You should always remember that you could only truly count yourselves as a Waqif, if after completion of your studies, you present yourselves to the Jamaat.

(An address by Hadhrat Khalifull Masih V)
CONTENTS

OCTOBER - DECEMBER 2012 ISSUE NO. 3

Darsul Qur’an 2
Hadith 4
From the Writings of the Promised Messiah 6
Poem: by the Promised Messiah 8
SOME BEAUTIFUL ASPECTS OF THE LIFE OF THE HOLY PROPHET (saw) 10
Poem: Salam ya Habeebena! Salam Syedi! 16
Responsibilities of The Parents of Waqifeen (HADHRAT KHALIFATUL MASIH IV (ra) 18
Islam and Healthy Living (Importance of Food) 27
Waqf e Nau UK 15+ Seminar 36
An Elementary Study Of Islam 37
First National Waqf e Nau Rally in GHANA 48

Dr Shamim Ahmad
In Charge Waqf-e-Nou Department

Editor Urdu:
Malik Mahmood Ahmad

Cover Design:
Waleed Dawood

Editorial Board:
Waheed Qureshi
Athar Ahmad
Muzaffar Umar Ahmad
Azhar Ahmad Ashraf

Manager:
Masroor Ahmad

Assistant Manager:
Muhammad Ahmad Khalid

Printing and Layout:
Raqeem Press, Tilford, UK
And who is more unjust than he who prohibits the name of Allah being glorified in Allah’s temples and seeks to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next. (Al-Baqarah, 2:150).

This verse constitutes a strong indictment of those who carry their religious differences to such extremes that they do not even refrain from perpetrating outrages against the places of worship belonging to other creeds. They hinder
people from worshiping God in their sacred places and even go so far as to destroy their temples. Such acts of violence are denounced here in strong terms and a lesson of tolerance and broadmindedness is inculcated. The Holy Qur’an recognizes for all men the free and unrestricted right to use their temples and declares that if anybody wishes to worship God in a place of worship, he should not be prevented from doing so; for a temple or a mosque is a place of dedicated to the worship of God and the person who prevents men from worshiping Him in it, in fact contributes to its ruin and desolation.

This is what Islam teaches about respect for the places of worship, and yet it has come to be condemned as an intolerant religion. Islam is indeed the first and the only religion to inculcate broadmindedness and teach respect for the religious susceptibilities of all peoples; and the Holy Prophet (pboh) was the first person who carried this great and noble principle into actual practice. He allowed the Christians of Najran to hold their service in his own mosque, the celebrated Masjid Nabvi, when they came to have religious discussion with him at Medina (Zurqani).

It will be noted that the verse prescribes two punishments for those who prohibit the name of Allah being glorified in the places of worship. One is disgrace in this world and the other is heavy punishment in the next. The punishment of disgrace is typical of the offence; for a person who first builds a temple or a mosque with the object that the name of the God may be remembered in it and then proceeds to prevent people from worshiping Him therein cannot but bring upon him self humiliation and disgrace in the eyes of the world. The verse also contains a prophecy about the disbelievers of Mecca who prevented the Muslims from entering the Ka’aba. The prophecy was fulfilled when Mecca was taken and the infidels met with humiliation and disgrace.

It may be noted that the verse should be understood to mean that the Holy Qur’an does not advocate the unqualified access for all sorts of persons to all places of worship without regard to circumstances. In fact, only those who wish to use them for the specific purpose of God’s worship and have no ulterior motive are allowed.
Hadhrat Anas (ra) relates that the Holy Prophet (saw) said: Strive against the idolaters with your belongings, your persons and your tongues.

*(Abu Daud)*

Hadhrat Abu Hurairah (ra) relates that the Holy Prophet (saw) said: He who observes the fast for a day in the cause of Allah will find that Allah has dug a moat between him and the Fire as wide as the distance between heaven and earth.

*(Tirmidhi)*

Abu Sa’id Khudri (ra) relates that a man came to the Holy Prophet (saw) and asked, who is the best of mankind? He answered: A believer who strives with his person and his property in the cause of Allah. The man asked, and after him? He said: A believer who worships Allah in a mountain valley and spares people all mischief (Bokhari and Muslim).

Abu Yahya Kharaim ibn Fatik (ra) relates that the Holy Prophet (saw) said: He who spends in the cause of Allah has his reward seven hundred times.

*(Tirmidhi)*

Amr ibn Abusah (ra) relates that he heard the Holy Prophet say: He who shoots an arrow in the cause of Allah has merit equal to the freeing of a slave.

*(Abu Daud and Tirmidhi)*

Abdullah ibn Abi Aufa (ra) relates: On one of the occasions when the Holy Prophet (saw) encountered the enemy he waited for the decline of the
sun and in the meantime stood up and addressed the people saying: Do not desire a brush with the enemy and continue to supplicate Allah for security. But when you meet the enemy be steadfast and remember that Paradise lies under the shadow of swords. Then he supplicated Allah, Revealer of the Book, Driver of the clouds, Defeater of hosts, vanquish them and succour us against them.

*(Bokhari and Muslim)*

Abu Hurairah (ra) relates that the Holy Prophet (saw) said: A martyr does not suffer when he is slain anymore than one of you suffers from being bitten by an ant.

*(Tirmidhi)*

Hadhurat Anas (ra) relates that the Holy Prophet (saw) said: He who supplicates sincerely for martyrdom is granted it, even though he is not slain.

*(Muslim)*

Hadhurat Anas (ra) relates that some people came to the Holy Prophet (saw) and requested that he should send some men with them who should teach them the Qur’an and the Sunnah. He sent with them seventy men of the Ansar who were known as Qaris (Reciters) among them my maternal uncle Haram. These people used to recite the Qur’an and occupied themselves at night with teaching and learning it. During the day, they brought water to the mosque and gathered wood for fuel which they sold and with the proceeds of which they purchased food for those who remained in attendance in the mosque and the needy. These people were sent by the Holy Prophet with those who had asked for them but were slaughtered treacherously on the way. While they were being slaughtered, they supplicated: O Allah, convey from us to our Prophet that we have reached Thee and are pleased with Thee and that Thou art pleased with us. A man approached Haram from his back and transfixed him with his spear, whereupon Haram cried out: By the Lord of the Ka‘aba I have achieved my purpose. The Holy Prophet (saw) informed his Companions: Your brethren have been slaughtered and they supplicated: O Allah convey from us to our Prophet that we have reached Thee and are pleased with Thee and that Thou art pleased with us.

*(Bokhari and Muslim)*
“Hearken ye who have ears to hear: What is that Allah requires of you? Only this, that you should become His alone and set up with no equal with Him, neither on this earth or in heaven. Our God is the One who is alive today as much as He ever was; likewise He speaks today as He did in the past: He hears as He used to hear. To think that He only listens, and does not speak in this age is a vain belief. Indeed, He both hears and speaks. All his attributes are eternal and everlasting. None of his attributes were ever suspended, nor will they ever be. He is the same Unique Being Who has no associate; He has neither son nor wife; and He is that same Eternal Being Who is peerless, and thee is none like unto Him; there is no similar to Him in His attributes; none of His powers ever wane. He is near, yet far, distant, yet near. He is the
Highest of the high, yet it cannot be said that there is anyone below Him farther than He. He is in heaven, but it cannot be said that He is not on earth. He combines in himself all the most perfect attributes and manifests the virtues which are truly worthy of praise, He is the Fountainhead of all excellence; He is the All-Powerful. Everything good originates from Him and to Him all things return: all possessions belong to Him, in him all excellences combine. He is free from blemish, without weakness. He is unique in His right to be worshipped by all who dwell on the earth or belong to heaven.

(Roohani Khazain Vol.20: Al-Wasiyyat, pp 309-310)

Our paradise is in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one may have to lay down one’s life to procure it. This ruby is worth purchasing though one may have to lose one’s self to acquire it. O ye, who are bereft, run to this fountain and it will satiate your thirst. It is this fountain of life that will save you. What shall I do, and by what drum shall I make the announcement that this is your God, so that people might hear? What remedy shall I apply to their ears so that they should listen? If you belong to Allah, rest assured that Allah will indeed belong to you.”

(Roohani Khazain Vol.19; Kashti Nuh, pp 21-22)
He is our leader, who is the source of all light;
His name is Muhammad (saw); he alone is my beloved.

All Prophets are holy, one better than the other;
But from the Almighty, he is the best of the creation.

He is far better than those before him, he is a darling
in his qualities;
Every eye is focused on him, he is the full moon which
dispels all darkness.

Those who came earlier, were fatigued halfway;
He it is who brought us to the shore;
May I be a sacrifice; he alone is the guide.

He removed the screen, and showed the secret path;
He joined the hearts to the Beloved,
such a friend he is!

That Friend, beyond all physical limitations, that
Unseen Beloved;
We saw through him, so he is the true guide.

Today he is the King of faith; the Crown of the apostles;
He is pure and holy, this is his eulogy.

All commandments ordained by the True God were demonstrated in practice by him;
He revealed all secrets, an excellent gift is this.

His vision is far-reaching like a telescope,
his heart is close to the Friend;
In his hands is the light of faith; he is the fountain of light.

He revealed the weighty secrets of faith;
He is the King who grants wealth.

I am a sacrifice at that light; I belong entirely to him;
He is all, what worth do I possess?
This is the final verdict.

That Unique Beloved is the source of all learning;
All else is a mere tale, this is the truth unblemished.

We found everything through him,
O Allah You are a witness;
He is that manifestor of Beauty, who showed us the Truth.

We were blind of the heart, with hundreds of knots upon the hearts;
The one who opened the locks is this very Mujtaba—accepted one.
ATTITUDE TOWARDS THE DEAD

He enjoined that every person should make a will concerning the regulation of his affairs after his death so that those connected with him should suffer the minimum of inconvenience after his demise. He laid down that no man should speak ill of a person who was dead but that whatever of good he had possessed should be emphasized, for no benefit could result to anybody from mentioning the weaknesses or vices of the deceased but by emphasizing his virtues people would be inclined to pray for him (Bukhari). He insisted upon a deceased person’s debts being paid before he was buried. He very often satisfied the liabilities of a deceased person himself, but if he was not able to do this, he exhorted the heirs and relatives of the deceased or other persons to discharge his liabilities and would not say the funeral prayers over a deceased person till his liabilities had been discharged.

TREATMENT OF NEIGHBOURS

He always treated his neighbours with extreme kindness and consideration. He used to say that the angel Gabriel had emphasized consideration towards one’s neighbours so often that he sometimes began to think that a neighbour would perhaps be included among the prescribed heirs. Abu Dharr(ra) relates that the Holy Prophet (saw) said to him: “Abu Dharr (ra), while broth is being cooked for your family, add a little more water to it so that your neighbour might also share in it.” This does not mean that the neighbour should not be invited to share in other things but, as the Arabs were mostly a migratory people and their favourite dish was broth, the Holy Prophet (sa) referred to this dish as a typical one and taught that one should not think so much of the taste of the food as of the obligation to share it with one’s neighbour. Abu Huraira (ra) relates: “On one occasion the Holy Prophet (saw) exclaimed: ‘I call God to witness that he is not a believer! I call God to witness that he is not a believer! I call God to witness that he is not a believer!’ The Companions inquired: ‘Who is not a believer, O Messenger of Allah?’ and he replied: ‘He whose neighbour is not secure against injury and ill-treatment at his hands.’

On one occasion when he was addressing women, he said: ‘If anybody finds only the foot of a goat to cook, that person should share it with his or her neighbour.’ He asked people not to object to their neighbours driving pegs into their walls or putting them to any other use which occasioned no injury.”

Abu Huraira (ra) relates: “The Prophet (saw) said: ‘He who believes in God and in the Day of Judgement should occasion no inconvenience to his neighbour: he who believes in God and in the Day of Judgement should occasion no inconvenience to his guest, and he who believes in God and in the Day of Judgement...”
should utter only words of virtue or should keep quiet’ " (Muslim).

**TREATMENT OF RELATIVES**

Most people suffer from the failing that when they marry and set up house for themselves, they begin to neglect their parents. The Holy Prophet (saw), therefore, laid great stress upon the meritoriousness of serving one’s parents and treating them with kindness and consideration. Abu Huraira (ra) relates: “A man came to the Holy Prophet (saw) and asked to be told who was most deserving of kind treatment at his hands. The Prophet (saw) replied: ‘Your mother’. The man asked ‘And next to her?’ The Prophet repeated, ‘Again thy mother’. The man asked a third time, ‘And after my mother? ’ and the Prophet (saw) again replied, Still thy mother’, and when the man asked him a fourth time, he said: ‘After her thy father and after him thy nearest relatives and after them thy more remote relatives.’ “The Prophet’s (saw) own parents and grand parents had died while he was still a child. The parents of some of his wives were, however, alive and he always treated them with great consideration and deference. On the occasion of the surrender of Mecca when the Holy Prophet (saw) entered the town as a victorious general, Abu Bakr (ra) brought his father to meet him. He said to Abu Bakr (ra): “Why did you trouble your father to come to me? I would gladly have gone to him myself” (Halbiyya, Vol.3, p. 99). One of his sayings was: “Unlucky is the man whose parents live to old age and he fails to earn Paradise even then”, meaning that the service of one’s parents particularly when they reach old age attracts the grace and favour of God and, therefore, a person to whom is afforded the opportunity of serving his aged parents and who avails himself of the opportunity to the full is bound to become confirmed in righteous ways and a recipient of the grace of God. A man once complained to the Holy Prophet (saw) that the more benevolence he exercised towards his relations the more hostile they became towards him; and that the more he treated them with kindness the more they persecuted him; and the more he demonstrated affection towards them the more they frowned upon him. The Prophet (saw) said: “If what you say is true you are very fortunate, for you will ever be the recipient of God’s succour” (Muslim, Kitabul Birr Was Sila). On one occasion when the Holy Prophet (saw) was exhorting people to give alms and charity one of his Companions, Abu Talha Ansari (ra), came to him and offered to dedicate an orchard for charitable purposes. The Prophet (saw) was very pleased and exclaimed, “What an excellent charity! What an excellent charity! What an excellent charity!” and added: “Having dedicated this orchard to the service of the poor, I want you now to divide it among your poor relatives” (Bukhari, Kitabut Tafsir). A man came to him on one occasion and said: “O Messenger of Allah! I am prepared to make a covenant of Hijrat and I am prepared to make a covenant to take part in the holy war, for I am anxious to win the pleasure of God.” The Holy Prophet (saw) inquired whether either of his parents was alive and the man told him that both were alive. He then asked: “Are you indeed anxious to win the pleasure of God?” and on the man replying in the affirmative the Prophet (saw) said: “Then go back to your parents and serve them and serve them well.” He pointed out that one’s non-Muslim relations were equally entitled to be treated kindly and with consideration along with one’s Muslim relations. One of Abu Bakr’s (ra) wives, who was a non-Muslim, visited her daughter Asma’(ra) and the latter inquired of the Holy Prophet (saw) whether she might serve her and make presents to her, to which the Holy Prophet (saw) replied: “Certainly, for she is thy mother” (Bukhari, Kitabul Adab).

He treated not only his near relatives but even remote ones and anybody connected with them with great consideration. Whenever he sacrificed an animal he would send a portion of the meat to the friends of Khadija (ra) (his deceased wife) and told his wives never to overlook them on such occasions. Many years after Khadija’s (ra) death when he was sitting with some of his Companions, Khadija’s (ra) sister, Halah, came to see him and asked permission to enter. Her voice sounded in the Prophet’s (saw) ears very much like that of Khadija and when he heard it he said: “Oh Lord! This is Halah, Khadija’s sister.” Indeed, true affection always manifests itself
thus that one becomes fond of and considerate towards all those who may be connected with a person whom one loves or holds in high esteem.

Anas bin Malik (ra) relates that during the course of a journey he found himself in the company of Jarir bin ‘Abdullah (ra) and observed that the latter busied himself in looking after him as a servant looks after his master. As Jarir bin ‘Abdullah (ra) was older than Anas (ra), the latter was embarrassed and protested that Jarir should not put himself out on his account. Jarir (ra) replied: “I used to observe how devotedly the Ansar served the Holy Prophet (saw) and, being impressed with their devotion to and love for the Holy Prophet (saw), I had resolved in my mind that if I ever happened to be in the company of an Ansari, I would serve him like a servant. I am, therefore, only carrying out my resolve and you should not seek to dissuade me” (Muslim). This incident affirms that where one person truly loves another, his affection extends also to those who sincerely serve the object of his attachment. In the same way those who truly honour their parents are always deferential and considerate towards those who may be connected with their parents through bonds of affection or relationship. On one occasion the Holy Prophet (saw) stressed it as the highest virtue for a man to honour the friends of his father. Among the persons addressed was ‘Abdullah bin ‘Umar (ra). Many years after, while proceeding on Pilgrimage, he met a Bedouin and he made over to him his own mount and also presented him with his turban. One of his companions observed that he had been overgenerous as a Bedouin would be pleased with very little. ‘Abdullah bin ‘Umar said: “This man’s father was a friend of my father and I have heard the Holy Prophet (saw) say that it is one of the highest virtues for a man to honour his father’s friends.”

SAFEGUARDING PEOPLE’S FAITH

The Holy Prophet (saw) was very careful to safeguard against possible misunderstandings. On one occasion his wife Safiyya (ra) came to see him in the mosque. When the time came for her to return home it had become dark and the Prophet (saw) decided to escort her to her house. On the way he passed by two men and, wishing to avoid any speculation on their part as to his companion, he stopped them and lifting the veil from the face of his wife said: “See, this is Safiyya my wife.” They protested saying: “O Messenger of Allah! why did you imagine that we should fall into any misconception regarding you?” The Prophet (saw) replied “Satan (i.e., evil thoughts) often courses through a man’s blood. I was afraid lest your faith be affected” (Bukhari, Abwabul ‘tikaf).

OVERLOOKING FAULTS OF OTHERS

He never gave publicity to the faults and shortcomings of others and admonished people not to proclaim their own faults. He used to say: “If a person covers up the faults of another, God will cover up his faults on the Day of Judgement.” And, “Every one of my followers can escape the consequences of his errors (i.e., by true repentance and reform) except those who go on proclaiming their wrongdoing” and illustrated this by saying: “A man commits a sin at night and God covers it up; in the morning he meets his friends and boasts before them: ‘I did this last night, I did that last night,’ and thus he himself lays
bare that which God had covered up” (Bukhari and Muslim).

Some people foolishly imagine that a confession of sin helps towards repentance; the truth is that it only fosters immodesty. Sin is an evil and he who slips into it and becomes a prey to shame and remorse has a chance of climbing back into the path of purity and righteousness through repentance. His case is like that of a person who has been seduced by evil but is pursued by righteousness and as soon as a chance offers, the evil is vanquished and the sinner is claimed back by righteousness. Those, however, who proclaim their sins and take pride in them lose all sense of good and evil and become incapable of repentance. On one occasion a man came to the Holy Prophet (saw) and said: “I have been guilty of adultery” (this when established by proper evidence being a punishable offence under Islamic Law). Hearing the man’s confession, the Holy Prophet (saw) turned away from him and became occupied with something else. He meant to indicate that the proper remedy in such a case was repentance and not public confession. But the man did not realize this and imagining that the Prophet (saw) had not heard him, went and stood in front of him and, addressing him, repeated his confession. The Holy Prophet (saw) again turned away from him but the man again went and stood in front of him and repeated his confession. When he had done this four times the Prophet (sa) said “I had wished that this man should not have proclaimed his sin till God should have indicated His will with regard to him but, as he has repeated his confession four times, I am compelled to take action” (Tirmidhi). ‘He then added: “This man has himself confessed and has not been charged by the woman concerning whom he makes the confession. When he had done this four times the Prophet (sa) said “I had wished that this man should not have proclaimed his sin till God should have indicated His will with regard to him but, as he has repeated his confession four times, I am compelled to take action” (Tirmidhi). ‘He then added: “This man has himself confessed and has not been charged by the woman concerning whom he makes the confession. The woman should be questioned and, if she denies her guilt, she should not be molested and only this man should be punished in accordance with his confession but, if she confesses she should also be punished.” It was the practice of the Holy Prophet (saw) to follow the Law of the Torah in matters regarding which the Qur’an was silent, and as the Torah prescribes that an adulterer should be stoned to death he pronounced the sentence upon this man accordingly. When the sentence was being carried out the man tried to run away but the people pursued him and carried out the sentence. When the Prophet (saw) came to know of this he disapproved of it. He said that the man had been sentenced in accordance with his own confession. His attempt to run away was in effect a retraction of his confession and thereafter he should not have been subjected to a penalty which had been imposed upon him solely on account of his confession.

The Prophet (saw) laid down that the Law was concerned only with overt acts. During the course of a war, a party of Muslims came upon a non-Muslim who used to lie in wait in lonely places and whenever he found a solitary Muslim he would attack and kill him. On this occasion Usama bin Zaid (ra) pursued him and, having overtaken and caught him, drew his sword to kill him. When the man found that no way of escape was left open to him he repeated the first portion of the Muslim confession of faith, viz., “There is no being worthy of worship save Allah,” thereby indicating that he had accepted Islam. Usama (ra) paid no heed to this and killed him. When this, among the other incidents of the campaign, was related to the Holy Prophet (saw) he sent for Usama (ra) and questioned him. On his confirming the account of the incident the Prophet (saw) said: “How will it be with you on the Day of Judgement when his confession of faith will bear witness in his favour?” Usama (ra) replied, “O Messenger of Allah! That man was a murderer of Muslims and his declaring himself to be a Muslim was merely a ruse to escape just retribution.” But the Prophet(saw) went on repeating: “Usama, how will it be with you when the man’s confession of faith will bear witness against you on the Day of Judgement?” meaning that God would hold Usama (ra) to account for the man’s death, for though he had been guilty of the murder of Muslims, his reciting the confession was an indication that he had repented of his misdeeds. Usama (ra) protested that the man’s reciting of confession of faith was due to his fear of death and was not an indication of repentance.

There upon the Holy Prophet (saw) said:

“Did you peep into his heart to see whether he was
telling the truth or not?” and went on repeating: “How will you answer on the Day of Judgement when his confession of faith will be cited in evidence against you?” Usama (ra) says: “On hearing the Prophet (saw) repeat this so often I wished that I had become a convert to Islam only that moment and had not been guilty of what was charged against me” (Muslim, Kitabul Iman).

The Holy Prophet (saw) was ever ready to forgive people their faults and trespasses. One of the persons concerned in the affair of the slander against his wife, Hadhrat Aisha (ra), was dependent for his living upon the charity of Abu Bakr (ra) (‘Aisha’s father). When the falsehood of the allegation against Hadhrat Aisha (ra) was clearly established, Abu Bakr (ra) stopped his support of this man. Even this is evidence of Abu Bakr’s (ra) commendable moderation and restraint. An average person would have proceeded to extreme lengths against a dependent who had been guilty of defaming his daughter. When the Prophet (saw) came to know of what Abu Bakr (ra) had done, he spoke to him and pointed out that though the man had been at fault, it did not behove a person like Abu Bakr (ra) to deprive him of his means of sustenance on account of his wrongdoing. Thereupon Abu Bakr (ra) resumed his patronage of the man (Bukhari, Kitabut Tafsir).

PATIENCE IN ADVERSITY

The Holy Prophet (saw) used to say: “For a Muslim, life is all full of good and nobody but a true believer finds himself in that position; for, if he meets with success he is grateful to God and becomes the recipient of greater favours from Him. On the other hand, if he suffers pain or tribulation he endures it with patience and thus again makes himself deserving of God’s favours.” When his end drew near and he gave vent to a groan in the extremity of his condition, his daughter Hadhrat Fatima (ra) exclaimed that she could not bear to see him in that state. Thereupon he said: “Have patience! Your father will suffer no pain after this day,” meaning that all his troubles were confined to this world and from the moment that he was released from this life and entered the presence of his Maker he would be subject to no further pain. During the prevalence of an epidemic he would not approve of people moving out of an afflicted town into another, for this serves to enlarge the area of the pestilence. He used to say that in times of epidemic if a person stayed on in his own town and refrained from carrying infection into unaffected areas and died of the epidemic, he would be regarded as a martyr (Bukhari, Kitabut Tibb).

MUTUAL COOPERATION

He used to teach that one of the best Islamic characteristics was that a man should not interfere in matters with which he was not concerned and that people should not go about criticizing others and interfering in matters that were not their concern. This is a principle which if generally adopted and enforced would go a long way towards securing peace and orderliness in the world. A large part of our troubles is due to the tendency of the majority of people to indulge in undue interference and to hold back their cooperation when it may be needed in providing relief for those in distress. The Holy Prophet (saw) laid great stress upon mutual cooperation. He had made it a rule that if any person was called upon to pay a sum of money by way of penalty and was unable to put up the whole amount, his neighbours or his fellow-citizens or his fellow tribesmen should make up the amount by raising a subscription. People sometimes came and took up their residence near the Prophet (saw), devoting their time to the service of Islam in various ways. He always counselled their relatives to assume the responsibility of providing for their modest requirements. It is reported by Anas (ra) that during the time of the Holy Prophet (saw) two brothers accepted Islam and one of them stayed on with the Holy Prophet (saw) while the other continued with his normal occupation. The latter, later on, complained to the Holy Prophet (saw) that his brother was spending his time in idleness. The Holy Prophet (saw) said: “God provides for you also on account of your brother and it behoves you therefore to make provision for him and leave him free to serve the Faith” (Tirmidhi).

During the course of a journey, when the Prophet’s (saw) party arrived at their camping place, his Companions immediately occupied themselves
with their respective tasks in setting up camp for the night. The Holy Prophet (saw) said: “You have allotted no task to me. I shall go and collect fuel for cooking.” His Companions protested and said: “O Messenger of Allah! Why should you occupy yourself in that way when all of us are here to do whatever may be necessary?” He said: “No, No. It is my duty to do my share of whatever may have to be done,” and he collected fire-wood from the jungle for cooking the food (Zurqani, Vol. 4, p. 306).

**TRUTHFULNESS**

As has been related the Holy Prophet (saw) was himself so rigid in his standards of truthfulness that he was known among his people as “The Trusty” and “The True”. He was equally anxious that Muslims should adopt the same standards of truth as were observed by himself. He regarded truth as the basis of all virtue, goodness and right conduct. He taught that a truthful person is one who is so confirmed in truth that he is counted truthful by God. On one occasion a prisoner was brought to the Holy Prophet (saw) who had been guilty of the murder of many Muslims. ‘Umar (ra), who was also present, believed that the man richly deserved the imposition of the death penalty and he looked repeatedly at the Prophet (saw) expecting that the Prophet (saw) would at any moment indicate that the man should be put to death. After the Holy Prophet (saw) had dismissed the man ‘Umar (ra) submitted that he should have been put to death as that was the only appropriate penalty. The Prophet (saw) replied: “If that is so, why did you not kill him?” ‘Umar (ra) replied: “O Messenger of Allah! if you had but given me an indication even by a flicker of your eyelids, I would have done so.” To this the Prophet (saw) rejoined: “A Prophet does not act equivocally. How could I have employed my eye to indicate the imposition of a death penalty upon the man while my tongue was employed in talking amicably to him?” (Hisham, Vol.2, p.217). A man once came to the Holy Prophet (saw) and said: “O Messenger of Allah! I suffer from three evils: falsehood, indulgence in strong drinks and fornication. I have tried my utmost to get rid of them but have not succeeded. Will you tell me what to do? “The Prophetsa replied:

“If you make a firm promise to me to give up one of them I guarantee that you will be rid of the other two.” The man promised and asked the Prophet (saw) to tell him which of the three he should give up. The Prophet (saw) said: “Give up falsehood.” Some time later the man came back and told the Holy Prophet (saw) that, having followed his advice, he was now free from all three vices. The Prophet (saw) asked him for the details of his struggle and the man said: “One day I wanted to indulge in liquor and was about to do so when I bethought myself of my promise to you and realized that if any of my friends asked me whether I had taken liquor, I would have to admit it as I could no longer utter a falsehood. This would mean that I would acquire an evil reputation among my friends and they would in future avoid me. Thinking thus, I persuaded myself to postpone drinking to some later occasion and was able to withstand the temptation at the time. In the same way when I found myself inclined towards fornication I argued with myself that indulgence in the vice would expose me to the loss of the esteem of my friends as I would either have to tell a falsehood if questioned by them, thus breaking my promise to you, or I would have to admit my sin. In this way I continued to struggle between my resolve to fulfil my promise to you and my desire to indulge in liquor and in adultery. When some time had passed I began to lose the inclination to indulge in these vices and the resolve to keep away from falsehood has now saved me from the other two also.”

---

Oct - Dec 2012  ISMÂ‘IL  15
Peace be with you,
It is a blessing, a salutation,
A prayer, an invocation.
*Salam ya Habeebena! Salam Syedi!*

We wish peace for you,
Peace in all varieties,
We, your lowly servants, wish peace for you,
So that you can advance with ease.
*Salam ya Habeebena! Salam Syedi!*

We wish for you physical peace,
Excellent wellbeing and health,
May Allah strengthen your blessed hands,
As physical vitality is greater than any wealth.
*Salam ya Habeebena! Salam Syedi!*

We wish for you inner peace,
So that the enemies can’t deter you,
With their blatant lies and false criticisms,
Amidst all of this may Allah guide you through.
*Salam ya Habeebena! Salam Syedi!*
We wish for you spiritual peace,
Harmony with Allah the Great,
May you always remain close by His side,
So that you are successful in your ultimate fate.

_Salam ya Habeebena! Salam Syedi!_

May you become the recipient of,
The peaceful prayer most dear,
The one that was sent by the Prophet[^1] to the Mahdi[^1],
Containing a message that still rings clear.

_Salam ya Habeebena! Salam Syedi!_

The Prophet’s exalted message is:
‘Peace be with you’,
So simple a meaning at the outset,
Yet it holds many allusions anew.

_Salam ya Habeebena! Salam Syedi!_

And now that you are the revered Successor,
To our Messiah who was promised to us,
We have a strong desire for you to receive this peace,
And be enrobed in Celestial concord thus.

_Salam ya Habeebena! Salam Syedi!_

Peace be with you,
It is a blessing, a salutation,
A prayer, an invocation.

_Salam ya Habeebena! Salam Syedi!_
Many parents write to me asking what steps they should take to bring up the dedicated children. There are two separate and distinct aspects. First, what the management should do and secondly, what the parents have to do. As far as the management is concerned, from time to time, I have been giving instructions as and when the new ideas come to me, or based on suggestions by members of the Jamaat, I will keep on issuing instructions. Today, I will spell out some details of the responsibilities that fall on the shoulders of the parents.

Presentation of the children before the God Almighty is indeed a matter of great significance. It is not an ordinary occurrence. You must realise that those who, present their sacrifices with love and genuine sincerity, do adorn their sacrifices according to the degree of their love.

Sacrifices and gifts are in fact grouped together.
Some articles that you buy in the market to bring to your home are not given to you wrapped and bound with laces in an attractive manner. When you tell a shopkeeper, that you are buying an article to be gifted to someone else, he pays special attention and makes it appear very attractive. Sacrifices are also like gifts and therefore, they have to be presented in an attractive manner. You must have seen that some people decorate their sacrificial rams and goats. While they are being taken to the places of sacrifices, they even make them wear Ornaments. They put garlands around their necks to make them look elegant. Of course, adornment for human sacrifice is of a different kind. Human lives are embellished with ‘Taqwa’. Human spirits get duly adorned as a result of Divine love. Thus, before the children are old enough to be entrusted to the Jamaat, the parents have to bear great responsibilities. Indeed, the children have to be prepared for sacrifices, and only then parents’ deep desires of a special presentation to God Almighty may be fulfilled.

Types of Waqifeen presented

On surveying the earlier Waqefeen, I feel that they were of various kinds. Some were at a relatively advanced age, and prior to dedication, they had fortunately been adequately trained. Even if they had not dedicated their lives, they had within them a true spirit of Waqf. They were either the children of the Companions or belonged to the group who had interacted with Companions. They had been brought up in a commendable environment. Their habits had become praiseworthy. By the Grace of Allah this group of Waqifeen achieved great success in every field.

Then, during a later period, children were offered for dedication by their parents. During that phase we saw many kinds of Waqifeen. There were some, whom the parents thought that the Jamaat would be responsible for their training, once they had been entrusted to the Jamaat. They did not quite realise that at the time of presentation, though they were like a raw material, they had some adulteration which were very difficult to get rid off. Sometimes, to mould and make them worthy of Waqf was indeed very difficult. Some came with unhealthy habits beyond the imagination of the Jamaat. It is a fact that some boys had to be excluded from Waqf as they were found guilty of theft while some were excluded due to deception. One cannot imagine the existence of these faults even amongst ordinary sincere Ahmadis, let alone devotees of life.

It would appear that though the parents did present their children willingly, they had paid little attention to their upbringing. Or perhaps, they thought of Waqf so late that there was no time left for suitable training. It appears that some parents, tired of reformation, dedicated them in order to reform their spoilt children. In the old days, some parents used to say to their spoilt children that they will get enrolled in Police. Since the Jamaat has an inherent pious spirit, some parents do not think of enrolling their children into the Police, but instead they think of presenting them for dedication. The truth is that these spoilt children could have some association with the Police but certainly not with dedication of life. The story about the Police is a mere joke but this surely is a tragedy of human life. How could anyone think of dedicating a child who is spoilt and useless and brought up with tarnished habits who is beyond any reformation.

The Parents Should Keep a Sharp Eye on the Waqifeen Children.

Fortunately, we have plenty of time for the new batch of Waqifeen. If we are negligent in bringing them up and fail to adequately train them, we will be held guilty before God Almighty. We would not be able to plead that these events were just coincidental. Therefore, it is necessary for the parents to keep a watchful eye on their children and to pay special attention to such instructions as I might issue in this regard.

If the parents feel that due to unhealthy temperament a child is not worthy of Waqf, they should, with honesty and Taqwa, advise the Jamaat accordingly. They should say that with untainted intentions they wanted to make a presentation to God, but unfortunately the child has some weaknesses. The parents should say, if despite these weaknesses, the
Jamaat is willing to accept the child then we are willing or otherwise his Waqf may be terminated. In this solemn manner, we can bring up and train the Waqifeen-e-Nou.

Importance of developing the Best Manners and Etiquettes in Children

Excellent values and morals that we wish to see amongst the Jamaat, should be prominently reflected amongst the Waqifeen to the highest degree. I have been, in my sermons, presenting various programmes to achieve high moral values; these must be kept in view while up bringing and training these children. Briefly, every child amongst the Waqifeen-e-Nou, from very childhood, should truly love truth and hate falsehood. These qualities should be inculcated in them as if they suckled it from their mother’s milk. Thus, these qualities will be radiated into their very being and truthfulness should be nurtured in them from the very laps of their parents. It is, of course, essential for both the parents to be extraordinarily truthful themselves. It is appreciated that it is not easy for parents of all Waqifeen to attain the highest degree of truth deemed essential for believers; but now, for the sake of their own children, they will have to pay special attention to their own training. More than ever it was in the past, it will be necessary for them to pay special attention to the manner in which they converse. They will have to make sure that even in jest, they do not use any bizarre terminology and will never make a statement that is not absolutely true as a sacred trust of the Almighty being brought up in their homes. Some great responsibilities are attached to this trust which they will have to discharge. In this manner the environment in their homes must be kept clean and sacrosanct.

Moreover, such children should always be cheerful and not in the least peevish. Waqf and peevishness are two opposing traits which cannot co-exist. Those who are not cheerful but irritable will always create problems during the course of their Waqf and at times, some sedition may raise its ugly head. Therefore one should show forbearance and tolerance. These two merits are absolutely essential for Waqfeen.

Light hearted talk and jokes have some benefits but within them there should always be a trace of piety. How can piety be inculcated? I can think of two ways. First, always refrain from entertaining members of the family or others by narrating dirty jokes. Secondly, the jokes must be charged with a measure of witticism. There is no real relationship between witticism and un-cleanness, impurity and ungainliness. In the Indian Sub Continent, amongst the highly cultured families, there is an admirable tradition that whenever a child narrates an impure or unclean joke he is told straight away that what he has narrated is not a joke at all. There is a world of difference between clean witticism and unclean jokes. We do witness, though not that frequently, witticism in the life of the Holy Prophet(saw) and his Companions. Most of such instances have not been saved. We also see witticism in the conversation of the Promised Messiah (saw) and his Companions. The talk by Hazrat Khalifatul Masih II used to be loaded with witticism. Some seem to have secured a licence to idle away their time but they do not seem to realise that decency is an essential ingredient of witticism. On occasion, some relate unclean and absurd jokes and seem to think that there is no harm. You must insist on repugnance and revulsion against unclean jokes. Apparently, this is an insignificant matter and some may feel that I have perhaps unnecessarily spent a lot of time on this issue. I fully realise that in human life, when one is involved in problems due to heavy responsibilities and when one is under tension, on occasions, jokes play an important role to relieve pressure and protect human psyche.

I have already talked about contentment and financial well-being and riches; sufficiency
ensues after contentment. Contentment, instead of creating jealousy towards a rich, begins to kindle generosity and kindness towards a poor. Containment does not at all mean that one should not care for the needs of the poor; rather one ignores his own needs for the sake of others. In the Islam the word ‘Ghina’ has a distinct connotation which must never be overlooked. Therefore, the Waqifeen children should never fail to notice the needs of the poor; at the same time, they must become independent from the riches of the wealthy. They must never feel jealous towards a better off; rather feel uneasy when they see another surrounded by problems.

Education and Training of Waqifeen-e- Nau

As far as, education in Jamia is concerned, its time will come later; However, from the very beginning a serious effort must be made to teach the Holy Quran to these children. Inshallah, the management of the Jamaat will also frame some programmes in this field. The parents should remain in constant contact with the management. When the children are old enough to be taught the Holy Quran and other religious books, the parents should make enquiries either from within their own region or directly from the Centre, as to how their children should be taught the Holy Quran. Then the meanings of the Quran could be taught. There are two kinds of a Qaari. One who recites beautifully and has great attraction in his voice. He recites the verses correctly and exactly in accordance with the laws of declamation. Merely an attractive voice does not endow life to the recitation. If a Qaari does not know the meaning of the verses of the Quran, then his recitation is lifeless like a mere statue or idol and can never bring life and meaning to the recitation or create the desired impression. Recitation by a Qaari, who understands the meaning of the Quranic verses, could melt the hearts of the listeners as he himself remains deeply immersed in pure sentiments. Only such recitation could produce results in accord with the spirit of recitation. Special stress should be laid on regular recitation in those homes where Waqifeen reside. Only a few verses may be recited at any one time but with the translation. Try and make it a habit for the children to understand what they are reciting. This will be particularly applicable to the daily early morning recitation. It is possible to teach the Holy Quran without its meanings over a period of time but full attention must be paid to teach the translation and its deep meanings. Do not wait until the children join the Jamia, as by then it would be too late. Therefore, make them offer their prayers with regularity and also make them fully comply with its due obligations. These matters should receive parent’s attention while the children are still under their roof.

Importance of broad and extensive education

Efforts should be made to extend the scope of education. Regular perusal of the central newspapers and magazines is one way of extending the religious knowledge.

Unfortunately, in some countries, at present, there are no local newspapers of the Jamaat. There are many languages in which there are no local newspapers published. By the Grace of Allah, during the last few years, we have seen a movement towards publishing their own papers in some Jamaats. The management of the whole Jamaat should make sure that with a well organised programme, within the next two or three years, or at the latest in four or five years, these children are provided with the necessary papers and magazines. These papers and magazines should explain what Waqf-e-Nou is and what are our expectations from them. We should not be content with preparation of a consolidated programme that would be liable to be forgotten. These papers should present the programmes in short instalments. When one part gets under way attention may be diverted to the next and then the next. The basis of the education of the Waqifeen must be broad. Often, one sees this weakness amongst the religious scholars. Their knowledge may be vast and deep in the matter of faith but in matters outside the realm of religion they know very little. This lack of knowledge has caused a great deal of harm to Islam. This is one of the main reasons for the decline of the various faiths. The Jamaat Ahmadiyya should learn a lesson from this and
should promote education that has a really broad foundation. If the worldly knowledge has a firm foundation and it is grafted into religious knowledge, then a pure and chaste tree will come to life that will grow. From the very beginning, children should be encouraged to expand their general knowledge and special attention should be paid to this matter. The children's knowledge will only broaden if the parents take an interest. They should arrange to subscribe to some magazines and newspapers and encourage the children to adopt the habit of reading books so that they may thus acquire additional information.

When their children go to school they should choose subjects that have a scientific base. Children should also be made familiar with secular subjects such as sociology, finance, philosophy, psychology, mathematics and commerce. The more the children learn about miscellaneous subjects the better it would be for them. While at school, the choice would be limited as they can only study five, six or seven subjects. Some even study ten and that seems to be the limit. Therefore, it is necessary that apart from the normal courses, they should habitually study extra curricular subjects. All of these things are often beyond the capabilities of some Waqifeen. I know of some children in Africa, Asia, Europe and America who just do not have the potential to pursue this course. Therefore, Tahreek-e-Jadeed should make a careful note of all these things. The subtle significant points in this sermon should be conveyed to the parents who, because of their own limited knowledge and capability, should take care and not create a barrier in the way of their children. In some places advantage can be taken of subsidiary organisations. These matters can perhaps wait but right now I am putting before you certain matters for your consideration. I want to tell you what kind of children we need to be Waqifeen.

**Training For a Controlled and Disciplined Attitude**

We need the kind of children who, from the very beginning, are in the habit of suppressing their anger. They must never look down upon those who are inferior to them in their knowledge. They must have the courage to listen to the opposing point of view and with forbearance tolerate that. If they are asked a question, it is necessary that they should only respond after giving the matter careful thought. It is necessary to inculcate such habits from the very beginning. If these habits are not embraced while they are still young, they might remain ignorant of these simple matters even if they achieve a very high level of education. It is generally observed that often when someone is asked a question, he makes an attempt to answer immediately whether he is conversant with the subject or not. Occasionally, it is also observed that when asked a question, some respond positively even when they are not sure. This weakness in Waqifeen could be very harmful. In my administrative experience, again and again, I have seen that some answer in the affirmative even when they only know that a certain event might have taken place. Habits of this nature can lead to great harm. For example, when I was in charge of a Langar Khana (communal kitchen), I enquired by phone how many rotis (flat bread) had been baked. I was told that more than enough had already been baked and I was satisfied. When I reached the Langar Khana I found that thousands of rotis had still to be baked. I complained that the wrong information conveyed to me had led to a great loss. It was explained to me that since half an hour earlier so many thousands had been baked, the person I talked to was confident that in the next half hour the total number will have been baked. There was nothing wrong with the formula but the results did not quite turn out in accord with the formula. In fact, a problem had occurred that resulted in grave disagreement amongst the workers and consequently the gas supply was interrupted. Interruptions of this kind are not unusual. For the half hour during which more rotis were to be baked there was a complete standstill. According to my vast experience this habit is prevalent more amongst the Asians. They make statements based on certain assumptions as if the job has already been accomplished. This weakness also creeps into the Devotees of Life. From the reports of the earlier Waqifeen, the Jamaat
has suffered due to such errors. Therefore, from the very beginning, the children should habitually, only state that of which they are sure; if what they say is based on estimates then they should clearly say so. Unless this habit is checked during childhood it will not be possible to deal with it in later life. Normally people begin to speak without having given the matter a thought. Words emerge from their lips involuntarily and such carelessness can lead to incorrect statements which in turn result in problems. I have often seen that when questioned, instead of making a clean breast of it and admitting the mistake, some say that they had forecast the result. They tell a lie to cover an earlier mistake. When they look for an excuse they have to lie since their earlier statement was not based on facts. They fear that apart from a sense of shame they will also have to face ridicule. To avoid such a situation they are obliged to tell lie after lie. These things begin to happen during childhood. When children are caught at home their parents often don’t take proper care and as a result their mental make-up undergoes an adverse change. These habits are not easy to get rid off. Some habitually begin to present their guesses as facts. When Waqifeen get enrolled into the Jamia, they will find that there is no magic there to instantly stamp out earlier weaknesses. These defects can only be overcome through a revolution. This is however another subject but we do not deny the possibility of such revolutions. However, this is only a possibility and neither a rule nor a custom. When we make plans for the future, we must not rely on remote possibilities, but only on the basis of facts. In this respect also there is need for intensive training.

**Particular need for due care in financial matters**

The Waqifeen children should learn how to type in order to broaden their base. They should not only be taught how to type but also to learn to keep accounts. There should be the greatest emphasis on absolute integrity. Any dishonesty in financial affairs could lead to formidable problems. Very dangerous incidents could accrue if this weakness is found among the Waqifeen. In the Jamaat, which is wholly dependent upon optional subscriptions, absolute integrity assumes a much greater role. It is like protecting our jugular vein. The entire financial set up in the Jamaat is dependent upon honesty and trust. God forbid, if a slight suspicion is found in the Jamaat that those who manage the financial affairs are not wholly honest, then the inclination of the members to make financial sacrifices is liable to get choked. Even if they wish, they may not be inclined to pay their subscriptions. Therefore, in financial matters Waqifeen must always be beyond the slightest shadow of doubt. Those who have not learnt to keep accounts could, on occasion, make mistakes and some may conclude that they are dishonest. Sometimes, those who are not familiar with accounting systems can become involved in deceitful dealings arising from financial mistakes. And then the relevant senior has to carry the responsibility. By the Grace of Allah, the standard of honesty in financial matters among the Jamaat is extraordinarily high. Even if we detect the odd deficiency there is not another Jamaat in the whole world that can compete with us. Examples of dishonesty are indeed very rare and can be counted on the fingers of one hand. However, there are many examples (only comparatively) where a member, not knowing how to keep accounts and not being fully aware of his responsibility, affixes his signature. He was not even aware what he should examine or scrutinise. Unfortunately, the subordinates of the one who is not able to add or subtract have, in the past, made some dishonest transactions. Initially the senoir is held liable and on occasion, after investigation, he is exonerated. Sometimes the whole matter remains unsolved and doubt lingers on as to whether he was or was not involved in fraudulent transactions. Therefore, all the Waqifeen children should receive training in accounts from the very beginning. I have mentioned mathematics. If a child is able enough in that subject he should be trained from the very childhood so that he can keep accounts efficiently. This training could begin with the purchase of groceries. If a fault is detected, it should be corrected at once. For example, when children buy groceries sometimes they keep the change. They do not think they are being dishonest as the change also belongs to the parents. They
feel that there is no need to return it; that is the right time for training. They should be told that after the purchase of groceries even if a penny is leftover it should be returned to the parents. They can be assured that instead of a penny they can ask for a whole pound but they must always return the change and not just hold on to it. Any lapse in this matter can easily lead to dishonesty and carelessness. Nations rise and fall in this manner. They adopt erroneous ways in their households. If the parents keep a watchful eye open they can help build a bright future for them. In fact, the great nations come into being at home. Carelessness in small matters can often lead to atrocious results. So teach your children the delicate routes of Taqwa. All that I am saying is directly connected with Taqwa. There are some prominent routes for acquisition of Taqwa that are well known. There are even some delicate routes and in a subtle way the Waqifeen should be trained in them.

Some necessary precautions to avoid mistakes

The Waqifeen children must be habitually robust and sturdy. They should be taught to obey the system of the jamaat from their childhood. They should necessarily be active members of Atfal ul Ahmadiyya and Nasirat and Khuddamul Ahmadiyya. The responsibilities of the Ansarullah will come later. Till they are old enough to join Khuddam, from the age of fifteen, their training will remain your responsibility. If they are properly trained while they are Khuddam, by the Grace of Allah, there is very little chance of their going astray even after they become Ansar. The longer the barrel of a gun is, the straighter the bullet will fire. By the Grace of Allah, if the Tarbiyat is extensive, while being in Khuddam then right until the end (unless God wills otherwise), they will go straight. It is, therefore, necessary to train them to respect the Nizam of the Jamaat. Even at home, you must never make a mention of anything that has even a trace of humiliation of or a complaint against office bearers; not even when a complaint is true. Mention of this subject at homes liable to injure the children. Since you are mature you may be able to protect your faith but your children could be vulnerable. This kind of injury cold hurt those in the immediate proximity more than it might hurt those who receive an injury. Therefore, those who are careless in their comments concerning certain aspects of the Nizam e Jamaat might harm their children to a greater or a lesser degree; some could get lost forever. The children should therefore be made to understand that if they have a complaint, however great their expectations might be, they must not let their soul be wounded. Members have different expectations from an Ameer. As a result of a disappointment some go off the rails. The Waqifeen children should, therefore, be made to comprehend that arising from of a disappointment one is liable to be confounded. An office bearer will surely eventually get lowered into a niche in a grave but an observer would be liable to go astray. Except, in cases where one has a natural tendency towards destruction, if one remains engaged in Istiighfar to regain stability, obliteration of this kind can be avoided. By merely seeing some mistakes being made, on occasion, some create a strong aversion like bacteria that spreads rapidly. When some friends get together, sometimes, they recount some instances where some deceptive statements had been made. In this way they become accountable for the destruction of a lot of people. Therefore, for the sake of the children you must take all the necessary precautions and avoid a calamity. When the children are a little older make sure that they fully comprehend that the real love is wholly for God and His Faith. They must never say or do anything which could harm the Jamaat established by God. Having received an injury does not in the least entitle one to harm the faith of the children. One must confine the injury to oneself and for redress one should use all those methods that the Almighty may have provided. You must use total restraint from careless talk.

Training Necessary to Make Worthy of Leadership For the Next Century

Such instances occur even today. For example: when one has a complaint one may mention it before some devout Ahmadis. The facts may be correct but the complainant may not have quite appreciated the extent to which some sincere members can be hurt. In the past some
Waqifeen also have been responsible for misdemeanours. When they had a complaint against the management or Tabsheer they started narrating the relevant incident to some new entrants from foreign lands merely to gain their sympathy. In this way they left behind some injured spirits when they returned to their homeland. The responsibility for this misdemeanour remained squarely on their shoulders. In such cases no decision had yet been made to determine if the fault, did in fact, lie with the management although, as far as I could assess, it was not the fault of the management. The whole problem arose from lack of trust. Even if the management had made a mistake, no one had a right to be instrumental in the destruction of the faith of others even if an injury had been received. A true, faithful person is one who has trust in God. Proof of true love became apparent in the Court of Hazrat Sulaiman (as). You must have heard the story from me a dozen times and perhaps earlier from others as well. Once, two women, both claiming that a child was theirs, came to the Court of Hazrat Sulaiman (as). The only child was being hauled first by one woman and then by the other. Both claimed that the child was theirs and both raised such a hue and cry that even some intellectuals could not figure out how to settle the dispute. Hazrat Sulaiman (as) acknowledged that it was difficult to determine whose child the infant was. If the custody of the child were given to a woman other than the mother it would be a case of grave injustice. Therefore, he decided that the child might be dissected into two equal halves so that one half may be given to each one of the two claimants. He declared that this way injustice could be avoided. When the executioner was ordered to cut the child into two halves, the real mother, crying at the top of her voice, fell on the ground and asked for the child to be given to the other woman so that on no account would the child come to any harm. At that juncture, Hazrat Sulaiman (as), decided the case in favour of the woman who, was prepared to withdraw her claim. He who loves the Jamaat must appreciate that God will never tolerate a disagreement, which could result in a grave injury. A pious member, would happily bear all consequences himself, and this act in itself, would be proof of his truth. He would never allow others to be hurt as a result of his own injury.

Thus, there is a great need for training of the Waqifeen in this respect. Not once or twice but on many occasions, great mischief has been experienced in the past. An individual may imagine that he could succeed in avenging due to his clever moves. He may claim that he was unfairly treated by Tahreek-e-Jadeed and believe that he had a backing when he retaliated. Little did he realise that it was Satan who was backing him. Instead of becoming a leader of the Muttaqis, he would become a leader of the hypocrites. He will ruin himself and ruin those who follow him. One may say that these are inconsequential matters, maybe they are minor matters, but the consequences are astonishing. You must, therefore, train the Waqifeen from their very childhood. Tell them of such matters with love and affection so that they may be worthy of great leadership in the following century.

**Inculcate a Sense of Fidelity in the Waqifeen Children.**

I would like to advice you to train the young children effectively as regards faithfulness and fidelity. Dedication of life and faithfulness has a much deeper link. When a devotee who, disregards his firm resolve to remain adherent to the Waqf, whether or not he is punished by the Jamaat, he gets blemished like a rebel. That would indeed be a major speck on his character. The decision that you made to devote your children was indeed a colossal resolve. As a result of this decision, your children would either become saints or may even degrade themselves. There was always a slight risk of their getting badly hurt; the higher you rise the further you fall. Therefore, there is a great need to take all necessary precautions and repeatedly teach them the importance of fidelity. There are some, who give up their Waqf in order to gain freedom, feel that they are being clever. The Jamaat does not really lose anything. Their move may be cunning or skilful but certainly not wise and they only harm themselves. Only recently, I had to deal with a case of a Waqif stationed in a foreign country where he had lived for many years and if he continued to live there for a further specified period
he would become eligible for its nationality. For certain reasons, I found it necessary to transfer him from there. At that juncture, he only had to wait another six or seven months before being entitled to the nationality of that country. I began to receive letters from him with love, sincerity and adulation. He asked to be permitted to extend his stay and I granted his wish. Some felt that he had made a fool of me and some even wrote to me telling me that I had been tricked. I was told that in fact the person concerned wished to be freed on completion of the specified period and then he would not be answerable to anyone. I told the relevant persons that I knew exactly why the Waqif had asked for permission for an extended stay and that he was not fooling me, but himself only.

I was merely giving him a respite to avoid any adverse judgment on my part. If he was really like as I feared, then he was no longer fit to remain a Waqif. To avoid a possible adverse judgement on my part, instead of transferring him, I thought he should be given a chance. The person concerned was surprised that I had readily agreed to extend his stay. Again, he asked for another extension, as he was expecting to receive a sum of money at the end of that period. I agreed again. Later, he behaved exactly in the manner that we had expected of him. In fact it was a foolish move on his part. An act that is devoid of Taqwa may be a clever and a cunning move, but only in the eyes of some. You must make every endeavour to save your children from such cunning moves.

Some children become accustomed to sprightly, pert and cunning moves and then they play the same tricks in the matter of their Faith, and eventually they destroy themselves. Waqf is indeed of great importance. Explain to the children that they have made a covenant with the Almighty with great sincerity. Tell them that if they do not have the ability or capacity to bear this responsibility then they are at liberty to quit. In the future, when the children reach the age of maturity they will have to pass through another gateway. At that stage, the Jamaat would ask them whether or not they wish the Waqf to continue. During a trip to America, I once had an occasion to visit Disneyland. I saw a ride, which had dangerous and sharp turns and it moved at a terrific speed. When it moved and took sharp turns, those who had a weak heart were liable to suffer and so the management had displayed a notice warning their customers. They urged those with a weak heart to back out even at the last moment. The final warning appeared in red letters that this is the last warning and you would not be able to go back.

There would be a similar gateway in the Jamaat, and devoted children would be asked to come forward realising that this is the last gate, from where no return is possible. If you have the courage to continue with the dedication of your life and if you are willing to present all that you possess to the God Almighty, and never take it back, only then move forward; otherwise, turn back on your foot steps.

So, prepare the children to pass through this gateway. Dedication is true only if one adheres to it with loyalty till the last moments of life. Despite being wounded, one proceeds and moves further and never turns back.

So, prepare your next generation for this kind of dedication. May Allah be with you. May Allah enable us to present an army of Waqifeen, duly adorned with the best possible virtues, to struggle in the way of Allah, Ameen.
The Components of Diet

Good and balanced food is very important for keeping the body healthy. Basically, the diet consists of fluids mainly water that keeps the body hydrated and is essential for all the vital functions that go on in the body. This is the most important ingredient of the diet.

The second important consideration is that of the energy needs of the person also called the caloric requirement. This in turn depends on the age, sex, body size and the amount of physical activities of that person and may vary from day to day. Glucose is the main fuel that gives instant energy for the vital processes going on in the body. It is utilized and burnt both in the presence and absence of oxygen for this purpose. Glucose is obtained mainly from the breakdown of much more complex carbohydrate molecules in the diet such as the starches that are found in various types of grains, vegetables and fruits. Glucose in the presence of oxygen continually circulates in the body tissues through the blood and is available to them to fulfil their energy requirements at all times of the day and night. A small amount of it is also stored in the body in a condensed molecular form called glycogen. The utilization and assimilation of glucose is a very complex and important matter controlled very efficiently by an intricate mechanism facilitating this process to a fine degree of refinement. The carbohydrates are the main fuel of the body and enough should be present in the daily diet to fulfil the caloric requirements.

Any food in excess of the energy requirement gets stored up in the body in the form of fats. This is because fats, when metabolised, give out double the calories, weight for weight, compared to the carbohydrates or any other sources of energy. These, therefore, requires less storage space in the body. Fats in the food are not only a source of energy for the body but also perform some vital functions and need to be included in a healthy diet.

The complex processes of metabolism, growth, repair and replacement of the body parts require additional building material called proteins. The human body is capable of making these proteins but requires the building bricks called amino acids for this purpose. Some of these are built within the body and others are obtained from meat as well as from some vegetable sources particularly beans. There is a slight difference in the configuration of protein obtained from vegetable and animal sources. The vegetable source of proteins cannot fulfil all the building up requirements of the human body and are deficient in certain types of amino acids that must be obtained from animal proteins. These are called essential amino acids. The human diet must have enough proteins of the right type including animal proteins to keep the body healthy.

The diet also contains minerals and electrolytes.

Calcium is a mineral that gives strength to the bones and is required right from the beginning
of life. Milk is a good source of calcium. Iron is another very important mineral that performs important functions in the body and there is an iron store in it. This store needs to be replenished by the diet.

There are many other minerals performing important functions in the body such as zinc, magnesium, cobalt and others that are present in the diet. Meat, fresh fruits and vegetables supply many of these items.

Sodium and Potassium are important electrolytes that perform essential functions within and outside the cells of the body tissues. Their concentration always remains constant within a certain range. There is an intricate system to maintain this very fine balance. The kidneys, bowels and many other organs play important role in this regard. Common table salt, fruits and vegetables are good sources of these electrolytes.

There are some important nutrients that perform vital functions in the body and need to be supplied from outside in the diet. These are called vitamins. These are of two types. There are those that can be stored in the body for long-term use and are known as fat-soluble vitamins. These are mainly Vitamins A, D and K. Milk and fish liver oils are good sources of A and D vitamins. The others are those that need to be supplied regularly as there is very limited reserve in the body. These are called water-soluble vitamins. These are Vitamins B complex totalling nearly twelve or more compounds and Vitamin C. Fresh vegetables and fruit supply these vitamins.

All the food that we eat does not get digested but still serves other important functions in the bowel. Roughage and cellulose are such substances and are found in some vegetables, fruits and whole grains. They give bulk to the food and help to stabilize absorption of certain substances, specially the sugars, from the bowel.

Spices are often added to the food to make it more palatable. Onions, garlic, ginger, mint, parsley, clove, cinnamon, coriander, cardamom, paprika and similar substances are usually used for their stronger flavours and smells that sometimes mask the undesirable smells of other articles of diet, such as the fish and sea food, and give their own distinct flavour to the dish. Some of these substances have also been used as herbal medicine and it is possible that these additives to the diet were originally advised by ancient physicians to treat or prevent some ailments.

Some substances are added to the food to give it a more pleasant colour. Turmeric, saffron and red chillies are naturally occurring substances in this category, but now many new synthetic food colours are being used for this purpose. Some of these have been tested and found to be safe and approved by national food and drug agencies.

Honey, sugar and lactulose are used as sweetening agents and may also be used as preservatives of food. Many chemical sweetening agents and preservatives are now commonly used in the food industry after approval from scientific agencies.

There are some substances included in the food that have prominent medicinal effects. Tea, coffee, non-alcoholic cola drinks, alcoholic beverages, cigarettes, cigars and other tobacco products are used as a part of the diet in many countries and may be included in this category. One important factor common to all these beverages is that they all have important and prominent effect on the human brain. Caffeine an ingredient of tea, coffee and cola drinks stimulate the human brain. It gives a feeling of well-being and alertness due to its pharmacological effect on the brain. This may become habit forming and addictive in some people. Ethyl alcohol, an ingredient of alcoholic beverages, depresses the human brain. This initially gives an impression of euphoria and relaxation followed by disorderly brain functions with increasing amounts leading to loss of consciousness and even death. It is also an addictive and habit forming drug and has well known toxic effects on the liver, heart, brain and other parts of the nervous system. Tobacco contains nicotine that has complex effects on the nervous system. It is also habit forming and addictive. It also contains many other chemicals found to be associated with other dangerous poisonous effects such as...
cancer and heart disease.

**A Balanced Diet**

A balanced diet is one that fulfils the daily needs of fluids, energy, building processes, vitamins and minerals of the individual associated with satiety but without causing any ill effects. Every person as previously mentioned has needs tailored to the age, sex, size of the body and activities. Hence a newborn baby’s balanced diet will be quite different from that of an adolescent. Similarly a man working as a full time gardener will have different needs to one working in a sedentary office job. A pregnant woman will have different needs compared to one who is not. An elderly gentleman who is small in size will have different requirements compared to big sized young man but the basic principle that is outlined above remains unchanged.

The most appropriate and balanced diet for the newborn is provided in the mother’s milk. It fulfils all the needs of fluid, calories, proteins, calcium and other minerals and some vitamins in the babies. It gives protection from many illnesses due to the transfer of protective proteins from the mother to the baby in the milk. It is also associated with marked satiety of the baby. So this is the most balanced food for the babies. As the baby grows older and the body stores of substances like iron are depleted they need to be replenished by suitably prepared food supplements.

The balanced diet for a pregnant woman must take into account the needs of the growing baby in the womb, but basically the principle is the same as outlined above. Increased physical activity is associated with increased utilization of glucose and this has a beneficial effect on the health. The increased activity, however, increases the need for energy and hence more food.

A good balanced diet for children, adolescent, male and female adults and older people should contain sufficient clean unadulterated drinking water. The daily calorie requirements need to be met according to each person’s circumstances by sufficient carbohydrates, fats and proteins. Fresh fruits and vegetables must also be consumed regularly to have vitamins and minerals from natural sources. Milk is a good source of calcium and proteins and is useful for children and the elderly. Some people have difficulty absorbing some ingredients of the milk and this may cause diarrhoea when this has to be discontinued. Seafood and fish are very good sources of animal proteins and also supply some vitamins and oil that are beneficial for maintaining good health. The word ‘balance’ means that either excess or deficiency in this regard is not good for health. Too much or too little of any of these substances are associated with ill health. The substances with pharmacological effects such as those containing alcohol, caffeine and nicotine cannot be a part of a healthy diet. Similarly spices, colouring materials and preservatives are best avoided unless being used for some medicinal purposes. Freshly prepared food is preferable to tinned, canned or preserved food. Stale and infected food articles cause ill health if consumed.

**Guidance about diet in the Qur’ān**

Food that can be consumed

There is a lot of guidance about diet in the Qur’ān and we will now examine some of these. One important thing mentioned is about what to eat and this is repeated at several places in the Qur’ān but the following verses explain it very clearly.

‘O ye people! Eat of what is lawful and wholesome in the earth.’
(Al-Baqarah 2:169)

‘So eat of the lawful and good things which Allah has provided for you; and be grateful for the bounty of Allah, if it is Him you worship.’
(Al-Nahl 16:115)

In both places the word used in Arabic is ‘tayyab’ translated as wholesome in one verse and good in the other. This can also be translated as healthy, clean and pure. So the food and water that is consumed should be clean, pure and healthy. This is one very important principle of modern hygiene. Drinking infected water or milk can cause a
large number of serious diseases like cholera, dysentery, typhoid and hepatitis. The drinking water is now properly treated to kill all the germs contained in it. The milk is pasteurised to achieve the same object. Raw or rotten vegetables and fruits can cause a lot of ill health if consumed. Similarly meat or cream infected with certain germs can cause serious food poisoning. All these possibilities are very nicely covered by the guidance contained in the Qur’an about what to eat. The following verse also explains this further.

‘They ask thee, what is made lawful for them. Say, ‘All good things have been made lawful for you;’”
(Al-Ma’idah 5:5)

Again the word used is ‘tayyibaat’ in the Arabic text.

The importance of water as previously quoted is as follows:

‘And We made from water every living thing’
( Al-Anbiya’ 21:31)

Milk is mentioned as a good wholesome diet in the following verse:

‘And surely in the cattle too there is a lesson for you. We give you to drink of what is in their bellies, from betwixt the faeces and the blood, milk pure and pleasant for those who drink it.’
(Al-Nahl 16:67)

This verse beautifully describes how cattle convert the grasses and vegetable matter that they eat into a pleasant and nutritious drink that contains proteins, sugar, fat, calcium and vitamins. The importance of milk for the newborn and young children is described in the following passages.

‘And We have enjoined on man concerning his parents – his mother bears him in weakness upon weakness, and his weaning takes two years.’
(Luqman 31:15)

‘And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And the bearing of him and his weaning takes thirty months,‘
(Al-Ahqaf 46:16)

The milk coming out of mother’s breast is sterile and does not need any pasteurisation or boiling before its consumption. It is the best food for the new born. Some protective substances that prevent diseases in the newborn are also transferred from the mother to the baby in the milk. There was a shift for a period from breast-feeding to formula milk feeds and other methods of artificial feeding but slowly the clinicians and scientist are realising the importance of breast milk. The Qur’an also mentions the time period when suckling of the babies may be necessary and useful, but there is considerable laxity in this regards depending upon individual circumstances. The following verse makes this point very clear.

‘And mothers shall give suck to their children for two whole years, this is for those who desire to complete the suckling. And the man to whom the child belongs shall be responsible for their (the mothers’) food and clothing according to usage. No soul is burdened beyond its capacity. The mother shall not make the father suffer on account of her child, nor shall he to whom the child belongs make the mother suffer on account of his child, and the same is incumbent on the heir. If they both decide upon weaning the child by mutual consent and consultation, there is no blame on them. And if you desire to engage a wet-nurse for your children, there shall be no blame on you, provided you pay, what you have agreed to pay, in a fair manner. And fear Allah, and know that Allah sees what you do.’
(Al-Baqarah 2:234)

It is evident from this verse that alternative methods of feeding are allowed for the babies and close co-operation between all concerned parties is necessary to bring them up properly. Another drink specially mentioned in the Qur’an is honey as quoted below:

‘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 then pursue submissively the paths prescribed by your Lord.'
There comes forth from their bellies a drink of varying hues. Therein is cure for men. Surely, in that is a Sign for a people who reflect.’ (Al-Nahl 16:69-70)

The process of making honey; the bees eating the pollens and collecting the nectar and blending it with their own secretions, is beautifully described. Different types of honey with different properties are described and humans are invited to do research on this subject. We already know that honey has a beneficial desensitizing effect on many people who have allergy to pollens and improves the sufferers from hay fever and asthma due to this cause.

Grains and fruits as food are mentioned in the following verses:

‘And the dead earth is a Sign for them: We quicken it and bring forth therefrom grain, of which they eat.’ ‘And We have placed in it gardens of date-palms and grapes, and We have caused springs to gush forth therein,’ ‘That they may eat of the fruit thereof, and it was not their hands that made them. Will they not then be grateful?’ (Ya Sin 36:34-36)

Fruits, oil and spices in the following verses:

‘And He it is Who brings into being gardens, trellised and untrellised, and the date-palm and cornfields whose fruits are of diverse kinds, and the olive and the pomegranate, alike and unlike. Eat of the fruit of each when it bears fruit,’ (Al-An’ am 6:142)

‘And We produced for you thereby gardens of date palms and vines; for you therein are abundant fruits; and of them you eat.’ ‘And a tree which springs forth from Mount Sinai; it produces oil and many a condiments for those who eat.’ (Al-Mu’minun 23:20-21)

This verse appears to point to the olive tree, but there are many vegetable sources of oils and condiments and all of them could be included here.

Meat from cattle as food is mentioned in the following verse:

‘Do they not see that, among the things which Our hands have fashioned, We have created for them cattle of which they are masters?’ ‘And We have subjected the same to them, so that some of them they use for riding and some others they eat.’ (Ya Sin 36:72-73)

Meat from seafood is mentioned in the following verse:

‘And He it is Who has subjected to you the sea that you may eat therefrom fresh flesh.’ (Al-Nahl 16:15)

In the following verse food obtained from both the rivers and the sea are included:

‘And the two seas are not alike: this one palatable sweet and pleasant to drink, and the other, salt and bitter. And from each you eat fresh meat,’ (Fatir 35:13)

So the variety of food allowed by the Creator to be eaten by human beings is a very large one, but it must be clean, healthy and appropriate for the person. Some individuals are allergic to some articles of the diet and in that case a food although allowed, is not wholesome for them and they may refrain from consuming it. Despite this liberty about food we find another very important guidance quoted as follows:

‘and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds.’(Al-A’raf 7:32)

The validity of this vital instruction has proved beyond doubt during the modern era. Most of the common ailments of the present day are caused by dietary indiscretion. Obesity is rampant in the Western world and is due to consuming more calories than needed. The excess food is stored as fat in the body and causes untold trouble for it. Sugar diabetes has similar reasons, one being consuming too much sugar and not enough activity. High blood pressure is thought to be due to taking too much salt; heart disease due to too much fats and so on. Hadhrat Muhammedpbuh who followed the teachings of Qur’an to the best of human ability, and is quoted as the excellent exemplar for the mankind, has advised regarding this matter. It is recorded in his traditions that one should stop eating while still hungry.
Another very important aspect of consuming food is the realisation that it is provided by the Creator of all the things and therefore, gratitude must be shown to Him for this blessing. This is particularly important because good, wholesome and clean food not only keeps the body healthy but also has a profound effect on the soul. He must therefore, be remembered at all stages of preparation and consumption of food. So the following guidance points to this fact.

‘Eat, then, of that over which the name of Allah has been pronounced, if you are the believers in His Signs.’ (Al-An’am 6:119)

**Food that is forbidden**

There is also detailed guidance on the food that is forbidden for human consumption. This is contained in the following verse:

‘Forbidden to you is the flesh of an animal which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of one other than Allah; and that which has been strangled; and that beaten to death; and that killed by a fall; and that which has been gored to death; and that which a wild animal has eaten, except that which you have properly slaughtered; and that which has been slaughtered at an alter.’ (Al-Ma‘īdah 5:4)

These are very detailed instructions and there is a very sound and scientific basis for each. Eating the flesh of dead, strangled or injured animals can cause many serious diseases in the human beings and they are all forbidden. Similarly blood, which becomes a good culture medium for the growth of all types of germs once outside the circulation of the body of the animal, is forbidden. Meat of swine with modern research is discovered to cause many illnesses in human beings if the flesh is consumed improperly cooked. This is also forbidden. So this appears to be an amazing piece of hygienic advice given more than fourteen centuries ago when science of hygiene was not even born.

There is however, another angle to the Qur’anic teachings that is not described in any textbook of medicine or hygiene. As mentioned earlier the close relationship between the human body and the soul is the basis of the advice in the Divine Scriptures. Every action of the body has an effect on the soul and vice versa. In this verse this relationship is explained in relation to the consumption of food. The purpose of eating is not only to keep healthy and well but also to become grateful to the Provider of these bounties to the human beings. Hence animals that are also the creation of the same Lord have to be treated properly and slaughtered in the most painless and humane way. False deities are also rejected at the same time. Food has an obvious effect on the body and this is reciprocated on the soul. This is a deep concept that becomes clear with careful consideration. The following verse highlights this point further.

‘And eat not of that on which the name of Allah has not been pronounced, for surely that is disobedience. And certainly the evil ones inspire their friends that they may dispute with you. And if you obey them, you will indeed be setting up gods with God.’ (Al-An’ am 6:122)

An exemption is, however, granted in situation of extreme compulsion or dire emergencies when some of the forbidden articles may be consumed. These are quoted as follows:

‘He has only made unlawful for you to partake of the flesh of such animals as have died a natural death and of blood and the flesh of swine and that on which the name of any other than Allah has been invoked. But who is driven by necessity, being neither disobedient nor exceeding the limit, then surely, Allah is Most Forgiving, Merciful.’ (Al-Nahl 16:116)

That all these instructions are based on Divine guidance and not due to the personal like or dislike of the Holy Prophetpbuh is evident from the following quotation:

‘Say, I find not in what has been revealed to me aught forbidden to an eater who wishes to it, except it be that which dies of itself, or blood poured forth, or the flesh of swine – for all that is unclean – or what is profane, on which is invoked the name of other than Allah. But whoso is driven by necessity, being neither disobedient nor exceeding the limit, then surely thy Lord is Most Forgiving, Merciful.’ (Al-An’ am 6:146)
Another verse that refers to honey in an incident that happened in Medina makes this point even clearer.

‘O Prophet! Why dost thou forbid thyself that which Allah has made lawful to thee, seeking the pleasure of thy wives? And Allah is Most Forgiving, Merciful.’ (Al-Tahrim 66:2)

This message is also conveyed to the followers of the Holy Prophet in the following verse.

‘O ye who believe! Make not unlawful the good things which Allah has made lawful for you, and do not transgress. Surely Allah loves not the transgressors.’ (Al-Ma’idah 5:88)

Some articles of the diet are prohibited in other religions also. This is referred to in the Qur’an as follows with reference to the Jewish people.

‘And to those also who are Jews, We forbade before this all that We have related to thee. And We wronged them not, but they used to wrong themselves.’ (Al-Nahl 16:119)

This statement is repeated giving some more details of the prohibition in the following verse. This also explains the reason for such prohibitions. It emphasizes the fact that diet is not needed just for the health and well-being of the body but has a profound effect on the soul of the individual as well.

‘And to those who are Jews We forbade all animals having claws; and of the oxen and the sheep and goats did We forbid them their fats, save that which their backs bear or the intestines, or that which is mixed with a bone. That is the reward We gave them for their rebellion. And most surely We are truthful.’ (Al-An’am 6:147)

These verses tell us that God has always guided human beings about food for their benefit. This guidance is retained in some of the religions, whereas others have given it up or altered it. The fact that such a Divine guidance is needed is noted in the following verse:

‘All food was lawful to the children of Israel, except what Israel forbade himself before the Torah was sent down. Say, ‘Bring, then, the Torah and read it, if you are truthful.’ (Al-e-Imran 3:94)

**Fasting and Health**

Although eating and drinking are very pleasurable and necessary pursuits of life yet in many religions including Islam fasting has been prescribed for their followers when these are forbidden in one form or the other. This practice of fasting is prevalent in all major religions of the world. The guidance that we find in the Qur’an about this is contained in the following verses.

‘O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.’ ‘The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation – the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.’ ‘The month of Ramadhan is that in which the Qur’an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allah desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may be grateful.’ (Al-Baqarah 2:184-186)

The guidance in the Qur’an about fasting is that it is to be carried out during the lunar month of Ramadhan. It is prescribed for those adults who are healthy. Eating and drinking is prohibited from the dawn to the sunset. Fasting, however, is forbidden for those who are either sick or are travelling. They need to complete the prescribed number of days of fasting at another time when they recover from their illness or come back home from their journey. But those people who cannot
complete this count of their fasting days because of a chronic illness or some other reason are commanded instead to feed a poor man in lieu of this. Fasting has been prescribed for the benefit of the people and the main purpose is to make them righteous. It is not to put them to any hardship.

This is basically the summary of this teaching as prescribed in the Qur’an. Now with modern research it has become clear that occasional and regular fasting has a beneficial effect on health. It has been found to be effective in lowering blood pressure, improving sugar utilisation in the body, reducing body weight and helping to give up harmful habits such as smoking, drugs and alcohol. It also has many moral benefits such as feeding the hungry and the poor and there are many such people in the wide world. It also teaches people to exercise patience and perseverance and helps to give a personal insight into the plight of those people who are less fortunate and unable to have regular square meals.

Intoxicants

Another accompaniment of diet is alcoholic drinks and other intoxicants that are sometimes used with the food. Many plants, their fruits, seeds, sap, root and other parts have active medicinal properties. Poppy plant is an excellent example. Its fruits, seeds and sap oozing out of its fruit known as opium has been used in medicine for as long as the human history. Even today the medicines obtained from its extracts are better than any another known drugs. It relieves pain, improves sleep, controls diarrhoea and relieves coughing. It is a depressant of brain functions and can be habit forming and addictive. Its abuse can cause untold human misery and ill health. Yet despite this the value of the drug cannot be ignored.

Ethyl alcohol is a similar drug. It is obtained from the fermentation of various types of sugars and starchy material. In the good old days many formulations of alcohol were used in medicine because of its properties of depressing the brain functions. They were used to calm patients, improve sleep and dissolve certain active ingredients of other plants in the form of tincture and elixirs. But alcohol has traditionally been used as an adjuvant of food. Wines are used in cooking and serving meals from ancient times. It has variable effect on the human brain depending upon the exact amount of ethyl alcohol contained in the particular drink and the amount consumed. The four stages of increasing alcohol intoxication have traditionally been described as ‘dizzy and delightful’, ‘drunk and disorderly’, ‘dead drunk’ and ‘danger of death’. Now, however, we have the breathalyser test and the blood levels of alcohol that give an accurate idea of the state of intoxication. It is estimated that billion of pounds worth of damage occurs in the U.K. because of people drinking excessively. A lot of ill health like cirrhosis of liver, heart disease, alcohol dependence, traffic accidents, street hooliganism and deaths are caused by alcohol. It is now well known that even small amount of alcohol affect the judgement and drivers are asked to refrain from driving after consuming alcohol.

Another very important drug is cocaine. This is also a plant extract. This drug was used as a very effective local anaesthetic for a long time until better drugs were discovered. This has a stimulant action on the brain and as such gives a feeling of well being. It also causes wakefulness and interferes with sleep. This effect on the brain causes it to have addictive properties and is habit forming. Unfortunately this is used as a pleasurable agent with very serious consequences.

Caffeine is another stimulant of the brain that is a part of the diet of many people. It is a component of coffee, tea and cola drinks. It increases the activity of the brain and gives a feeling of being active. It can cause problems with the sleep and may be habit forming in some people. It has an effect on the kidneys and increases the urine production and thus may make some people to go to the toilet more frequently.

Marijuana is another plant extract with hallucinogenic properties. It has variable effect on different subjects and in some persons may precipitate serious mental illnesses. This also has certain medicinal effects and has been tried in various illnesses including...
multiple sclerosis and is claimed to have some beneficial effects.

Tobacco is another plant and is widely smoked and ingested. It has well known pharmacological effects. One ingredient with pronounced effect on the nervous system is nicotine. This gives a feeling of relaxation to the user of the drug and is the cause of its addictive properties. This drug is so widely smoked in the form of cigarettes that we now know a lot about its harmful effects. This has resulted in banning the advertisement of smoking on the media, not allowing smoking in public places and transport and putting health warning on the container packets. The control of smoking is however far from satisfactory. Smoking is often considered to be an activity similar to eating and people like to smoke after meals and with their drinks. It even affects the health of those people, including children, who do not smoke themselves but passively inhale the cigarette smoke of their companions.

The guidance about these is contained in the following verses of the Holy Qur’an:

‘They ask thee concerning wine and the game of hazard, Say: ‘In both there is great sin and also some advantages for men; but their sin is greater than their advantage.’ (Al-Baqarah 2:220)

‘O ye who believe! intoxicants and game of chance and idols and divining arrows are only an abomination of Satan’s handiwork. So shun each one of them that you may prosper.’ ‘Satan desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allah and from Prayer. But will you keep back?’ (Al-Ma’idah 5:91-92)

In these verses the command of prohibition of alcohol and other intoxicants is given. The reason for the prohibition is also explained. The benefit of some of these drugs is acknowledged, but their harm is highlighted. It is also amazing that gambling is mentioned here too and we now know that this habit may also have similar addictive effect on some people and cause serious harm to them. The governing principle in the Qur’anic teachings everywhere is that prevention of harm is always better and advisable rather than curing it afterwards.

**Summary**

The teachings of the Holy Qur’an about the human diet are based on Divine revelation. He is the Creator of the machine that is the human body and guides the humans to eat and drink all clean and wholesome water, milk, honey, vegetables, fruits, grains, fish, seafood and permitted meat of cattle and birds that He has created for the benefit of the mankind. He forbids drinking intoxicant and unclean fluids and eating unclean food, dead animals, blood and swine or any other such food that is sacrificed to a deity other than Allah. This emphasizes the point that eating and drinking is not only required for the health of the human body, but also has a profound effect on the health and well-being of the human soul.

**References:**

Ali, Moulvi Sher, The Holy Qur’an: Arabic Text with English Translation 2005. Islam International Publications Limited. (In every quotation the Arabic name of the chapter appears first in italics followed by its number and the number or the numbers of the relevant verses.)

**Food:**


Intoxicants: Al-Baqarah 2:220, Al-Ma’idah 5:91-92,
Purpose of the Seminar

The purpose of this event was to spend some time with the older Waqfe Nau children and help them understand the commitment they have made to the Jama’at and also the expectations that the Jama’at has of them.

Morning Session

The seminar started at 10:30 with Tilawat, Translation and a short Nazm. This was followed by 3 short speeches from Jamia Students which focussed on the sermons delivered by Hudhur at the last Waqfe Nau National Ijtema and also at the inauguration of the new Jamia in 2012. Dr Shamim Ahmad Sahib (Incharge Waqfe Nau Markaz) then addressed the girls and boys separately. He gave a brief history of the scheme and then touched upon the responsibilities that the Waqfe Nau have and the expectations that the Jama’at has of them. This address was followed by a presentation from MKA Research Association detailing the work of the association and methods by which the Waqfe Nau can get involved. The Waqifeen were then divided into 6 groups and a facilitator conducted an open discussion on issues raised by the audience around the theme of ‘Understanding my Waqf’.

Afternoon Session

Following Sala’at and lunch 2 short speeches by Jamia students took place whereby some issues raised from the group discussions were addressed. another Waqfe Nau then gave a presentation on his research project of Noah’s Ark. The highlight of the seminar was a Q&A session with Translation and Nazm. This was followed by a concluding address by Imam Sahib and then silent prayer.
THE BELIEF IN THE BOOKS

Let us now turn to the third article of faith, which is the belief in the books. Muslims are required to believe not only in the divine scripture revealed to the Holy Founder of Islam, which is called the Quran, but it is essential for every Muslim to believe in all such divine revelations as were vouchsafed to other prophets, from wherever and whichever age. It is an essential part of a Muslim’s belief that if anyone professes belief only in the divine origin of the Quran, and refuses to acknowledge the divine origin of other books, such as the Old Testament and the New Testament etc., his profession of Islam would be invalidated.

This belief resolves some problems but creates others, and needs to be studied at a greater length. It provides the only foundation upon which the unity of man can be built on earth, in accordance with his belief in the Unity of God. It removes the root cause responsible for inter-religious disharmony and mistrust. But this belief in the divine origin of all books raises some very difficult questions to answer.

As we study the books that claim to be of divine origin, we find contradictions not only in the peripheral areas of their teachings, but also in the areas of basic and fundamental beliefs. This could not be so had they originated from the same eternal source of light. The case in point can well be illustrated by the fact that many such books contain passages which are understood and interpreted by their followers to lead to the belief in lesser deities sharing divinity with the one Supreme Being. In some books, God is presented as the head of a family of gods, having spouses, sons and daughters. In some other books, saintly human figures are attributed with such superhuman powers as are only befitting to be possessed by God. There are other books in which the Unity of God is stressed so strongly and uncompromisingly as to leave no room for anyone to share God’s attributes in whatsoever capacity. The Quran stands out in this respect among all the scriptures of the major world religions.

How does the Quran resolve this dilemma -- that is the question. According to the Quran, it is a universal trend of man to gradually interpolate the divine teachings which were vouchsafed to the founders of their religion. To change the concept of Unity to that of polytheism is a manifestation of the same trend. We can definitely discover evidence of the truth of this claim by tracing the history of changes in the text, or the interpretation of the text, from the time of its first revelation. This is why the Holy Quran pointedly draws our attention to
the fact that all divine books concurred in their fundamental teachings only at the time of their inception. It is not necessary to go through the laborious exercise of pursuing the history of change, because logically there can be no other conclusion than the one made by the Quran. If there is no God other than the one Supreme Being, and if the claims of all religions -- that their divine books originated from God -- are to be accepted, then there has to be unanimity among all such books, at least in the fundamentals.

Having said that, one faces another important question regarding the manner in which one can ascertain the original doctrinal teachings common to all religions. One must find a logically acceptable methodology to sift the right from the wrong.

The fundamental beliefs from the point of view of the Holy Quran are so attuned to human nature that they simply sink into the human hearts by the sheer force of their truth. They are as follows:

\[
\text{وَمَا أَمُرَّيْتُهُمْ إِلَّا إِلَيْهِ يُحْكِمُونَ}
\]

And they were not commanded but to serve Allah, being sincere to Him in obedience, and being upright, and to observe prayer, and pay the Zakat. And that is the religion of the people of the right path. Surah Al-Bayyinah (Ch. 98: V.6)

This means that all the founders of the religions of the world were categorically told that they must worship the one and only God with all sincerity, dedicating themselves purely and completely to Him alone. They were also told to perform regular prayers (as institutionalised in their religion), and to spend (in the cause of God) for the needy and the destitute, and for other similar philanthropic purposes. It is hard to find disagreement with this, whichever religion one may belong to.

In this preliminary discourse we do not wish to involve ourselves in a lengthy discussion on the various different modes of worship as prescribed by God and the reasons for their being different. Presently we are focusing our attention on the reasons as to why religions appear to be different both in fundamentals and in the detailed teachings.

In short we can say that the hand of time is relentless, and the concept of decay is inseparable from the concept of time. Everything new must begin to grow old and change. One may look at the ruins of great castles and palaces with wonder, but even the buildings built by the same monarchs and designed by the same architects are no exception to this law. Sometimes they are added upon by later generations and are changed in design so drastically as to lose all resemblance to their original shape. Sometimes they are abandoned and become ruins. According to the Quran, the areas of uncompromisable differences in all religions are the handiworks of men belonging to later ages. In the light of this universally acceptable teaching of the Holy Quran, Islam seems to have paved the way for the unification of all religions, at least in fundamentals principles. Thus it does away with man-made obstacles and barriers created to keep the religions apart as distinctly separate entities.

The reason mentioned above is not the only one responsible for the divergence in teachings observed in various books. Some differences were certainly not man-made, but were required by the dictates of time. As man gradually advanced in various areas of civilisation and culture, science and economy, at different stages of his history he required specific teachings related to that period of time, and a divine book would be revealed for his instruction. These time-related teachings were not universal, but related to specific situations and requirements. In certain ages, man lived a life not very far away from that of the sub-human species of life. His intellectual advancements were limited, his knowledge of
the universe narrow. He was not even fully aware of the world that he was inhabiting. The modes of communication at his disposal were totally inadequate to help him understand the nature and vastness of the earth and the universality of man. Very often his awareness of existence was confined only to small areas of land or the country to which he belonged.

In many divine books revealed at that time, we do not find mention of the existence of the world beyond the limited domain of the people to whom these books were addressed. It does not necessarily mean, as some secular philosophers would have us believe, that this fact offers enough proof that the books in question were man-made rather than of divine origin.

All divine teachings were related to not only the requirements but also the information possessed by the people of the age, otherwise people of the age could have raised objections against the messengers of the time, accusing them of contradicting commonly established facts. This could have presented an insoluble dilemma for the prophets, as they themselves shared the same knowledge as the people. Many interesting examples of the same can be quoted from the Quran, where the understanding of nature as known to the people of the time was to be proved false by the men of learning of later ages. Whichever position the Quran adopted, it would still remain vulnerable to objections, either by contemporary people or by people of a later age. It is amazing how the Quran solves this problem, and in no way can it be criticised by present day philosophers and scientists either.

The following illustration would be of particular interest. A man of this age does not need to be highly educated to know that the earth rotates on its own axis; but if someone had made this statement fourteen hundred years ago and dared to attribute it to God, either he would have been rejected out of hand as being absolutely ignorant, or God would be ridiculed as having no knowledge of things which he has professed to have created. The Holy Quran being a universal book for all ages could not have avoided the mention of this subject altogether, or the people of later ages, such as ours, would have rightfully blamed it for possessing no knowledge of the universe. Meeting this challenge squarely, the Holy Quran speaks of the mountains in the following verse, presenting them as floating or coasting like clouds, while people perceive them to be stationary:

\[
\text{\textit{وَتَرَى الْجِبَالَ تَطْبِيقًا جَاهِدًا وَهِيَ تَمْزَرُ السَّحَابَاتُ}}
\]

You see the mountains and imagine them to be stationary whereas they are moving like the moving of clouds. Surah Al-Naml (Ch. 27: V.89)

Obviously the mountains would not be floating without the earth moving along with them. But the tense used is that of future -- ‘Muzaria’ -- which is common to both the continuous present and future. So the verse may be translated as: ‘The mountains are moving constantly in a coasting motion without making the least effort on their part.’ It can also be translated as: ‘The mountains will move as if they were sailing.’ People of that age might have taken refuge in this second option, but they forgot to take notice of another part of the same verse which says: ‘While you think they are stationary.’ How could the man of any age think the mountains to be stationary if they suddenly started moving? The description of their movement leaves no room anywhere for anyone to be alive on earth and watch quietly the amazing phenomenon mentioned in the verse.

Logically therefore, the only valid translation would be: ‘While you consider the mountains to be stationary, in fact they are constantly in motion.’ There are many other similar examples which can be quoted from the Quran, but I have already illustrated them in another address of mine entitled ‘Rationality and Revelation in Relation to Knowledge and Truth’. Any reader interested in further study could refer to the same.
We know for certain that during the remote past when the Vedas were revealed for the benefit of the people of India, the Indians had little knowledge of the worlds lying beyond the seas. Hence there is no mention of any country or people outside India, across the natural boundaries of the Himalayas on the one side and the seas on the other. The silence of the Vedas on the subject may be an appropriate and well understood silence on the part of God. It must be made clear that the facts mentioned in the divine books are of two categories. The first category comprises this worldly facts, which can be understood and verified by all human beings regardless of which religion they belong to. These are the facts that we are referring to in the above discussion. As far as facts belonging to the otherworldly things are concerned, any man can make any claim about them, because they lie beyond the human reach of verification.

Despite differences however, the fundamental points of similarities are always traceable if one digs deeply into a study of original books. As an archaeologist can reconstruct the design of the original plan from a study of the ruins, so also it should not be difficult for a keen observer to read the message of Unity even through the veils of fog and mist created by the followers of the religions as they move away from the time of the founding prophets.

We briefly mentioned some differences which were intentionally designed as against those which resulted from the interpolation of man. To illustrate the former, we can refer to a teaching of the Torah which seems to deprive the Jewish people of the option of forgiveness. To a casual observer, from the vantage point of the modern age, it would appear to be a rather ungodly teaching, unbalanced in the favour of vengeance. Yet a closer examination of the requirements of that age would present the teaching in a completely different light. We know that the Children of Israel, under the oppressive and despotic rules of Pharaohs, were deprived of all their fundamental human rights. They were forced to live a life of abasement and slavery, which did not recognise their right to defend themselves and hit back at the oppressor.

Some two centuries of such an abject way of life had virtually robbed them of their upright noble human qualities. They would much rather give up their right to avenge in the name of forgiveness -- just another name for utter cowardice. Had they been given the clear option to either take revenge or forgive, few there would be among them who would dare take the former option. As such the teaching of the Torah, though seemingly harsh and over-much one sided, is the most perfect teaching in relation to the requirements of that time. It was a diseased state which was meant to be cured with the bitter pill of this injunction.

About thirteen centuries of practising merciless vengeance had indeed hardened the hearts of the Israelites into those of stone. It was at this juncture of time that the Messiah came, who was himself forgiveness, love and modesty personified. Had God granted the Jews of his time both the options of forgiveness and revenge, they would certainly have opted for revenge without even dreaming of forgiveness. The question arises as to what should be the perfect teaching relevant to the time of Jesus? Forgiveness of course, but without the option of revenge. This is exactly what happened. This illustration makes it amply clear that certain teachings, though apparently contradictory, in fact serve the same purpose and work in unison as far as the designs of God are concerned. The purpose is the healing of the sick which may need different medicines at different times.

**THE BELIEF IN THE PROPHETS**

The fourth fundamental article of faith in Islam is belief in all the prophets. This article is in fact a logical conclusion to the third one. The same philosophy as underlies the belief in all books also necessitates belief in all the prophets. The Holy Quran speaks of the many prophets who
mostly belong to the Middle Eastern line of prophethood, beginning with Adam up to the
time of Muhammad, peace be upon him. But
there are exceptions to the rule. There are two
things which are specifically mentioned in the
Quran relating to this issue:

a) Although the names and short histories
of some prophets were revealed to the Holy
Founder of Islam, the list is in no way exhaustive.
They are just specimen names, and there are a
large number of prophets do not find mention
in the Quran.

b) In the list of prophets who are specifically
mentioned, there are certain names which do
not seem to belong to the prophets of Israel.
Many commentators therefore are inclined
to believe that they are non-Arab prophets
who are included in the list just for the sake of
representation of the outer world. For instance,
Dhul-Kifl is one name in the list of prophets which
is unheard of in the Arab or Semitic references.
Some scholars seem to have traced this name
to Buddha, who was of Kapeel, which was the
capital of a small state situated on the border
of India and Nepal. Buddha not only belonged
to Kapeel, but was many a time referred to as
being ‘Of Kapeel’. This is exactly what is meant
by the word ‘Dhul-Kifl’. It should be remembered
that the consonant ‘p’ is not present in Arabic,
and the nearest one to it is ‘fa’. Hence, Kapeel
transliterated into Arabic becomes Kifl.

Apart from the evidence of the Quran, there is
one reference which is controversial among the
 commentators. There is a tradition reported
from the Holy Prophet (sa) which speaks of an
Indian prophet by name. In his words:

كان في الهند نبيًا أسود اللون اسمه كاهنًا

There was a prophet of God in India who was
dark in colour and his name was Kahan.

Now anyone acquainted with the history of
Indian religions would immediately connect this
description to Lord Krishna, who is invariably
described in the Hindu literature as being dark
of complexion. Also, the title Kanha is added
to his name Krishna. Kanha contains the same
consonants K,N,H as does the name Kahan -- in
no way an insignificant similarity. But whether
any non-Arab prophet was mentioned by name
or not is only an academic discussion. There is
no denying the fact that the Holy Quran makes it
incumbent on every Muslim not only to believe
in all the prophets, but it also clearly informs us
that in every region of the world and in every
age, God did raise messengers and prophets.

This belief in principle in the truth of the
founding prophets and also the minor prophets
of other religions is a unique declaration of the
Quran, absent in all other divine books. It throws
light on the universality of creation as well as
on the universality of Islam itself. If the Quranic
claim that the teachings of the Quran are for the
entire world is true, then it has to recognise the
truth of all prophets. Otherwise the followers
of so many different religions will not find any
connecting bridge between themselves and Islam.

The recognition of the truth of all books and
the recognition of the truth of all prophets is
a revolutionary declaration which has many
benefits for man as a whole. Among other
things, it powerfully paves the way for inter-
religious peace and harmony. How can one be
at peace with the followers of other religions if
one considers them to be impostors and if one
monopolises the truth only for the religious
divines of one’s own faith?

It is a universal observation that the followers
of various religions tend to know very little about
the doctrinal aspects of their own religions.
It is the ordained priesthood or other leaders
who seem to be the custodians of religious
knowledge, and it is to them that the common
people turn when they stand in need of religious
guidance. Such people are far more sensitive to
the question of the honour of their prophets.
and divines than they are even on the issue of God and His honour.

Apart from Islam, none of the divine books of religions bear testimony to the truth of the founders of other religions. The absence of any recognition of the truth of prophets other than their own has insulated religions from one another, each one claiming to monopolise truth, each viewing the prophets of other religions as impostors. Although in every day life we do not find this expressed in such strong terms, the hard reality remains, that if the followers of any religion take their beliefs seriously, they have to consider all other religions to be false, even at their sources. It is impossible to conceive a Christian, a true believer in Christianity as he understands it today, who would testify to the truth of Buddha, Krishna and Zoroaster. Particularly, the Christian stance against the Holy Prophet (sa) of Islam is exactly the one mentioned above; they have to denounce him as an impostor, otherwise the only alternative for them is to become Muslims. The orientalists discussing this subject have always maintained this position very clearly, many among them having gone to the extent of showing undisguised hostility towards the founder of Islam on the premise that he had to be false. The same applies to other religions alike.

Although in every day life we do not come across such glaring examples of discourtesy and insult, but whether one keeps one’s views to oneself or expresses them openly, the barrier still remains. It is evident from this that the followers of all religions have compartmentalised themselves against all others, and the barrier between truth and falsehood, right or wrong does succeed in preventing the religious harmony so much needed by man today.

Of course, there are very civilised and educated Christians in the world, who out of courtesy would not offend the sensibilities of Muslims by denouncing the Holy Prophet (sa) of Islam as an impostor. However the Christians, in accordance with their beliefs, have no option but to reject the truth of the founder of Islam. In the case of a Muslim however, it is a completely different story. When he speaks of Jesus Christ or Moses or Krishna or Buddha with veneration and love, he does so because he has no other option. It is a part of the fundamental article of his faith to extend not just a human courtesy, but to genuinely believe in their truth and honour. In the light of this, this article of faith appears to hold an importance of global scale. It establishes inter-religious peace and harmony and genuinely creates an atmosphere of mutual trust and love. Like the Unity of God it holds the intrinsic quality of being irreplaceable -- there is no alternative.

The Promised Messiah, Hadrat Mirza Ghulam Ahmad of Qadian, has summarised the Islamic belief in other prophets as follows:

One of the principles which forms the basis of my belief refers to the established religions of the world. These religions have met with wide acceptance in various regions of the earth. They have acquired a measure of age, and have reached a stage of maturity. God has informed me that none of these religions were false at their source and none of the prophets impostors.

This is a beautiful principle, which promotes peace and harmony, and which lays the foundation for reconciliation, and which helps the moral condition of man. All prophets that have appeared in the world, regardless of whether they dwelt in India or Persia or China, or in some other country, we believe in the truth of them, one and all.

With the establishment of this fact that there had to be prophets all over the world in all ages who originated from God, the stage seems to be set for a universal prophet. The acceptance of a universal prophet requires a reciprocity. When you expect others to believe in someone you consider to be true, it would certainly help if you bear witness to the truth of such holy people in whom the other party has unshakeable faith.
Islam therefore lays down the foundation for the universality of a single prophet. As such the claim of the Quran -- that the Holy Prophet (sa) was raised not only for Arabia but for the whole of mankind -- is founded on a sound philosophy. We find mention in every religion of a utopian future or golden age when all mankind would be brought under the one flag. But there does not seem to be any foundation laid for the unification of man in his beliefs and dogmas. It was for the first time in the history of religion that Islam paved the way for a universal religion by the declaration that all the people of the world, at different times, were blessed with the advent of divine messengers. 

According to the Holy Quran, the institution of prophethood is universal and timeless. There are two terms used to indicate the same office, each with slightly different connotations. The term An-Nabi has the connotation of prophecy. Those whom God chooses to represent Him are implanted with the knowledge of certain important events regarding the future. They are also told of things past, which were unknown to the people, and his knowledge of them stand as a sign of his being informed by an All-Knowing Being. Prophecy as such establishes the truth of the prophets, so that people may submit to them and accept their message.

The second term used in connection with prophets, is Al-Rasool or Messenger. This refers to such contents of the prophet’s revelation as deal with important messages to be delivered to mankind on God’s behalf. Those messages could be speaking of a new code of law, or they could simply be admonishing people for their past lapses in reference to previous revealed laws.

Both these functions unite in a single person, and as such all prophets can be termed as messengers, and all messengers as prophets.

According to Islam, all prophets are human beings and none bear superhuman characteristics. Wherever some miracles are attributed to prophets, which are understood to indicate their superhuman character, the categorical and clear statements of the Quran reject such a notion. Raising of the dead is one of such miracles attributed to certain prophets. Although similar descriptions are found in many divine scriptures or religious books, according to the Quran they are not meant to be taken literally, but have a metaphorical connotation. For instance, it is attributed to Jesus (as) that he raised the dead into a new life. But the Holy Quran speaks of the Holy Prophet Muhammad (sa) in the same terms, with the same words being applied to his miracle of spiritual revival. Similar is the case of creating birds out of clay and causing them to fly in the name of God. These birds are only human beings who are bestowed with the faculty of spiritual flight, as against the earthly people.

No prophet is granted an exceptionally long term of life which makes him distinctly different and above the brotherhood of prophets to which he belongs. Nor is any prophet mentioned as having risen bodily to remote recesses of the universe. Wherever there is such mention, it is spiritual ascent which is meant, not bodily ascent, which the Quran categorically declares is against the character of prophets. When the Holy Founder of Islam was required by the People of the Book to physically ascend to heaven and bring back a book, the answer which God taught him was simply this:

Say to them: ‘My Lord is far above (such childish conduct). I am no more than a human being and a prophet.’ Surah Bani-Israel (Ch. 17: V.94)

This answer rejects all claims about other prophets who are understood to have ascended physically to heaven. The argument implied in this answer is that no human being and no prophet can rise bodily to heaven, otherwise the Prophet Muhammad (sa) could also have repeated the same miracle. The emphasis on the human characteristics of prophets and their human
limitations is one of the most beautiful features of fundamental Islamic teachings. Prophets rise above their fellow human beings not because they were gifted with superhuman qualities, but only because they gave a better account of the qualities that they had been gifted with. They remained human despite having ascended to great spiritual heights, and their conduct as such is inimitable by other human beings.

On the issue of continuity of prophecy, Islam categorically declares the Holy Prophet (sa) of Islam to be the last of the law-bearing prophets and the Quran to be the last Divine book of law, perfected and protected till the end of time. Obviously a book which is perfect and also protected from interpolation transcends alteration. No change is warranted on both counts. As long as a book is perfect and protected from human interpolation, no change is justified.

As far as prophecy other than law-bearing prophecy is concerned, the possibility of its continuity is clearly mentioned in the Quran. Again there are clear prophecies about such divine Founder of Islam and the Holy Book -- the Quran. The following verse of Surah Al-Nisa leaves no ambiguity about this:

> وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿70﴾

And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. Surah Al-Nisa (Ch. 4: V.70)

In short, Islam is declared in the Quran to be the last perfected religion for the benefit of mankind, after which no new teaching would be revealed to annul the teachings of Islam, nor would a new independent prophet be born outside the domain of Islam; any new prophet would be completely subordinate to the Holy Prophet Muhammadsa.

The prophets always came to deliver a message. That message was not confined to the areas of beliefs, but also covered the areas of practices and implementation of the beliefs. The teachings are divided into two large categories:

1. How to improve one’s relationship with God.

2. How to conduct oneself in relation to one’s fellow human beings.

These two categories in fact cover all aspects of religious laws. We cannot enter into a lengthy discussion of how this task is carried out to perfection in Islam, but perhaps it would be appropriate to illustrate a few important features of this teaching of universal character.

**THE PRAYER**

Worship is common to all religions. What differs is only the manner and style of worship. That which is unique in Islamic mode of worship is that it contains features from the mode of prayers found in other religions. Some people pray to God in a standing posture and some in a sitting posture. In some religions people remember God by kneeling to Him, while others bow down to Him. Some stand before Him with folded arms, and others with arms hanging at their sides. In short there is no single mode of worship common to all religions as a whole. It is fascinating however to note that Islam instructs its followers concerning the manner of prayer so comprehensively, that all the postures of worship found in other religions are symbolically represented in the mode of Muslim prayer. Another step forward in the direction of ushering in an era of universal religion, it seems.

The institution of Islamic prayer is a most highly developed system, covering every human requirement. It should be membered at the outset that the purpose of worship is not just bowing to a superior being and paying homage to His greatness, as if God created man only for
satiating His egotistic desire of being praised. All the purposes mentioned in relation to the philosophy of worship and the manner in which a Muslim is required to conduct his prayer, makes it manifestly clear that the benefit of prayer is drawn by the worshipper himself and in no way can it be taken as a favour to God. The Holy Quran declares that God does not stand in need of mens’ praises. He is so great in His nobility and so sublime in His character that the praises of His creatures do not add anything to His magnanimity and majesty. The Holy Prophet (sa) of Islam once mentioned that if the entire mankind had turned away from God and committed the worst possible sins, one and all, they would not diminish His universal grandeur even as much as when someone dips a sharp needle into a vast ocean; the water one finds adhered to the surface of the needle would be far more than the sins of the entire mankind could take away from the glory of God.

So, worship in the Holy Quran is only prescribed for the sake of the worshipper himself. It is a vast subject, and we can only illustrate a few points in relation to this as mentioned in the Holy Quran and the traditions of the Holy Prophet of Islam.

Remembrance of God and pondering over His attributes during the prayer helps man in refining his spirit, bringing it more into harmony with the nature of God. This is central to the Islamic prayer. Man was made in the image of his creator, and he must ever strive to gain closeness to Him. This is a lesson in nobility which is ultimate. Those who train themselves to think like Godre and to act like Him within the limitations of the human sphere, constantly improve in their relation to all other human beings and even other forms of life.

In human terms it can be better understood with respect to mother’s attitude towards her children. For the one who truly gains nearness to a mother, all that is dear to the mother will naturally become dear to him as well. Acquiring the attitude of the creator is like acquiring the attitude of an artist to his works of art. It is impossible for one to be near God and distance himself from His creation. Again, the term used for worship in the Quran is derived from a word which is so significant and different from terms used in other religions. Ain, Be, Dael (‘A’, ‘B’,‘D’) are the three root letters which have the basic meaning of slavery. Like a slave who loses everything to his master and follows him in all respects, the worshipper in Islam must do the same in his relation to God. The infinitive used for worship has the connotation of following in the footsteps of someone. That is the ultimate in the imitation of God’s attributes. The Quran also says:

Verily, Prayer prevents the worshipper from indulging in anything that is undignified or indecent. Surah Al-Ankabut (Ch. 29. V 46)

This verse has both positive and negative connotations, both highly essential for cultivating ideal human conduct. Thus in its negative connotation, it helps the worshipper by liberating him from sins of all types. In its positive connotation it educates man, fines his character and cultivates his qualities to such sublimity as he becomes worthy of communion with God.

Another area which is highly important in this regard is the role worship plays in developing one’s soul. According to Islam, each human soul in relation to the carnal human body can be likened unto a child in the uterus of the mother. To give birth to a healthy child requires so many influences that are constantly transferred from the mother to the embryo, and the child at a later stage. If the mother’s influences on the embryo are unhealthy, the child is born as congenitally ill; if they are healthy then the child is born enjoying perfect health. Of all the influences that work towards the making and modification of the human soul, prayer is the most important single factor.
The institution of Islamic prayer is rich in so many profound lessons as are not found even fractionally in other religions. Islam admonishes both congregational and individual prayer. The congregational prayers are held in a manner which is amazingly well organised and meaningful.

There is one leader who leads the congregation in all such prayers. That leader is not an ordained priest; anyone whom the people consider worthy of this task is chosen as the ‘Imam’. The assembly is admonished to be arrayed behind the Imam in perfectly straight lines, each worshipper standing close to the other, shoulder to shoulder, without any distance between the two worshippers. They follow the Imam perfectly in everything that he does. As he bows they bow, as he stands they stand. As he prostrates they prostrate. Even if the Imam commits a mistake and does not condone it even after a reminder, all followers must repeat the same. To question the Imam during the prayer is not permitted. All face the same direction without exception, facing the first house of worship ever built for the benefit of mankind. No-one is permitted to reserve any special place behind the Imam. In this regard the rich and poor are treated with absolute equality, so also the old and the young. Whoever reaches the mosque ahead of others has the prior option to sit wherever he pleases. None has the right to remove others from the place that they occupy, except for reasons of security etc., in which case it becomes an administrative measure. Thus the Islamic system of prayer is rich not only in spiritual instruction, but also in communal and organisational instruction.

All mosques are frequented five times a day, a task which appears to be over-much demanding to a casual observer. This aspect should be further elaborated to build a more comprehensive picture of the role of congregational prayers in the Muslims’ way of life. Of course in an ideal Muslim society, where mosques are provided within reach of almost every citizen, the five time congregational prayer becomes a routine way of all Muslims’ life. The midday prayer, which ordinarily is more problematic, is performed in Muslim societies during the midday break from work. Thus it is not only a lunch break, but is slightly extended to accommodate the performance of prayer as well. The next prayer after the midday prayer is the afternoon prayer, which is performed almost immediately after return from an ordinary day’s work. Then no prayer is permitted until after sunset. The time between the two is spent in outdoor activities like sports, shopping, walks, visits to friends and relatives etc. It is a period of relaxation in which prayers are practically forbidden, except for the quiet remembrance of God which becomes a constant feature with some believers. At sunset, the night of the believer begins with the sunset prayer, after which there is again a time for relaxation, dining, and so on. The night is capped before retirement with the last prayer which is called Isha. It is discouraged to stay awake after Isha in wasteful occupations of gossip and vain talk etc.

The Muslims are encouraged to acquire a habit of early to bed and early to rise. The day, next morning, begins routinely in the small hours before dawn. The prayer which is performed at the end of the night is called Tahajjud. It is not obligatory, but is a very highly emphasised optional prayer. The dawn ushers in the time for morning prayer, which is called Al-Fajar. Optional prayers are not recommended between Fajar and sunrise, for obvious reasons. Then till Zuhar, the midday prayer, only two optional prayers are mentioned; otherwise the pre-Zuhar period is expected to be spent in normal day to day activities.

Looking at the institution of prayer in Islam from another angle, it is intriguing to note how well organised, disciplined and comprehensive it is. There are certain prayers of congregation in which recitation of the Quran is done in a loud, audible voice, in a semi-singing tone, which does not exactly conform to the concept of singing, but which has a rhythmical tone that is deeply
penetrating. The Holy Prophet (sa) also advised that there should be a shadow of sadness in the tone in which the Quran is recited; this makes it more touching, with the meaning of the verses sinking deeper into the recesses of the heart. In some prayers, particularly the two afternoon prayers, there is no loud chanting; this goes well with the general mood of the time. Even the birds cease to sing during the early parts of the afternoon, and there is a general air of silence covering the hubbub of normal work. The morning prayer, the prayer after sunset and the prayer after the fall of night all include periods where chanting of verses is the routine practice.

The prayer can be further divided into two categories. As against congregational prayers, individual prayers are also highly emphasised. In congregational prayers, society pays homage to God collectively and openly. In individual prayers, emphasis is laid on privacy, and there should be no effort to display such prayers to anyone. Similarly the late night prayer is performed in perfect privacy. Members of the same house try to find their own niches, and even husband and wife try to say their prayers separately so that communion with God becomes a highly personal affair.

It has been observed that the institution of the five time congregational prayer has worked very well, for over fourteen hundred years or so, for the protection and preservation of this holy institution. The mosques have been the mainstay in keeping this noble institution alive. They also serve as education centres for young and old, and throughout history they have played the most prominent role in religious teachings and instruction.

The places of worship in Islam, whether congregational or private, are kept meticulously clean. Everyone is expected to take his shoes off before entering such places. Although in every prayer the worshipper has to touch the floor with his forehead, sometimes briefly and sometimes for longer periods, it is surprising that no skin diseases have been transferred from forehead to forehead in the Muslim society. Some may attribute this to the high standard of cleanliness and some to the blessings of God, but this is a well observed fact.

As far as the contents of the prayer go, they are of two types:

1. A formal routine recitation of verses of the Quran and other prayers which are done essentially in the language of the Quran, which is Arabic. All worshippers are expected to know the meaning of what they are reciting, otherwise they will deprive themselves of the immense benefit which they may draw from the meaningful recitation. It will make this discussion too lengthy if we were to go into the details of the contents, but such readers as are interested in further study can always consult the relevant literature.

2. To the second category belong the individual prayers in one’s own language, in which one is free to beg as he pleases. This second category is controversial in the sense that many a school of jurisprudence disallow such practices and insist on the recitation of only the prescribed form, irrespective of whether the worshipper understands that or not. However, they do appreciate the need for private and personal prayers, so they suggest praying in one’s own it language after the formal prayer has ended and not during its course. We, the Ahmadi Muslims, recommend and practice the former option of praying to God in one’s own language as one pleases during the formal prayer.

As we have amply demonstrated above, the institution of Islamic prayer is a highly developed one, where the individual is required to pray five times a day, both individually and in congregation with others. Islamic prayer thus plays an important role in the life of a Muslim, and in the spiritual and moral upbringing of the individual.
FIRST NATIONAL WAQF-E-NAU RALLY IN GHANA.

The first national Waqf-e-Nau rally was organized in Kumasi on 28th and 29th December 2012. This historic rally was organized for the waqf-e-Nau children of 15 and above to motivate them and also to see how prepared they were towards the task ahead of them.

The programme started with a power point presentation by Maulvi Faheem Ahmad, National Secretary Waqf-e-Nau, Ghana to explain to the children the aims and objectives of the scheme and also to draw their attention to the importance of their dedication. He indicated how fortunate they were to be a part of this blessed scheme. He also talked about various professions and how could they help the Jama’at.

This was followed by a video show of Huzoor addressing Waqf-e-Nau children in London. Huzoor had advised that all Waqf-e-Nau children to be morally up right and also acquire knowledge in fields that will benefit the Jama’at.

On the 2nd day, various speeches were delivered by some of the Waqf-e-Nau children. The Ameer and Missionary in charge of Ahmadiyya Muslim Mission Ghana, Maulana Abdul Wahab Bin Adam, advised the children that their services are highly anticipated in the very near future. He said they should learn diligently and acquire the requisite knowledge so that they are able to play the role of real life devotees.

Later, a question and answers session was held. Total attendance was 127.

(Reported by Ustaz Lutfur- Rahman Dzakatoh)

---

Status of The Promised Messiah(as)

*I have by the sheer grace of God and not on account of any merit of my own, been accorded a full measure of the bounty which was bestowed before me on the Prophets and Messengers(as) and the chosen ones of the God. It would not have been possible for me to be granted this bounty had I not followed the ways of my Lord and my Master, the Pride of the Prophets, the best of the mankind, Muhammed(saw). Whatever I have been given, I have been given due to this adherence and I know through my true and perfect knowledge that no man can reach God except through following the Holy Prophet(saw), nor anyone can arrive at a full understanding of God except through him.”*

{ Haqiqat-tul Wahi Ruhani Khaza’in, Vol. 22, pp 59-65}
Staff of the Jamia Ahmadiyya, UK with Hadhrat Khalifatul Masih V (aba)

Some of the students of the Jamia Ahmadiyya, UK with Hadhrat Khalifatul Masih V (aba)