# ISMĀ‘ĪL

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<table>
<thead>
<tr>
<th>CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darsul Qur‘an</td>
</tr>
<tr>
<td>Hadith</td>
</tr>
<tr>
<td>Sayings of the Promised Messiah</td>
</tr>
<tr>
<td>Poem: by the Promised Messiah</td>
</tr>
<tr>
<td>An Address by Hadhrat Khalifatul Masih V (aba)</td>
</tr>
<tr>
<td>SOME BEAUTIFUL ASPECTS OF THE LIFE OF THE HOLY PROPHET (saw)</td>
</tr>
<tr>
<td>Some Prophecies of the Holy Qu‘ran</td>
</tr>
<tr>
<td>An Elementary Study Of Islam</td>
</tr>
<tr>
<td>The importance of studying the books of the Promised Messiah (As)</td>
</tr>
<tr>
<td>Archaeology and the Holy Qur‘an</td>
</tr>
<tr>
<td>The Spanish conquest and Islam in Western Europe</td>
</tr>
<tr>
<td>Honey: A cure for whole of mankind</td>
</tr>
<tr>
<td>Islam’s response to Humanism and the Secularist approach</td>
</tr>
<tr>
<td>A LETTER FROM A WAQFE NAU CHILD TO THE FUTURE</td>
</tr>
</tbody>
</table>

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This verse embodies a promise that Muslims will be vouchsafed both spiritual and temporal leadership. The promise is made to the entire Muslim nation but the institution of Khilafat will take a palpable form in the person of certain individuals who will be the Prophet’s successors and representatives of the whole nation. They will be, as it were, Khalifa personified. The verse further says that the fulfilment of this promise will depend on the Muslims observing the Prayer and giving the Zakat and on their obeying the Messenger of God (saw) in all religious and temporal matters concerning the nation. When they will have fulfilled these conditions, the boon of Khilafat will be bestowed upon them and they will be
made the leaders of nations; their state of fear will give place to a condition of safety and security, Islam will regain supreme position in the world, and above all the Oneness and Unity of God—the real purpose and object of Islam—will become firmly established.

The promise of the establishment of Khilafat is clear and unmistakable. As the Holy Prophet (pbuh) is now humanity’s sole guide for all time, his Khalifa must continue to exist in one form or another in the world till the end of time, all other Khalifats having ceased to exist. This is among many others the Holy Prophet’s (pbuh) distinct superiority over all other Prophets and Messengers of God. Our age has witnessed his greatest spiritual Khalifa in the person of Ahmad, the Promised Messiah.

The Qur’an has mentioned three kinds of Khulafa: 1) Khulafa who are prophets such as Adam.2) Prophets who are the Khalifa of another prophet, such as the Israelite prophets. 3) Non-Prophet Khulafa of a Prophet, with or without temporal powers, such as godly learned in the Law

The special marks and characteristics of these Khulafa are:

a) they are appointed Khalifa through God’s decree in the sense that the hearts of believers become inclined towards them and they voluntarily accept them as their Khalifa
b) the religion, which their mission is to serve, becomes firmly established through their prayers and missionary efforts.
c) They enjoy equanimity and peace of mind amidst hardships, privation or persecution, which nothing can disturb.
d) They worship God alone i.e. in discharge of their responsibilities they fear no one and they carry on their duties undaunted and without being discouraged or dismayed by the difficulties that stand in their way.

This verse also signifies that Khilafat is a great Divine blessing. Without it there can be no solidarity, cohesion and unity among Muslims and therefore they can make no real progress. If Muslims do not show proper appreciation of Khilafat by giving un-stinted support and obedience to their Khalifa, they will forfeit this Divine boon and in addition will draw the displeasure of God upon themselves.
ON STEADFASTNESS AND RIGHTEOUSNESS

Hadhrat Ata ibn Abi Rabah relates that ibn Abbas said to him: “Shall I show you a woman from among the dwellers of Paradise?” He said: “Certainly”. Ibn Abbas then pointed to an ebony coloured woman and said: “This woman came to the Holy Prophet (saw) and said: “Messenger of Allah, I suffer from epilepsy and when I have a fit my body is exposed. Please pray to Allah for me”. He said: “If you choose to be steadfast under this affliction, you will gain Paradise, but if you so wish I shall pray that Allah may heal you”. She said: “I shall be steadfast, but please pray that my body may not be exposed”. He prayed accordingly. (*Bokhari and Muslim*)

Hadhrat Khubaib ibn Arat relates: “We complained to the Holy Prophet (saw) of the increasing persecution inflicted upon us by the disbelievers of Mecca. He was reclining in the shade of the Ka’aba, having made a pillow of his cloak”. We submitted: “Why do you not supplicate for help for us? Why do you not pray for us?” He made answer: “From among those who have gone before you a man would be caught and held in a pit dug for him in the earth and he would then be sawn in two with a saw placed over his head, or his flesh would be combed away from his bones with iron combs but none of this would wean him away from his faith. Allah will surely bring this matter to its consummation till a rider will proceed from Sana’a to Hadhramaut fearing nothing save Allah and the hazard of the wolf concerning his sheep. But you are in too much of a hurry” (*Bokhari*)
Hadhrat Anas relates that the Holy Prophet (saw) said: “When Allah decrees good for a servant of His, He afflicts him quickly in this world, and if He decrees evil from him He does not hasten to call him to account for his sins in this world but takes him to task on the Day of Judgment”. He also said: “High reward is for high endeavour; and when Allah, the Exalted, loves a people, he puts them to trial. Then for him who accepts the affliction cheerfully is His pleasure, and for him who evades or shirks it is His wrath” (Tirmidhi)

Hadhrat Abu Hurairah relates that the Holy Prophet (saw) said: “A believer male or female continues to be tried in respect of self, children, and property till he or she faces Allah, the Exalted, in a state in which all his or her sins have been wiped out”. (Tirmidhi)

Hadhrat Ibn Mas’ud relates that the Holy Prophet (saw) said: “After I am gone you will experience discrimination and will observe things that you will disapprove”. Someone asked: “Messenger of Allah, what do you command us we should do in such case?” He said: “Discharge your obligations and supplicate Allah for your rights” (Bokhari and Muslim)

Hadhrat Usyad Ibn Huzair relates that a person among the Helpers said to the Holy Prophet (saw): “Will you not appoint me to public office as you have appointed to so and so?” He replied: “You will experience discrimination after I am gone, but be steadfast till you meet me in Paradise” (Bokhari and Muslim)

Hadhrat Abdullah Ibn Abi Aufa relates that the Holy Prophet (saw) was on a campaign and while waiting for the sun to decline he stood up and addressed his companions: “Do not desire fighting and keep supplicating Allah for security. But when you are confronted with the enemy be steadfast and remember that Paradise is under the shade of the swords”. Then he supplicated: “Allah, Revealer of the Book, Driver of Clouds, Vanquisher of Hosts, vanquish them and help us overcome them” (Bokhari and Muslim)
RIGHTeousness

“In the Holy Quran more emphasis has been laid on virtue and righteousness than on any other commandment. The reason for this is that righteousness bestows the strength to resist all vice and urges progress towards all good. Righteousness is in all circumstances a charm that guarantees security and is a citadel for safeguarding against all harm. A righteous person can avoid many vain and harmful contentions that often lead other people to ruin. They sow the seed of dissension among the people through their hasty actions and suspicions and lay themselves open to objection”.

(Ayyamus Solh, p. 105)

“There are many elements in righteousness. It is righteousness to avoid pride and self-esteem and to refrain from unlawful acquisition and ill manners. A person who displays courtesy and good manners converts his enemies into friends. Blessed is the one who adopts righteousness in a time of success and prosperity and most unfortunate is one who does not turn to righteousness after stumbling”.

(Malfoozat, Vol I, p.77)
“The spiritual duty of man is to walk along all the ways of righteousness. They are the attractive features of spiritual beauty. It is obvious that to be mindful of the trusts of God Almighty, and to fulfill all the covenants of faith, and to employ all faculties and limbs both overt, like eyes and ears and hands and feet and others like them, and those that are covert, like the mind and other faculties and qualities, on their proper occasions and to restrain them from coming into action on improper occasions, and to be warned against the subtle attacks of vice and to be mindful of the rights of one’s fellow beings is the way of perfecting one’s spiritual beauty. God Almighty has in the Holy Quran designated righteousness as a garment. The garment of righteousness is an expression of the Holy Quran (7:27). This is an indication that spiritual beauty and spiritual ornament are achieved through righteousness. This means that one must be mindful even of the smallest details of the Divine trusts and covenants and also of all the trusts and covenants of one’s fellow beings, as far as it may be possible”

(Zameema Braheen Ahmadiyyah, pp. 51-52)

“Righteousness and ignorance cannot subsist together. True righteousness is accompanied by a light, as God, the Glorious, has said: “O Ye who believe, if you become righteous for the sake of Allah He will bestow on you a distinction and will remove from you your vices and will provide you with light in which you will walk” (8:30; 57:29). This means that those who are steadfast are bestowed a distinction whereby they can be distinguished from others, and that distinction is that they are provided with a light with the help of which they will walk in all the ways of life. That light would illumine all their actions and words and faculties and senses. Their intellect would be illumined and there would be light in all that they utter. There would be light in their eyes and in their ears and in their tongues and in their speech and in all their movements. The ways along which they walk would be lit up. All their ways, the ways of their faculties and their senses will be filled with light, and they will walk altogether in light”.

(Ayenae Kamalate Islam, pp. 177-178)
Lo! how manifest is the Light of God.
Who is the ultimate Source of all light;
The whole universe is turning into a reflective mirror;
for the eyes to perceive Him.

Last night while watching the moon,
I became so agitated.
In the beauty of the moon were the traces of the beauty of my Beloved.

Under the influence
Of that consummate Beauty;
my heart is in a state of turmoil;
mention not to me the comeliness of the Turk or the Tartar.

O my Beloved!
How wonderfully is Thy creative power Manifested everywhere;
Whichever way I look I find every road leading to Thy Presence.
In the fountain of the sun,
the tides of Thy power are witnessed;
Every star is twinkling with Thy Glory.

With Thy own hand Thou hast
sprinkled salt over smarting hearts;
Which results into
agonized cries of pining lovers.

No one can comprehend
the ultimate design of Thy creation;
Who can disentangle
the web of this baffling riddle?

It is Thy charm which is
the essence of every beauty;
Every flower that blossoms forth
borrows its colour
from the splendour of Thy attributes.

The mellow intoxicating eyes of all
who are endowed with beauty;
Remind one of Thee every moment.
To Thy direction is turned
the pointing finger
of every curly lock.

With what mysterious qualities,
Thou hast endowed every particle,
Who can read through the voluminous,
accounts of these mysteries?
Today, you’re holding your annual Waqf-e-Nau Ijtema. This year’s Ijtema has become even more significant as exactly twenty-five years ago, this scheme was launched by Hadhrat Khalifatul Masih IV. Hence this year marks the silver-jubilee of this blessed scheme. May Allah make this Ijtema a source of many blessings for all of you.

Understand The Importance of Your Pledge:

You should always remember that you are the section of the Jamaat whose parents have made a pledge with Allah to dedicate your lives for the cause of the Jamaat and Islam. Therefore, always
understand and recognise your importance, and never break the promise which your parents made. In other words, your parents followed the example of Hannah, the mother of Hadhrat Maryam. The true sacrifice she made and the example she set is mentioned in Sura-Al-Imran, where it states:

*Remember when a woman of Imran said My Lord, I have vowed to thee what is in my womb to be dedicated to thy service, So, does thou accept it of me. Thou alone is all hearing all knowing. (Verse: 36)*

Most of you are either 15 years of age or older and you have chosen to renew this pledge to dedicate yourself to the service of the Jamaat. In order to fulfil the pledge that was initially made by your parents, you must present yourself formally to the Jamaat and offer your services, once you have completed your education. Already, there is a group amongst you which has joined Jamia Ahmadiyya and so having pledged to serve Islam, is now preparing itself for the great task ahead. InshaAllah, this year, the first batch of missionaries will graduate from the Jamia, UK and will be able to fulfil the pledge that was made initially by their parents and later renewed by them on their own accord. May Allah grant all of them the ability to do so.

However, apart from those who are studying in Jamia, there are many other Waqf-e-Nau who are pursuing other fields of study. You should always remember that you can only truly count yourselves as a Waqf, if after completion of your studies, you present yourselves to the Jamaat.

I am very disappointed to hear that today, quite a number of Waqf-e-Nau boys who are of the age of fifteen and above, have failed to attend this Ijtema. The Waqf-e-Nau organisation should now follow them up properly and if they are not interested, or have lost their interest, their names should be removed from the list of Waqf-e-Nau. Or, I should say, they must write a letter of apology or regret in writing. No lame excuses should be accepted from them.

**Importance of Appropriate Education:**

In fact, immediately after your GCSE exams, you should seek guidance from the Jamaat about what fields or subjects to pursue in the future. When you do this, then according to the guidance of Khalifatul Masih, the Waqf-e-Nau department will guide you about what further education you should pursue in light of what would be most beneficial to the Jamaat. Some Waqf-e-Nau boys, when asked what they are doing, respond by saying that they are working in a hotel or restaurant. Or some say that they have a particular interest in a certain field or profession, which if you look at it, has no benefit to the Jamaat. If Waqf-e-Nau children pursue those fields, then they should seek permission to leave the Waqf-e-Nau scheme so that their names can be removed from the official database of the Waqf-e-Nau. In such cases, it’s better for an individual to seek leave himself and then continue his studies as he pleases, or work in a hotel if he desires. It’s far better for him to leave himself, rather than quietly start working in an oil firm, a company or to get a job in his family business whilst the Jamaat continues to believe that he’s a Waqf-e-Zindagi who will present himself to the Jamaat once he has completed his education. Thus, those who wish to remain within the Waqf-e-Nau scheme must always remember that it is essential that they present the spirit of a true Waqf-e-Zindagi, which literally means a life-long dedication. In order to fulfil the pledge that your parents made following the example of Hadhrat Maryam and, which you have yourselves renewed, this spirit of devoting one’s life is essential for you. To achieve this spirit, it is necessary that everything you do in your lives is done solely for the sake of Allah.

Therefore, I would like to make it very clear to all of you, that if you do not obtain this true spirit then it is better if you leave the Waqf-e-Nau scheme. This is far more preferable than you continuing to deceive yourself, your parents and the Jamaat. The reason for this is that the pledge made by you and your parents is of even greater value than the pledge made by the woman of Al-Imran, which as I said at the beginning refers to the mother of Hadhrat Mariam. This is because you and your parents have pledged your lives to the Messiah of the age who came in servitude of our beloved Holy Prophet Muhammad (saw). I am talking of course, about Hadhrat Masih-e-Maud (as). His status is greater than the Messiah of Moses, Prophet Jesus (as), who was from the woman of Al-Imran. The reason for this is that Hadhrat Isa (as) was sent only
as a guide for the lost tribes of Israel as to guide them to the right path. He provided and catered for their moral training, and he was an inheritor of only the prayers of his mother and grandmother through which he was to reform the children of Israel. However, all of you who are Waqf-e-Nau, have the responsibility of furthering the mission of Hadhrat Masih-e-Maud (as) who came as a Messiah of the Holy Prophet Muhammad (saw). Thus it is your task to guide the entire world and to bring all people towards Allah Almighty. As I have said, you are the followers of that Messiah who came as a loving servant of the Holy Prophet (saw). About the Holy Prophet, Allah Almighty has said in Sura-Al-Araf (V.159):

“Say O mankind! Truly I am a messenger to you all from Allah to whom belongs the kingdom of the heavens and the Earth. There is no God but He, He gives life, and He causes death. So, believe In Allah and His Messenger, the Holy Prophet who believes in Allah and His words that you may be rightly guided”.

Thus, just as our Master, the Holy Prophet (saw) was sent to guide the entire world, so has the Promised Messiah, the Imam-ul-Mahdi been sent with a similar mission in complete subordination to the Holy Prophet (saw). In the same way, those people who are fortunate enough to have accepted Hadhrat Masih-e-Maud (as) and have dedicated their lives in the way of Allah, their work is also not limited to any particular region, but spans the entire world. Certainly, it’s true that every single Ahmadi pledges to give precedence to his faith over all worldly matters; however, a Waqf-e-Nau should realise that when they make this pledge, it should be demonstrated and practiced at a higher and greater standard as compared to others. When this spirit truly emerges within view, then you will realise that your purpose in life is to serve God rather than to fulfil any personal or worldly ambitions.

Of course it is essential that you acquire a secure knowledge and education. However, you should always remember that the reason for attaining such an education is to assist you to serve Islam. The education you receive should not be used as a means to pursue further worldly objectives unless the Khalifa of the time has given you permission. You must remember as well that alongside your secular education, it is of paramount importance that you strive to acquire religious knowledge.

**Religious and Moral Training:**

To safeguard your Salat should always be the hallmark of a Waqf-e-Nau, and this requires you to always observe the five obligatory prayers and perform them with full respect and attention. You should also give attention to performing voluntary prayers as much as possible. You should recite the Holy Quran daily and learn its translation and deeper meanings. It is not enough to simply read the Holy Quran; you must also practically implement what the Quran teaches you. All these matters are essential to every Waqf-e-Nau. When you observe and fulfil these fundamental requirements, which are essential for your proper moral training, only then you will be seen as a person whose every act is for God’s pleasure. You will then become a person who establishes a real link with Allah and you will be the one who truly strives to acquire His love. When you acquire that status, then you will become a means to accomplish a great mission to propagate the message of the Holy Prophet (saw) to the corners of the earth. This was the task for which Allah had sent the Promised Messiah (as) in this era. Thus you must realise your responsibility, which is not an ordinary responsibility.

The task of Tabligh or preaching is not only the duty of the missionaries in our Jamaat; it’s the duty of every Ahmadi Muslim and in particular, every member of Waqf-e-Nau. You must bring about a positive change and revolution in your lives so that other people are drawn to you and listen with great interest to what you say. If this happens, then, as a result, people will be attracted to the beautiful teachings of Islam and enter the fold of the Holy Prophet (saw). Therefore, no matter what field of education you are perusing, or if you are working in a job with the permission of Khalifatul Masih, you must still make sure that your standard of piety and righteousness is such that your personality becomes like a magnet attracting others. Thus, it is necessary that you stay away from useless, time-wasting activities and not be influenced by those. Similarly, you should have no interest in the latest fashion trends and always remember your Waqf-e-Nau pledge. Remember that this bond has been made with God who is the knower of the unseen! Nothing is hidden from Him and He is watching over your every act and deed.
There is no doubt that you will be held to account by Allah and questioned over the pledge you have made. This is a huge responsibility that is placed upon the Waqf-e-Nau children. In order to fulfil this pledge, you must understand its value and true meaning. Many of you will soon, Inshallah, enter the working field or may be already have entered, and start working for the Jamaat or may have already done so. Therefore, it is essential for you to assess yourself on a daily basis and analyse whether you are truly fulfilling your pledge. Are you moving closer to Allah and adopting a path of righteousness? Are you making efforts to increase your religious knowledge? If the answer to these questions is no, then you are of no value to the Jamaat and hold no merit in being a Waqf-e-Nau.

Address to the younger Waqifeen:

Concerning the younger members of the Waqf-e-Nau who are present here today, I would like to remind you that Salat becomes obligatory at the age of 10, and so you must perform all prayers at the appropriate times. When you are at school, you must perform your Salat, whether it is at break time, or by getting permission from your teachers. You could join Zuhr and Asar prayers, if you have to, but it is necessary that you perform Namaz at the appropriate times. One important point for you to remember is that when the sun begins to set, then it is forbidden to offer Namaz. In summer, the days are long, and there is a longer time during which Namaz can be offered. However, in the winter particularly, make sure you pay attention to protect your prayers. The protection of prayers means that you say your prayers on time and in the correctly prescribed way. In the same way, it is vital that every Waqf-e-Nau recites the Quran on a daily basis. You should start to read its translation as well. Remember whatever you learn at this age will be of great benefit and will become part of your life!

Another important point is to be obedient towards your parents and this quality must shine forth in Waqf-e-Nau children much more than other children. You must also be kind and loving to your brothers and sisters and avoid fighting and arguing with them in any way. You must also always be kind to your friends and should always avoid bad language and abusive terms. Instead, the use of pure language should become a distinctive feature of your character. You should be ahead of other children in your studies at school, and make sure you do your work to the best of your abilities. Also you should do your homework and pay attention in class at all times.

Your behaviour should be at such a good level that the teacher should be able to differentiate between you and the other children. If this is the case, then even at your young age, you will be doing a form of tabligh in a quiet but very effective way.

Address to the Parents:

I would also like to advise the parents of the Waqf-e-Nau about training of their children. They should supervise and cater for the moral training of all of their children and not just for those who are part of the Waqf-e-Nau scheme. The reason being that, if they pay attention the Tarbiyat of their Waqf-e-Nau children only, and neglect their other children, then there is no doubt that it will have a bad effect on their Waqf-e-Nau children as well. Consequently, the child will not achieve the standard that is expected of him. Therefore, to ensure the moral well-being and high standards of your Waqf-e-Nau children, it is essential that you take care of all of your children equally. In the same way, you should always remember that if your eldest child is a Waqf-e-Nau, then if you carry out his moral training properly, he will become a positive role model for his younger siblings. In this way, they will learn from his good behaviour. We all realise that pious and truthful children are a priceless gift to their parents. Thus, you should constantly be engaged and concerned with protecting this treasure that Allah has granted you.

May Allah enable older as well as younger children to understand what I have said; not only that, but to act upon it as well. May all parents of Waqf-e-Nau children be able to fulfil their obligations, Ameen.
ATTITUDE TOWARDS HIS WIVES

He was extremely kind and fair towards his wives. If on occasion any one of them failed to comport herself with due deference towards him he merely smiled and passed the matter over. He said to Aisha (ra) one day: “Aisha, whenever you are upset with me I always get to know it. Aisha (ra) enquired: “How is that?” He said: “I have noticed that when you are pleased with me and in the course of conversation you have to refer to God, you refer to Him as the Lord of Muhammad (saw). But if you are not pleased with me, you refer to Him as the Lord of Ibrahim (as).” At this Aisha (ra) laughed and said he was right. (Bukhari, Kitabun Nikah)

Khadija (ra) was his first wife and had made great sacrifices in his cause. She was much older than the Prophet (saw). After her death he married younger women but never permitted the memory of Khadija (ra) to become dim. Whenever any of Khadija’s friends visited him he would stand up to receive her (Muslim). If he chanced to see any article that had belonged to or had been connected with Khadija (ra), he was always overcome by emotion. Among the prisoners taken by the Muslims in the Battle of Badr was a son-in-law of the Prophet (saw). He possessed nothing which he could offer as ransom. His wife Zainab (ra) (the Prophet’s daughter) sent to Medina a necklace which had belonged to her mother (Khadija ) and offered it as ransom for her husband. When the Prophet (saw) saw the necklace he recognized it and was much affected. He said to his Companions: “I have no authority to give any direction in this matter, but I know that this necklace is cherished by Zainab (ra) as a last memento of her deceased mother and, provided it commends itself to you, I would suggest that she should not be deprived of it and it may be returned to her.” They intimated that nothing would give them greater pleasure and readily adopted his suggestion (Halbiyya, Vol. 2). He often praised Khadija (ra) to his other wives and stressed her virtues and the sacrifices that she had made in the cause of Islam. On one such occasion Aisha (ra) was piqued and said: “O Messenger of Allah, why go on talking of the old lady? God has bestowed better, younger and more attractive wives upon you.” The Holy Prophet (saw) was overcome by emotion at hearing this and protested: “O no, Aisha! You have no idea how good Khadija (ra) was to me”. (Bukhari)

HIGH MORAL QUALITIES

He was always very patient in adversity. He was never discouraged by adverse circumstances nor did he permit any personal desire to get a hold over him. It has been related already that his father had died before his birth and his mother died while he was still a little child. Up to the age of eight, he was in the guardianship of his grandfather and after the latter’s death he was taken care of by
his uncle, Abu Talib. Both on account of natural affection and also because he had been specially admonished in that behalf by his father, Abu Talib always watched over his nephew with care and indulgence but his wife was not affected by these considerations to the same degree. It often happened that she would distribute something among her own children, leaving out their little cousin. If Abu Talib chanced to come into the house on such an occasion he would find his little nephew sitting apart, a perfect picture of dignity and without a trace of sulkiness or grievance on his face. The uncle, yielding to the claims of affection and recognizing his responsibility, would run to the nephew, clasp him to his bosom and cry out: “Do pay attention to this child of mine also! Do pay attention to this child of mine also!” Such incidents were not uncommon and those who were witnesses to them were unanimous in their testimony that the young Muhammad (saw) never gave any indication that he was in any way affected by them or that he was in any sense jealous of his cousins. Later in life when he was in a position to do so, he took upon himself the care and upbringing of two of his uncle’s sons, Ali (ra) and Ja’far (ra), and discharged this responsibility in the most excellent manner.

The Holy Prophet (saw), throughout his life, had to encounter a succession of bitter experiences. He was born an orphan, his mother died while he was still a small child and he lost his grandfather at the age of eight years. After marriage he had to bear the loss of several children, one after the other, and then his beloved and devoted wife Khadija (ra) died. Some of the wives he married after Khadija’s death, died during his lifetime and towards the close of his life he had to bear the loss of his son Ibrahim. He bore all these losses and calamities cheerfully, and none of them affected in the least degree either his high resolve or the urbanity of his disposition. His private sorrows never found vent in public and he always met everybody with a benign countenance and treated all alike with uniform benevolence. On one occasion he observed a woman who had lost a child occupied in loud mourning over her child’s grave. He admonished her to be patient and to accept God’s will as supreme. The woman did not know that she was being addressed by the Holy Prophet (saw) and replied: “If you had ever suffered the loss of a child as I have, you would have realized how difficult it is to be patient under such an affliction.” The Prophet (saw) observed: “I have suffered the loss not of one but of seven children,” and passed on. Except when he referred to his own losses or misfortunes in this indirect manner, he never cared to dwell upon them nor did he permit them in any manner to interfere with his unceasing service to mankind and his cheerful sharing of their burdens.

**HIS SELF-CONTROL**

He always held himself under complete control. Even when he became a Sovereign, he always listened to everybody with patience, and if a person treated him with impertinence he bore with him and never attempted any retaliation. In the East, one way of showing respect for a person whom one is addressing is not to address him by his personal name. The Muslims used to address the Holy Prophet (saw) as: “O Messenger of Allah”, and non-Muslims used to address him as “Abu’l Qasimsa” (i.e., Qasim’s father: Qasim being the name of one of his sons). On one occasion a Jew came to him in Medina and started a discussion with him. In the course of the discussion he repeatedly addressed him as “O Muhammad! O Muhammad”. The Prophet (saw) paid no attention to his form of address and went on patiently expounding the matter under discussion to him. His Companions (ra), however, were getting irritated at the discourteous form of address adopted by his interlocutor till one of them, not being able to restrain himself any longer, admonished the Jew not to address the Prophet (saw) but to address him as Abu’l Qasimsa. The Jew said that he would address him only by the name which his parents had given him. The Prophet (saw) smiled and said to his Companions: “He is right. I was named Muhammad at the time of my birth and there is no reason to be upset at his addressing me by that name.”

Sometimes people stopped him in the way and engaged him in conversation, explaining their needs and preferring their requests to him. He always stood patiently and let them go on and proceeded only after they had done. On occasion,
people when shaking hands with him kept hold of his hand for some time and, though he found this inconvenient and it occasioned a loss of precious time also, he was never the first to withdraw his hand. People went freely to him and laid their troubles and difficulties before him and asked him for help. If he was able to help he never declined to do so. Sometimes he was pestered with requests and they were unreasonably pressed but he went on complying with them as far as he was able. On occasion, after complying with a request, he would admonish the person concerned to have greater trust in God and to avoid asking others for relief. On one occasion, a devout Muslim asked him several times for money and each time he complied with his request but in the end said: “It is best for a man to put his trust in God and to avoid making requests.” The person concerned was a sincere man. Out of regard for the feelings of the Prophet (saw), he did not offer to return what he had already received but he declared that in future he would never make a request to anybody under any circumstances. Years later, he was taking part in a battle, mounted on a charger, and in the thick of it when the din and confusion and the clash of arms were at their highest and he was surrounded by his enemies, his whip fell from his hand. A Muslim soldier who was on foot, perceiving his predicament, bent down to pick up the whip for him but the mounted man begged him to desist and jumped from his horse and picked up the whip himself, explaining to the soldier that he had long since promised the Holy Prophet (saw) that he would never make any request to anybody and that if he had permitted the soldier to pick up the whip for him it would have amounted to his having made an indirect request and would thus have rendered him guilty of breaking his promise to the Holy Prophet (saw).

JUSTICE AND FAIR DEALING

The Arabs were greatly given to favouritism and applied different standards to different persons. Even among the so-called civilized nations of today one observes a reluctance to bring prominent persons or persons occupying high positions or offices to account for their doings, though the law is enforced rigorously against the common citizen. The Holy Prophet (saw) was, however, unique in enforcing uniform standards of justice and fair dealing. On one occasion a case came before him in which a young woman belonging to a highly respectable family was found to have committed theft. This caused great consternation as, if the normal penalty were imposed upon the young woman, a leading family would be humiliated and disgraced. Many were anxious to intercede with the Prophet (saw) on behalf of the offender but were afraid to do so. Eventually Usama (ra) was prevailed upon to undertake the mission. Usama (ra) went to the Holy Prophet (saw) but the moment the latter perceived the trend of his submission he was much upset and said: “You had better desist. Nations have come to a bad end for showing favours to highly placed persons while pressing hard on the common people. Islam does not permit this and I will certainly not do it. Verily, if my own daughter, Fatima (ra) were to commit an offence I would not hesitate to impose the appropriate penalty”. (Bukhari, Kitabul Hudud)

It was reported that when the Prophet’s uncle Abbass (ra) became a prisoner in the Battle of Badr, he was, like other prisoners, tied up with a rope to prevent his escape. The rope was so tightly secured that he groaned with pain during the night. The Prophet (saw) heard his groans and was unable to sleep. The Companions of the Prophet (saw), perceiving this, loosened the rope that bound Abbass (ra). When the Prophet (saw) got to learn of this, he directed that all prisoners should be treated alike, saying that there was no reason for showing favour to his own relative. He insisted that either they must loosen the bonds of all the prisoners or must tighten the bonds of ’Abbas like those of the others. As the Companions of the Prophet (saw) did not wish him to be subjected to uneasiness on account of his uncle they undertook to guard the prisoners carefully and loosened the bonds of all of them (Zurqani, Vol. 3, p. 279)

Even during the exigencies of war, he was most particular in observing all accepted rules and conventions. On one occasion he despatched a party of his Companions on a scouting expedition. They encountered some men of the enemy on the last day of the Sacred Month, Rajab. Thinking that it would be dangerous to let them escape
and carry to Mecca the tidings of the scouting party being so near, they attacked them and in the course of the skirmish one of them was killed. After the scouting party had returned to Medina the Meccans began to protest that the Muslim scouts had killed one of their men in the Sacred Month. The Meccans had often been guilty of violating the sanctity of the Sacred Months vis-a-vis the Muslims whenever it suited them, and it would have been a suitable reply to their protest to say that as the Meccans had themselves set at naught the convention relating to the Sacred Months, so they were not entitled to insist upon their observance by Muslims. But the Prophet (saw) did not make this reply. He severely reprimanded the members of the party, refused to accept the booty and according to some reports even paid the blood-money for the person killed, till the revelation of 2: 218 cleared the whole position (Tabari and Halbiyya).

People are generally careful not to hurt the feelings of their friends and relations but the Holy Prophet (saw) was very particular in this respect even regarding people who were opposed to him. On one occasion a Jew came to him and complained that Abu Bakr (ra) had hurt his feelings by saying that God had exalted Muhammad (saw) above Moses. The Prophet (saw) summoned Abu Bakr (ra) and asked him what had transpired. Abu Bakr (ra) explained that the Jew had started by saying that he swore by Moses whom God, he said, had exalted above the whole of mankind, and that he (Abu Bakr) had thereupon retorted by swearing by Muhammad (saw), whom God had exalted above Moses. The Prophet (saw) said: “You should not have said this as the feelings of other people should be respected. Nobody should exalt me above Moses.” (Bukhari, Kitabur Riqaq)

A poor Muslim woman used to clean out the Holy Prophet’s (saw) mosque in Medina. The Prophet (saw) did not see her in the mosque for some days and made inquiries concerning her. He was told that she had died. He said: “Why was I not informed when she died? I would have wished to join her funeral prayers,” and added, “perchance you did not consider her worthy of consideration as she was poor. This was not right. Direct me to her grave.” He then proceeded to her grave and prayed for her (Bukhari, Kitabus Salat).

He used to say that there were people with tangled hair whose bodies were covered with dust and who were not welcomed by those who were well-to-do but who were so highly valued by God that if, trusting in God’s beneficence, they swore in His name that a certain matter would take a certain turn He would support them.” (Muslim, Kitabul Birr Was Sila)

On one occasion some Companions of the Holy Prophet (saw) who were freed slaves were sitting together when Abu Sufyan (ra) (who was a chieftain among the Quraish and had fought the Muslims up to the surrender of Mecca and had accepted Islam society. On one occasion while he was sitting with his Companions “, a rich man happened to pass by. The Prophet (saw) inquired of one of his Companions what he thought of him. He replied “He is a well-to-do and well-connected man. If he were to ask for the hand of a girl in marriage the request would be favourably considered and if he were to intercede on behalf of anybody the intercession would be accepted.” Shortly after, another man passed by who appeared to be poor and of no substance. The Prophet (saw) inquired of the same Companion what he thought of him. He replied: “O Messenger of Allah! He is a poor man. If he were to request the hand of a girl in marriage the request would not be favourably received and if he were to intercede on behalf of any person the intercession would be rejected and if he were to seek to engage anybody in conversation no attention would be paid to him.” On hearing this the Prophet (saw) observed: “The worth of this poor man is much greater than the value of a quantity of gold sufficient to fill the whole universe”. (Bukhari, Kitabur Riqaq)
only on that occasion) happened to pass by. These Companions, addressing him, recalled the victory that God had bestowed upon Islam. Abu Bakr [ra] also heard this and did not approve of a chieftain of the Quraish being reminded of their humiliation and he reprimanded the group of Companions. He then went to the Holy Prophet (saw) and related the incident to him. The Prophet (saw) said: "O Abu Bakr! I fear you may have hurt the feelings of these servants of God. If that should be so, God would be offended with you." Abu Bakr (ra) at once returned to those people and inquired: "Brothers of mine! Did you feel hurt over what I said?" To which they replied: "We felt no offence at what you said. May God forgive you!" (Muslim, Kitabul Fada’l)

While, however, the Prophet (saw) insisted that poor people should be respected and their feelings should not be injured and strove to fulfil their needs, he also sought to instil the sentiment of self-respect into them and taught them not to beg. He used to say that it behoved a poor man not to seek to be content with a date or two or with a mouthful or two of food but to restrain himself from making a request, however severely he might be tried (Bukhari, Kitabul Kusuf). On the other hand he used to say that no entertainment would be blessed unless some poor people were also invited to it. Aisha (ra) relates that a poor woman came to visit her on one occasion accompanied by her two little daughters. Aisha (ra) had nothing with her at the time except one date which she gave to the woman. The woman divided it between her little daughters and then they all departed. When the Prophet (saw) came home Aisha (ra) related this to him and he said: "If a poor man has daughters and he treats them with consideration, God will save him from the torments of Hell," and added: "God will bestow upon this woman Paradise upon account of the consideration she showed towards her daughters" (Muslim). On one occasion he was told that one of his Companions, Sa’d (ra) who was a well-to-do person, was boasting of his enterprise to others. When the Prophet (saw) heard this, he said: "Let no man imagine that his wealth or standing or power is the result merely of his own efforts or enterprise. That is not so. Your power and your position and your wealth are all earned through the poor." One of his prayers was: "O God! Keep me humble while I am alive and keep me humble when I die and let my resurrection on the Day of Judgement be with the humble" (Tirmidhi, Abwabul Zuhad).

On one occasion, during the hot weather when he was passing through a street, he observed a very poor Muslim carrying heavy loads from one place to another. He was very plain of features which were rendered still more unattractive by a heavy coating of perspiration and dust. He bore a melancholy look. The Holy Prophet (saw) approached him stealthily from the back and, as children sometimes do in fun, he put forward his hands and covered the labourer’s eyes with them, expecting him to guess who he was. The man put back his own hands and feeling over the body of the Prophet (saw) realized that it was the Holy Prophet (saw) himself. He probably guessed also that nobody else would show such intimate affection for a man in his condition. Being pleased and encouraged, he pressed against the Holy Prophet’s (saw) body and clasped him to himself from the back rubbing his dust and sweat-covered body against the clothes of the Prophet (saw), desiring perhaps to ascertain how far the Prophet (saw) would be willing to indulge him. The Prophet (saw) went on smiling and did not ask him to desist. When the man had been put in a thoroughly happy mood the Prophet (saw) said to him: "I possess a slave; do you think anybody will be willing to buy him?" The man realized that probably there was nobody in the whole world, save the Holy Prophet (saw) himself who would be ready to see any worth in him, and with a melancholy sigh he replied: "O Messenger of Allah! there is nobody in this world who would be prepared to purchase me." The Prophet (saw) said: "No! No! You must not say that. You are of great worth in the eyes of God" (Sharhussunna).

Not only was he himself watchful of the welfare of the poor but he constantly exhorted others to be the same. Abu Musa Ash’ari (ra) relates that if a needy person approached the Holy Prophet (saw) and made a request, he would say to those around him, "You should also support his request so that you may acquire merit by becoming sharers in promoting a good deed" (Bukhari and Muslim), his object being to create on the one side in the minds of his Companions a feeling of eagerness to help the poor and on the other in the minds of the
needy a realization of the affection and sympathy felt for them by their better-off brethren.

SAFEGUARDING THE INTERESTS OF THE POOR

When Islam began to be generally accepted over the greater part of Arabia, the Holy Prophet (saw) often received large quantities of goods and money which he immediately distributed amongst those who were in need. On one occasion his daughter Fatima [ra] came to him and, showing him her hands which had become calloused by the labour involved in crushing grain with stones, requested that a slave might be allotted to her to lighten her labour. The Prophet [saw] replied: “I shall tell you something which will prove to be of far greater worth than a slave. When you go to bed at night you should utter the praise of God thirty-three times, and affirm His perfection an equal number of times and affirm His greatness thirty-four times. This will help you a great deal more than could the possession of a slave” (Bukhari)

While distributing money on one occasion a coin fell from his hands and rolled out of sight. Having finished with the distribution he went to the mosque and led the prayers. It was his practice to remain sitting for a short while after the conclusion of the prayers, occupied in the remembrance of God and thereafter to let people approach him and put questions to him or proffer requests. On this occasion, as soon as the prayers were concluded, he got up and proceeded quickly to his house. He looked for the missing coin and, having recovered it, came back and bestowed it upon a needy person, explaining that the coin had fallen from his hands during the distribution of money and the matter had gone out of his mind but he suddenly recollected it while leading the prayers and he was made uneasy by the thought that if he were to die before he could recover the coin and give it away to some person in need, he would be held responsible for it before God; that was the reason why he had left the mosque in such a hurry to recover the coin (Bukhari, Kitabul Kusuf )

In his anxiety to fully safe-guard the interests of the poor and the needy he went so far as to lay down that no charity should ever be bestowed upon his descendants, fearing lest Muslims out of their love for and devotion towards himself should in course of time make his descendants the principal objects of their charity and thus deprive the poor and needy of their due share. On one occasion somebody brought to him a quantity of dates and offered them as charity. His grandson Imam Hasan[ra] who was then only two and a half years of age, happened to be sitting with the Prophet [saw] He picked up one of the dates and put it into his mouth. The Prophet [saw] immediately put his finger into the child's mouth and forced the date out of it saying: “We have no right in this. This belongs to the poor among God's creatures” (Bukhari, Kitabul Kusuf )

TREATMENT OF SLAVES

He constantly exhorted those who owned slaves to treat them kindly and well. He had laid down that if the owner of a slave beat his slave or abused him, the only reparation that he could make was to set the slave free (Muslim, Kitabul Iman). He devised means for, and encouraged, the freeing of slaves on every pretext. He said: “If a person owning a slave sets him free, God will in recompense save every part of his body corresponding to every part of the slave's body from the torment of Hell.” Again, he laid down that a slave should be asked to perform only such tasks as he could easily accomplish and that when he was set to do a task, his master should help him in performing it so that the slave should experience no feeling of humiliation or degradation (Muslim). If a master went on a journey accompanied by a slave, it was his duty to share his mount with the slave either by both riding together or each riding in turn. Abu Huraira (ra) who used to spend the whole of his time after becoming a Muslim in the company of the Prophet [saw] and who had repeatedly heard the Prophet's [saw] injunctions regarding the treatment of slaves, has said: “I call God to witness in Whose hands is my life that were it not for the opportunities that I get of joining in holy war and of performing the Pilgrimage and were it not that I have opportunities of serving my old
mother, I would have desired to die a slave, for the Holy Prophet (saw) constantly insisted upon slaves being well and kindly treated". (Muslim) Ma’rur bin Suwaid (ra) relates: “I saw Abu Dharr Ghaffari (ra) Companion of the Holy Prophet) wearing clothes exactly similar to those worn by his slave. I inquired of him the reason of this and he said: ‘During the lifetime of the Holy Prophet (saw) I once taunted a man with his mother having been a slave. Upon this the Holy Prophet (saw) rebuked me and said: “You still seem to entertain pre-Islamic notions. What are slaves? They are your brethren and the source of your power. God in His wisdom confers temporary authority upon you over them. He who has such authority over his brother should feed him with the kind of food he himself eats; clothe him with the kind of clothes he himself wears and should not set him a task beyond his strength and should himself help him in whatever he is asked to do”. On another occasion the Prophet (saw) said: “When your servant cooks food for you and sets it out before you, you should ask him to sit down with you to eat or at least to partake of a portion of it in your company, for he has established a right in it by working on it”. (Muslim)

TREATMENT OF WOMEN

The Holy Prophet (saw) was very keen on improving the condition of women in society and on securing for them a position of dignity and fair and equitable treatment. Islam was the first religion which conferred upon women the right of inheritance. The Qur’an makes daughters along with sons heirs to the property left by their parents. In the same way a mother is made an heir to her son’s or daughter’s property and a wife is made an heir to her husband’s property. When a brother becomes an heir of his deceased brother’s property a sister is also an heir to that property. No religion before Islam had so clearly and firmly established a woman’s right of inheritance and her right to possess property. In Islam a woman is the absolute owner of her own property and her husband cannot obtain any control over it by virtue merely of their relationship. A woman is at full liberty to deal with her property as she chooses.

The Holy Prophet (saw) was so careful with regard to the kind treatment of women that those around him who had not previously been accustomed to looking upon women in the light of helpmates and partners found it difficult to accommodate themselves to the standards that the Prophet (saw) was anxious to see set up and maintained. ‘Umar (ra) relates: “My wife occasionally sought to intervene in my affairs with her counsel and I would rebuke her, saying that the Arabs had never permitted their women to intervene in their affairs. She would retort: ‘That is all past. The Holy Prophet (saw) lets his wives counsel him in his affairs and he does not stop them. Why don’t you follow his example?’ My reply used to be: As for Aisha (ra) the Prophet (saw) is particularly fond of her but as regards your daughter (Hafsa), if she does this she will one day have to suffer the consequences of her impertinence.’ It so happened that thereafter on one occasion the Holy Prophet (saw) being upset over something, decided to spend a period of time apart from his wives. When I learnt of this I said to my wife, What I had feared had come to pass. Then I went to the house of my daughter Hafsa (ra) and found her crying. I inquired of her what the matter was and whether the Prophet (saw) had divorced her. She said: ‘I don’t know about divorce, but the Prophet (saw) has decided to remain away from us for some time.’ I said to her: ‘Did I not often tell you not to take the same liberties with him as Aisha does, for the Holy Prophet (saw) is particularly fond of Aisha (ra), but you seem to have brought upon yourself what I had feared.’ I then went to the Holy Prophet (saw) and found him lying down on a rough matting. He was at that time wearing no shirt and his body bore the marks of the pattern of the matting. I sat down near him and said: ‘O Messenger of Allah! the Kaiser and the Chosroes do not deserve any of God’s favours and yet they pass their lives in great comfort and you who are His Messenger pass your days in such discomfort.’ The Prophet (saw) replied: ‘That is not so. The Messengers of Allah are not expected to spend their time in comfort. That kind of life befits only secular monarchs.’ I then related to the Prophet (saw) all that had passed between me and my wife and daughter. Hearing me, the Prophet (saw) laughed and said: ‘It is not true that I have divorced my wives. I have merely thought it advisable to spend a little time away from them.” (Bukhari, Kitabun Nikah)
He was so careful concerning the sentiments of women that on one occasion when he was leading the prayers he heard the cry of a child and concluded the service quickly, explaining thereafter that as he had heard the cry of the child he imagined that the child’s mother would be distressed at its cry and he had therefore concluded the service quickly so that the mother could go to the child and look after it.

When during any of his journeys women were also among the party he always gave directions that the caravan should move slowly and by easy stages. On one such occasion when the men were eager to push forward, he said: “Take care of glass! Take care of glass!” meaning thereby that women were of the party and that if camels and horses were put to the gallop they would suffer from the joltings of the animals. (Bukhari, Kitabul Adab)

During a battle confusion arose among the ranks of the mounted soldiers and the animals became unmanageable. The Holy Prophet (saw) fell from his horse and some of the women also fell from their mounts. One of his Companions, who was riding a camel immediately behind the Prophet (saw) jumped down and ran towards him crying: “May I be your sacrifice, O Messenger of Allah (saw).” The Prophet’s (saw) foot was still in the stirrup. He released it hastily and said to his Companion: “Don’t bother about me, go and help the women.”

Just before his death one of the injunctions he addressed to Muslims and laid stress upon was that they should always treat women with kindness and consideration. It was an oft-repeated saying of his that if a man had daughters and he arranged to have them educated and took pains with their upbringing, God would save him from the torment of Hell. (Tirmidhi)

It was a common practice with the Arabs to inflict physical chastisement upon women for every little fault. The Holy Prophet (saw) taught that women were equally with men the creatures of God and were not the slaves of men and should not be beaten. When women got to know of this they went to the other extreme and began to oppose men in everything, with the result that in many homes domestic peace was continually disturbed. ‘Umar (ra) complained of this to the Holy Prophet (saw) and said that unless women could on occasion be chastised they would become unruly and there would be no holding them in check. As detailed Islamic teachings with regard to the treatment of women had not yet been revealed, the Prophet (saw) said that if a woman was guilty of serious transgression she might be chastised. This in its turn led the men in many cases to revert to the old Arab practice. It was now the turn of the women to complain and they laid their grievances before the Prophet’s wives. Thereupon, the Prophet (saw) admonished men and told them that those who treated women with unkindness could never win the favour of God. Thereafter the rights of women were established, and for the first time women began to be treated as free individuals in their own right. (Abu Dawud, Kitabun Nikah)

Mu‘awia al-Qushairi (ra) relates: “I inquired of the Holy Prophet (saw) what claim my wife had upon me,” and he replied: “Feed her with what God bestows upon you in the way of food, and clothe her with that which God bestows upon you in the way of clothes and do not chastise her nor abuse her nor put her out of your house.” He was so careful of the feelings and sentiments of women that he always exhorted those who had to go upon a journey to finish their errands quickly and return home as soon as possible so that their wives and children should not suffer separation longer than was necessary. Whenever he returned from a journey he always came home during the day-time. If he found night approaching towards the end of his journey, he would camp outside Medina for the night and enter it next morning. He also told his Companions that when they returned from a journey they should not come home suddenly without notice of their return (Bukhari and Muslim). In giving this direction he had in mind the fact that the relations between the sexes are largely governed by sentiment. In the absence of the husband a wife may often neglect the care of her body and of her dress and if the husband were to return home unexpectedly the finer sentiments of the wife or the husband might be upset. By giving the direction that when a man returns from a journey he should contrive to arrive home during the day-time and after intimation to the members of his family of his return, he ensured that the members of his family would be ready to receive the returning member in a befitting manner.
Scriptures revealed before the Quran contained prophecies relating to the Quran. Western writers have alleged that the Quran itself contains no prophecies. This is not correct. The very first revelation received by the Holy Prophet in Cave Hira contains the prophecy that through the Quran, knowledge would be vouchsafed to man to which he had not had access before. Consequently, we find several instances where the Quran points out errors which had crept into previous Scriptures and in these respects the Quran has subsequently been confirmed by events. For instance, it was revealed in the Quran that when Pharaoh was drowned his body was saved and was preserved so that it should serve as a Sign for future generations. God says in the Quran:

And We brought the children of Israel across the sea; and Pharaoh and his hosts pursued them wrongfully and aggressively, till, when the calamity of drowning overtook him, he said, “I believe that there is no god but He in Whom the children of Israel believe, and I am of those who submit to Him.” “What! now! while thou wast disobedient before this and wast of those who create disorder. So this day We will save thee in thy body alone that thou mayest be a Sign to those who come after thee.” And surely many of mankind are heedless of Our Signs (10: 91-93).

That is to say: God carried the Israelites in safety across the sea and they were pursued by Pharaoh and his army out of enmity and transgression and the latter continued in their pursuit till they were overtaken by drowning. And at that moment Pharaoh said: ‘I now believe that there is no god save the One in Whom the Israelites believe and I submit myself to Him.’ Thereupon God decreed, ‘Thou dost declare thy belief now whereas thou didst indulge in disobedience and transgression before. In return for thy last-moment declaration of belief, We Shall save only thy body from destruction so that it should serve as a Sign for coming generations, though in truth the majority of mankind pay little heed to Our Signs.’ This incident is not described in the Bible or in any Jewish history or in any other authentic record of the period. The Quran made mention of it over fourteen centuries ago. Thirteen centuries thereafter, the body of this particular Pharaoh was discovered and identified which established beyond controversy the fact that after he was drowned, his dead body was recovered and was embalmed and preserved. In spite of its having been embalmed it could have been destroyed during the many convulsions through which the land of Egypt had passed after the time of Moses.
but it escaped destruction and was preserved to serve as a Sign and a lesson to mankind and to confirm the truth of the Quran.

Again, the very early revelations contain the verse: “By the night when it spreads” (92:2), which means that God calls to witness the night to point to the fact that Islam would be subjected to a succession of severe trials and persecutions. This prophecy was made at a time when even the Holy Prophet himself did not apprehend that his people would put up a severe opposition to his Mission. Immediately after he had received the first revelation, Khadija took the Holy Prophet to her cousin, Waraqa bin Naufal. After the Holy Prophet had related his recent experience to him, Waraqa said: “The angel that brought the revelation to Moses has also descended upon you. I fear, however, that your people will persecute you and expel you from Mecca.” The Prophet was very much struck by this and asked in great surprise: “Will my people indeed expel me?” (Bukhari). He knew that he was a great favourite with his people and did not apprehend that he would be opposed by them. At that very time, however, God informed him that Islam and the Muslims would have to pass through a very dark night of opposition and persecution. That night soon commenced and lasted through ten weary years.

That this period of persecution and trial would extend over ten years was also foretold in another place in the Quran. In the opening verses of Sura al-Fajr, God calls to witness the ten nights which will precede the dawn. Sir William Muir and other Western writers agree that this Sura was revealed towards the close of the third year of the Prophet’s Ministry. Up to that time opposition by the people of Mecca had not taken on a severe complexion. At that time God gave a warning that Muslims would have to pass through a very dark night of opposition and persecution. That night soon commenced and lasted through ten weary years.

It might be suggested that the period of ten years was an intelligent guess on the part of the Holy Prophet, but was it also an intelligent guess on his part that ten years after the revelation was received a large number of the people of Medina would accept Islam and that he would migrate to that town? Was it left to his option to convert the people of Medina to Islam and was it left to his option to accomplish the journey from Mecca to Medina in safety?

But the revelation did not end there. It went on to say: “And the night when it passes away” (89:5). In this verse God calls to witness another night with which the darkness will depart, meaning that after the dawn which would appear at the end of the ten years of persecution the darkness
would not disappear altogether but that the
dawn would be followed by another night and
that thereafter there would be no further period
of darkness. This is exactly what happened. The
Migration from Mecca was followed by another
year of alarm and distress when Muslims in
Medina were in continuous dread of being
invaded by the Meccans. The battle of Badr
was fought about one year after the Prophet’s
Migration from Mecca and this battle, as had
been foretold in the Bible and as we have already
stated in the earlier part of this introduction, laid
low the glory of Kedar and brought to an end
the whole series of persecutions of Muslims
by Meccans. The Muslims had to fight other
and greater battles later, but the Battle of Badr
established them as an independent and
sovereign people and swept into the common pit
of ruin and destruction the leading men of the
Quraish, who had been prominent persecutors
of Muslims.

Again, while the Prophet was still in Mecca he
received the revelation:

> Verily, He Who has prescribed the teachings
of the Quran for thee will bring thee back to
the ordained place of return (28:86).

The verse means to say that God Who has
revealed the Quran to the Prophet and has
imposed upon him the duty of obedience to it
guarantees that He will restore him once more
to Mecca. This verse not only revealed that the
Holy Prophet would have to migrate from Mecca
but also contained the prophecy that after his
Migration he would return to Mecca as a victor.
Nobody passing through the circumstances
which surrounded the Holy Prophet at the time
when this verse was revealed could have guessed
that after he had been forced to depart from
Mecca he would return to it in triumph. There
is another prophecy in the Quran foretelling the
same event and that was also revealed while the
Prophet was still at Mecca:

> And say, “O my Lord, make my entry a good
entry, and then make me come forth with
a good forthcoming. And grant me from
Thyself a helping power” (17:81).

In this verse God commanded the Prophet to
pray that He should make his entry (into the town
to which He was sending him) a successful entry
and thereafter enable him to issue forth there
from with success to deliver his attack and be his
Ally in that attack. This verse foretold that the
Prophet would migrate from Mecca to Medina
and that he would invade Mecca from Medina
and that Mecca would eventually submit to him.

Again, while the Prophet was still in Mecca he
received the revelation to the effect that the
hour of the victory of Islam was approaching and
that the moon would be rent (54:2). The moon
was the symbol of Arab power and the rending
of the moon meant that the Arab power was
about to be shattered. This verse was revealed
at a time when the Muslims had been compelled
to migrate in different directions and the Holy
Prophet was persecuted in Mecca and was not
permitted even to say his prayers in the Ka’ba.
On one occasion, when he wanted to say his
prayers there, he was ignominiously dragged
from his precincts. At that time when the whole
of Mecca was afire with opposition to him the
Holy Prophet informed the Meccans that God
had decreed that their power would be broken
and that the victory of Islam was drawing near.
Within a few years, this prophecy was fulfilled
in the clearest possible manner. In the Battle
of Badr the vaunted power and glory of Kedar
was broken and the banner of Islam was planted
firmly forever. The moon was indeed rent. That
day was the day of judgement for the Arabs. On
that day a new heaven and a new earth were
created.

While Islam and the Muslims were still the
targets of Arab persecution in Mecca, news
arrived that the Persians had vanquished the
Romans in battle. This occasioned great rejoicing
among Meccans, for the Persians were idolaters
and the Romans were Christians. Mecca took the
victory of the Persians as a good omen indicating
their own ultimate triumph over Muslims.
On this occasion the Holy Prophet received the revelation that the Romans had been vanquished in a neighbouring land but within nine years of their defeat they would again be victorious (30:3-5); the word occurring in the verse, expresses a number from three to nine. When this revelation was announced among the Meccans, they laughed and jeered at the Muslims. Some of them laid a wager of a hundred camels with Abu Bakr that the prophecy would not be fulfilled. Events indicated that there was very little chance of the Romans defeating the Persians as their defeat in Syria was followed by further victories of the Persians and the Roman army was pushed back by stages to the shores of the sea of Marmora. Constantinople was cut off from its Eastern dominions and the Roman Empire was reduced to the size of a small state. The word of God was, however, bound to be fulfilled and was fulfilled. The Romans, though smaller in number and not so well equipped as the Persians, won a complete victory and the Persians were put to flight. They retreated into Persia and the Romans re-occupied their Asiatic and African possessions.

The Quran contains several prophecies relating to later times, some of which have already been fulfilled. For instance at one place it says:

He has let loose the two bodies of water, which will meet one day. Between them is a barrier; they encroach not one upon the other. . . . . . There come out from them pearls and coral . . . . . . And His are the lofty ships upon the sea, looking like mountains. (55: 20, 21, 23, 25).

These verses purport to say that two oceans from which pearls and coral are recovered and which are separated would meet each other and high-powered vessels would pass through them. This prophecy was fulfilled by the construction of the Suez and the Panama Canals. The oceans that were joined together by these canals are well known for their pearl fisheries and coral.

The Sura al-Kahf contains prophecies relating to the rise and progress of the Christian nations, their naval might and hegemony over the greater part of the earth and their mutual wars. The ultimate victory and triumph of Islam have also been foretold. The greater part of the prophecies regarding the rise and fall of the Christian nations has been fulfilled. The next stage is the fulfilment of the prophecy relating to the victory and triumph of Islam. A European Christian or a European atheist, judging only from the present condition of Muslims, would laugh at this; but the God who revealed these prophecies and who has fulfilled those of them that related to the Christian nations will surely cause the prophecy relating to the triumph of Islam to be fulfilled also. The days of the victory of Islam are at hand. The rays of the sun of Islam are penetrating the thick curtains of darkness. God’s angels are descending from the heavens. The earth is no doubt in the grip of satanic powers but the days of the clear triumph of divine forces against the forces of Satan are rapidly drawing near. The Unity of God will then be firmly established and mankind will realize and admit that the Quran alone is capable of making peace between God and man and of establishing justice and fair dealing between man and man and of setting up the Kingdom of God upon earth.

(Introduction to the study of the Holy Qu’ran).
I consider it a singular honour that the Department of Islamic Studies, Seville University has thought it fit to invite me here this evening to address you on the fundamental teachings of Islam. Before I came, I was advised that I should speak on the basics of Islam, so that the students who are not well versed in this subject and who have only an elementary knowledge should be able to understand. That surprised me indeed. It surprised me in the first place because I was expecting university students to have fared better. Secondly, I was surprised because Spain has a long history of contact with Islam. Yet for it to have lost that contact so completely as to have erased even the faintest impression, is astonishing indeed! Here I am today to introduce to you the basic teachings of Islam.

When I visited Spain in 1982 to inaugurate a mosque built by the Ahmadiyya Community, which incidentally, was the first mosque to be built here after a break of five hundred years, many eyebrows were raised. During my press conference, I was repeatedly confronted with the same questions as to why we should come to Spain. What was the purpose? Was there any sinister motive attached to this exercise? Haven’t we had enough of Islam? Should we take it to be a new form of the invasion of Spain? My reply to all such questions was: ‘Yes, I have come to invade Spain, but not with the intention of winning territories by the sword, but to win hearts with a message of love and persuasion.’

That reply still holds good. We as a community in Islam are not built on the same pattern as the commonly perceived image of Islam on the reflecting mirror of the so-called fundamentalists. Today, therefore, will endeavour to present Islam to you not with reference to the Muslim behaviour in different countries, but with reference only to the basic teachings of Islam found in the Divine book, the Holy Quran, and the conduct and traditions of the Holy Founder of Islam.

Islam means ‘peace’. Therein lies the soul and spirit of Islam. It is ironical that this religion of peace is understood today in the West as the religion of war, terrorism, chaos and disorder - while in reality Islam is not only peace in name, but peace pervades all its teachings, and works as the key to its understanding. If translated literally, the second meaning of the word Islam is ‘submission’. So the words ‘peace’ and ‘submission’ create a complete picture of Islam. While peace is in relation to the Muslim’s attitude to his fellow human beings and also in relation to the deep content he finds in Islam, the word submission describes the attitude of
the Muslim to God. So, in one single word, the entire philosophy of this religion is summed up. It is interesting to note that according to Islam, every true religion must have these two requisite features to indicate its divine origin. All religions, according to Islam, endeavoured to bring man back to his creator on the one hand, and to establish an ideal relationship with his fellow human beings on the other.

Islam has five fundamental articles of faith, which must be professed by everyone who desires to become a Muslim. Although Islam is already divided into many sects - like all other religions - on this issue there are no two opinions. By whatever title the sects are recognised, be they Sunnis or Shi’ites, all believe in these five fundamental articles.

The first of these is to firmly believe in the absolute oneness of God. It is a Unity which is unsplitable indivisible, and one which cannot be multiplied or compromised in any form.

The second article relates to the belief in angels. Although there are varying opinions among Muslims about the concept of angels, nonetheless all Muslims believe in the existence of angels.

The third article relates to belief in the books. The books in religious terms refer to such divine scriptures as contain a new teaching and bring a new religious law. They are mentioned after the angels because most often revelation is transmitted to man through the agency of angels, who play a central role in carrying the divine message to the messengers. Angels have many other tasks to perform, but of that we will discuss later.

The fourth article relates to the messengers or prophets, who sometimes bring a new code of life and a new law for a specific people in a specific age, and who sometimes are sent only for the purpose of reform.

The fifth and last article of faith relates to the Day of Judgement. It also implies that every human being will be raised after death in some form, and will be held answerable to God with regards to the life he had led here on earth.

These are the five fundamentals of Islam. However, according to some there is a sixth constituent of Muslim belief included in the fundamentals by the Holy Founder of Islam, and that is belief in divine decree.

Let us now turn to a more detailed study of these articles one by one.

THE BELIEF IN THE UNITY OF GOD

This seems to be a rather simple and elementary concept. It should not be difficult for anybody to understand the oneness of God, and there the matter seems to rest. But in fact there is far more to this than meets the eye. When one examines the concept of Unity in depth, the entire world of religion seems to revolve around this pivotal point. This belief influences man’s life in all its aspects. It also implies the negation of all else but God. So belief in the oneness of God is not the end-all of belief, but all other beliefs spring from this fountain-head of eternal truth. This also delivers a message of liberation from all other yokes and releases the man from all obligations except such as are born out of his submission to God.

This article has been further elucidated from different angles, both in the Holy Quran and the traditions of the Holy Prophet of Islam. For instance, the declaration ‘La haul wala gnat ilia Billah’ (There is no all-encompassing power except Allah) opens up new windows for a deeper and wider understanding of Unity. It negates all fears other than the fear of God. The second part of the same brings to the focus of attention another very important
aspect of Unity, i.e. that the power to achieve good is solely dependent on God, and that He is Master of all sources of strength and energy. Hence while the first part relates to the negative aspects of power, the second part relates to the positive.

In application to human actions, intentions and motivations etc. these two forces are all-encompassing. Man’s intentions and his subsequent actions are always guided and controlled either by fear or hope, and there is no exception to this rule. Those who do good deeds do so out of fear and hope, and those who indulge in vices are motivated by the same. The fears of non-believers belong to the negative ungodly category, and they shape their lives in accordance with these worldly fears. Sometimes they are afraid of earning the displeasure of monarchs and authorities, sometimes they are afraid of society in general or of despots and bullies. Again, sometimes they act evilly out of a fear of poverty and loss etc. So, in a world full of vices, a large part of human actions can be explained with reference to these fears.

The belief in Unity dispels these fears altogether and brings to one’s mind the importance of the fear of God, which means that one must not be afraid of the displeasure of the ungodly, but should always endeavour to avoid displeasing God, and shape one’s life according to that fear alone. In the positive sense, the same applies to all human motivations and consequent actions. Man always lives by some motive to please someone, himself being no exception. In fact, more often than not, he works to please himself even at the cost of those who are otherwise dear to him.

A more exaggerated form of this attitude renders man a worshipper of his own ego. To achieve his purpose, man has to please those on whom his pleasures depend. As such, again he has to constantly strive to win the favours of monarchs, authorities etc. What we are describing is the worst form of slavery. The hopes and fears of a slave are completely dependent on the whims, pleasures and displeasures of his master. But a godless man has not one master alone. Every other human being in relation to his personal interests can play as God to him. If you analyse the ultimate cause of social, moral or political evils, it is such human worship which destroys the peace of man’s mind, and society as a whole begins to deteriorate endlessly.

From this point of view, when you cast another glance at the fundamental declaration, that ‘there is no God but Allah, the One and Only’, all these fears and hopes relating to objects other than God are dispelled, as if by the waving of a magic wand. In other words, by choosing one master alone, you are liberated from slavery to all others. To be a slave of such others as are themselves slaves to numberless gods is a poor bargain indeed. But that is not all. The gods that such people worship are many a time products of their own imagination, which can do them neither good nor harm. Most men, on the other hand, worship nothing but mortals like themselves, their own egos being supreme among them all. Hence each of them bows to numberless egotistic gods, their interests being at clash with each other, creating a situation which is the ultimate of chaos.

The Islamic concept of Unity also inculcates in man the realisation of the oneness of the human species, and does away with all such barriers as divide man into racial, ethnic and colour denominations. This gives birth to the universal concept of equality in Islam, which is its distinctive feature. Hence from the vantage point of God. all human beings, wherever and in whichever age they were born, stand equal in His sight. As will be demonstrated shortly, it is this fundamental which gives rise to all other fundamental beliefs and doctrines in Islam. As briefly mentioned before, Islam’s doctrine of Unity is absolute and un-splitable; it has no
room for adding to the Godhead in any form. He has neither a father nor a mother, nor has He a spouse. For Him to give birth to sons and daughters is inconceivable.

Another important aspect of Unity of God as presented by the Quran relates to absolute harmony in His creation. It is this harmony concept which appealed so strongly to Einstein. He was compelled to pay tribute to the perfect symmetry in nature, which according to him required the oneness of creator. He was a scientist, and his perception of that harmony was limited to the material universe. But the Holy Quran speaks of the harmony in creation in all its possible applications. The Holy Quran claims that within nature, as created by God, and within the divine books revealed by God, there is no disharmony; that there is complete concurrence between one area of God’s creation and another, and between one book and the other.

It goes further to declare that there is perfect consistency between the Word of God and the Act of God, and that there can be no contradiction between nature and the divine word as revealed to His prophets. This subject is beautifully expressed in the first five verses of Surah Al-Mulk, and is also taken up in many other verses of the Quran from various angles.

Coming to individuals, the belief in Unity plays a very important role in the education and upbringing of humans. It requires a consistency between man’s views and actions, a consistency between his relationship with God and his fellow beings, thus binding creation in a single chain of unbreakable unity. This can be better understood by bringing to focus the practices of some so-called religious people, who preach hatred for one section of human society against another in the name of the one and only God. The principle of Unity of God is at variance with this practice, and as such does not permit people to create divisions between God and His creation and within the creation of God.

ANGELS

The existence of angels is a universally accepted doctrine in different countries and different religions. However, they are sometimes discussed under other titles, the distinction being only one of nomenclature. Similarly, the nature of angels is understood differently among the followers of different religions.

Islam speaks of angels as celestial beings of a spiritual nature who have their own entity as persons. The major role they play is the transmission of messages from God to human beings. But they are misunderstood by many, even within Islam, as having human shape or some shape and form, which in fact is an inseparable idea from that of material existence. Matter must have shape and a well defined boundary. But spirit lies beyond the five dimensions of man’s understanding. One can only believe in the existence of spirit if he is a religious person; otherwise it is beyond his reach to conceive the shape and form of spirits. Perhaps to resolve this problem and to make it easier for man to visualise angels, they are sometimes mentioned in religious books as appearing to holy people in the form of human beings. Not only that; they are also known to have appeared to some messengers of God in the form of certain birds. The Holy Ghost appeared to Jesus in the form of a dove:

As soon as Jesus was baptised, he went up out of the water. At that moment heaven opened, and he saw the Spirit of God descending like a dove and lighting on him. (Matthew 3:16)

These various references found in religious books were perhaps largely responsible for the misperceptions about the form
and nature of angels prevailing among the adherents of various religions. Out of angels, in some religions, Deyotas and gods were created, while the original books may have only mentioned them as agencies specifically created by God for performing certain tasks in the universe; of this we have ample evidence in many divine books. So, it is not unlikely that some people misunderstand the significance of these statements and start treating angels as junior partners of God.

Let us now try to comprehend the nature of angels with reference only to the Quran and the traditions of the Holy Prophet of Islam, and not with reference to commonly held views. According to the Quran, the entire material universe as well as the entire religious universe is governed by some spiritual powers, which are referred to as angels. Although some angels are referred to as single persons - such as Gabriel, Michael or Israel - they in fact do not work alone. For each function there is one leader or one supreme angel who governs that function and under him work a host of angels, who are referred to in the Holy Quran as the Junood of the Lord. Whatever they do is completely subject to the will of God and the design that He has created for things. They cannot make the slightest deviation from the set course of functions allocated to them, or from the overall plan of things made by God.

According to the Quran, for each human being two angels are appointed to record good deeds and misdeeds, as the case may be. In this way the task of the angels is to organise the most intricate and profound system of recording. It does not mean that each has a book in his hand, jotting down in it whatever he observes. In fact, angels are responsible for a very complex system of registering the effect of man’s deeds on his soul and personality so that a good man develops a healthy soul and a bad man breeds an unhealthy one.

The soul as it is takes shape in every man till his death, needs a conscious organiser who transfers the effects of human thoughts, actions etc. to the soul. This is an intricate process not fully comprehended by man. However, we do partially witness this in the case of criminals acquiring a different visage from those of noble conduct. It is not at all impossible for anyone to observe such a difference, although it cannot be described in terms of black and white or other material terms. In fact, the administration of the huge universe, right from its inception through the entire course of the billions of years of its evolutionary history, requires an enormous organisation of constant attention and control. This is performed by innumerable angels, who literally govern the vast universe and its intricate system of laws, as agents of God.

As far as the traditions go, we can comprehend to a degree the versatility of angels in being able to materialise in various forms or apparitions, which have no relation to their real form or existence, which is beyond man’s comprehension and has different dimensions from those known to us.

Once it is reported that a stranger suddenly entered the mosque where the founder of Islam was sitting along with his companions. This man approached the assembly, sat respectfully in the front row, and started to ask questions regarding the nature of Islam. Having finished his list of questions, he took leave and departed. Those present were amazed because first this man was a complete stranger who must have travelled some distance to reach the mosque. In small townships the knowledge of such visits does not remain a secret, and everybody seems to know who has arrived and for what purpose. In his case, the arrival was so sudden that it appeared mysterious. Secondly, there were no marks of a journey on his bearing or his clothes. A fresh looking gentleman, he was of immaculately clean dress. Moreover the
manner in which he began to ask questions without any introduction, and his abrupt departure, was extremely unusual to say the least.

Before the companions of the Holy Prophet could say anything, the Holy Prophet himself informed them that the person had actually been the angel Gabriel, who had asked the leading questions so that the companions become acquainted with the facts contained in the answers given. Some companions ran out of the mosque to meet the angel in disguise, as they thought, but there was no trace of him anywhere. No-one in the township admitted to seeing such a man. As this incident is reported in the highly authentic books of tradition, we can safely infer that angels sometimes appear in ordinary human form for the purpose of discharging sundry errands. We find mention of angels in many other traditions, particularly in relation to the battles of Badr and Uhud, but it would be inappropriate perhaps to enter into a lengthy discourse on this issue.

As against the Quranic view explained above, almost in every country the commonly held view about angels among followers of various religions is more on the pattern of fairy tales than of them belonging to a celestial form of existence. They are said to have wings like birds or fairies, flapping them about as they fly from place to place. This misconcept is perhaps born out of overmuch literalising of religious terminology, which is cryptic and has, most often, metaphorical allusions. Thus we also find mention in the Holy Quran of wings in relation to angels, which speaks of them as having wings in twos, threes and fours:

All praise belongs to Allah the Maker of the heavens and the earth, Who employs the angels as messengers, having wings, two, three and four. Surah Al-Fatir (Ch. 35: V.2).

The Holy Quran has a very special style of elucidating all such passages where there lies a danger of obscurity - it does this with the help of other similar usages. About the wings, for instance, we also find these mentioned in relation to a son’s attitude towards his elderly parents. Building this subject, the Holy Quran admonishes the son to lower his wing of mercy over his parents, as they brought him up from the time of his infancy. ‘Wing’ only means attributes and powers, and we believe it is in this sense that wings are attributed to angels, or to persons claiming divine manifestation from among the various religions. For instance, in Gita, Krishna is known to have possessed four arms instead of two. There the extra pair of arms serve the same purpose as the wings found in other divine books.

Angels are responsible for controlling and maintaining the laws of nature. Virus and bacteria are governed, organised and maintained by specific angels, who work in harmony with each other to maintain a perfect balance. Similarly, eco-systems are not accidental or chaotic, but are regulated by the invisible, spiritual beings that we call angels.
1) WORDS THAT HAVE THE POWER TO REJUVENATE LIFE

The one who drinks from the goblet granted to me which I hold in my hand will not die at all. If any other man can utter the like of these words that I utter that are endowed with the power to give life or can produce similar pearls of wisdom as I produce, then you must conclude that I am not from Allah. However, if such wisdom and erudition which can cause a lifeless heart to beat again is not found anywhere else then you will not be absolved from the crime of denying this fountainhead which sprung forth from the heavens.

Ezaala e Aohaam; Roohani Khazain; Volume 3; page 104

2) SAFEGUARDING AGAINST ARROGANCE

…and he who does not listen and reflect deeply upon the words of the messenger and the envoy of Allah and does not read his writings with utmost concentration has partaken of a slice of arrogance. Therefore try and purge yourself from all traces of arrogance so you are not destroyed.

Nazool ul Maseeh; Roohani Khazain; Volume 18; page 403

3) HEAVENLY SIGNS, FACTUALITY & ERUDITION

Heavenly signs are being manifested at my hands; my pen sheds light on incredible Quranic facts and matters of great profoundness. Get up and search across the world for anyone among the Christians or the Sikhs or the Jews or indeed any other sect who can compete with me in the manifestation of heavenly signs and in the imparting of incredible truths and matters embodying great wisdom.

Taryaqul Quloob; Roohani Khazain; Volume 15; page 267

4) A SENSE OF HONOR FOR RELIGION

Let it be understood that today what is needed is a pen and not a sword. Doubts have been foisted upon the true religion by those that repudiate us. They have attempted an attack on Allah’s true religion by means of different sciences and artifices. All this has led me to accoutre myself in a suit of armour made out of the pen and jump into the field of confrontation with science and advancement in knowledge. I am charged with the task of revealing the incredible spiritual valour and the phenomenal hidden prowess contained in this true religion. I have not the capacity to take...
on such a task by myself; it is due to the sheer blessing of Allah and indeed it is His incredible gift that He desires to manifest the honour and the majesty of religion at my hand.  
_Mafoozaat; Volume 1; page 38_

5) BURIED TREASURES

Allah has sent me to unearth buried treasures so all the world can partake of them. I am also to wash clean the mud of impure allegations that have begrimed those beautiful gems.

_Mafoozaat; Volume 1; page 38_

6) A CONSEQUENCE OF TRUE COMPASSION

I loudly and forcefully proclaim once again (and let all my friends take heed) that you must not let my words go to waste. Do not merely give them the importance of a yarn or as a tale being told by a story-teller; indeed my words are a result of my depth of sentiment and genuine compassion (which are a part of my nature). Listen to them therefore and let them sink deep into your heart and act upon them.

_Mafoozaat; Volume 1; page 90_

7) EACH AND EVERY WORD IS DIRECTLY FROM ALLAH

I could not have written a single word if I did not have the Power of Allah with me. I have noticed time and time again that there is a Spirit of Allah swimming with me. My pen becomes tired but the zeal within me does not tire. I feel as though each word I write comes directly from Allah.

_Mafoozaat; Volume 2; page 38_

8) A VAST FORTUNE WITH THE POWER OF GRANTING DISCERNMENT

In order to present the case for Islam in a comprehensive fashion, to date I have written some seventy to seventy five detailed books. Each one of them individually is so thorough and extensive that if any searcher after the truth studies it, it is impossible for him not to gain a huge treasure enabling him to effectively discern between right and wrong. During my lifetime therefore I have accumulated a vast fortune in beneficial information.

_Mafoozaat; Volume 5; page 578_

9) THE USE OF THE PEN IN THE WAR UPON ISLAM

Since we find ourselves in the situation that the pen is being used as a means of vilifying Islam, we are obliged to respond by the means of the pen too...It is a completely fallacious and contemptible idea that the coming of the Messiah must be associated with a great war; indeed the Messiah has no need for such a war. He would fight by the means of the pen and would demonstrate the certitude and the veracity of the true religion with emphatic signs and by persuasive means, thereby establishing its supremacy over all other religions. And this is indeed an unequivocal certainty.

_Mafoozaat; Volume 8; page 113_

10) THE PEN, PRAYER AND SINGLE-MINDEDNESS

The truth is that it is the essence of the task of the Messiah and the Mehdi to end the era of armed conflict and to bring about the success of Islam by the means of the pen, by prayer and by single-minded assiduousness.

_Mafoozaat; Volume 8; page 240_
The field of archaeology exists to understand human development and history through our material remains. At times the archaeologist resembles the role of a detective, piecing together the story, the motive, the purpose behind why a particular piece of pottery or stone or bone or whatever it may be was found where it was, when it was, how it was etc. I recall once participating in an excavation in the remote island of Islay in western Scotland, ploughing my way through layer after layer of thick, sludgy, slimy silt in freezing temperatures with my knee deep in mud, increasingly torrential rainfall and rapidly losing the will to live, only to seemingly find nothing. It turned out the post-excavation process of flotation, sieving and sorting had unearthed a microscopic charred seed remain which, when radiocarbon dated, brought back the date of this particular site to over 1000 years than had previously been estimated, consequently causing a re-evaluation of the entire site. The clues are often subtle, but nonetheless they remain evident.

The Qur’an, as with many other religious scriptures, lays claim to several events pertaining to human history. These are more often than not events or episodes in which the insurmountable power of God has been manifest upon a particular civilisation as a sign of punishment for their wrongdoings. Some of these episodes are explicitly mentioned, others are subtly mentioned but nonetheless evident. The archaeological ‘detective’ is therefore required to decipher and decode
the wonderful treasures which rest within. Archaeology – particularly over the past century where the subject has evolved into a profession in its own right – has supported in substantiating the frequent historical episodes which are mentioned in the Qur’an. No doubt it will continue to do so, as the remit of an archaeologist is to explore the entirety of the human past.

One such example which finds itself repeatedly mentioned in the Qur’an is the destruction of ‘Ad and Thamud’. It is written, [41:14] ‘But if they turn away, then say: ‘I warn you of a destructive punishment like the punishment which overtook ‘Ad and Thamud.’ The city of Ad as mentioned in the Qur’an [89:8] is referred to as Iram dhat al-‘Imad (Iram of the columns) “the like of whom have not been created in these parts”. The city was a powerful one, excelling over their contemporary nations in material means and resources. Whilst some schools of thought regard Iram as a city either identified with Damascus or Alexandria, the prevailing assumption had settled on its geographic location to be in the southern Arabian Peninsula, within Yemen. Nonetheless, in 1992, NASA agreed to undertake satellite imagery of the region only to unveil a remarkable series of photographs which uncovered the remains of an entire city like plan, complete with extensive trading routes, all of which were almost entirely invisible to the naked eye and had very little by way of material remains. What had before been dismissed by western scholars as ‘Bedouin legend’, had now thrust itself very much to the forefront of archaeological debate. The Qur’an had made the entire account abundantly clear, it required the investigation and persistence of the archaeologist to finally unveil the inevitable.

This is but one example. There remains a limitless supply of investigation which the Qur’an has left for us to explore. The evidence is there, it is simply a matter of time before further examples come to light. Nonetheless a thorough examination and backing from the field of archaeology is necessary to accelerate the speed of discovery. It is rather unfortunate that despite some of the world’s first civilizations and world’s most famous monuments residing within countries which have predominately Muslim populations, it is the foreign intervention from Western academic institutions that has brought the archaeology of the Middle East into much greater standing and acclaim. Muslim archaeologists remain in worryingly short supply. Dramatic improvements have been made over the past 50 or so years with dedicated archaeological courses being taught in universities in the Middle East (universities in Jordan and Egypt provide excellent facilities and courses). Nonetheless, this shortfall is evident. Personally, I have yet to meet a single Muslim archaeology student from the UK, despite taking part in numerous excavations with various universities around the world. What makes things worse is that historical accounts within religious scriptures, more or less, are dismissed by the archaeological community as pseudo-archaeological pursuits or seen as religious delusion.

That aside, what is clear is that the events detailed in the Quran will, no doubt, surface at some point or another, reinforcing the sanctity of the Quran and reiterating its validity. The gardens of Eden, the destruction of Sodom and Gomorra and the discovery of Noah’s Ark are all awaiting unveiling. These are but some amongst countless examples of which the Quran has mentioned in detail. It would be fitting, therefore, if it were Muslim archaeologists, or rather Ahmadi archaeologists, that led this campaign.
The early 7th century saw the birth of Islam and since then it has spread over the world. From the sandy deserts of Arabia the Islamic massage of peace soon came to Europe and in particular the Iberian peninsula which is now known as Spain and Portugal. The Iberian Peninsula, Al-Andalusia under Muslim rule, became a major strong hold for the Muslims and allowed the spread of the religion to the rest of Europe. This article will look at how the Iberian Peninsula was captured, its importance for the spread of Islam in Western Europe, the influence it had on the area, the collapse of Al-Andalusia and how Islam is spreading through western Europe in the modern times through the Ahmadiya Muslim community.
In 700 AD, under the Umayyad caliph Al-Walid I, Tariq ibn Ziad led an army from Morocco and landed on a large hill from which he went on to take control of the Iberian Peninsula. This rock now known as the Gibraltar was named after Tariq, ‘Jabal Tariq’ meaning the mountain of tariq. At this time the area was under the rule of the Visagothic Kingdom led by Roderic. Tariq ibn Ziad led his army of 700 and defeated the Visagothic king, Roderic in the battle of Guadalete. Tariq then split his army into divisions and conquered the rest of Hispania entitled Al-Andalusia under Muslim rule.

Al-Andalusia was now the westernmost outpost of the Islamic empire. And proved to be an important post for the advancement of Islam into the rest of Europe. The Muslim forces started pushing beyond Spain, into France and in 723 the Muslims managed to capture Autun in France. Although they were driven out of France in 759, the Muslims managed to maintain a presence in Switzerland and at the same time captured Sicily and parts of southern Italy. By the 9th century Islamic territories circled the Mediterranean. The Mediterranean had always been a linking sea and this brought the Muslims contacts with the Christian-ruled states of Europe. Sometime this resulted in conflict but most often then not was through diplomacy and trade.

The 10th century saw the golden age of Islamic Spain. The Islamic message of peace brought diversity into the area with large Muslim colonies scattered all over Al-Andalusia. Even the Visagothic noblemen who accepted Muslim rule were allowed to live peacefully. It is even stated that the Christians and Jews living in Al-Andalusia were better off then minority Christians else where in Europe. Crops grown from irrigation and food imports from the Middle East provided areas in Al-Andalusia with an agricultural economic sector far greater then other cities in Europe. At this time the capital Córdoba overtook Constantinople and became the largest and most sophisticated city in Europe. It became an international centre for learning, and the works of its philosophers and scientist became very influential in the intellectual life of all of Europe. Muslims and non-Muslims alike would travel from far to come and study in Al-Andalusia, which played a huge role in shaping the Europe we see today.

The Muslims of Al-Andalusia, under no divine leader, started losing the importance of their faith. They started moving away from the right path and started losing the link with Allah. Eventually this caused the collapse of Al-Andalusia in 1285, which was over thrown by the Christian crusaders. Muslim influence remained in small parts of southern Spain, now with the main capital being Granada. This was to be the last outpost of the Muslims in Spain and they flourished here until the conquest in 1942. The Muslims were exiled and the great mosques were transformed into churches. This was solely due to the fact that the lack of faith removed their link with with Allah and the great empire was finished and Europe saw a Christian rule for many years to come.

It wasn’t until 700 years later when Europe was to see Muslim presence again. Hazarat Mirza Ghulam Ahmad of Qadian founded the Ahmadiya Muslim community, who, under the direct guidance of the Holy Prophet saw, was the promised reformer of Islam. Ahmadiyat had spread all over the world teaching the true message of Islam with peace and love, the same message brought by the Holy Prophet (saw). Missions were set up all over Europe in the 1920’s including England, Germany and Italy. London saw its first purpose built mosque in 1926 and Islam was again flourishing in Europe through the Ahmadiya Muslim community, however Spain saw its first mosque since the collapse of the great Muslim empire in Spain, in the early 1980’s. In 1980 Hazarat Mirza Nasir Ahmad Khalifat ul Massih III laid the foundation stone for the Basharat mosque in Spain, Which was then inaugurated 2 years later.
later by Hazarat Mirza Tahir Ahmad Khalifa Tul Massih IV. Upon the laying of the foundation stone Hazarat Mirza Nasir Ahmad Khalifa tul Massih III said ‘I can hear the galloping foot steps of Tariq ibn Ziad’s horses’. Since the fall of Al-Andalusia this was the first purposed mosque to be built in Spain.

Over the course of history Europe has been heavily influenced by the Islamic culture and teachings. Medieval Europe saw the introductions of Islam through Tariq ibn Ziad and his armies who took their territories by conquest, which proved to be very influential in Europe’s future. Early 20th century Europe saw a different invasion of Islam through the Ahmadiyya Muslim community, not with armies but with peace, spreading the true message of Islam. Both with the same goals, in spreading the message of Islam into Europe, the early Islamic influence were unsuccessful due to the lack of guidance and practice of the religion. The Ahmadiyya Muslim community however, with its divine leadership of Khilafat, have managed to spread the true message of Islam into Europe and continue to do so not only in Europe but the whole world. Unlike the Muslim empire of the past, the present surge cannot collapse as it is protected by the Hand of Allah and will continue to prosper under its divine leadership of khilafat.

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HONEY
A CURE FOR WHOLE OF MANKIND

Introduction

Honey has been described as “Shafa-un lin-Naas” in the Holy Quran (16: 70), a Holy Scripture vouchsafed in the form of revelation to the noblest Prophet, Muhammad, over a period of 22 years (between 610 AD and 632 AD). Honey is a naturally sweet, viscous liquid made from the nectar of flowers and collected by the Honey bees. Allah mentions in the Holy Quran, “And thy Lord has inspired the bee, saying, ‘Make thou houses in the hills and in the trees and in the trellises which they build. ‘Then eat of every kind of fruit, and follow the ways of thy Lord that have been made easy for thee.’ There comes forth from their (the bees) bellies a drink of varying hues. Therein is cure for men. Surely in that is a Sign for a people who reflect.” (Holy Quran 16: 69-70).

Based on the customs of the Holy Prophet, it is evident that Hazoor used to eat honey on a regular basis. Hadhrat Aisha narrates that the Holy Prophet enjoyed sweet things in his food such as honey. From the Quranic evidence and Ahadith, it is prudent to suggest that honey has a lot of benefits and curative properties. Interestingly, honey has been known for its healing properties since ancient times. In fact it has been mentioned in the Thamud, the Bible, in records of ancient China, Greece and Rome. Honey has been described by some in ancient and present times as a “life-giving dust”.

Medical benefits of honey

Bacteria cannot live in pure honey and this property enables its use in dressing for open wounds and burns. For example, up until the Second World War (1939-1945), it was used for treating wounds as an antibacterial. In a mechanistic article on how honey kills bacteria, it was demonstrated that honey contained an antimicrobial peptide, bee defensin-1, and that this peptide substantially contributes to its bactericidal activity. Previously, bee defensin-1 was isolated from royal jelly, which is produced by the young worker bees and is the major food source for the growing bee queen. Briefly, there is only one Queen per hive. It is the only fertile female in the hive whose purpose is to lay eggs throughout her life time of less than two years. She lays two different sorts of eggs, fertilised eggs which usually end up as workers but can end up as queens dependent on the diet they are fed, and unfertilised eggs which end up as drones. Drones are the only males in the hive who virtually do no work at all yet play a vital role for expanding of the hive. The drones are...
exclusively looked after completely by workers, even being fed by them. The sole function of the males is to mate with a virgin queen and as soon as it fulfils its purpose, it dies shortly afterwards. The worker bees are the predominant bees in the hive and are present throughout the year, although their numbers wax and wane. Workers are in essence incomplete females which have lost their ability to lay eggs, instead have developed other specialized functions. Depending on their age, workers clean and remove debris from the hive, feed the brood (the young bees), feed and groom the queen, produce wax, build comb, collect and store nectar, pollen and propolis, guard the hive, fetch and distribute water and regulate the temperature of the hive. Taken together, antibacterial activity of honey is multi-factorial in nature. In all honeys, there is to varying levels hydrogen peroxide produced from an enzyme that bees add to the nectar. Namely, honey which consists around 80% weight per volume of sugars, exhibits well characterised antibacterial factors owing to hydrogen peroxide.

Despite the innumerable benefits of honey as seen during the ages, no honey has ever been fully characterised, which is why clinical application of honey has been hindered. Intensive research into honey is warranted. However, some of the scientific literature regarding the health benefits of honey would be briefly reviewed in the present review. Although research into honey is still in its infancy due to neglect from the general scientific audience, the Holy Quran dating back to 1400 years tipped honey as having the intrinsic potential to cure mankind. Unsurprisingly, although few but nevertheless positive results are being reported suggesting the notion that honey can be used as an anti-oxidant, anti-diabetic and anti-inflammatory agent. Although the aim of this article is to concentrate on the applications of honey but it is worth analyzing the verses of the Holy Quran in greater depth: “There comes forth from their (the bees) bellies a drink of varying hues” (Holy Quran 16: 70) Honey bees produce honey but their produce is not limited to this complicated substance. As outlined before, worker bees provided they reach a certain age can secrete beeswax from their abdominal glands. Other than this, bees collect pollen of varying colours in specialized pollen baskets and carry it to the hive. Pollen is used as a rich protein to provide food for the growing bee population. Furthermore, bees collect propolis, a very sticky resinous mixture, from trees and plants to fill up the cracks in the hive. It also helps to keep other insects at bay and prevents intrusion by microbes etc.

Shifting our attention back to honey, several evidence-based health benefits have been ascribed to honey in the recent years. For instance, the beneficial or potential effects of honey on the gastrointestinal tract, liver and pancreas have been outlined in depth along with how these effects improve metabolism. In patients with diabetes mellitus or with impaired glucose tolerance, honey can be used to reduce blood glucose and is more tolerable than most sweeteners or other common sugars. Clinical data thus far is not encouraging but this is due to the poor study designs or due to the fact that clinical studies were preliminary. Alarmingly, the global prevalence of chronic diseases such as diabetes mellitus, atherosclerosis, cancer and Alzheimer’s disease is rising and all these diseases share a commonality in that they are associated with oxidative stress. Oxidative stress can be defined as an imbalance between the systemic manifestation of reactive oxygen species and a biological system’s ability to readily detoxify the reactive intermediates or to repair the consequential damage. Patients with chronic disease are more susceptible to oxidative stress and damage, this necessitates the need for anti-oxidant supplementation to delay, prevent or remove oxidative damage. Honey being a natural substance has multiple medicinal effects and its administration either alone or in combination with conventional therapies, can help in the management of chronic diseases commonly associated with oxidative stress. The findings should be treated with caution since the majority of data emanates from animal/preclinical studies. Hence, there is an accruing need to investigate the medicinal effects of honey in human subjects with chronic/degenerative diseases.

**Spiritual lessons for mankind**

Let’s now focus our attention on how the producer of this blessed compound, honey, holds a spiritual lesson for the whole of mankind. The Holy Quran (16: 70) most beautifully states ‘Surely in that is a Sign for a people who reflect; The meaning of
this expression is deep in that the honey bee is a wonder of nature. Amazingly, Allah revealed to the bee and this revelation is not something that is shared by other animals. It is entirely attributable to this divine revelation that the Honey bee was able to follow the path of Allah with complete submission. Allah most beautifully directs a message to mankind that from the honey bee’s bellies comes forth a serum which is of different colours but each has the inherent quality of a cure. There are a plethora of things which can be mentioned on this diverse topic but one of the things which is of paramount importance and in special relevance to the present review is that simply there are two types of similar insects; common fly and honey bee. They are the closest sisters to each other, yet they differ remarkably in their behaviour. The common fly eats filth whilst honey bee in striking contrast eats the very best food the vegetation can produce i.e. the honey bee eats the nectar of the flowers themselves, the finest thing that vegetation can give rise to. Flies represent the optimum medium for spreading the most dreadful diseases e.g. malaria, cholera, typhoid, dengue to name a few. On the contrary, the honey bee spreads healing agents. In other words, one (fly) inflicts the wounds and the other one (honey bee) follows to heal it through revelation. People who lose touch with God through revelation; they become insects of the world and live a materialistic life bereft of blessings. They eat filth, the wealth of the world is everything for them and they spread problems namely chaos, murder, theft, crime etc, become rampant and this is in essence is a spiritual disease. These people who have transgressed become oblivious to the Divine attributes of Allah and as a result lose the plot and become astray. Whilst on the other hand, people who remain in touch with God through revelation, they work like honey bees.

The greatest miracle in the world was brought about by Prophet Muhammadsa, who came as a mercy to mankind. Prophetsa appeared among flies i.e. ignorant people, lacking unity, satiated of diseases in an era of barbarity. The blessings associated with the advent of the Prophetsa were such that when his majesty stepped into Arabia, the noble Prophetsa turned all the insects (i.e. strayed people) into honey bees. The Quraish who used to take part in all sorts of atrocities and indulgences in wrong doing began to retract themselves from these vain practises and deservedly became a harmonised community. The reason underlying this revolution is simple, Allah revealed to Prophet Muhammadsa like none other in the universe. Revelation is such a strong thing that it can even transform a small insect like honey bee. Fascinatingly, upon receipt of the revelation, a mere insect acquires an exalted status in that it becomes a source of spiritual healing for the whole of mankind, the latter being the best of Allah’s creation. Imagine what would happen if Allah revealed to the best of his creation, surely in this there is a lesson for those who take heed.8

Importance of revelation

Divine revelation is pivotal for man’s spiritual and mental progress, the Holy Quran (41: 40) states: “Among His signs is this; that thou seest the earth lying withered, but when We send down water on it, it stirs and swells with verdure. Surely He Who quickens the earth can quicken the dead. Verily, He has power over all things”. Here, by quickening of the dead is meant the rejuvenation of a people. As the dead earth is quickened by life-giving rain from heaven, in the same way a people that appear to be dead in all respects are revived and regenerated through spiritual water from the Heavens. The spiritual water signifies Divine revelation, which is vital for stimulating intellect and opens up a wide array of avenues for research and expansion of knowledge10. Revelation as an individual experience is both a requirement and accomplishment of spiritual life. The experience of direct communion with Allah via revelation establishes in people’s minds and hearts the absolute conviction of faith in a living and beneficent creator. It also furnishes the motive power for the acceptance and realisation of the highest spiritual values. Consider the case of Prophet Muhammadsa who sincerely accepted and faithfully acted upon Allah’s commandments, Prophetsa thoroughly enjoyed this awe-inspiring communion. The Holy Prophetsa was prepared to face any situation to maintain this intimate relationship with Allah and to continue to believe in Allah’s unity. The Holy Prophetsa was totally uncompromising on the question of unity of Allah and vehemently declared that if the Sun was to be placed on his right and the moon on the left, he would not be prepared to denounce his message.
from Allah. The divine revelation from the heaven taught the Prophet the way of life and when Hadhrat Aishah was asked about his character, she said that his character was the Quran. From this, it can be concluded that revelation is to reason and intellect what light is to the eye. If one is closed or the other one is shut, no vision is possible.

The Holy Quran repeatedly urges men to observe, reflect and exercise reason: “In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed signs for men of understanding, who remember Allah while standing, sitting, and lying down, and ponder the creation of the heavens and the earth. This leads them to exclaim: ‘Our Lord, Thou hast not created all this without purpose; Holy art Thou’” (Holy Quran 3:191-192) Whenever attention is drawn in the Quran to Allah’s signs, the objective is to advise reflection upon the event, that we may proceed to draw lessons there from which we may help us understand the truth and the operation of Divine attributes and laws. This allows us to lead our lives in such a way that all our activities in every sphere become wholly beneficent. For this very reason, the guidance contained in the Quran has been described as “a healing and a mercy for those who put their faith in it” (Holy Quran 17: 83).

Conclusion

I would like to quote the summary of a Friday Sermon which was graciously held on 19th December, 2008 titled The Divine Attribute of Ashaafi, The Healer: “God has provided cure for every illness, and many herbs and insects contain such cures (e.g. snake’s venom). One such example is that of a honeybee, and to describe the medicinal properties of honey, the Holy Quran has used the term “shafa-un lin-naase” i.e. “Therein is cure for men” (16:70). Research on honey has provided many benefits to the world. These days, however, the honeybee is being afflicted by a certain disease-causing germ which is causing their wide-spread death and the researchers are concerned that if they cannot find a cure soon, honeybees may become extinct worldwide or in certain parts of the world in a matter of few years. Hazoor however provided his insight into this matter saying that since honey has been mentioned in the Holy Quran, which is a book for all times, it will never perish; however it may disappear from certain areas as form of punishment. Since the system of revelation is also linked to the honeybee, God will certainly make it a sign for those who believe in His Unity. Hazoor urged Ahmadis to go into research in this field and other areas, as this will give them the opportunity to firmly ground themselves in the developed countries. If there are Ahmadis already working in this area (research of honeybee), they should contact Hazoor immediately.”

In conclusion, it is advisable to reiterate Hazoor’s words and request Waqfeen-e-Nau especially to please research on honey bee and its produce. The Holy Quran is the true word of God and no doubt, it will be fulfilled. Therefore, it’s a wonderful opportunity for Waqfeen-e-Nau to prove the truth of the Quran by demonstrating scientifically the fact that honey is “shafa-un lin-naase” i.e. a cure for the whole of mankind.

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In the 21st century, the use of the word GOD in what is termed civilised company no longer has the same positive connotations once acquainted with the word. A revolution of ‘free thinkers’, Humanists and secularists have contributed to this transition – giants such as Charles Darwin, Immanuel Kant and more recently Richard Dawkins have campaigned against the involvement of Faith in state matters which is termed as Secularism.

Once upon a time the word God encouraged morality, accountability. History points at most of the world’s civilisations inherently worshipping a deity or Creator or God the differences of opinion of this have shaped the world we live in today. The question is however which god is the God of all Mankind?

In the West, the influence of the Christian faith has declined. It seems the general populace believe the country to be a secularist democracy. The intelligentsia of today equate religion to have become a way of life – ‘fairy tales which promote Good morals’. In the UK – the general populace may still believe Britain to be a Church of England state; however fluctuations in opinion in recent times show that people are ready to accept this country as a secularist state.

The balance secularism presents is equally set on both sides – people are allowed to practice their own faiths without harassment and the Government does not define itself by any one set of Religious beliefs. It may surprise the respective reader to learn that Islam teaches separation of faith from state and offers so much more.

The dream most Humanists have is that in the near future mankind will be able to reach a type 1 civilisation - a civilisation of the smartest and fittest, where countries, cultures religions will become obsolete. We shall function as a world government to care for each individual and progress obtaining energy from the solar system – and essentially become self-sustaining.

Logic suggests that this process will take a long time, the current government systems we are part of, whether they be religious or secularist have not addressed the problems of poverty, inequity, racism or prejudice. In other words flaws exist - Unfortunately I also see a flaw in the ‘Type’ civilisations. In the gruellingly long time mankind takes to select the fittest most intelligent human beings from each race, country nationality to create this united world, many of us will have died not seeing the dream fulfilled. Many of us will have died from thirst hunger, gunfire – hoping for a dream to come.

In the new civilisation, you and I (the average person) are already dead. To coin a phrase ‘to make an omelette you have to break some eggs’ – it seems the average person would be like an egg those of us who have died reaching this pinnacle will remain so according to Secularists and Humanists who believe this is our only life.

The humanists offer a remedy to those deluded believers crazy enough to take the fable of God seriously. They suggest a theory of Polytheism to Monotheism i.e. the belief of many gods being refined into One God). Western humanists suggest our Primitive ancestors learnt to fear the things they interacted with within their surroundings. It belittles them to suggest they would bow down in
front of thunderclouds or the beasts that caused them harm to avoid repercussions. It is logical for us to want to spend time worshipping things which we fear or don’t understand? Or is there a deeper meaning to worship than the apparent fear induced irrational behaviour that we are told of.

It seems as far as the theme of religion / God goes, we focus on the negative - looking at the wrath of God which seems (according to western Philosophers) to have been an irrational response to avert fear—often paying homage to the elements and beasts. According to the Humanists a second stage in this theory developed in a society where, from our misled ancestors there arose a smarter mind which used fear to channel benefits from his brother – or better known to us as Clergy-man. The last stage in this proposed theory is the joining of all of these Gods or ancient fears and questions man had about the world - into one abstract deity with whom right and wrong became equated into a system which the gullible mind became entrapped in and exists until today.

Humanists believe that science and rational thinking is key to advancing forth from these ancient beliefs and saving the world from the corruption of backwards practices and man-made faiths.

**Islam’s response**

Atheists who pride themselves on their use of empirical evidence to gathering knowledge expose many failings in the use of these arguments. Science, which has unfairly been placed at odds against religion, when used to belittle respective faiths cannot do the following things.

a) Show absolute proof that there is no God

b) Recreate the thoughts of our ancient brethren to show what thought processes they went through to worship these elemental fears.

Islam is opposed to the idea that one God was formed from many different prehistoric ones. No one will argue with the fact that man on the whole has become smarter with the passing of time – one will argue with the fact that man on the whole has become smarter with the passing of time – however it is arrogant and nonsensical to assume that most of mankind has been tricked into worship with fear of repercussion. Islam remedies this theme suggesting that there has always been one eternal God /creator who communicates with his creation via messengers and has done so this since the beginning of time. Islam believes the trend to be as follows – The earliest society formed they would have lived to survive, in doing so they may have fallen into some bad or immoral practices. To correct this God elected his first Messenger or Prophet - Prophet Adam. This is contrary to the Christian belief that he was the first man. Adam brought forth the first simple rules to guide the society he was born into – informing them that their actions in this life would be judged proposing the idea of accountability – which in turn inspires morality.

Following on from this idea Islam suggests that God’s faith and messenger descends from him – rather than is created and ascends up toward him. In the secularist argument, Pagan faiths are used as the foundations to explain the existence of other religions. Islam strangely agrees with the humanist idea that there were those who would hijack the morals and lifestyles bequeathed by the Messengers and use it to fit their own needs since they themselves were non-believers.

In the same way we study for an exam, even if we have attended all lessons we feel the need to re look what we have previously studied. Reinforcement of knowledge is a part of Human faith. Islam claims to be suited to the man’s instinctive persona and for this reason it suggests that as a Muslim one should believe in all of Gods prophets. Unitig all major religions – and acknowledging all of their ancient teachers “There are no people (in the world) to whom We have not sent a Warner.” (35:25)

If history is given a fair unbiased chance we would see that these noble people or prophets would come and combat the norms of society and uniting all people under one banner of one God. When calling out these Polytheistic (many) Faiths born out of material gain, these teachers never had the backings of the people and often struggled against all odds- but would win hearts by their personalities, conduct and moral teachings.

Atheists equate the continuing theme of accountability as some sort of mental bondage, yet even the remotest parts of the world are exposed to this idea. The Aboriginal tribes could be cited as an example; there are 100 different tribes who live separate from one another. Yet when asked of their beliefs they all worship one Creator yet have minor differences in lifestyle!

How can all of these separate sources from the Jews to ancient Christians, to the aborigines all have been tricked by some clever opportunist? Are we so arrogant to assume we are more observant and harbour more common sense? I am completely open to the idea that just because many people have spoken of a God this in no way substantiates evidence of his existence and that religious people need to offer some rational proofs when arguing in His favour.
On the other hand what does current day society offer us from the ‘mental bondage’ and trickery of ‘religion’? The honest answer is not much…material brands, social divide, differences in cultures – these all have the potential to determine lifestyles and ideologies. The only difference is these ideologies talk only of the here and now, let me elaborate.

The current law systems in most developed countries show a lack of any proper accountability, for instance young children are encouraged to seek their independence and freedom from parents in other words growing up quicker! In doing so they may become involved in immoral things which become a habit, fighting, drinking at an earlier age – teenage pregnancies or loss of control. These things become the norm; however when this same child reaches 18 these same children becomes fully punishable by law!

Islam’s accountability starts from a young age and encourages the child to be vigilant through a belief in God, explaining that they will be asked of their actions in this world and should strive to do good. The pagan priests of old who have influenced the Humanistic view of Religion promote no such thing they would continue to practice previous customs often mixing politics (the view of the general population) and faith – for their own gain! A recent example of this is Scientology in which the founder professed to use the belief system to gain money! It is no wonder than that some politicians also use ideology to promote war and play on our feelings – exactly like the priests of Old. The supposed teachers of God most definitely contribute in a more positive way than that! God it seemed wanted his creation to know free will, the difference Islam says between Angels who have no free will and Humans who are given the ability to do as they please but know they will reap the consequences in the life after – it bears a resemblance to today’s courts. The following quote shows wisdom of God in the matter “And when thy Lord said to the angels, I am about to place a vicegerent in the earth, they said, ‘Wilt Thou place therein such as will cause disorder in it, and shed blood? We glorify Thee with Thy praise and extol Thy holiness.’ He answered; I know what you know not.” (2:31). Angels as we have discussed in Islam have no free will they carry out Gods work in the forms of the laws of nature- to them free will is alien and God knew that his creation would triumph over the evils within its heart.

Religion promotes hope, it promotes the idea that those people lost to the pages of history, through inequality, hunger, war, genocide, and other such things are looked after by a Creator promoting the idea that good morals and good deeds allow a person to know his Creator in an afterlife. Humanists believe we are solely born for the continual survival of the Human race – in other words evolution which uniquely Islam also promotes but differs due to the idea that each stage of evolution has a predetermined purpose and not just due to random developing chance. If we don’t make it than we have nothing to look forward to – a pleasant thought indeed. Is it fair to blame God and religion for pagan practices which have misinterpreted the faiths of others? It is easy to brand an entire populace of believers as fanatic or their teachings backwards - would I be fair in suggesting that Scientologists and science in itself was money obsessed or uninterested in its followers due to the acts of a few? Of course not , yet some people have excelled in there prejudice – I want to mention the You Tube video in which Richard Dawkins and his colleague seek to denounce Dr Abdus Salam suggesting that he was not a strict Muslim saying his beliefs that God and Science co-exist are fantastical. In essence they doubted his sincerity in his belief of God and his faith, or more importantly they could not allow the idea of a scientist who is not at odds with his religion – Islam is no stranger to science and promotes education as a key to spiritual development. The Holy Prophet of Islam (saw) once remarked “It is the duty of every Muslim man and every Muslim woman to acquire knowledge.”

On a finishing note it should be noted why Islam is the best response to the Humanist theory , It is the only faith to accept the validity of each major faith , Judaism, Christianity, Hinduism, Buddhism, Sikhism all accept the founders of these faiths as Noble Prophets, It is also unique in that does it not suggest that only Muslims go to heaven , nor does it suppose that just by being a Muslim you are guaranteed a place in Heaven –and suggests anyone who practices his life in humbleness good will and in the act of worship will have a fair trial just as anyone else would. The best response from which these other interpretations have been included comes from the Real Islam – Ahmadiyyat , which encompasses the teachings of all major faiths in the world, Islam was meant to be the next step in the Judeo Christian faiths , uniting mankind offering him hope and teaching the slogan ‘Love for All Hatred for None’ – which the true Reformed Islam has brought back to the world today. By none other than Hadhart Mirza Ghulam Ahmad -the Promised Messiah the world has waited for.
A LETTER FROM
A WAQEE NAU CHILD
TO THE FUTURE

To: My Future,
Four Corner World,
Planet Earth.

From: A Waqfe-nau
Life Devotee Path,
Servant Street,
Four Corner World,
Planet Earth.

Date: Waqfe Nau Silver Jubilee Year, 2012

Dear My Future,
Assalamu Alaikum wa Rahmatullahi wa Barakatuhu,
You are My Future and we have not met before. I don’t know who you are or from which direction you will come from, but I know that you exist. I know that we will never meet, yet some tell me to fear you, others that I must challenge you; many tell me that I cannot control you. Some say that you are the writer of history. But I do not believe them because I know something which you do not. That there is a timeless Creator who has power over the physical and the intangible, the visible and the unseen, and He has power over all things. You glare at me as though I am insolent. So who am I, you ask?

I am a miracle, I am His servant, I am a contestant. I originate from dry, wringing clay. When many thought the world was flat, the reality of human creation was vouchsafed to an extraordinary man named Muhammad in the confines of a cave almost 1500 years ago. I am a follower of that extraordinary man. I learn about it from the study of the Holy Quran which with all of your trappings, you have been unable to alter. I read that Perfect Book daily and I learn its meanings. Oh my future, did you know that you are a slave to what is written within it?

I was once a shapeless microdot. My Creator nurtured me in my mother’s womb in a bag of water until my arms and legs grew from stubs to limbs. I was just 5 centimetres tall then. It was only Allah that could give me life. From then on, I was promised to Him.

When Allah signalled to my mother’s body that I was formed, my parents made a magnificent covenant with Allah that I would dedicate my life for the cause of Islam and His celebrated Jama’at. Like Hannah, the mother of Maryam, my mother vowed to leave what was dedicated in her womb for His service and asked Him to accept that of her. The Khalifa of the time wrote to my parents with exquisite prayers accepting their
humble desires. They were both honoured and speechless at the magnitude of the task before them.

How then could I not be obedient to my parents? They treat me and my siblings equally. They spend their nights in prayer for me and their days nurturing me. Allah tells me that I can find paradise at my mother’s feet. I once looked at her soles but I could not see it and became confused. My mother told me that Allah rewards those who will dignify their parents by serving them and being obedient to them in every good thing. And so My Future, I challenge you today, that I will never allow you to do anything to make me fracture their revered promise.

My parents are believers in a glorious truth. They believe that there is a single Supreme Being who has the sole right to be worshipped. They believe in His angels, Holy Books, Divine messengers and revelations revealed to them and that one day they will be judged by Allah not on what they have, how they look or the colour of their passport, but by what they have done to serve Allah and His people. I believe these things too. I believe it because it is true. I ask you dear My Future, when you introduce me to your world, what shiny trinkets will you try to produce that might seek to dissuade me from my destiny? And I answer, there can be none. Despite their glitter and gleam, each is but a momentary distraction; a fleeting emblem and a temporary memento. I am unashamed when I say that I seek the permanence of Allah’s reward. I say that knowing the challenges that you will put before me. You will show me the shine and shimmer of this world. You will introduce me to persuasive people who will glorify movies and music, self interest and speciousness and you might laugh at me when I prostrate before a Supreme Being that you cannot see. You amuse me! One cannot see air but one breathes it, life but one lives it, heat but one feels it, love but one experiences it. How foolish is one who sees God all around yet fails even to glimpse it.

But I know you well dear My Future. You fear me because you see in me a special spirit. I have a mission to serve my Creator and I use the best of those worldly things you put before me to serve Him. I relish my education, and retweet messages from @ahmadiyyaislam every day. I do not lie, I do not cheat, I do not use bad language. As I sit in my classroom my teacher knows that I am extraordinary and when I ask, even offers me a quiet place where I can perform my afternoon prayers. I excel in sports and my studies and am a model of good behaviour. And I do everything for the service of Islam. As I walk in school with my back straight and head held high, I exude the fearless confidence that comes only from the unassailable knowledge that Allah will protect me at every turn. Why would he not, for I am promised in His service. Sometimes my peers become irritated because I do not participate in their foolishness. Yet, I know that they still respect me and find me remarkable in many ways. Sometimes, they even ask me about my beliefs and why I am the way I am. With confidence and charm I tell them what I believe. I tell them that I am an Ahmadi Muslim and I represent true Islam. I believe in one God and all His messengers. I believe in the seal of the prophets, the Holy Prophet (saw) and his greatest servant, the Promised Messiah (as). I believe in human rights for men and women, honesty and fairness. I believe that Islam Ahmadiyyat is for all people and that I have a duty to
serve God and my fellow man. I am what it means to be a Muslim. I see from their expressions that they are struck by what I say. That combination of words is new to them. Their pupils focus, and they are still. As the background noise fades away, they are left with the sound of my voice. Some are quiet as my expression seeps deep into their hearts. Some will snigger, but all are dumbfounded; I know they will never forget me. It is my purpose to further the message of the Promised Messiah (as) and I have done that today. I feel proud and when my forehead next touches the ground, I shall tell my Lord what I have done. I shall beseech Him that if they do not follow Allah today, they follow Allah tomorrow.

I hear you ask me again, who am I? I am a life devotee. My each vein is filled with the spirit of devotion and service; it makes me strong and beautiful. When I am 15, I shall renew my pledge to the Khalifa of the time and when I have finished my secondary education I will present myself before him and seek his guidance on my direction. I pray to my Lord that He gives me the wisdom to pursue the direction which is worthy of Allah's service. Did you know that I honour my pledge and look forward with tremendous eagerness and anticipation to the next turn that my Khalifa asks me to take?

Oh My Future, I shall succeed against the uncertainties of tomorrow with the power of today. Because since I was 10, I safeguarded my Salaat performing them on time with full respect and attention. As I prostrated in each prayer, compulsory and voluntary, I sought Allah's guidance and protection. How could you know that Allah would protect me from the challenges you would place before me? But I can tell you that He does. I strive to improve my religious knowledge and learn the deepest meanings of the Holy Quran. These are my investments. Who would be foolish enough to trade such eternal durability for the impermanence of fashion and materialism? Certainly, not I. I strive to acquire Allah's love because I know that the world can strip me of everything I own except my relationship with Allah under Whose protection, I am invincible.

So my dear future, can you now see that we are not adversaries but are friends? For we share a common goal. Together we will spread the message of Islam to the four corners of the earth and we will collectively create a better world. We will bring people together, propagate justice and proliferate the glory of Allah. We will demonstrate incontrovertible truths about His blessings and His mercies, His Grace and His Favour. We shall do so together.

And so, in answer to your question, “Who am I?”. I am one and I am also a thousand. I am either a boy or a girl. I am a waqfe nau.

Wassalaam,

A Waqfe Nau Child

By Khalil Yousuf