

MUHAMMAD

THE LIBERATOR OF WOMEN

(peace and blessings of Allah be upon him)

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by

Mirza Bashir-ud-Din Mahmud Ahmad^{ra}

The Second Successor of the Promised Messiah^{as}

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MUHAMMAD^{SAW} — THE LIBERATOR OF WOMEN

An English rendering of an Urdu treatise
‘Aurtoñ ko Ghulāmi sei Nijāt Dilānei wālā Nabī (Urdu)
by Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}
The Second Successor of the Promised Messiah^{as}

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Ḥadrat Mirza Bashir-ud-Din Mahmud Ahmad
Khalīfatul-Masīḥ II^{ra}

About the Author

Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad (12 January 1889–7 November 1965), was Khalīfatul-Masīḥ II^{ra}, or the second successor to the Promised Messiah^{as}, and Head of the Ahmadiyya Muslim Community.

Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad was a son of the Promised Messiah^{as}, the tiding of whose birth, extraordinary qualities and achievements was given to the Promised Messiah^{as} in the form of a grand Divine prophecy that was published prior to his birth. The 76 years of Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad's life bear witness to the truth of its every syllable.

From his early youth he had developed a deep love for the Holy Quran, and was taught the commentary of *sūrah Al-Fātiḥah* in a vision.

On 14 March 1914, he was elected as Khalīfatul-Masīḥ II, after the demise of Khalīfatul-Masīḥ I^{ra}. He was 25 years old at the time. During his 51 years of Khilāfat, the Ahmadiyya Community went from strength to strength overcoming all obstacles thrown in its path by the opponents. In 1934, when the Jamā'at was threatened with extinction by the Ahrari zealots, Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad responded with a new scheme by the name of Taḥrīk-e-Jadīd the aim of which was to spread the message of Ahmadiyyat all over the world. Under this scheme, missionaries were

sent far and wide, and Ahmadiyya missions were established in 46 countries.

Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad was a renowned scholar, both in terms of secular and religious knowledge. His ten-volume commentary of the Holy Quran is a treasure trove for seekers of divine knowledge. Likewise, he was an orator with unmatched eloquence who kept his audience spellbound for hours on end.

Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad gave the Jamā'at its current organisational and administrative structure. He also created the auxiliary organisations for women, children, youth, and the elderly. His many momentous achievements include the establishment of the Electoral College for the election of Khalīfatul-Masīḥ, and the establishment of the Community's new headquarters in Rabwah, Pakistan, after migration from Qadian in 1947.

He passed away on 8 November 1965 in Rabwah, Pakistan, and was succeeded by Ḥaḍrat Mirza Nasir Ahmad as Khalīfatul-Masīḥ IIIth.

PUBLISHER'S NOTE

Please note that according to our system of counting Quranic verses, the verse *Bismillāhir-Raḥmānir-Raḥīm* (in the name of Allah, the Most Gracious, Ever Merciful) is counted as the first verse of the chapter which it precedes. Some publishers of the Holy Quran, however, begin counting following *Bismillāhir-Raḥmānir-Raḥīm*. Should the reader not find the relevant verse under the number mentioned in this book, he or she is advised to deduct 1 from the number. For example, if this book quotes *Sūrah Fāṭir*, citing Ch. 35:25, then some copies of the Holy Quran will list the same verse under Ch. 35:24.

The name of Muhammad^{saw}, the Holy Prophet of Islam, has been followed by the symbol ^{saw}, which is an abbreviation of *ṣallallāhu ‘alaihi wa sallam*, meaning ‘peace and blessings of Allah be upon him’. The names of other Prophets^{as} are followed by the symbol ^{as} ‘*alaihis-salām*, meaning ‘peace be on him’. The actual prayers have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol ^{ra} is used with the name of the Companions of the Holy Prophet^{saw} and those of the Promised Messiah^{as}. It is an abbreviation of *radīyallāhu*

'anhu/'anhā/'anhum, meaning 'Allah be pleased with him/her/them'. We have used ^{ra} for *rahmatullah 'alaihi/ 'alaihā/ 'alaihim*, meaning 'Allah shower His mercy upon him/her/them. Finally, ^{aba} stands for *ayyadabullāhu Ta'ālā binaṣrihil-'Azīz*, meaning 'may Allah the Almighty help him with His powerful support.

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society:

- ا at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th*, pronounced like *th* in the English word *thing*.
- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in *loch*.
- ذ *dh*, pronounced like the English *th* in *that*.
- ص *ṣ*, strongly articulated *s*.
- ض *ḍ*, similar to the English *th* in *this*.
- ط *ṭ*, strongly articulated palatal *t*.
- ظ *ẓ*, strongly articulated *z*.
- ع ' , a strong guttural, the pronunciation of which must be learnt by the ear.

غ *gh*, a sound approached very nearly in the *r grasseye* in French, and in the German *r*. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.

ق *q*, a deep guttural *k* sound.

ء ', a sort of catch in the voice.

Short vowels are represented by:

a for —[َ]— (like *u* in *bud*)

i for —[ِ]— (like *i* in *bid*)

u for —[ُ]— (like *oo* in *wood*)

Long vowels by:

ā for —[َ]— or ٱ (like *a* in *father*);

ī for ى —[ِ]— or —[ِ]— (like *ee* in *deep*);

ū for و —[ُ]— (like *oo* in *root*);

Other:

ai for ى —[ِ]— (like *i* in *site*);¹

au for و —[ُ]— (resembling *ou* in *sound*)

¹ In Arabic words like شيخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu. [Publisher]

Please note that in transliterated words the letter *e* is to be pronounced as in *prey* which rhymes with *day*; however, the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words *e* is lengthened a bit more, it is transliterated as *ei* to be pronounced as *ei* in *feign* without the element of diphthong. Thus *ڪ* is transliterated as *kei*. For the nasal sound of *n* we have used the symbol *ñ*. Thus the Urdu word *میں* is transliterated as *meiñ*.¹

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

Curved commas are used in the system of transliteration, ‘ for *ع*,’ for *ء*. Commas as punctuation marks are used according to the normal usage. Similarly, normal usage is followed for the apostrophe.

We have made every effort to validate the original references and have also added several additional references where needed.

The Royal Asiatic Society rules of transliteration for names of persons, places, and other terms, could not be followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style which, in itself, is also not consistent either.

¹ These transliterations are not included in the system of transliteration by The Royal Asiatic Society. [Publisher]

FOREWORD

We are pleased to publish the English translation of an Urdu article of Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}, the second Successor of the Promised Messiah^{as}, entitled, *'Aurtoñ ko Ghulāmī sei Nijāt Dilānei wālā Nabī*.

When discussing the rights of women it is believed that the western countries are the flag bearers by granting women certain rights in the latter half of the 19th century. However, the teachings of the Holy Prophet^{saw} elevated the spiritual and social status of women. Prior to the revelation of the Holy Quran and establishment of Islam, women were treated as second or third class citizens, behind slaves and even animals. They had no claim over their lives, bodies, children or property. In many other societies, there was no real basis governing social or moral behaviour. Consequently the treatment of women throughout the world, religious or not, was abhorrent.

The teachings of Islam presented through the Holy Quran and the noble and perfect example of the Holy Prophet^{saw} ushered in a new era for women-kind. This brief article demonstrates how the Founder of Islam was truly 'The Liberator of Women'.

Please note that, in this translation, words given in parenthesis () are the words of the author. If any explanatory words or phrases are

added by the translator for the purpose of clarification, they are put in square brackets [].

The English translation of this treatise was first rendered by Fazl-e-Umar Foundation for publication in the Review of Religions. Now, it has been revised by Abdul Quddus Arif and proofread by Ayyaz Mahmood Khan. May Allah the Exalted reward abundantly all those that helped translate and prepare this book. Āmīn!

Munir-ud-Din Shams

Additional Wakīlut-Taṣnīf

London, United Kingdom

July 2015

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ¹
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ² نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ³
خدا کے فضل اور رحم کے ساتھ⁴
هُوَ النَّاصِرُ⁵

MUHAMMAD

THE LIBERATOR OF WOMEN

(peace and blessings of Allah be upon him)

I too have been asked to write an article for the special *Al-Fazl* edition, and I believe that to write for such an edition that will express the lofty status and exalted excellence of the Holy Prophet, peace and blessings of Allah be upon him, is a spiritually rewarding task. Therefore, despite my lack of time and ailment these days, I deem it necessary to write a short article.

¹ I seek refuge with Allah from Satan the accursed [Publisher]

² In the name of Allah the Most Gracious the Ever Merciful [Publisher]

³ We praise Allah and invoke blessings on His noble Messenger [Publisher]

⁴ With the grace and mercy of God [Publisher]

⁵ He [God] is the Helper [Publisher]

Each and every strand of the life of the Holy Prophet, peace and blessings of Allah be upon him, appears so sublime that one is left amazed as to what aspect to include and what to leave out – to choose is difficult. However, keeping in view the need of the present age, I have selected the best aspect: how the Prophet purged the world from the enslavement which had forever been its unwanted companion, and that is the subjugation of women.

Before the advent of the Holy Prophet, peace and blessings of Allah be upon him, women in all countries were bound to enslavement and servitude. Their enslavement also had an effect on men since those children who were born to women in subjugation could never truly absorb the spirit of freedom.

Undoubtedly, from time immemorial there were women, who on account of their beauty or outstanding quality, have ruled over some men, but this was not true freedom as this was not theirs by right but were exceptions; such exceptional freedom can never be perceived as the means for fulfilling true aspiration.

The advent of the Holy Prophet, peace and blessings of Allah be upon him, occurred almost 1350 years ago. Until then no religion or people accorded a woman such freedoms which recognised her intrinsic rights. Undoubtedly, in some countries where there was no rule of law they were free from all types of restrictions, but this also cannot be called freedom, rather it will be described as a license. True freedom is achieved when the laws of culture and civilisation are followed. Freedom which is attained by breaking the bounds of these laws is a fallacy because it is conducive not to ambition but to indolence instead.

At the time of the Holy Prophet, peace and blessings of Allah be upon him, and prior to his advent a woman was not the owner of her property, but her husband would be considered the owner. She would not receive a share from the wealth of her father, nor was she considered the heir of her husband's wealth, though in some countries she was the custodian of her husband's assets, but only during his lifetime.

Once a woman was married to a man, she was declared his forever, and in no circumstance could she part from him, but her husband had the right to divorce her; she had no right to separate from her husband, no matter how afflicted she might be.

If a husband deserted his wife and paid no attention to her, or ran away from her, there was no law in place to safeguard her rights. It was thought to be an obligation for her to resign to her fate and earn a living for both herself and her children. When displeased it was considered the right of a husband to physically discipline his wife at which she could not raise a voice of complaint. In some countries when the husband died, his wife would be considered the possession of his kith and kin. They could marry her to whomsoever they pleased, either as a favour or for a price. In fact, in some places she was considered the property of her husband. Some men were considered to be fully within their rights to merchandise their spouses or to stake them as a material asset in a gamble or a wager.

Women had no rights over their children, either in their role as a wife or when separated from their husbands. They did not have any say in domestic affairs; even in religious matters they were thought to hold no status. They were, it was opined, to have no share in everlasting blessings. As a result, husbands would squander the property of their wives and abandon them

without care for their provision or welfare. Women could not give alms from their own wealth or provide financial assistance to their kith and kin without the permission of their spouse, and those husbands who sought to control their wives' estates could not be expected to give their consent.

Women were deprived from the wealth of their parents even though they were connected with them through deep emotional and loving ties – daughters were deserving of their love just as sons. After witnessing such an error, those parents that would give something to their daughters in their lifetime would see it act as a catalyst for familial strife. Sons would not take into consideration that once their parents passed away they stood to inherit all their property, instead they were sure to feel resentment that their parents give more to their sisters than them.

Similarly, women were kept deprived of their husbands' wealth despite the complete nature of their union. Distant relatives were named as heirs, but a wife could not, even though in her husband's lifetime she was his confidant and life partner whose hard-work and effort, in no small way, contributed to his income. Elsewhere, even in instances where a wife was declared a manager to the entire property of her husband, she had no genuine claim over it; she could spend from its income, but could not use any part of it and therefore, according to her desire, was unable to participate in charitable pursuits.

No matter how much a husband oppressed his wife, she could not free herself from him. Even in those societies which permitted separation with harsh conditions that most dignified woman would prefer death than this separation. For example, the condition for separation was to prove the misconduct by either party, along with proving their cruelty. A further

injustice was that when a woman found it impossible to live with her husband, instead of fully allowing her to separate from her husband, she was permitted only to live away from her spouse which was in itself a form of punishment as she was compelled to endure an aimless existence. In other instances the husband was permitted to divorce his wife whenever he so willed, yet the wife under no circumstance had the right to seek separation from him. If the husband abandoned her and lost all contact with her even then she would be forced to spend the remainder of her life waiting for him, she had no choice to live a life for the benefit of her country and society. The bonds of matrimony which should be a source of comfort, became instead, a cause of distress. The woman would have to fulfil her role as both a wife and a husband, and still carry on waiting for her husband. The obligation of a husband to earn for the upkeep of the household, was also assigned to her as well as to fulfil her charge of taking care of the children's upbringing. Thus, they were not only psychologically discomfited, but also had to undertake material responsibilities. All of this was tolerated by this forsaken soul.

Women were often beaten and considered as a lawful right of their husbands; when their husbands died they were compelled to marry their kith and kin or otherwise sold for a price to another individual. In fact, husbands themselves would sell their wives. The great Pandava princes are said to have lost their wives in wagers and yet the customs of the time would not allow noble princesses like Draupadi¹ to speak against such acts.

¹ Princess Draupadi was the daughter of Raja Draupada of the state of Punjab and she was renowned for her beauty. She was won by Arjuna in a wager. On the advice of Arjuna's mother, she became the common wife

Mothers were not consulted about their children regarding education or upbringing; their rights over their children were unrecognised. In cases where husbands and wives separated, the fathers were given the custody of the children. Women had no authority over their households both in the lifetime of their husband and after. A husband could expel his wife from her home whenever he pleased, making her derelict for her to wander aimlessly.

Through the Holy Prophet, peace and blessings of Allah be upon him, all these cruelties were swiftly laid to rest. The Holy Prophet^{saw} announced that God Almighty had especially entrusted to him the task of safeguarding the rights of women. He declared in the name of God Almighty that men and women by virtue of their common humanity were equal to one another and in their coexistence just as men have certain rights over women, similarly women have certain rights over men. Women could own property just like men; husbands had no rights to spend the wealth of their spouses unless they willingly gave it to them as a gift.

To seize a woman's wealth by force or to acquire it in a manner that could be adjudged that she had only consented out of deference was unacceptable. Whatever a husband gave to his wife as a gift became her property and he was not allowed to take it back from her.

Daughters were rightful heirs of their parents' wealth just as sons. However, in view of the fact that responsibility for the

of the five Pandava brothers. Draupadi had five sons from her five husbands, who were all murdered in the war of Mahabharata by the General of the Kaurava Army. (Urdū Jāmi' Encyclopedia, vol. 1, p. 597, Lahore, 1987)

maintenance of a family usually rests with men, and women are only responsible for themselves, daughters would be entitled to half the share of sons. Similarly, like fathers, mothers would also inherit a portion of their sons' wealth. Here the amount of her inheritance was dependent on the mother's circumstances and the nature of her responsibilities, at times she will have the same share as the father, whereas at other times she will be entitled to a lesser share. Again, women will be the heirs to the wealth of their husbands after their demise, regardless of whether they had children or not, so that they would not become dependent on others.

Marriage is undoubtedly a holy and sacred vow, and to terminate it is extremely reprehensible as a man and woman had cultivated a relationship of close intimacy. Yet if it is proven that the natures of a husband and wife have taken a completely different course or if religious, physical, economic, social or psychological differences arise between them, yet they are forced to honour this vow, they ruin their lives and kill off the purpose of their existence. Thus, when such differences are born, and a man and wife agree that they no longer can live together they can break this vow by mutual consent.

If a man seeks a divorce from his wife but she wants to remain with him and the couple fail to reconcile their differences, their affairs ought to be decided by a committee of two members comprised of a representative of each party. If the committee decides that the couple should continue to live together then they, according to the decision, ought to attempt to settle their differences. However, if even after this the relationship is irretrievable the husband can divorce his wife, but will retain no rights over anything he gave to her and in

addition will have to give the full value of the *mahr*¹. Conversely, if a woman seeks a divorce she can plead her case before a *qāḍī*² and if the *qāḍī* sees that this case is not instigated by immorality, he can direct for this separation to take place. In such circumstances her husband would have rights over any property he entrusted to her care or she will return the full value of the *mahr*.

If a husband fails to discharge his marital obligations to his wife, ceases to speak to her, or sleeps apart from her, then a time restriction should be allocated for such actions. If his behaviour continues beyond a period of four months, he should either be compelled to reform his ways or seek a divorce from his spouse.

If a husband ceases to financially support his partner or goes way and completely severs ties with her then their marriage would be regarded as *faskh*³ (Islamic jurists have proposed three years as the limit) and the woman would then be free to remarry. The onus for the maintenance and care of a wife and children is always placed on the husband.

A husband is allowed to somewhat caution his wife, but when this caution takes the form of a punishment, it is necessary that there should be witnesses, the offence should be evident and based upon testimony. The punishment should not have permanent and lasting effects on the wife.

¹ A type of dowry which a groom pays to his wife and which becomes her legal property. [Publisher]

² A judge who rules in accordance with the principles of Islamic law. [Publisher]

³ To dissolve or annul a marriage [Publisher]

Men are not the owners of their spouses. They cannot sell them or use them like domestic slaves. Their wives are to share with them all the amenities of their house and husbands are expected to look after them in a manner equal to their own rank and status, nothing less is permissible.

On the death of a man his relatives have no rights over his widow. She is completely free, and if a good opportunity arises, she can remarry. No one has the right to prevent her from doing so. A widow cannot be compelled to live in a certain place. However, she ought to remain in the home of her husband for four months and ten days so that anything which might have a bearing on her future rights or those of her husband's family might come to light. Moreover, a widow has the right to live for at least a year in her husband's home, unless she chooses otherwise, so that if needs be she may make arrangements for her future residence from her part of the inheritance.

If a husband becomes displeased with his wife, then he should leave the home even if it belongs to him because the running of a household is the responsibility of a woman.

Women also have a role in the upbringing of children. They were to be consulted in all such affairs; no distress should be caused to them in regards of their children. Matters like wet-nursing, the general care of children and all such related issues required a mother's input. In cases where a couple would divorce or separate, the care of young children should be entrusted to the mother. When they grow older they should be returned to their fathers for the purposes of education. Even when the children are living with their mother the financial responsibility is to be placed on their father. The father should

cover any other additional costs that a woman incurs on account of looking after her children.

Women hold a permanent status and all spiritual awards were available to them. They were not to be deprived of the excellences of the hereafter and even in this life they could participate in all walks of civil and civic life and the rights of women were to be as safely guarded as that of men.

Such was the teaching which the Holy Prophet, peace and blessings of Allah be upon him, brought with him at a time when the ideals of the world were diametrically opposed to it. With these injunctions, he reclaimed women from the enslavement they had endured in the world for thousands of years and also from the shackles with which previous religions had bound them. In a single moment, one man cut the chains of a long-standing servitude at a stroke. He gave freedom to mothers and at the same time saved their progeny from servile inclinations. In this way he sowed the seed of great ambition and high resolve.

However, the world did not value this service and a great blessing was branded a tyranny. The idea of divorce and separation was declared a disorder; inheritance laws were considered ruinous for the institution of the family and the independence of women was rejected as a disruption of domestic life.

For 1300 years the world blindly ridiculed the precepts which the Holy Prophet^{saw} had taught for the betterment of humankind. It condemned his teaching as being opposed to the natural human state.

Then there came a time when the sublimity of the Word of God could no longer be gainsaid and it began to shine forth. Those same people who once viewed themselves as the

custodians of civilisation began to obey the injunctions of the Holy Prophet, peace and blessings of Allah be upon him. Governments undertook to change their laws in a manner which conformed to the principles of the Holy Prophet, peace and blessings of Allah be upon him.

The English Law which required misconduct along with ill treatment and beating on the part of either party as essential conditions of divorce and separation, was changed in 1923. Misconduct by itself was accepted by the new law as a sufficient reason for divorce and separation.

In 1912 it was decided in New Zealand that a marriage could be dissolved if a man was adjudged to be insane for a period of at least seven years. Moreover, in 1925 it was ruled that if a husband or wife failed to fulfil their marital obligations the aggrieved party could seek a divorce or separation. Again a period of three years neglect was established as sufficient grounds for divorce (an exact imitation of Islamic jurisprudence except that it occurred after 1300 years of attacks on Islam).

The Australian state of Queensland ruled that insanity of five years' duration was sufficient reason for divorce.

Tasmania passed a law in 1919 which stated that misconduct, a period of four years abandonment, wantonness, a period of three years neglect and indifference, imprisonment, violence and insanity were all reasonable grounds for divorce.

Victoria introduced a law in 1923 that if a husband is neglectful for three years, commits adultery, does not financially support or ill-treats his wife, or is imprisoned or is violent then this will be sufficient for a divorce or separation. The ruling also stipulated that on the part of the wife if adultery, insanity, cruelty or corruption be proved then this

was also sufficient to end a marriage.

Western Australia introduced divorce laws similar to the ones mentioned above, but here a marital union could also be terminated or annulled if a man found out after marriage that his wife was pregnant at the time of their betrothal. (Islam also legislates for this).

In 1918 Cuba declared that misconduct, violence, abuse, criminal conviction, wantonness, the habit of gambling, not fulfilling marital rights, not providing financial support, infectious disease and mutual agreement were all reasonable justifications for divorce and separation.

In 1919, Italy passed the law that established full property rights for women allowing them to spend their wealth in charity or however else they pleased (at a time when European laws did not consider women as the rightful owner of her wealth).

In 1917 Mexico also passed laws which were very similar to other divorce and separation laws mentioned above. Moreover, mutual consent was also stipulated as sufficient grounds for separation.

Portugal in 1915, Norway in 1909, Sweden in 1920 and Switzerland in 1912 have passed laws which legislate for divorce and rights of separation. Further, Swedish law has declared fathers legally responsible for the financial support of their children until the age of 18.

The laws of the United States of America still favour men in terms of their rights over their children. However, in practice judges are more inclined to take into consideration the sentiments of women and now fathers are being made to provide financial support. There are still flaws in these laws and the rights of men are more strictly guarded, changes are afoot

and women are now slowly being granted rights over their own property. However in some US states the law still stipulates that if a man is disable, his wife is legally obliged to maintain and support him.

Women are being granted the right to vote and are being provided a platform to raise their voice in matters of national concern. Yet all these changes have arrived 1300 years after the Holy Prophet, peace and blessings of Allah be upon him, gave the world his teaching. There is still much work to be done. In many countries women still do not have inheritance rights over their husbands' or parents' wealth. Similarly, in several other matters the world could learn much from the guidance which Islam gives. A future in which all the teachings of the Holy Prophet, peace and blessings of Allah be upon him, are accepted as the norm is not too distant and the struggle which the Holy Prophet^{saw} launched for the rights of women will soon bring forth its fruit.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ¹

Mirza Mahmud Ahmad
(*Al-Fazl*, 12 June 1928)

¹ O Allah, Bless Muhammad and the people of Muhammad as You did bless Abraham and the people of Abraham. You are indeed the Praiseworthy, the Glorious. [Publisher]

GLOSSARY

Ahmadiyya Muslim Jamā‘at—The Community of Muslims who have accepted the claims of Ḥaḍrat Mirza Ghulam Ahmad^{as} of Qadian as the Promised Messiah and Mahdī. The Community was established by Ḥaḍrat Mirza Ghulam Ahmad^{as} in 1889, and is now under the leadership of his fifth *Khalīfah*—Ḥaḍrat Mirza Masroor Ahmad (may Allah be his help). The Community is also known as Jamā‘at-e-Ahmadiyya. A member of the Community is called an Ahmadi Muslim or simply an Ahmadi.

Allah—Allah is the personal name of God in Islam. To show proper reverence to Him, Muslims often add *Ta‘ālā*, translated here as ‘the Exalted’, when saying His Holy name.

Faskh—To dissolve or annul a marriage.

Ḥaḍrat—A term of respect used for a person of established righteousness and piety.

Hadith—A saying of the Holy Prophet Muhammad^{saw}. The plural is *ahādīth*.

Holy Prophet^{saw}—A term used exclusively for the Founder of Islam, Ḥaḍrat Muhammad, may peace and blessings of Allah be upon him.

Holy Quran—The Book sent by Allah for the guidance of mankind. It was revealed word by word to the Holy Prophet Muhammad^{saw} over a period of twenty-three years.

Jamā‘at—Jamā‘at means community. Although the word *jamā‘at* itself may refer to any community, in this book, Jamā‘at specifically refers to the Ahmadiyya Muslim Jamā‘at.

Khalīfah and Khilāfat—Caliph is derived from the Arabic word *Khalīfah*, which herein means the successor. *Khulafā’* is the plural of *Khalīfah*. In Islamic terminology, the title ‘*Khalīfa-e-Rāshid*’ [righteous *Khalīfah*] is applied to one of the first four *khulafā’* who continued the mission of the Holy Prophet Muhammad^{saw}. Ahmadi Muslims refer to each successor of the Promised Messiah^{as} as *Khalīfatul-Masīh*. The institution of successorship is called *Khilāfat*.

Khilāfat—The institution of successorship in Islam. *See also Khalīfah.*

Mahdī—‘The guided one.’ This is the title given by the Holy Prophet Muhammad^{saw} to the awaited Reformer of the Latter Days.

Mahr—A type of dowry which a groom pays to his wife and which becomes her legal property.

Muhammad^{saw}—Proper name of the Holy Prophet^{saw} of Islam.

The Promised Messiah—This term refers to the Founder of the Ahmadiyya Muslim Jamā‘at, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian. He claimed that he had been sent by Allah in accordance with the prophecies of the Holy Prophet^{saw} about the coming of *al-Imam al-Mahdī* (the Guided Leader) and Messiah.

Qāḍī—A judge who rules in accordance with the principles of Islamic law.

Sūrah—A term in Arabic referring to a chapter of the Holy Quran.