The Holy Prophet Muhammad*, accessed from www.alislam.org.

Continued from page 17... ***“When you meet two women coming from the opposite direction, do not pass between them; pass on their right or left.”*** (Abu-Dawood) The conversation of two women is so closely bonded that it is not recommended for anyone to pass between them. The respect for women is emphasized as nothing should interfere two pious women.

“A woman’s prayer in her room is better than her prayer in her courtyard, and her prayer in her cabinet is better than her prayer in her room.” (Tirmidhi) The great blessing of a woman’s Salāt is in her own home. Praying in their homes is better because it is safer from *fitnah* or temptation.

Local Event

Calgary NE held a Book Fair in Genesis Center in Calgary, Alberta on 13 June 2015. The mayor of Calgary Naheed Nenshi attended the event.

Continued from page 19... 12. Hazrat Mariah Qibtiah^{ra} (Marriage: 629 A.D.)

After the Treaty of Hudaibiya, the Holy Prophet^{sa} sent his envoys to various kings and rulers inviting them to



Ten Ahādīth about Women

By: Fatima Cheema, Peace Village Centre East

In the Western society, women have been fighting for decades to obtain a status equal to men. The West has labeled Muslim women as oppressed and discriminated by this male-dominant Islāmic societies. In defiance of their views, Islām was in fact, the first religion that formally gave woman a status never seen before. The equality of men and women in all aspects was clearly emphasized in the Holy Qur'ān. Before the Holy Prophets^{sa}, women were treated as slaves. But by the arrival of the Holy Prophets^{sa}, it was declared that God had specifically assigned him the task of safeguarding the rights of women. And that is exactly what he did. Below are mentioned ten Ahādīth regarding women, their role and status in family life.

“Paradise lies at the feet of the mother.” (Sunan Nisaie)

As a mother, Muslim women are given the highest social status possible. A mother's good training leads her child to paradise - a child learns their habits from his/her mother.

“He who brings up his daughters well, and makes no distinction between them and his sons, will be close to me in Paradise.” (Tirmidhi)

Women are not considered inferior to men – all are equal in sight God, in spiritual status. In some areas, women actually enjoy certain privileges that men do not, like a right for security from their husbands.

“Best of you is one who is best in his treatment to his wife.” (Tirmidhi)

The Holy Prophets^{sa} enjoined kind treatment and honouring of one's wife. The social status of a woman in the home is the highest status.

“A woman needs to be sheltered. When she issues forth unguarded, Satan pounces upon her.” (Bukhāri) Once a woman sets foot outside of her

personal environment, she is not safe anymore, unless she guards her chastity.

“It is the duty of every Muslim man and every Muslim woman to acquire knowledge.” (Ibne Majah)

Islām stresses that education for men *and* women is of equal importance. Muslim women and especially Ahmadī Muslim women are well-educated in fields such as medicine, nursing and teaching.

“The widow shall not be married until she is consulted and the virgin shall not be married until her consent is obtained.” (Bukhāri)

Islām does not allow a guardian to force his ward to accept his choice. It is necessary to have the marriage tie announced before a group of people to safeguard the rights of women in case of misunderstanding.

“Let no Muslim man entertain any rancour against a Muslim woman. Should he dislike one quality in her, he would find another which is pleasing.” (Muslim)

Allāh has made a good quality in every woman - there is always a good quality that can replace the bad.

“When asked to whom a man should be kind to, the Holy Prophets^{saw} said, ‘your mother’ three times before finally saying, ‘your father’.” (Bukhāri & Tirmidhi)

It is emphasized three times on how important it is for a Muslim to take care of his/her mother and respect her. A mother's status in Islām is distinguished unlike any other person or individual.

Continued on page 16

Wives of the Holy Prophet^{sa}

By: Durdana Naveed

The Holy Prophet^{sa}, as ordained by Allāh the Almighty, had twelve wives. Provided below is some mention of these pious ladies, in brief:

1. Hazrat Khadijah^{ra} (Marriage: 595 A.D.):

Hazrat Khadijah^{ra} was twice widowed, and fifteen years his senior, when she married the Prophet Muhammad. Her marriage with the Holy Prophet^{sa} lasted twenty five years fifteen years before and ten years after the beginning of his prophetic mission. As long as the Holy Prophet^{sa} was married to Khadijah^{ra}, he did not take any other wife. Khadijah^{ra} was the Prophet's only wife who bore him children that lived past infancy. The Prophet's love and regard for Khadijah^{ra} was so great that even after her death the manner in which he remembered her often made even the likes of A'ishara^{ra} very jealous. On one occasion Khadijah's^{ra} younger sister, Halah came to visit the Holy Prophet^{sa}. When he heard her voice he became startled and remarked: "It must be Halah; her voice is so much like Khadijah's^{ra}." At this A'ishara could no longer control herself and remarked: "How come, you always think of the old woman who is dead, while God has given you better wives?" The Holy Prophet^{sa} replied: "It is not so. When people rejected me she stood by me; when people disbelieved, she believed and accepted Islām; when I had no support, she helped me."

2. Hazrat Saudah^{ra} (Marriage: 620 A.D.)

Saudah^{ra} held the distinction of being the first lady the Holy Prophet^{sa} married after the death of Khadijah^{ra}. At the time of her marriage to the Holy Prophet, Saudah^{ra} was a widow of nearly fifty years of age. At the time of Khadijah's^{ra} death, two younger daughters of the Holy Prophet Umm al Kalthum and Fatimah were still young and unmarried. At the suggestion of the wife of one of his Companions, the Holy Prophet married Saudah^{ra} to be relieved of domestic worry.

3. Hazrat A'ishara^{ra} (Marriage: 622 A.D.)

A'ishara^{ra} was the daughter of Abu Bakr^{ra} and his wife

Zaynab^{ra} (Umm Roman), and the only virgin wife of the Prophet^{sa}. The Holy Prophet^{sa} married A'ishara^{ra} in Mecca, however, the marriage was not consummated till after the Prophet's migration to Medinah. A'ishara^{ra} was very dear to the Holy Prophet^{sa} not only because of her youthfulness but also because of her intelligence, quick wittedness and piety. More than one quarter of all the Ahādīth quoted by the great compilers of the Prophet's traditions are narrated by Hazrat A'ishara^{ra}.

4. Hazrat Hafsah^{ra} (Marriage: 624 A.D.)

Hafsah^{ra} was the daughter of Umar bin Khattab^{ra}. The Holy Prophet^{sa} married her in the third year of the Hijrah, soon after her former husband, Khumays, died of wounds sustained in the Battle of Badr. Hafsah^{ra} was a very learned lady, and the standard text of the Holy Qur'ān, in the sequence laid down by the Holy Prophet^{sa}, was kept in her custody.

5. Hazrat Zaynab^{ra} Bint Khuzaymah (Marriage: 625 A.D.)

Zaynab^{ra} was twice married before the Holy Prophet^{sa}. Her first husband had divorced her, while her second husband, Hazrat Abdullah bin Hajash was martyred in the Battle of Uhud. The Holy Prophet^{sa} married her soon after the Battle of Uhud, in 3 A.H. She was thirty years old at the time. Zaynab^{ra} bint Khuzaymah, however, did not live long and died within two or three months after her marriage. Besides Khadijah^{ra}, Zaynab^{ra} bint Khuzaymah was the only other wife of the Holy Prophet^{sa} who died within his lifetime.

5. Hazrat Umm Salmah^{ra} (Marriage: 626 A.D.)

Her real name was Hind and was first married to Abdullah bin Abdul Asad who had taken the "kunniyat" of Abu Salmah^{ra}. Both Umm Salmah^{ra} and her husband had embraced Islām in the early years of the Prophet's mission. Abu Salmah^{ra} suffered some bad wounds in the Battle of Uhud

and eventually succumbed to blood poisoning some eight months later. Umm Salmah^{ra} was a mature lady with four children when she became a widow. When the Holy Prophet^{sa} proposed to her, she initially hesitated, but later on accepted the honour. They were married around 4 or 5 A.H.

7. Hazrat Jowa'riah^{ra} (Marriage: 626 A.D.)

Formerly known as Barrah, Juwayriah was the daughter of Harith, the Chief of the Banu Mustaliq tribe. She was married to Musafi who lost his life fighting against the Muslims. With the defeat of the Banu Mustaliq, a large amount of booty and prisoners of war came into the hands of the Muslims, including Juwayriah whose master demanded a ransom (quantity of gold) beyond her means to pay. She then came to the Holy Prophet^{sa} beseeching him for help. He offered to marry her to which she, as well as her master, agreed. She was about twenty years old at the time.

8. Hazrat Zaynab^{ra} Bint Jahsh (Marriage: 626 A.D.)

Zaynab^{ra} was the daughter of Umaymah, a sister of the Prophet's father Abdullah and thereby a cousin of the Holy Prophet^{sa}. When the Prophet launched his drive for Islāmic brotherhood and tried to remove all signs of racial and ethnic superiority, he arranged the marriage of his cousin Zaynab^{ra} to his freed slave, Zayd. However, this marriage did not last and led to divorce due to mutual incompatibility. Since the Holy Prophet^{sa} had been responsible for arranging her marriage and had guaranteed her upkeep, he decided to marry her himself. Zaynab^{ra} was about thirty eight years old at the time and the marriage took place in the fifth year of the Hijrah. Zaynab^{ra} was the most generous of the Holy Prophet's wives and used to give away most of her annual stipend to the poor. Before his death the Holy Prophet once remarked to his wives: "The first to join me among you is the one with the longest hand."

The Prophet's wives took the hint literally and started comparing the lengths of their hands. It was after the death of Zaynab^{ra} that the other wives realized that the Holy Prophet^{sa}'s words actually alluded to the person's generosity. Zaynab^{ra} died in 20 A.H., at the age of fifty-three.

9. Hazrat Umme Habibah^{ra} (Marriage: 628 A.D.)

Her real name was Ramlah and she was the daughter of Abu Sufyan, a staunch enemy of the Holy Prophet^{sa}. She had married Ubaydullah bin Jahsh and both had embraced Islām in the early days of the Prophet's mission, and emigrated to Abyssinia. On

reaching Abyssinia, her husband converted to Christianity while Umm Habibah^{ra} remained steadfast in her faith. After his conversion, Ubaydullah separated from his wife and later on died. In the seventh year of the Hijrah, the Holy Prophet^{sa} sent his envoy from Medinah to Negus, King of Abyssinia, asking for Umm Habibah's^{ra} hand in marriage. Negus conveyed the Prophet's proposal to Umm Habibah^{ra} to which she readily consented. Negus himself presided over the marriage ceremony and afterwards sent Umm Habibah^{ra} to Medinah under proper escort. At the time of her marriage to the Holy Prophet, Umm Habibah^{ra} was about thirty six years of age.

10. Hazrat Safiyah^{ra} (Marriage: 628 A.D.)

Her real name was Zaynab and she was the daughter of Haiy bin Akhtab, a chieftain of the Banu Nadir tribe of the Jews. During the Battle of Khyber her husband and father were both killed and Safiyah^{ra}, along with other women, was captured. In deference to her status among her own people, the Holy Prophet^{sa} released her and invited her to embrace Islām. The Holy Prophet^{sa} then asked for her hand in marriage, to which she readily agreed. She was about eighteen years old at the time. Being of Jewish origin and an outsider, Safiyah^{ra} often received a discriminatory treatment from the Holy Prophet's other wives. Once A'ishah^{ra} and Zaynab^{ra} teased Safiyah^{ra} regarding their ethnic superiority by saying that they were not only the Prophet's wives but were also related to him. When Safiyah^{ra} complained about this to the Holy Prophet^{sa}, he said: "Safiyah^{ra}, why didn't you reply saying that your father was Aaron, your uncle Moses and your husband is Muhammad; so how can they be superior to you?"

11. Hazrat Maimoonah^{ra} (Marriage: 629 A.D.)

Maimoonah^{ra} was the daughter of Harith of the Hawazin tribe and a sister in law of the Prophet's uncle, Abbas. On the suggestion of Abbas, the Holy Prophet^{sa} married Maimoonah^{ra}, after the three day pilgrimage in the seventh year of the Hijrah. The Holy Prophet^{sa} wanted to have the marriage ceremony in Mecca and invite the Quraysh, but the Meccans did not allow him to stay in the city more than the three days agreed upon in the Treaty of Hudaibiya. The marriage ceremony, therefore, took place at Sarif, north of Mecca, and was performed by Abbas. Maimoonah^{ra} was about thirty years old at the time.

Continued on page 16.



The Holy Prophet^{sa} In the Eyes of Non-Muslims

*Excerpts from the Friday Sermon
delivered by Hazrat Mirza Masroor Ahmad^{aa},
Khalifatul-Masih V, on October 5, 2012, adapted from
The Review of Religions, March 2009, translated from
the Urdu by Amer Safir and Murtaza Ahmad.*

Huzoor^{aa} said in the Friday Sermon:

Presently, opponents of Islām raise objections against the Holy Prophet^{sa} or upon the teachings that he brought. Such people's hearts are either completely devoid of justice or they are entirely unacquainted with the various aspects of excellence in the blessed life of the Holy Prophet^{sa}. Further, they do not even want to make an effort to learn about them. As such, it is also our duty to make the world aware of the excellences of the life of the Holy Prophet^{sa} and to this end we should use every single possible means at our disposal. I have already stated this numerous times previously. The nature of some people is such, or some people are so steeped in materialism or worldliness, that worldly people influence them more. When a worldly person or someone from amongst them makes a statement regarding the Prophet Muhammad^{sa} they are more prepared to accept what he says and it has a greater impact upon them and they sometimes make an effort to reflect, as compared to when a Muslim says the same thing to them regarding the Holy Prophet^{sa}. It is for this reason that the views of their own famous people such as writers and scholars, regarding the Prophet Muhammad^{sa}'s life, should be conveyed to them.

I shall now present extracts from the writings of those who were impressed by the life and personality of the Holy Prophet^{sa} and subsequently wrote about him. Some amongst these writers and scholars were

fiercely opposed to the Prophet Muhammad^{sa}, yet they were compelled to write the truth.

A writer, Stanley Lane-Poole, wrote:

“He freely forgave the Koreysh [Quraish] all the years of sorrow and cruel scorn in which they had afflicted him, and gave an amnesty to the whole population of Mekka...It was thus that Moham-mad entered again his native city. Through all the annals of conquest there is no triumphant entry comparable to this one.”^[1]

In *The Outline of History*, professor H.G. Wells wrote regarding a major proof of the prophethood of the Prophet Muhammad^{sa}:

“Because those who knew Muhammad best believed in him the most... Muhammad was no impostor at any rate...there can be no denying that Islām possesses many fine and noble attributes... They created a society more free from widespread cruelty and social oppression than any society had ever been in the world before.”^[2]

In his book, *Islām at the Crossroads*, De Lacy O'Leary wrote:

“History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islām at the point of the sword upon conquered races, is one of the most fantastically absurd myths that historians have ever repeated.”^[3] In other words, he says that historians who say that Islām was spread through force are relating ridiculous tales.

In a statement published in *Young India*, Mahatma Ghandi stated:

“I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind.... I became more than ever convinced that it was not the sword that won a place for Islām in those days, in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These, and not the sword, carried everything before them and surmounted every obstacle. When I closed the second volume [of a book on the Prophet’s biography], I was sorry there was not more for me to read of that great life.”^[4]

In his book *A History of the Intellectual Development of Europe*, John William Draper wrote:

“Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia the man who, of all others, exercised the greatest influence upon the human race... Mohammed, by Europeans surnamed “the Impostor”... Mohammed possessed that combination of qualities which more than once decided the fate of empires. A preaching soldier, he was eloquent in the pulpit [when delivering speeches], valiant in the field. His theology was simple: ‘There is but one God.’ [That the sum total of the religion is that God is One.]... Asserting that everlasting truth, he did not engage in vain metaphysics, but applied himself to improving the social condition of his people by regulations respecting personal cleanliness, sobriety, fasting, prayer. Before all other works he esteemed almsgiving and charity.”^[5]

A famous Orientalist, William Montgomery Watt, wrote in his book, *Muhammad at Medina*:

“The more one reflects on the history of Muhammad and of early Islām, the more one is amazed at the vastness of his achievement. Circumstances presented him with an opportunity such as few men have had, but the man was fully matched with the hour. Had it not been for his gifts as a seer, statesman, and administrator and, behind these, his trust in God and firm belief that God had sent him, a notable chapter in the history of mankind would have remained unwritten. It is my hope that this study of his life may contribute to a fresh appraisal and appreciation of one of the greatest of the sons of Adam.”^[6]

Such is a testimony of a biographer who was not favourably disposed towards the Holy Prophet^{sa}.

The famous Christian historian, Reverend Bosworth Smith, in his book *Muhammad and Muhammadanism*, wrote:

“Head of the State as well as of the Church, he was Caesar and Pope in one; but he was Pope without Pope’s pretensions and Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammed, for he had all the power without its instruments and without its supports.”^[7]

“Those who knew him best, his wife, his eccentric slave, his cousin, his earliest friend – he who, as Mohammed said, alone of his converts, ‘turned not back, neither was perplexed’ – were the first to recognize his mission [that is, his prophethood]. The ordinary lot of a prophet was in his case reversed; he was not without honour save among those who did not know him well.”^[8]

“The practices that Mohammed forbade, and not forbade only, but abolished, human sacrifices [that is, sacrificing humans] and the murder of female infants, and blood feuds, and unlimited polygamy, and wanton cruelty to slaves, and drunkenness, and gambling, would have gone unchecked in Arabia and the adjoining countries.”^[9]

“Nor could anyone have done what Mohammed did without the most profound faith in the reality and goodness of his cause [he had firm faith and conviction in his mission, claim and that he was sent from God; it is thus that a revolution was brought about]...there is everything to prove the real enthusiast arriving slowly and painfully at what he believed to be the truth.”^[10]

“To say that Arabia needed renovation was to say in other words that the time for a new prophet had come, and why might not that prophet be Mohammed himself? Sprenger, the most recent and exhaustive writer on the subject, has shown that for some hundred years before Mohammed the advent of another prophet had been expected and even predicted.”^[11]

“On the whole, the wonder is to me not how much, but how little, under different circumstances, Mohammed differed from himself. In the shepherd of the dessert [when he tended sheep], in the Syrian trader, in the solitary of Mount Hira, in the reformer in the minority of one, in the exile of Medina, in the acknowledged conqueror, in the equal of the Persian Chosroes and the Greek Heraclius, we can still trace a substantial unity. I doubt whether any other man, whose external conditions changed so much, ever himself changed less to meet them: the accidents are changed, the essence seems to me to be the same in all.”^[12]

Washington Irving, in his book *Life of Muhammad*, wrote:

“His military triumphs awakened no pride, nor vain glory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manner and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect was shown to him.”^[13]

Sir William Muir was an Orientalist, who although saying quite a lot against Islām; wrote:

“Thorough and complete in all his actions, he took in hand no work without bringing it to a close. The same habit pervaded his manner in social intercourse. If he turned in a conversation towards a friend, he turned not partially, but with his full face and his whole body. In shaking hands, he was not the first to withdraw his own; nor was he the first to break off in converse with a stranger, nor to turn away his ear. A patriarchal simplicity pervaded his life. His custom was to do everything for himself. If he gave alms he would place it with his own hands in that of the petitioner. He aided his wives in their household duties...He was to all of easy access – even as the river’s bank to him that draweth water from it. Embassies and deputations were received with the utmost courtesy and consideration. In the issue of precepts bearing on their representations, or in other matters of state, Muhammad displayed all the qualifications of an able and experienced ruler. What renders this the more strange is that he was never known himself to write. A remarkable feature was the

urbanity and consideration with which Muhammad treated even the most insignificant of his followers. Modesty and kindness, patience, self-denial, and generosity, pervaded his conduct, and riveted the affections of all around him. He disliked to say No. If unable to answer a petitioner in the affirmative, he preferred silence. He was not known ever to refuse an invitation to the house even of the meanest, nor to decline a proffered present however small. He possessed the rare faculty of making each individual in a company think that he was the favoured guest. If he met anyone rejoicing at success he would seize him eagerly and cordially by the hand. With the bereaved and afflicted, he sympathized tenderly. Gentle and unbending towards little children, he would not disdain to accost a group of them at play with the salutation of peace. He shared his food, even in times of scarcity, with others, and was sedulously solicitous for the personal comfort of everyone about him. A kindly and benevolent disposition pervaded all those illustrations of his character...”^[14]

Although he wrote in several places in opposition to the Qur’ān etc., here he wrote:

“It is strongly corroborative of Mahomet’s sincerity that the earliest converts to Islām were his bosom friends and the people of his household; who, intimately acquainted with his private life, could not fail otherwise to have detected those discrepancies which, more or less, invariably exist between the professions of the hypocritical deceiver abroad, and his actions at home.”^[15]

Sir Thomas Carlyle, discussing the fact that Prophet Muhammad^{sa} was illiterate, wrote:

“One other circumstance we must not forget: that he had no school learning; of the thing we call school-learning none at all. The art of writing was but just introduced into Arabia; it seems to be the true opinion that Muhammad never could write! Life in the Desert, with its experiences, was all his education...”^[16]

Discussing the Prophet’s^{sa} marriage and his domestic relations, Carlyle wrote:

“How he was placed with Kadijah, a rich Widow, as her steward, and travelled in her business, again to the Fairs of Syria; how he managed all, as one can well understand, with fidelity and adroitness; how her gratitude, her regard for him grew: the story of their marriage is altogether a graceful intelligible one, as told us by the Arab authors. He was twenty five; she forty. He seems to have lived in a most affectionate, peaceable, wholesome way, with this wedded benefactress; loving her truly, and her alone. It goes greatly against the impostor theory, the fact that he lived in this entirely unexceptionable, entirely quiet and commonplace way, till the heat of his years, was done.”^[17]

“Our current hypothesis about Mahomet, that he was a scheming Impostor, a Falsehood incarnate, that his religion is a mere mass of quackery and fatuity, begins really to be now untenable to anyone. The lies, which well-meaning zeal has heaped round this man, are disgraceful to ourselves only...It is really time to dismiss all that. The word this man spoke has been the life-guidance now of a hundred and eighty millions of men these twelve hundred years [He was writing this in the 19th Century]... .. A greater number of God’s creatures believe in Mahomet’s word at this hour, than in any other word whatever.”^[18]

In other words this is an entirely incorrect notion.

Lamartine, a French philosopher, wrote in his book, *History of Turkey*:

“If the grandeur of the design, the pettiness of the means, the immensity of the results, be the three measures of human genius, who would dare to compare humanly the greatest men of modern times to Mahomet? The most famous of them have agitated but armies, laws, empires; they have founded [when they founded anything] but physical potencies, often crumbled to the earth before themselves. Mahomet has recast armies, legislations, empires, peoples, dynasties, with millions of men, throughout a third of the inhabited globe. More than this, he recast altars, gods, religions, ideas, creeds, souls. He has founded upon a book, of which every letter is become a law, a spiritual nationality which embraces peoples of every tongue and race...”^[19]

“Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, the founder of twenty terrestrial empires and of one

spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may ask, is there any man greater than he?”^[20]

Michael H. Hart, in his book, *A Ranking of the Most Influential Persons in History*, wrote:

“My choice of Muhammad to lead the list of the world’s most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.”^[21]

Annie Besant wrote in the book, *The Life and Teachings of Muhammad*:

“It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.”^[23]

Ruth Cranston wrote in *World Faiths*:

“Mohammad never instigated fighting and bloodshed. Every battle he fought was in rebuttal. He fought in order to survive... and he fought with the weapons and in fashion of his time. Certainly no Christian nation of 140,000,000 people [as this book was published in 1949] who today dispatch 120,000 helpless civilians with a single bomb, can look askance at a leader who at his worst killed a bare five or six hundred.”

“The slayings of the Prophet of Arabia in the benighted and bloodthirsty age of the seventh century look positively puerile compared with our own, in this ‘advanced’ and enlightened twentieth. Not to mention the mass slaughter by the Christians during the Inquisition and the Crusades – when, Christian warriors proudly recorded, they ‘waded ankle-deep in the gore of the Muslim infidels.’”^[24]

Godfrey Higgins wrote:

“Nothing is so common as to hear the Christian priests abuse the religion of Mohamed for its bigotry and intolerance. Wonderful assurance and hypocrisy! Who was it expelled the moriscoes from Spain because they would not turn Christians? Who was it murdered the millions of Mexico and Peru, and gave them all away as slaves because they were not Christians? What a contrast have the Mohamedans exhibited in Greece! For many centuries the Christians have been permitted to live in the peaceable possession of their properties, their religion, their priests, bishops, patriarchs and churches...”^[25]

He is comparing the Christians with the Muslims.

“In all the history of the Caliphs, there cannot be shewn anything half so infamous as the Inquisition, nor a single instance of an individual burnt for his religious opinion; nor, do I believe, put to death in a time of peace for simply not embracing the religion of Islām.”^[26]

Thus, this was the impact of the teaching that the Holy Prophet^{sa} gave to the Muslims.

In *History of the Saracen Empire*, Edward Gibbon wrote: “It is not the propagation but the permanency of his religion [that it has always remained established] that deserves our wonder, the same pure and perfect impression which he engraved at Mecca and Medina, is preserved after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran....The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. ‘I believe in One God and Mahomet the Apostle of God’ is the simple and invariable profession of Islām [that is, *there is none worthy of worship except Allāh and Muhammad is His Messenger*]. The intellectual image of the Deity has never been degraded by any visible idol [in other words, this was the image of God which the Muslims never formed into an idol]; the honours of the prophet have never transgressed the measure of human virtue, and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.”^[27]

What he is trying to say is that on the other hand the Christians made a man into a god.

May God the Almighty enable the world to understand the rank of the greatest man. Instead of opposing and mocking him, may they strive to hold on to his mantle and come under his refuge, so that they can be saved from God’s Punishment. The only means of salvation today is the Holy Prophet^{sa}. Every just writer and every truthful and sincere non-Muslim will acknowledge this. I have presented many extracts to this effect and there are innumerable other similar extracts from other non-Muslims in this regard. The truthfulness of the earlier Prophets is testified by following the Holy Prophet^{sa}. This is the status of the *Seal of Prophethood*, that every Ahmadī must promote all across the world and should make efforts to achieve this.

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Ten Initiatives

By Ahmadiyya Muslim Jamā'at to Protect the Honour of the Holy Prophet^{sa}

By: Basima Iftikhar Shaikh, Peace Village Centre East



Today, in this 21st century, Muslims unfortunately face a great obstacle while living among the Western society. The beautiful religion of Islām is misinterpreted, Muslims are victims of false accusations and now they witness society belittling the greatest role model of Islām, the Holy Prophet^{sa}.

Whenever a Muslim child is born into this world, they are taught by their parents to develop a great love for Allāh, the Almighty and after him, the Holy Prophet^{sa}. The Holy Prophet Muhammad^{sa} was the perfect servant of Allāh who led the astray people of Arabia and the world to the right path, and Muslims keep a special place in their hearts for their dear Prophet. As the media has been demonstrating their ignorance by demeaning the status of Prophet Muhammad^{sa}, a deep pain resides in every Muslim and especially in every Ahmadi's heart, to take such an action that will defend the honour of the Holy Prophet^{sa}. Based on the guidance received from our beloved Imam, Hazrat Khalīfatul-Masīh V^{aa}, the Ahmadiyya Muslim Jamā'at has been taking many initiatives to protect the honour of the Holy Prophet^{sa}.

1. To begin with, as per the instructions of Hazrat Khalīfatul-Masīh V^{aa}, the Jamā'at has been advising every Ahmadi Muslim to act prudently while following the steps of the Holy Prophet^{sa}. Ahmadi Muslims should remain steadfast and should preoccupy themselves with prayers instead of lashing out and reacting violently to any effort of demeaning the status Holy Prophet^{sa} by anyone. Huzur specifically has advised many times to continuously invoke blessings on the Holy Prophet^{sa} (sending Durood), instead of carrying out violent activities. Many incidents from the life of the Holy Prophet^{sa} prove that he was a very humble man who never wished any harm upon his greatest

enemies. For instance, during the battle of Uhud the Holy Prophet^{sa} received many injuries, his blood flowed heavily, but instead of cursing the Meccan enemies he prayed that may Allāh guide them to the right path. If Muslims follow these beautiful footsteps, the whole world will recognize that Prophet Muhammad^{sa} was an honourable man.

2. Next, Ahmadi Muslims have been educating society about Prophet Muhammad^{sa} so they may influence their views. Public conferences such as the "Astonishing Story of the Prophet^{sa}" were held in Toronto, and multiple other cities and they continue to be held across Canada today. Individuals in society should be knowledgeable about important figures in history including the Holy Prophet^{sa}; the man who left one of the greatest marks on mankind.

3. To broaden the eyes of young readers, the Jamā'at has also been releasing books online, hosting exhibitions and they have distributed books in countless libraries across the globe. The books focus on the life of the Holy Prophet^{sa} and his impact on the history. The public is given an opportunity to educate themselves so they can reflect upon the information provided and understand the true meaning of Islām.

4. Furthermore, National Tabligh days are held twice a year, where Ahmadi Muslims travel to various parts of the city to distribute flyers and teach non-Muslims about the life of the Prophet Muhammad^{sa}. There are many people in society who are interested to gain knowledge about Islām

and they are willing to ask questions to clear the misconceptions, but they are unable to find an opportunity. By hosting these events, Ahmadi Muslim families go door to door; they hand out pamphlets and have discussions about the reasoning behind their great love for their prophet.

5. The writers in the Jamā'at are using the power of the pen to protect the honour of their dear Prophet Muhammad^{sa}. Lajna Imā'illah Canada has recently launched an initiative called "Jihad of Pen" for the same purpose. Ahmadi Muslims are constantly working hard, staying on top of news and taking every opportunity to provide information and their opinions to the media. Some missionaries and other knowledgeable members have also been attending news channels to discuss their views so the public may join us in defending the Holy Prophet^{sa}.

6. To encourage western society to understand the home lives of Ahmadi Muslims, the Jamā'at has initiated the "Meet a Muslim Family" campaign. Individuals can simply provide their information and a meeting between the individual and a Muslim family will be organized. This allows non-Muslims to connect and develop a deeper understanding of Muslims so that they come to realize the need to love and respect Prophet Muhammad^{sa}.

7. In some parts of the world, extremists have been violently reacting to the media propaganda as they have carrying out terrorist activities in the name of their love for the prophet. Their pain is comprehensible, but their actions are not. For this reason, the members of the Ahmadiyya Muslim Jamā'at have held blood drives and they have donated blood to prove that blood can be sacrificed in a humble manner. The Holy Prophet^{sa} had great love for humanity and if Muslims love him dearly, they would follow his footsteps.

8. Countless non-Muslims are also invited to visit mosques and Muslim events so that they may observe the religion of Islām that is practised. Many news channels have visited and have portrayed another perspective of Muslims in the media, one that

does not involve degrading the prophet and hopefully these efforts will continue.

9. The members of the Ahmadiyya Muslim Jamā'at are also taking individual initiatives by using their social skills to interact with neighbours, friends, co-workers and peers to discuss the prejudicial reviews of the Holy Prophet^{sa} in the media. Students are leading discussions in class, hosting events in the workplace and in educational facilities to reiterate the message of Islām and the significant role of Prophet Muhammad^{sa}. Members are also encouraged to use social media outlets to convey this message.

10. In the end, the Ahmadiyya Muslim Jamā'at encourages every Muslim to self-reform. It is important for all Muslims to adopt the teachings of the Holy Qur'ān and the practices of the Holy Prophet^{sa} so that they may represent the true religion of Islām.

If models of the Holy Prophet^{sa} begin to walk the streets of every city, no individual would dare to think lowly of the beloved Prophet^{sa}.

May Allāh bless the Ahmadiyya Muslim Jamā'at and their efforts so that we may all witness the day when the entire world will praise the Holy Prophet^{sa}.

From Durre Sameen:

*His name is Muhammad and
Deeds are Noble, Peace and
blessings be upon him
He is the Perfect guide, the great
reformer, Peace and blessings be
upon him*

*The Great Servant of the
Almighty Lord, Peace and
blessings be upon him.*



Poetry Corner

The Mahdī and Messiah^{as}

By: Rifat Adnan, Peace Village Centre East

Pious was he and pure in himself
For the moon and the sun joined to witness him
His fidelity and verity to God was real and true
His reflection was faith itself, free of sin
Fortune of true conviction timeless yet still
He freed Islām from the damnation of qualm and
fear in a whim
God chose him, the Promised Messiah, predestined
long ago
The exalted Allāh, the Gafoor, the Rahim, the only
Mu'min
His legacy is eternal and his teachings are ever
celestial
He appended the flame of Islām when it was dim
He inflamed the love of Muhammad adeptly deep
Which laved all the hate, anguish, pain and the scrim
The Almighty Al-Mukit sent him to save us
Fervour to do good and right, he was our vim
O Mirza, we commend your way, the way of God
Your gift is priceless, this spiritual link to HIM

Heaven (Jannat)

As visualized by: Kanza Noor, Durham

Ever so Enlightened on this very day
A new feeling
Relinquishing my thirst
In depth inspiring Love
Heart throbbing in the sensation
Of such a magical experience
Light filling up my face
Devoted to such a power

Eternal Attraction

A beautiful Waterfall of pure Honey
Rivers of pure Milk like the Moon
Thy night whisking me away
Into a new life
A new melody so softly
Birds whispering all the hidden treasures
That are yet to be found
Wrapped in Pure gold silk
Drinking such lightly sweetened water
Quenching my desires
Absorbed into deep sleep
Never returning

God the One and Only

By: Najiba Ijaz, Vaughan South

He will always be there when you get lonely
Always be there when call Him solely
He loves us all unconditionally
He has created us to worship Him only
We should lead our life for Him solely
What's in our heart God knows only
God listens to us answers our prayers
He loves us the most and always cares
He created everything in pairs
He is the creator of moon and stars
Beautiful things like colourful rainbow, blue sky
He is the source of nature and all
But he also wants us to help each other
He wants us to come together as one like Him
And walk our own paths down to our future
When you call for Him, He answers you
When you say things, He listens to you
He forgives us abundantly

The Reasons I Read

Amal Chaudhry, Calgary South

Why do I read, you ask?
Reading's my escape,
Out of a world I don't like,
A world where I'm judged and preassured.

In the world of reading I can be someone,
See the world through someone else's eyes,
While in the real world I'm a nobody,
In the world of reading I can be a somebody.

They aren't just words on paper,
They're a movie directed in your head,
These words can make you laugh or cry,
So why not give reading a try?

All these emotions you can't describe,
These words on paper can.
Books put into words,
All the things you can't.

While you sit there calling me a nerd,
I sit here traveling to another world.
All those hours spent complaining you're bored,
You could have just taken a trip,
To a place you never imagined,
A place where anything's possible.

This world you can't control,
But the world of reading you can.
Fantasy, horror, suspense, you name it,
You can read whatever you desire.
You see, words are powerful,
They can change you,
They can show you the inner you,
They can make you laugh, cry or just smile within a sentence.

Isn't it weird?
You can scan pages with your eyes,
Scan through symbols and letters,
While your mind paints a breathtaking image.

Why do I read, you ask?
I could make a never ending list,
But to make it short,
It's my escape.

Being A Mother Means Seema Chowdhury, Maple Halqa

Being a mother means
You smile through your tears and you cry and
tenderly sigh
You shop, clean and cook and you shout, hug and ask
why

Being a mother means
You learn to take baby steps and you discover words
that are new
You read fables and tales and teach life's lessons that
are true

Being a mother means
You encourage and work hard and you listen carefully
and give advice
You attend all school programs and celebrate child's
success twice

Being a mother means
You learn to forgive and forget and you try to mend
broken heart
You feel the same joy and pain and teach right things
from the start

Being a mother means
You always have time to talk and give them love,
kisses and smiles
You tell them they are special and have made each
day worthwhile

This is what it really means to be a Mother my dear
You feel very special and blessed with God's tender
care.

"Being a mother is an amazing and a spiritual journey of unconditional love, enduring strength, and lots of responsibilities. It teaches you to ride the waves, paddle your canoe and embrace the ebb and flow of life and accept the challenges of blessed motherhood."

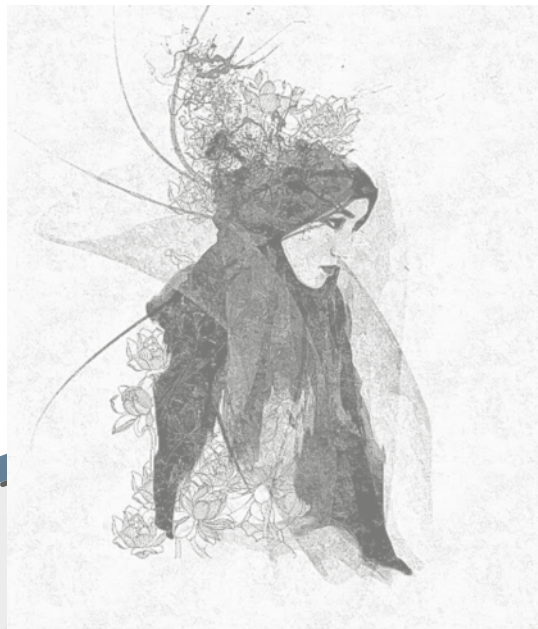


Experience on Hijāb

By: Anila Raja, Vancouver

I am born and raised as an Ahmadi Muslim girl in the western society. Wearing the hijāb is part of my faith and it represents the virtue of modesty and protects a woman from evil eyes. It also defines the place of a Muslim woman in the society.

I am a teenager going to high school and my experience of wearing the hijāb has been so far very interesting. I have actually started to wear my hijāb this year, and it is probably the best choice I have ever made. I always wanted to wear the hijāb from a young age but always felt embarrassed, anxious and thought that I would be judged by everyone especially when going to school. There were a few girls wearing hijāb at my high school, who really inspired me. They were so confident and were true to themselves and it got me thinking – if they can do I can also do it too. I started to practice wearing hijāb, when going out to the mall or to the park. I was slowly getting used to it and it was a big step in my life. So I decided that I am going to wear the hijāb to school next year. I moved to a different school to start a new chapter of my life by wearing the hijāb. I was actually really excited and nervous at the same time. Alhamdulillah I went to school with my hijāb on and I had the best feeling that this year was going to be a great year for me. When I went to school I felt that some people were staring at me, and it did hurt me a bit but I knew I was doing the right thing, and after a while everyone seemed really nice and friendly. There were a lot of changes in my life -- when I wore my hijāb. I gained a lot of self-confidence, and also learned a lot more about my religion. Most importantly, I got very close to Allāh and that was probably the best thing that happened to me.



TRUTHFULNESS OF THE HOLY PROPHET^{SA}



By: Riya Baig, Durham Majlis

The Holy Prophet^{sa} said, *Truth saves, and falsehood destroys.* (Tirmidhi)

Once the Holy Prophet Muhammad^{sa} was asked, 'Can the believer be a coward?' He said, 'Yes.' He was asked, 'Can the believer be a miser?' He said, 'Yes.' He was asked, 'Can the believer be a liar?' He said, 'No.' (Mishkaat). There are many verses of the Qur'ān about truthfulness. In Surah Baqarah verse 43 Allāh says, "And do not mix up the truth with falsehood nor hide the truth, knowingly."

The Holy Prophet^{sa} was the most truthful and honest person of his age. Everyone was impressed by his honesty and truthfulness. He was known as Al-Sadiq, the Truthful and Al-Āmīn, the trustworthy. Every Makkan, rich or poor called him by these names.

Once he gathered all the Quraish near Mount Safa and asked them, **"O Quraish! If I say that an army is going to attack you from behind the mountains, will you believe me?"** they then said, "Yes; because we have never heard you tell a lie."¹

Once Abu Sufian, the greatest enemy of Islām, was called by the king of the Roman Empire and was asked "Did you ever find Muhammad telling a lie before his claim to Prophethood?" He replied that No he had not. He also said that "Muhammad is honest and truthful, and has never broken a pledge." (Bukhāri, Muslim) We should never tell a lie because Allāh doesn't like or help people who tell lies He helps those who are truthful. May Allāh enable us to be honest like the Holy Prophet^{sa}. Āmīn.

Source:

¹ Waheed Ahmed, In: The Book of the Religious Knowledge, Section 3, *The Life of The Holy Prophet Muhammad*, accessed from www.alislam.org.

**"TRUTH SAVES,
FALSEHOOD
DESTROYS"**

(Tirmidhi)

Nāsirāt Corner

CROSSWORD:

Names of Prophets Found in the Holy Qur'an

By: *Sehar Ahmed, and Samar Mahmood, Vaughan North*

There are many Prophets that are mentioned in the Holy Qur'an. Some of which are mentioned below. Find the names in the word search and circle them. Good luck!

O	R	D	J	C	N	N	I	D	H	J	B	Q	U	S
I	R	T	A	O	P	O	A	S	O	B	U	P	W	O
H	X	A	A	K	I	M	U	S	H	S	J	P	T	L
A	S	H	S	W	M	N	E	Z	M	M	O	A	E	O
I	G	M	R	A	A	P	D	A	B	R	A	H	A	M
R	D	N	H	U	H	K	C	I	J	V	O	E	G	O
A	I	U	A	V	O	J	Z	F	V	E	P	V	L	N
H	M	Z	D	G	T	D	F	I	L	A	S	I	W	S
C	X	G	A	H	A	J	I	L	E	L	D	U	D	E
A	N	L	M	G	C	B	J	A	C	O	B	D	S	S
Z	T	L	D	K	O	J	J	Q	A	N	T	O	N	O
Q	O	R	O	K	T	V	C	B	J	L	C	P	I	M
H	R	Y	M	K	X	T	V	J	M	B	A	P	G	K
G	I	C	E	D	G	C	G	Z	X	X	R	J	C	L
V	W	Q	R	V	E	F	V	T	O	L	Y	E	P	W

ABRAHAM
ADAM
DAVID
ELIJAH
ISAAC
ISHMAEL
JACOB
JESUS

JOSEPH
LOT
MOSES
MUHAMMAD
NOAH
SOLOMON
ZACHARIAH

