

# Mujahid

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*In This Issue: Dajjal, Materialism, the Deal of a Lifetime, and much more....*

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# The Holy Qur'an

Surah Al -Kahf Verses 104-107

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٤﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ  
فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ  
صُنْعًا ﴿١٠٥﴾ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ  
فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ  
وِزْنًَا ﴿١٠٦﴾ ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا  
آيَاتِي وَرُسُلِي هُزُؤًا ﴿١٠٧﴾

## Translation

[18:104] Say, 'Shall We tell you of those who are the greatest losers in respect of their works?

[18:105] 'Those whose labor is all lost in search after things pertaining to the life of this world, and they think that they are doing good works.'

[18:106] Those are they who disbelieve in the Signs of their Lord and in the meeting with Him. So their works are vain, and on the Day of Resurrection, We shall give them no weight.

[18:107] That is their reward—Hell; because they disbelieved, and made a jest of My Signs and My Messengers.

# The Holy Qur'an

*Commentary of The Holy Qur'an by Hazrat Mirza Basheer-ud-Din Mahmood Ahmad<sup>ra</sup>*

[18:104]

No commentary provided on the verse.

[18:105]

The verse means to say that these people look upon acquisition of material comforts and worldly benefits and upon making new inventions and discoveries to add to those comforts as the sole aim object of their life. They have no place for God in their hearts.

[18:106]

As all their labor is for this life and they have completely disregarded the life to come, so no sign or trace of their works will be left in this world and on the Last Day also their deeds will prove quite futile.

[18:107]

As these people turned their backs upon God and did nothing to win His pleasure, they can expect no reward in the Hereafter. On the contrary, they will burn in the fire of Hell which will be the natural consequence of their disbelief and evil deeds and of their mocking at the Signs of God and defying his Messengers.

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# Hadith

لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا  
فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخَنزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ  
الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ


## Translation

The Holy Prophet<sup>sa</sup> said, "The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it."

Sahih al-Bukhari 2476

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# Writings of the Promised Messiah<sup>as</sup>



Dajjal is not the name of one man. According to the Arabic lexicon, Dajjal signifies a group of people who present themselves as trustworthy and pious, but are neither trustworthy nor pious. Rather, everything they say is full of dishonesty and deceit. This characteristic is to be found in the class of Christians known as the clergy. Another group is that of the philosophers and thinkers who are busy trying to assume control of machines, industries, and the Divine scheme of things.

They are the Dajjal because they deceive God's creatures by their actions and tall claims as if they are partners in God's dominion. The clergy are arrogating to themselves the status of Prophethood because they ignore the true heavenly Gospel and spread a perverted and corrupted version as the supposed

translations of the Gospel.

*[Kitab-ul-Bariyyah, Ruhani Khaza'in, vol 13, pp.243-244, footnote]*

The fact that both the Promised Messiah and the Dajjal will perform circuits of the Ka'bah proves that this does not mean that they will physically perform circuits of the Ka'bah, for, in that case, we would have to concede that the Dajjal will succeed in entering the Ka'bah or that he will become a Muslim; both of which assertions go against the clear purport of Ahadith. This Hadith has to be interpreted, and the interpretation which God has made manifest to me is that, in the latter days, a group of people will emerge who will be called Dajjal. This group will be a bitter enemy of Islam, and, in order to completely bring down the structure of Islam, it will go

circuiting around the Ka'bah, which is the center of Islam, like a thief. As against this, the Promised Messiah will also perform the circuit of the center of Islam, which the Ka'bah symbolizes. The purpose of the Promised Messiah performing the circuit of the Ka'bah would be to apprehend the thief named Dajjal, and to safeguard the center of Islam from his designs. We know that the thief goes around the houses at night, and so does a watchman, but while the purpose of the thief is to rob and plunder a household, the purpose of the watchman is to apprehend the thief and to have him locked behind bars so that people are safeguarded from his mischief.

Thus this Hadith indicates that in the latter days the thief, who is designated the Dajjal, will try his utmost to demolish the structure

of Islam, and that the Promised Messiah, out of his devotion to Islam, will raise his supplications to heaven, and that all angels will lend him their support so that he should be victorious in this last final battle. He will neither get tired, nor dejected, nor will he slacken his efforts, but will try his utmost to catch the thief. When his supplications reach their climax, God will see how his heart has melted in his love for Islam. Heaven will do what the earth cannot. And the victory that cannot be achieved by man will be won at the hands of angels.

*[Haqiqat-ul-Wahi Ruhani Khaza'in, vol 22, pp. 323-324]*



# Hazrat Khalifatul Masih<sup>aba</sup> on Materialism

*Summary of the Friday Sermon delivered on August 24th, 2007*

Huzur cited verse 46 of Surah Al Nahl (16:46) and gave a discourse on increasing materialism, non-belief, natural disasters and Divine chastisement.

Huzur said increasing materialism has taken mankind away from moral values, religion and God. There are very few people who appreciate that all the blessings in this world are from God and it is Him alone who has given man the capacity to invent things to facilitate convenience and safety. Rather than be grateful people are increasingly opting for self-gratification and religion and God are subject to open derision. Atheism is on the increase and books purporting it are best-sellers. Many of these people are helpless in the sense that their religion has not given them the inner-peace that can not be attained apart from the One, Living God. There is also a section of people who are so prejudiced against Islam that they daily churn out objections about Islam as well as the Holy Prophet (peace and blessings of Allah be on him) in avant-garde

ways. They associate extremely far-fetched things with the Holy Quran and the Holy Prophet (peace and blessing of Allah be on him).

Fact is they can see that Islam is only religion that presents a real concept of religion. It is shocking how some among them, the so-called enlightened, upholders of freedom and non-interfering people have exceeded all limits in their disrespect of Islam.

As most of you must already know, a politician from here (Holland) called Geert Wilders has gone to the extent of calling for the ban of the Holy Quran. He has maintained that the Holy Prophet (peace and blessings of Allah be on him) acquired an extremist personality with the passing of age, especially during his time in Medina. He also maintains that verse 5 of Surah Taubah (9:5) incites to violence against the Jews and Christians adding that the Quran does not have any concept of separation between religion and politics and that Quran itself is based on aggression and extremism. He

said he is fed up with worship of God in Holland.

Huzur said Geert Wilders objection that the Holy Prophet (peace and blessings of Allah be on him) was inclined to extremism with age is simply a reflection of his extreme bias. Clearly he has not read the Quran and is defacing history based on hearsay. Explaining, Huzur said, what is the teaching in Surah Al Maidah (Chapter V); a Surah revealed after Hijrah, and which all traditions indicate to have been revealed in the last year of the life of the Holy Prophet (peace and blessings of Allah be on him). Indeed the Surah says And let not the enmity of a people incite you to transgress (5:3). Those who are blind cannot see the light.

As regards verse 5 of Surah Taubah, Huzur said if it is seen abandoning the obvious bias and prejudice it will be clear that here permission to fight those hypocrites is being given who would not desist and who continued to create disorder. [The verse] refers to the fact that

as the Islamic rule was established and the hypocrites continued to flame the fan of hostility, Muslims should fight them.

Huzur said if according to [Geert Wilders] there should be a free reign in a situation such as described above then maybe he ought to introduce legislation in his country of unbridled liberty.

Huzur said time to time an upsurge against Islam emerges in Holland, however, it does not signify that the entire Dutch people. Indeed many prominent Dutch people responded against Mr. Wilders statement. Huzur enumerated a few statements from political figures which denounced Mr. Wilders and added that a foreign affairs minister had said that Holland had no plans to ban the Holy Quran.

Huzur said it is the obligation of each Ahmadi to not only respond and refute the objections raised by the opponents but also to thank those who still uphold high moral values. Huzur said the message of God should be taken to people and the reasons of the chaos in the world explained to them; it should be explained to them that peace of mind is not in the bedazzlement of this world, or in intoxicants, it is only to be found in turning to God. Those who exceed all limits

and in particular show aggression to Islam should also be reached and told not to provoke the sense of honour of God. Explain to them the natural disasters occurring around the world are a warning that no one is safe in the world. Huzur said most of Holland is below sea-level anyway. Following a massive flood in 1953 the government launched a vast construction designed against the threat of flood. It is known as Delta Works.

Huzur said that he went to visit Delta Works where the engineer/guide told him that they have protected their country against floods to which Huzur responded that indeed they had but only made the best attempt to protect against flooding and that complete protection is only with God. Huzur said he agreed and all his subsequent talk referred to Delta Works as an attempt and he thus affirmed the existence of God four or five times. Huzur said his remarks in the visitors book were that the Delta Works is indeed a good human endeavor and a tremendous plan, however, it should always be borne in mind that the real planning is God's and in order to be really protected remembrance of God is required.

Huzur said the world is deeply

absorbed in materialism, both in the East and the West, then there is the vulgarity. All this provokes the wrath of God. Each Ahmadi should take the message of Islam to the world, to the Muslims as well, who reject the Promised Messiah (on whom be peace) despite the signs of his truthfulness. Huzur said a review of the last 100 years shows that natural disasters occurring in this period were far greater in number than natural disasters occurring in the previous 1,200 years. This year again, Huzur said there have been so many natural disasters. This is a warning. An Ahmadi, having brought about a pure change in himself/herself, needs to take this message to the world. Huzur enumerated all the disaster occurring around the world in this year so far. These included floods and earthquakes in Indonesia in February, a huge earthquake in the Solomon Islands, floods in Pakistan, hundreds of thousand effected in Baluchistan. Then there was flooding in Bangladesh (June) as indeed there was in India (July). The UK too had extensive flooding in July. Then there was huge earthquake in Japan. A natural disaster occurred in USA in August, there were floods in China, heavy rainfalls and flooding in N. Korea and the Peru earthquake, more flooding



MARCUS YAM / LOS ANGELES TIMES

*Above: Khuddam and Ansar from across the United States praying after a strenuous day of service during the Hurricane Harvey relief efforts.*

in Pakistan. In Australia natural disasters caused havoc with the motorways. There was horrendous rainfall in Burkina Faso; a hurricane caused havoc in Hawaii as well an earthquake. An unprecedented tropical cyclone occurred in the Arabian Sea, there was a tornado in Alabama USA and flooding in South Africa.

All this, Huzur said is indicative that Allah's decree is on in motion that people should take note and not exceed limits, just as Huzur said the Quranic verse he cited at the beginning of the sermon refers to. Lessons should

be learnt from these relatively smaller natural disasters by people from the East and the West and people of all religions. Huzur said indeed the Promised Messiah (on whom be peace) had said that had his advent not taken place the [natural] disasters could have been deferred, otherwise he had indeed declared that Europe, Asia or the Oceania, none were safe, that Allah was unhurried in His wrath and people should pay heed so that they are shown mercy.

Huzur said we need to taken this message to everyone. May we also be enabled to understand and

comprehend the True God and may the world also be able to do so, in that His mercy, rather than His wrath may be attained.

# A Deal of a Lifetime

Waqf-e-Ardhi under Khalifat-ul-Masih<sup>aba</sup>

by: Sohaib Awan



I struck a deal and it was probably the greatest deal of my life.

All across the country, Khuddam were gearing up, and by this point, even the stragglers had purchased their tickets to go to London to see

Khalifat-ul-Masih<sup>aba</sup>. Yet, Sadr Sahib, Bilal Rana, was still insistent that I find a ticket to join the 2017 MKA London Trip. Unfortunately, my medical school exams just wouldn't allow me to join my brothers in this blessed trip.

In my guilt and dismay of being unable to go, I struck a deal—it was decided that pending the approval of Khalifat-ul-Masih<sup>aba</sup>, I would spend my summer break doing waqf-e-arzi (temporary devotion of time in the service of Islam Ahmadiyya) in London, England.

Thereafter, I busied myself in my studies but enviously looked at the pictures of the 2017 London Trip and jealously listened to

personal accounts of moments various khuddam shared with our Beloved Khalifa<sup>aba</sup>. As the time of summer break crept closer and closer, anxiety of whether I would ever receive approval in time began to settle in. Then, out of the blue, a fax came from London accepting my request to do waqf-e-arzi, Alhumdulillah (all praise belongs to Allah)!

Without knowing where I was going to sleep and what I was going to eat when I got there, I booked my ticket. By the grace of Allah, I was given a room in the MKA UK house directly across the street from Masjid Fazl. I arrived late at night, and a sense of awe and peace filled my heart knowing that

Khalifat-ul-Masih<sup>aba</sup> was resting mere feet away from me. Masjid Fazl had its unique green glow and looked stately and beautiful. Partly the jet lag but mostly the excitement kept me up most of the night. Finally, it was Fajr time, and I washed up and walked across the street to enjoy my first

prayer of my trip behind Huzur<sup>aba</sup>. Huzur<sup>aba</sup> entered with grace and poise and radiated spiritual light. Huzur's<sup>aba</sup> tilawat (recitation of Quran) filled the rest of the congregation and me to the brim. And just like that, we said salaam and Huzur<sup>aba</sup> disappeared again into the crisp British night. I felt thankful that there were five daily prayers and that I would again stand behind Khalifat-ul-Masih<sup>aba</sup> 4 more times that day, Alhumdulillah.

I finally got some sleep and then reported to Private Secretary Sahib, Munir Javed. Private Secretary Sahib received me very kindly and introduced me to the team that was busy handling the mail being received and the replies Khalifat-ul-Masih<sup>aba</sup> was making in response. The team consisted of various waqfeen-e-zindagi (those who devoted their entire life to the service of Islam Ahmadiyya), missionaries, and Jami'ah students (missionary college of Islam Ahmadiyya). I began my



Above: Sohaib Awan taking a photo with Huzoor<sup>aba</sup>

work with opening all the letters that came in that day and sorted them by language and then took them to the respective team members that would read them and summarize them for Huzur (aba). Later, I received stacks of replies that Huzur<sup>aba</sup> had made and began writing the return addresses on envelopes.

The atmosphere among the workers was lively. The office was always buzzing with activity, but there was still time for chai and lighthearted jokes. All frankness was tempered by the realization that Khalifat-ul-Masih<sup>aba</sup> was in the next room over in his office.

There was a running joke of answering and greeting everyone with Ji Maulana, meaning “yes, master”—a title used for religious scholars in Urdu. Huzur<sup>aba</sup> periodically graced us with tabarruk (mementos and items that he partook of) such as sweets that Ahmadis had brought as gifts to Huzur. Every day we worked from 8 AM until Isha'a time (around 9 PM) with breaks for prayers, lunch, and dinner. The experience reminded me of a comparison Khalifat-ul-Masih IV<sup>rh</sup> had described with honeybees. Huzur<sup>rh</sup> explained that Khilafat and Nizam-e-Jama'at (the system

upon which Islam Ahmadiyya functions) is akin to honeybees such that the Khalifah is like the queen bee and all the other members are worker bees that are busy making honey without regard for anything else but the task in front of them. And so, we buzzed along all day doing our humble part in facilitating the personal connection that Ahmadis have with their Khalifah, and the personal relationship Khalifat-ul-Masih<sup>aba</sup> has with them, Alhumdulillah.

The sheer amount of letters that are received and sent out from Huzur<sup>aba</sup> is difficult to describe.

One way to get an idea is that in the 10 days I was there, and the 10 or so hours we worked a day, I can safely say that most of the letters were simply wishes of Eid-ul-Fitr Mubarak—imagine just how much volume there is if all I was able to work on were Eid greetings! It is also safe to say that Khalifat-ul-Masih<sup>aba</sup> replies to more letters than any other prominent figure in the world. Not only this, every day other than Friday, Huzur<sup>aba</sup> would meet with dozens of families in private mulaqats (meetings) and listen to their sorrows, partake in their joys, give ear to their complaints, and give them guidance in their affairs. May Allah continue to give our Beloved Imam<sup>aba</sup> the capacity and power to discharge these duties. I couldn't help wondering that Khalifat-ul-Masih<sup>aba</sup> works so diligently to remain accessible to the average Ahmadi, do we even make a fraction of that effort to create a personal relationship with him?

The families that would come to meet Huzur<sup>aba</sup> would smile at us, and their smiles and greetings of salaam were full of reverence and a thankfulness of the work that we were doing. On one such afternoon, two young boys started running around the office apparently looking for something. I smiled at them but

didn't give them much attention. Everyone stopped what they were doing and played with the kids, which I found odd. As they ran to the next room over, one of the office workers said, "You probably don't even know who they are, do you?" I said, "no, I didn't." He replied, "they are the grandsons of Khalifat-ul-Masih<sup>aba</sup>, Mian Muaz and Mian Muazzin looking for Huzur's<sup>aba</sup> chocolate stash." I sprung up and caught up to find one of Huzur's<sup>aba</sup> burly bodyguards trying to keep up with them. It was a comical yet heartwarming sight. I ran my hand over their heads enjoying the little connections to Khilafat.

I was fortunate enough to be granted a personal mulaqat (meeting) with Khalifat-ul-Masih<sup>aba</sup>. I kept working in the office until my name was called and sat nervously in the waiting area for my turn to enter. Being alone in the office of Huzur<sup>aba</sup> was utterly surreal. I kissed his beloved hands and sat down. Huzur<sup>aba</sup> asked me who I was and what I was studying. I had brought a list of things I wanted to request prayers for, and halfway down the list, Huzur<sup>aba</sup> remarked, barhi lambi list laye ho—meaning you've brought a really long list with you. I smiled and reflexively stated the next item on my list—I

said Huzur, tabligh—asking for prayers in my preaching. Huzur smiled and responded Ji, tabligh bhi ho jaye gi, aao picture lay lo—meaning, yes, your preaching will also work out; come take a picture. He lovingly grasped my hand and graced me with a beautiful picture.

As Jalsa UK (annual international convention) guests began to trickle in, I was moved to a room above the langar khana (kitchen)—also across the street from Masjid Fazl—where two missionaries and a student from Jamiah Germany were staying. One of the greatest opportunities that came with living in such proximity to Masjid Fazl was being able to offer tahajjud (voluntary prayers offered in the latter part of the night before Fajr) prayer. Everyday, I would go earlier and earlier so that I could get to the choicest spot for tahajjud and be able to stay there until Fajr. Every day, I would find some servants of Allah there before me. Finally, I decided to go extremely early, almost certain that no one would be at the masjid at that hour. Yet, there was a gentleman who stood in the particularly coveted spot before his Lord and I settled for the second best spot. Tahajjud at Masjid Fazl was a heavenly experience. In describing it, I asked a friend, is there a single

place on earth that you could possibly offer tahajjud that would be greater than the mosque Khalifat-ul-Masih<sup>aba</sup> is about to lead Fajr in? The student from Jamiah Germany that I had now become close friends with told me that no prayers offered with sincerity in Masjid Fazl could ever be rejected. I latched onto that and prayed fervently for the medical school exam I had just taken before coming. The extraordinary and unexpectedly high score that I received, of which I was utterly undeserving of, bears testament to the truthfulness of my friend's words, Alhumdulilah.

As my trip came to its final days, I felt thankful that everything had worked out so wonderfully but was also saddened that I had to leave such a blessed environment. I felt as though something was incomplete—I needed to see Huzur<sup>aba</sup> closely one more time. The day before I was scheduled to leave, miraculously, I received just that. I was quietly working on a fresh stack of return addresses when I felt a commotion and an air of vigilance zip through the office. I found myself standing as Huzur<sup>aba</sup> walked straight through the office. Huzur<sup>aba</sup> briefly made eye contact with all the office workers as he walked through and graced me with a glance as

A Deal of a Lifetime well. Huzur<sup>aba</sup> went outside to inspect the houses that had been prepared for special Jalsa guests, and we watched from the footsteps of Private Secretary Sahib's office. We nervously looked on, trying to remember what state we had left our room in and thanking Allah that we had all remembered to make our beds—in case that Huzur<sup>aba</sup> decided to inspect it. As Huzur<sup>aba</sup> returned, we were delighted to see Huzur<sup>aba</sup> choose to reenter the building via the steps upon which we stood. Huzur<sup>aba</sup> asked, aap logon ki yahan bi duty lagi hui hai? Meaning, “are you all posted for work here?” We were all shell-shocked and awe-struck, and no one could muster out a response. Huzur<sup>aba</sup> repeated his question louder, and we all stammered out a ji Huzur – meaning “yes, Huzur.” And so my desire for a finale in which I saw Huzur<sup>aba</sup> closely one last time was also fulfilled, Alhumdulilah.

The following day I gave my goodbyes to all the wonderful people I worked with and spent some minutes with Private Secretary Sahib who graciously agreed to a picture and gave me various bits of advice. I took one last look at Masjid Fazal and gave my salaam to 16 Gressenhall Rd. I had struck a deal, and it was by far the greatest deal of my life.



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# Dajjal and Consumerism

by: Abdul Salaam Bhatti

Part 1 of a 3 part series comprising of Dajjal and Consumerism. The following article placed 1<sup>st</sup> place at the 2017 National Ijtema Writing Competition.



## **Transforming Men into Swine: The Materialistic Deception of Dajjal**

The Quran is a perfect book; it is a guidance for the righteous that will continue to bear fruit until the end of time. The Quran is a narrative by Allah that fully understands the human condition, the teachings within will guide man towards success in this world and the next. The stories of the Quran are important to reflect upon, especially those stories that explain the fate of those who displease Allah and incur his wrath. Those who have strived from the path of God have become the Dhaleen, and their actions within this perversion have given rise to the Dajjal. The destruction of the Dajjal is one of many prophecies foretold about the second coming of Jesus<sup>as</sup>, and the others were breaking the Cross and killing the swine.

I assert that if the Cross represents the perversion of the

Spiritual path, then the swine represents the perversion of the Physical path. The Dajjal seeks to overtake the mantle of God; to achieve this objective, weaker men will be turned into swine. This swine of Dajjal are conditioned to never feel satiated, to never understand what true value is, and to give into the most primitive animalistic desires. I believe that the Dajjal has abused the concept of consumerism to accomplish this goal and that man is being conditioned to become chattel for the Dhaleen.

*This is a perfect Book; there is no doubt in it; it is a guidance for the righteous [2:3].* The Quran is a perfect book that shall remain relevant until the end of mankind, the stories narrated within are a form of admonishment for believing men. Reflecting upon the stories of the past can allow us to have a greater understanding of current affairs. To understand the Dajjal of today, we must understand

examples of deception created in the past. One of the best examples is the Egyptian Pharaoh and the Israelites. *Their case is like the case of the people of Pharaoh and those before them; they rejected Our Signs; so Allah punished them for their sins, and Allah is severe in punishing [3:12].*

Versus:

*And the King said, 'Bring him to me that I may take him especially for myself.' And when he had spoken to him, he said, 'Thou art this day a man of established position and trust with us. [12:55]'*

The Quran makes an interesting distinction between the Pharaoh and the Kings that maintained power before them. In the story of the King and Prophet Joseph (as), The King recognized the signs of Allah through Joseph (as). The Quran uses Malik to describe such Kings, a title that



connotes honor and justice. After many generations, the Egyptian dynasty started to associate their rule with their material wealth, the name they chose for their palace eventually became the name they chose for themselves. The Egyptians transitioned from calling themselves kings to identifying as the “Pharaoh,” interesting is that the Quran confirms this change. Whenever the Quran speaks about the King of Joseph, Malik is used; and when the Quran is discussing the ruler of Egypt during Musa’s<sup>as</sup> time, Pharaoh is used.

The Pharaohs were an example of  
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a special class of rulers that emerged from time to time when man abandoned God for a materialistic lifestyle. Dominating over the earth in industry and agriculture, these rulers conquered the physical realm and desired to gain control over the hearts of men. To accomplish such a task, they elevated themselves and their lifestyle beyond the earth into what they perceived as divine. Idolatry became rampant and widespread, and the people submitted to the desires of the ruling class in order to obtain material affluence. In short, the

Pharaoh used greed to control men. *And We caused the people who were considered weak to inherit the eastern parts of the land and the western parts thereof, which We blessed. And the gracious word of thy Lord was fulfilled for the children of Israel because they were steadfast; and We destroyed all that Pharaoh and his people had built and all that they had erected [7:138].*

What buildings? Does not the Sphinx and Pyramids still exist? It's verses like this that reveal the divine origin of the Quran. As

stated before the Pharaohs wanted to dominate not only the material world but also the spiritual, this means that they sought to fabricate a new lifestyle that would be grounded in the material greed. The word Pharaoh itself actually means “Great House.” This Great house represented the crushing system of oppression that the ruling class used to not only to physically oppress the masses but indoctrinate them with their own demented version of life. Allah did not merely destroy the buildings but more importantly, decimated the lifestyle of the Pharaohs and kept their decaying civilization (and decaying corpses) as an admonishment for future believers.

*The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray [1:7].* In order to understand those who have incurred the displeasure of Allah we must examine the story of the children of Israel under the oppression of the Pharaoh. The “Great House” was built through limited scientific domination. After dominating the material world, the arrogant rulers sought to gain control over the spiritual world. By seducing commoners of

promises of money, women, and power, the ruling class would delegate their own power by establishing a system of idolatry. Eventually, those who were weak amongst the children of Israel were impressed by this show of wealth and sought to gain favors of the Egyptians by mimicking their lifestyle. *He answered:*

*‘God says, it is a cow not broken in to plow the earth or water the tith; one without blemish; of one color.’ They said: ‘Now hast thou slaughtered her, though they would rather not do so [2:72].*

The Egyptians venerated cows; the heifer was a symbol of material wealth and spiritual allegiance to the ruling class’s idolatry. The Egyptians lived with the Israelites for an extended period, and this idolatrous lifestyle started to creep into the culture of the Israelites. In the above narrative, Allah wanted the Israelites to symbolically destroy their affiliations with the Egyptian idolatry by sacrificing their prized heifers. They were reluctant to sacrifice this cow because they gave precedence to the “Great House” and saw that Allah was only an obstacle to their pursuit of materialistic personal desire. *And remember*

*the time when Moses said to his people: ‘O my people, you have indeed wronged yourselves by taking the calf for worship; turn you therefore to your Maker, and kill your evil desires; that is the best for you with your Maker.’ Then He turned towards you with compassion. Surely, He is Oft-Returning with compassion, and is Merciful. And remember when you said: ‘O Moses, we will by no means believe thee until we see Allah face to face;’ then the thunderbolt overtook you, while you gazed. Then We raised you up after your death, that you might be grateful [2:55-57].*

*The transgressors changed it for a word other than that which was said to them. So We sent down upon the transgressors a punishment from heaven, because they were disobedient [2:60].* Aye, it is here where the entire story and example comes to an end. The Israelites repeatedly exchanged the word of Allah for another “word.” That word, regardless of what it actually was, was a symbol of arrogance and Shirk. In the story of the Golden Calf and the Heifer, we begin to see a pattern that the Israelites arrogantly sought to reject the Word of Allah for material affluence. The verse



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about seeing God with their own eyes has a profound amount of information, and this is conveying that the Israelites were more impressed by the material world, giving precedence to things they could actually see rather than the Unseen. To admonish them, Allah then sent the thunderbolt from the skies, however, they remained rebellious. Despite their arrogance, Allah had mercy upon man and spiritually revived the community to allow itself to propagate the Son of Adam until the next messenger of Allah was sent to guide the Momineen.

*“Then it was conveyed to my heart that there was the dead body of a person lying outside the door who had been destined by Allah the Almighty to be brought to life by that fruit and that the Holy Prophet.” (Mirza Ghulam Ahmad<sup>as</sup>, Tadhkirah 4)*

Whenever man fails to abide by God’s will, the wrath of God befalls mankind; however, Allah in his boundless Mercy and Wisdom has sent messengers to revive the spiritually dead. In the dream referenced above, the spiritual state of mankind had died. As with the example of the

Pharaoh and Israelites, the people amongst the Dajjal would be rendered into swine. The dead figure in the dream would be brought back to life through Islam, and the Promised Messiah<sup>as</sup> would bring back the guidance of the Quran to facilitate this resurrection.

*“God has said that those who have gone astray are the party of Dajjal. They are occupied with misleading people in diverse ways. They hold out every kind of temptation, pervert Divine scriptures and turn people away from Divine commands so much*

*so that they have made a filthy thing like the flesh of swine lawful while, in the Torah, it has been specially prohibited.”*

*(Mirza Ghulam Ahmad<sup>as</sup>, Commentary on The Holy Quran Volume 1 349-350)*

According to the Five Volume Commentary of Surah Fatihah, the Dajjal connotes not a single person but a system of deception that seeks to not only mislead its own constituents but also the entire world. This Dajjal has its origins from the deviation that originated in Christianity. Because man had ascribed a Son to Allah, man had diluted the concept of Allah and destroyed the sacred authority of prophethood and Tawheed (oneness of Allah). This allowed man to mold religion into his own liking and ascribing prophethood to anyone who is popular amongst the people, like Paul, the imposter. Eventually, the value of God amongst these people started to dwindle with a growing understanding of industry and science. Because the door of innovation had been opened, lesser men had meddled with the word of Allah and exchanged it for another (see [2:60]), this action allowed people to be led astray and Shaitan to take hold of the Christian

community. Eventually, when the Dajjal emerged from the society, the western powers had gained unprecedented material and economic control. Coincidentally the Muslim empire had fallen, and the Ummah was disintegrated and reorganized to serve the Dajjal. The only ones that were saved sought refuge from this deception by accepting the Promised Messiah and holding fast to the rope of Allah through Khilafat.

*Allah's Apostle said, "The Hour will not be established until the son of Mary (i.e., Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts). (Sahih al-Bukhari Book 43 Hadith 656)*

To understand this hadith in its entirety, it was necessary to review the example of the Pharaoh and the writings of the Promised Messiah<sup>as</sup>. The Cross and Swine is not meant to be understood literally, but are actually a metaphor for the spiritual and physical degeneration of mankind. We understand, from the examples given before, the spiritual degeneration eventually lead to the spiritual death of men. We

must also understand that once a society is spiritually dead, the physical degeneration will lead to an eventual disintegration of the society. The practical day to day life amongst the disbelieving people will be riddled with uncontrollable animalistic desire that prevents proper synergy, and thus the ethics and rules of the society will start to collapse. Not only is this example apparent with the Egyptians, but also the Romans, Babylonians, and many other countless failed societies as well.

# Physical Health in Islam

## A Treatise on Natural Healing

by Muhsin Shahid

The following article placed 3<sup>rd</sup> place at the 2017 National Itjema Writing Competition

The concept of ideal health can have a varying range of interpretations from different cultures and languages. Arabic, considered to be the mother of all languages and the medium of divine revelation, beautifully expresses the natural state of man through the root word m-r-': which means to be wholesome, healthy, manly/womanly (mra'/ marī'). It is interesting to note in this original root word, the definition of natural, healthy state of man, a key component is to accept and exhibit your God-given gender (manly/womanly). A further expansion of the definition of the natural state of man is that the word wholesome in Arabic yields the following definition: Tayyib comes from the Arabic root taa-ya-ba (ط ي ب) which literally means to be good, pleasant, agreeable, lawful. The word Tayyib itself means to be good, clean, wholesome, gentle, excellent, fair, and lawful. From these definitions, we can come to a general understanding that

Tayyib can be anything that is good and pure. Using the preceding definitions as a guideline for understanding health, we can then engage in an analytical dissertation of the ways to restoring man to his natural physical state, i.e., natural healing.

Disregarding specific congenital scenarios and exceptions, it is understood from the Islamic point of view that a child is born innocent and pure, in a healthy natural state. It is the overall upbringing, food, hygiene, physical, and environmental factors that play a role in the development of his / her physical health. That is why that Islam, a true universal religion, advocates for physical health and cleanliness as a first step to achieving spiritual progress. It is in this physical domain that Islam gives clear instructions, advice, and admonishment through diet and lifestyle to facilitate good health.

The Holy Prophet Muhammad<sup>sa</sup> has stated there to exist a

relationship between the physical body and the soul. The Promised Messiah Hazrat Mirza Ghulam Ahmad<sup>as</sup> has explained this revealed concept in his book, 'The Philosophy of the Teachings of Islam' where he<sup>as</sup> presents:

*It should be understood that according to the Holy Qur'an, the natural state of man is intimately related to his moral and spiritual states. So much so that even his eating and drinking habits affect his moral and spiritual states.... That is why the Holy Qur'an emphasizes the physical cleanliness, and physical moderation of prayers, inner cleanliness, and devotions. After careful consideration, one concludes that this is the true philosophy and that physical organs have great effect on the soul (Philosophy of the Teachings of Islam, pp. 18-19). "*

Hazrat Mirza Ghulam Ahmad<sup>as</sup> goes on to further state:

*"So far as our eating, drinking, sleeping, and awaking are*

*concerned, they are essential physical actions and they affect our spiritual well-being. Our physical figure is manifestly related to our humanity.... The relationship between body and soul is such that one cannot explain it easily: Careful observation shows that the body is the mother to the soul."*

*(Philosophy of the Teachings of Islam, p.21)*

Expanding further on man's natural state, the Holy Qur'an gives clear guidelines on eating and drinking for man's betterment. In Chapter 2, verse 169, it states:

*O ye men! eat of what is lawful and good in the earth.*

In this verse, the advice given is to eat lawful foods that do not cause any physical harm and wholesome (Tayyib) food which contributes to the natural state of man being wholesome and pure. Furthermore, a fundamental principle is outlined in another part of the Holy Qur'an, chapter 7, verse 32:

*O children of Adam! Look to your adornment at every time and place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds.*

This sage advice of not partaking in excess/immoderation is a key component to the regulation of one's health as numerous physical illnesses can be attributed to excessive eating. It has been narrated in the Hadith book of Tirmidhi that The Holy Prophet Muhammad<sup>sa</sup> has advised:

*No man fills a vessel worse than his stomach. A few mouthfuls that would suffice to keep his back upright are enough for a man, but if he must eat more, then he should fill one-third with food, one-third with drink and leave one-third for easy breathing."*

In this modern day and age, with obesity and lifestyle diseases such as diabetes (type II) on the rise, the advice given by the Holy Prophet Muhammad<sup>sa</sup> provides the correct approach to prevent such illnesses and this has been substantiated by current research as well. However, one can succumb to physical degradation anytime by not following the Islamic golden principles of health outlined earlier.

Fortunately, Allah through his overarching attribute of Ar-Raheem (The Merciful), is also As-Shafi (The Healer). Allah has provided a cure for every illness. These cures are manifest in His physical kingdom in a

multitude of forms such as plants, minerals, insects, and animals. One of the most important examples of a cure is the honeybee on which the Holy Qur'an states in chapter 16, verses 69 to 70:

*And thy Lord has inspired the bee, saying, 'Make thou houses in the hills and the trees and in the trellises which they build... ' There comes forth from their bellies a drink of varying hues. Therein is a cure for a people who reflect. "*

Honey has been proven to have many benefits and curative qualities. In the laboratory, honey has been shown to hamper the growth of food-borne pathogens such as E. coli and salmonella, and to fight certain bacteria, including Staphylococcus aureus and Pseudomonas aeruginosa, both of which are common in hospitals and doctors' offices. Furthermore, Manuka honey (indigenous to New Zealand) is being used extensively to treat wounds and skin ulcers. In general, Americans consume about 3 million pounds of honey a year. However, it can take more than 550 bees visiting 2.5 million flowers to create one pound of honey. As such, a typical bee makes about 154 trips to a flower for only one teaspoon of honey

and about 20,000 trips to yield one pound. From this one can reflect on the amount of effort involved in producing this revealed cure for mankind.

There are many varieties of foods mentioned in the Holy Qur'an and is depicted in the following table:

Foods Mentioned in the Holy Quran

Fruits	Vegetables & Herbs	Grains	Other Edibles	Trees
Banana	Corn	Lentil	Honey	Lote
Date	Cucumber	Wheat	Milk	Olive
Fig	Garlic		Oil	Palm
Grape	Gourd		Water	
Pomegranate	Onion			

All foods provide benefit to mankind, and some of them have been revealed to contain special healing powers. These healing foods include: dates, honey, black seed (nigella sativa), edible mushrooms, water, and more. An in-depth study of each of these foods will reveal many interesting curative applications. As this current treatise's aim is to lay out the general principles of natural healing, further treatises in future will expound the deeper aspects of healing through food.

However, for a starting reference, we can analyze the remarkable qualities of the date fruit. The date fruit was something revered by the Holy Prophet Muhammad<sup>sa</sup> and the Arabs. A specific variety, 'ajwa is valued to be one of the most beneficial due to its many healing qualities.

There are numerous Hadith that convey its healing powers:

*He who has a morning meal of seven 'ajwa dates will not suffer harm that day through toxins or magic." (Bukhari, Hadith 5327 and Muslim, Hadith 3814)*

*The 'ajwa dates of al-'Aliya contain healing, and they are an antidote (when taken as) first thing in the morning." (Muslim, Hadith 3815)*

Furthermore, it has been revealed by the Holy Prophet<sup>sa</sup> that the pit

of the 'ajwa date is extremely beneficial in treating heart illnesses. It has been narrated in the hadith book Abu Daud that the Holy Prophet Muhammad (sa) upon hearing a man complaining about the health of his heart, advised the following:

*You are complaining from the heart. Go to Al-Harith bin Kaladah, from the (tribe of) Thaqhif, for he knows about medicine. Let him take seven dates from Al-Madinah, grind them with their seeds and then give them to you. (Abu Daud)*

The 'ajwa date and its seed powder are rich in natural fibers along with oil, calcium, sulfur, iron,

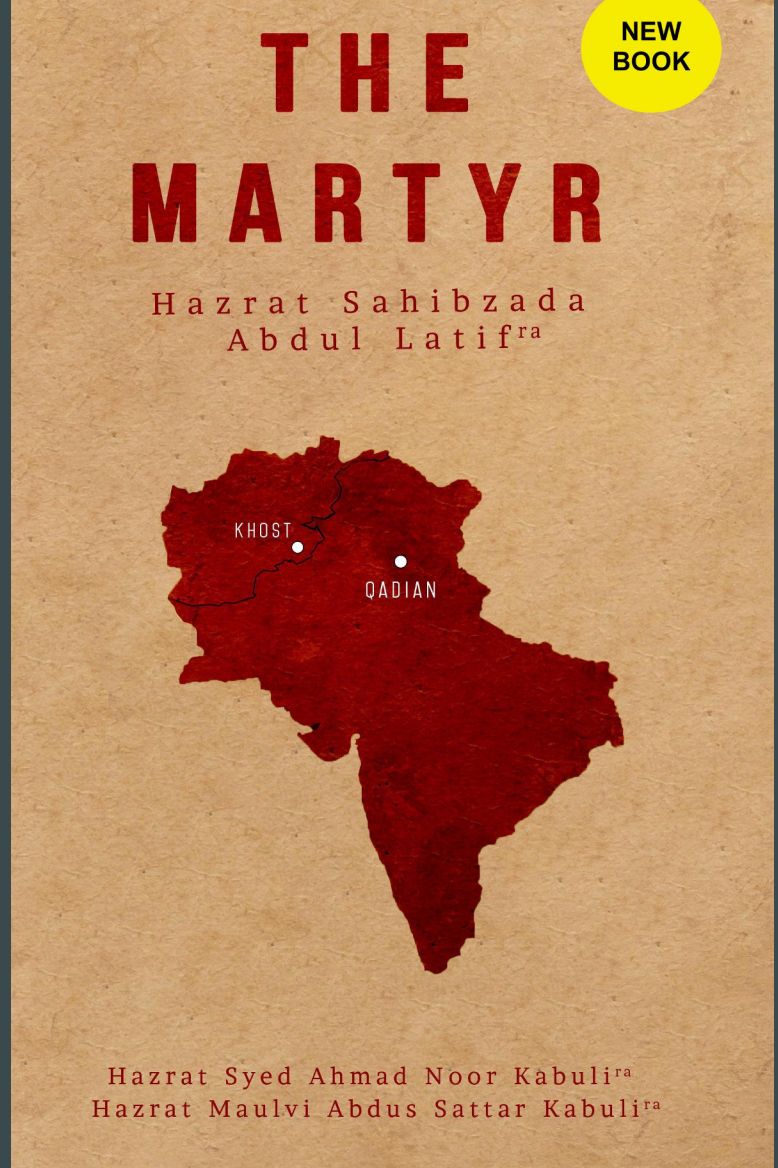
potassium, phosphorous, manganese, copper and magnesium. Furthermore, it also contains vitamin B-12 and biotin which are extremely helpful in reducing cholesterol & fat levels. Current research has substantiated that the 'ajwa dates seed powder is highly effective for the treatment of blocked heart arteries. It helps to reduce triglycerides and cholesterol levels (LDL) in the blood.

In closing, the Islamic view on physical health is quite eloquent.

It outlines what the natural state of man should be and illustrates the subtle and important relationship between the human body and the soul—both integral to each other’s development and survival. Furthermore, it provides comprehensive guidance on diet and lifestyle to achieve that wholesome, natural state. In addition, through Allah’s Mercy, He has given us cures for all illnesses. In it is a sign of reflection and pursuit of health. In this regard, the Holy Prophet Muhammad<sup>sa</sup> has graciously guided us on the key aspect to focus on for physical health. He has been reported to have said:

*There is an organ in the body, when it is healthy, the whole body is healthy, and when this is sick, the entire body becomes sick. It is the heart. (Hadith)*

It is in this care of the physical heart that we create the necessary conditions for spiritual growth.



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