



The Light

International Organ of the Centre for the worldwide

Ahmadiyya Anjumans Ishaat Islam

The *only* Islamic organisation upholding the finality of prophet hood.

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that the poisonous matter of plague is in reality the germs which breed and multiply in the soil, and then by way of the human feet, get into and mix up with human blood. In the same way, the cause of the disease of aversion from truth which is rampant and rife in the present age seems to be such germs which can have different denominations, namely, malice, stupidity, prejudice and arrogance. The infiltration into Islam of the false doctrines of Christianity also seems to be due to these causes that the internal deterioration on account of the abandonment of *taqwa* (fear of God), stupidity and ignorance, had reached such a stage that vicious temperaments, for reason of external connection and relation, had already been ready and prepared to accept such doctrines and ways. Since every man's condition is before our eyes, we can state on the basis of our personal experience that the persons who, in order to go against us, have given up and wasted *taqwa*, and come into conflict with righteousness and rectitude, are in a very dangerous condition, and if they should continue and go ahead in their maliciousness and ill-will, it will not be surprising or strange if they gradually turn away from and relinquish the holy Quran openly.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Call of the Messiah

by Hazrat Mirza Ghulam Ahmad,
the Promised Messiah and *Mahdi*

(Ayyam us Sulah, continued from last month.)

Dangerous Consequence

There is yet another thing which is greatly to be regretted and deplored. Just as a traveller, catching infection of a contagious disease, spreads it elsewhere, throwing others also into the danger of destruction, very much same and similar is the case of our Ulema. One man, on account of many a cause of malice and envy, stands up to deny and denounce, and uses foul and filthy language; another man, with his eyes closed, listens to his evil-speaking, and catching infection of the former's condemnation and abuse, becomes like the first man, another poisonous person. In this way, this disease, after the manner of an epidemic, spreads from one man to another to such an extent that people bidding farewell to all their faith and fear of God, walk in the shoes of the wicked man. And just as it has now been discovered by medical science

On this Joyous Occasion of

Eid-ul-fitr

May Allah bless you
with Happiness
and Grace your home with
Warmth and Peace

EID MUBARAK

I Shall Love All Mankind.

The Ulema's Inefficiency

The present conditions strike awe and fright; for, the wisdom which should have been created in them, fit and suitable to the present time, has not even touched them. Up to this day, they have not been able even to answer and refute, the foremost and perfidious charges of the padres, in spite of the fact that these charges are senseless and stupid to such an extent that whatever the gloss or gild put upon them, when the mask is lifted, they look to be quite silly and ridiculous. These people, the Christians who are utterly bereft of Arabic Knowledge and our religious books, adduce things which are devoid of sense of shame, yet much to be regretted is the condition of these maulvis who are, of course, audacious enough to call me a kafir and a liar, but the service of religion which they should have done as in duty bound, they render not, nor are they capable of doing it. They think not, it is deplorable indeed, that to lay so much stress and emphasis on the denial of a claim which according to the prophecy uttered by the Holy Prophet, must eventually come to pass one day, is very far away from and derogatory to the dignity of pioussness and recitude. Again, when the claim was not merely a bare claim, but had the support of the Holy Quran, and the testimonies of the Holy Prophet, and the evidence of the heavenly signs, and the fact of the century's head, and the actual occurrence of the appointed signs, it was obviously imprudent and indiscreet to have a recourse to such an hasty and rash action. Ye people, sunk in irascible temper, immorality and suspicion, was this claim, based on the prophecy which the Holy Prophet had uttered so forcefully, and had also himself fixed the time of its fulfillment, and directed that the Promised One should be accepted, to be so lightly seen and so carelessly treated, which had been made exactly in time, and also carried with



it the corroboration and fulfillment of the prophecy? It was nothing new nor strange that the Promised One, whether he be a *muhaddath* or an apostle, or a prophet should offer such an interpretation of Word of God or the Prophet's word which had not been done by the people

for whose reformation he had been raised. The same thing happened in the time of Jesus the Christ. The Jews interpreted the second coming of Elias literally, saying, that the very same Elias would come for a second time. But Jesus interpreted not these verses in this

way, but called the second coming a metaphor or a figure of speech. At the time of the Holy Prophet's advent the Jews interpreted certain texts of the Torah to mean that the Last Prophet, who would emancipate them from the yoke of foreign rule, would appear in the Bani Israel, but the holy Prophet said that the meaning of the text was that the prophet would appear in the Bani Ismail. The same thing happened in this age. If a man should make even a little use of his intellect and understanding, he can appreciate how categorical and decisive are the arguments put forth by us in interpreting certain texts of the Holy Quran, for instance, with reference to the life and death of Jesus the Christ, and other controversial matters between our opponents and ourselves, and to what a perfect degree the death of Jesus the Christ, son of Mary has been established and proved.

An Important Question

If a person enters not into this discussion, he should give his answer to this brief question: Is the understanding and wisdom of the Promised Messiah more reliable and trustworthy, or that of his opponents? Suppose, according to the wishes of our opponent *ulema*, Jesus the Messiah descended from the clouds, and dispute with regard to certain texts of the Holy Quran and the hadith arose between him and the *ulema*, just as Hazrat Mujaddid Alif Sani has

written in his book, Maktoobat that controversy in certain matters would surely arise between the Promised Messiah and the *ulema* of his time, and it would assume such a high pitch that the *ulema* would be on the point of attaching him physically. I, therefore, put it to you that, whose understanding and wisdom, at such a time, will be considered as correct, and what will be the way of *taqwa*? Will the understanding and wisdom of this claimant to Messiahship be worthy of preference and priority, or the understanding and wisdom of the *ulema* in the opposite camp? If you should give your reply in favour of the *ulema*, it will evidently be a clear falseness; and if you should decide in favour of the claimant to Messiahship, than all the relative debates and disputes will automatically come to an end. In that case, you should agree to and accept that the interpretation which the Promised Messiah will put upon the Quran and the hadith, will be correct exclusively.

And when this news exists in the historical traditions, and a great saint of the position of Sheikh Ahmad of Sarhind Mujaddid Alif Sani testifies that difference will surely arise between the Promised Messiah and the *ulema* of his time so that they will become prepared even to fall upon and assault him, it will be necessary to affirm, keeping this dispute in mind, that the Promised Messiah will be on the right, and that his understanding and wisdom will be regarded as authoritative and absolute, and whatever others have understood and interpreted as against it, will be set aside and rejected. It is, again, a wonderful coincidence that when the prophecy about the coming of Jesus the Christ had been made in the ancient scriptures, therein, too, it was written that the Jesus would differ and wrangle with the Promised Messiah in certain matters; and so it came to pass. The big quarrel which the Jesus stirred up, was that Elias returned not to this world for a second time, and that it was written in the scripture that the Messiah would not make his appearance until Elias had come to this world for a second time; and that how, therefore, that man had come? At that time the good-natured and noble-hearted persons decided that the understanding and wisdom of this man i.e. Jesus who claimed to be the Promised Messiah and showed signs, should be given preference and accepted, whereas the other ignorant people went over to and confederated with the claws of the Jews. Re-

garding the Messiah who was to come in Islam, it was written in the traditions that the *ulema* would differ and dispute with him in certain matters, and would become ready even to make a violent attack on him. So the same dispute, and very much in the same way, has now begun but to stir up and provoke this quarrel against a man who claims to be the Promised Messiah, and shows signs, is a sheer stupidity for, every one, in the first instance, should admit that certainly there will be dispute with the Promised Messiah, and secondly, that, in that event, the understanding and wisdom of the Promised Messiah, and not that of others, will be trustworthy and true; for, it is the understanding and wisdom of a man raised by the Most High God. But should there be a doubt that perhaps this man is not the Promised Messiah, he should be, with a clear and clean mind, put to test and examined in the same way as had been done with the true prophets. But at the time of interpreting the Holy Quran and the hadith, the word of the Promised Messiah will have, at any rate, to be given preference and accepted.



The Length of the Day of Fast

Some Thoughts

By Shahid Aziz M.Sc.

Introduction

In this article I want to consider the question: whether, in those countries where the length of the fasting day is very long, a limit may be placed on the daily hours of fast? I am going to consider this question not only from the point of view of the Holy Quran and hadith but also a general point of law.

Governments make laws to achieve an objective they have in mind. The courts consider this

when interpreting that law or when considering if it is applied fairly.

Let me take the statement that we see on all escalators - *Dogs must be carried*. Does it mean that if I want to use this escalator I must carry a dog? We will all immediately say that this is not the case. It means that if a person has a dog with him, he must pick it up and carry it if he wants to use the escalator. Otherwise the dog may be injured. In other words we look at the purpose of the order.

An example from actual law may also help us to understand. British Immigration law says that if a visa-application has a false statement, it will be rejected because of it, and the applicant banned from entering the UK for ten years. Lord Avebury wrote to the Immigration Minister to ask whether a person who made an innocent mistake on a visa application form will be banned for ten years. The minister replied that the law was not intended to catch out people who made innocent mistakes but those who deliberately tried to fraudulently circumvent immigration rules. Immigration lawyers use this letter in many appeals against a visa application refusal on grounds of an incorrect statement on the application form. They would argue that it was an innocent mistake, wave to the court the minister's letter to Lord Avebury, and say the purpose of the law was not to catch out people who make innocent mistakes.

This is called the purposive interpretation of law. We look at why a law was made rather than just the words of the law or the order. Another way of expressing this is to say what mischief did the law makers remove or intended to remove by making this law. In simple terms this puts the law in the context in which it was made.

Even where the law is perfectly clear, it may provide exceptions or relief. In the UK the maximum speed limit is 70 mph but emergency vehicles attending a distress call are exempt. In fact, an ordinary person rushing someone to hospital to save their life will be treated leniently by the police and the courts.

The way in which Allah made His revelation

clear shows that Islamic law is no different. The legal rules given in the Holy Quran were revealed to provide guidance for some purpose. Permission to fight was given when Muslims were attacked and wanted to know whether they are allowed to defend themselves. Punishment for falsely accusing women of adultery was revealed when such a case arose.

Further, the context in which a revelation took place is given great importance in Islam. In Islamic law the technical term used for it is *Shan-i nazool* of a verse of the Holy Quran.

Fasting in the Holy Quran

In chapter 2 of the Holy Quran, called Al Baqara, fasting is prescribed in the words given below. You will note that I have omitted some verses not related to our discussion.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

183 : O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَهُنَّ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

185 : The month of Ramadan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the Criterion. So whoever of you is present in the month, he shall fast therein, and whoever is sick or on a journey, (he shall fast) a (like) number of other days. Allah desires ease for you, and He desires not hardship for you, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for having guided you and that you may give thanks.

أَحَلَّ لَكُمُ اللَّيْلَةَ الصِّيَامِ الرَّفْعُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٍ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَلَوْنَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا

عَنْكُمْ قَالَن بَشَرُوهُنَّ وَأَبْعُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَأَشْرَبُوا حَتَّى يَبَيِّنَ
لَكُمْ الْحَبِطَ الْأَبْيَضَ مِنَ الْحَبِطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ
وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا—
كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

187 : It is made lawful for you to go in to your wives on the night of the fast. They are an apparel for you and you are an apparel for them. Allah knows that you acted unjustly to yourselves, so He turned to you in mercy and removed (the burden) from you. So now be in contact with them and seek what Allah has ordained for you, *and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till nightfall*, and touch them not while you keep to the mosques. These are the limits of Allah, so go not near them. Thus does Allah make clear His messages for men that they may keep their duty.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ
اللَّهَ يُحِبُّ الْمُحْسِنِينَ

195 : And spend in the way of Allah and *cast not yourselves to perdition with your own hands and do good (to others)*. Surely Allah loves the doers of good.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

286 : Allah imposes not on any soul a duty beyond its scope. For it, is that which it earns (of good), and against it that which it works (of evil).

Background

Fasting, as we know it today, was made compulsory in 2 A.H. (in the second year of the Holy Prophet's flight from Makkah to Medinah). At that time verse 187 was not revealed. Thus at that time Allah did not set times for starting the fast or breaking or opening it. However, ch. 2, verse 183 says : fasting is prescribed for you *as it was prescribed for those before you*. Therefore, Muslims took it to mean that they are to fast in the same way as the Jews and Christians around

them and they started their fast from the time they fell asleep.

We also know that, in religious matters, the Holy Prophet would follow previous religious communities until he was Commanded to change the practice. For example, the Holy Prophet prayed facing toward Jerusalem until he was Commanded to change the direction of prayer towards Makkah.

There was thus no fixed time for starting the fast. For each person his fast started when he fell asleep after Isha prayer but it ended with Maghrib, the following day.

This led to great hardship. One companion (rad) fainted. Hazrat Umar (rad) broke his fast because he had matrimonial relations with his wife etc. The Holy Prophet (s) prayed to Allah upon becoming aware of these incidents. It was at this time that verse 187 was revealed and the start time of the fast was fixed at a little before Fajr prayer and breaking of the fast at sunset. (Tafseer ibn Katheer, vol 1, page 255)

Application of legal interpretation

We start off by seeing whether the Holy Quran itself tells us the purpose of fasting. It says that the purpose is to make us righteous. It then follows that if we can achieve the same objective for fasting for fewer hours in exceptional circumstances, this is allowed. This is supported by the fact that the Holy Quran goes on to say the purpose of fasting is not to cause hardship or difficulty and provides relief to the sick, those travelling and others unable to fast.

In addition, if we look at the context of setting of the timings for fasting it is clear that long fasts are prohibited. People were fasting from the time they went to sleep, let us say, for example from 10 pm to sunset the following day, let us say for example, 6 pm; a fasting time of 20 hours. By fixing the fasting time Allah Himself prohibited such long fasts.

In addition, the Holy Quran tells us that the purpose of fasting is not to cause hardship (2:185 and 2:286). Thus, long fasts are not only against the spirit of Islam but also the letter.

Hadith

The Holy Prophet's (s) example in how he interpreted the law provides us with guidance. First, in the Musnad of Ahmad, he (s) is reported to have said that Allah's religion is a religion of ease. In a further hadith, quoted by Imam ibn-i Katheer (Tafseer, vol 1, page 258) the Holy Prophet (s) gave these instructions to Hazrat Muaz (rad) and Hazrat Abu Musa (rad) when he sent them to Yemen to preach Islam: "Give people happy news, do not generate hatred, *adopt ease and not hardship*, be united and do not dispute . . ." Further, a large number of Muslims think that those who fast when they are sick or travelling or old are actually rejecting relief granted by Allah and they are being ungrateful for His blessings. 2:196 which commands us not to do anything that may harm us also supports the idea that a long fast, which may harm health, is against Islam.

Holy Prophet (s) also instructed us to hasten to break the fast and, we know that in the morning the Companions (rad) used to eat and drink as late as possible. This shows that in achieving the object of fasting, which is to become pious, we should adopt a way that does not cause hardship.

In addition to this, there is a well known hadith found in the Muslim's collection on the authority of Nawwas regarding the anti-Christ. In it the Holy Prophet is asked about the timing of the daily prayer when a day or a night lasts for a year or a month. The Holy Prophet said that in that case Muslims should set the times in accordance with "normal" hours of the day. In Islam, salaah or daily prayer takes precedence over fasting. Therefore, if we are allowed to fix its timings because days are too long then we can do the same thing for the length of the fast. We know that the fast is broken just before the Maghrib prayer. So if we set the time of the Maghrib prayer, we have set the time for breaking the fast.

Later Scholars

Classical scholars like Al Hijr (Fatih Bari, vol 2, page 62, a commentary on hadith) and ibn

Taimiyyah (Mukhtasar ul Fatawah vol 1, page 38) say that the injunctions of the Holy Quran are for normal average circumstances and we have to use rational thinking to find what the solution may be for exceptional circumstances.

Allama Mahmud Shaltut of Al Azhar, who was closer to our times, says the same thing. Hazrat Khawaja Kamal-ud-Din came to the UK in 1911 to propagate Islam. A few years later, he was asked the same question. He also said that under these extreme conditions the length of the daily fast may be limited.

Hazrat Maulana Muhammad Ali in his English translation of the Holy Quran says in footnote 229: "There are places on this globe where the days and the nights are so long that there exists no division into twelve months. . . . People . . . can make arrangements for prayers and fasting." In footnote 233, he refers to a hadith in Kitab ul Sunan by Abu Dawud regarding days which are a year long and says: "From this it would follow that in countries where the days are too long the time of fasting may be measured in accordance with the length of an ordinary day . . .".

**WITHOUT CHARITY FOR
THE NEEDY OUR FASTING
IS DEVOID OF SPIRIT.**

Alternatives

First, postpone fasting to a time when days are shorter. Even if Mus-

lims of one country agree on which month they should postpone their fast to, in their country, they will miss the universal spirit of the month of fasting.

Second, to set the length of the fast according to the length of day of the country from which Muslims originate. This will disunite the Muslim community. The Muslim community of the UK originates from diverse countries and this will mean people from different countries living in the same town starting and breaking the fast at different times.

Third, follow the timings in Saudi Arabia or using the length of the longest fast at Makkah fix times in their own country. Depending on how the length of the fasting day is calculated, in Saudi Arabia it is between about 15 hours and 16 hours and 13 minutes. Using the argument that Allah wishes

ease for us, we should fix the maximum length of the fasting day to 15 hours and agree on when we are going to start and when we are going to end the fast. After all that is the maximum number of hours the Holy Prophet would have fasted and he told us that he has more strength for religious devotions than any of us.

These arguments may be used to set times of the daily prayers as well. In Sunan of Abu Dawud there is an incident (hadith 2459) related to a complaint by Safwan ibn Muattal's wife. She complained that her husband did not say his Fajr prayer on time. Safwan's reply was: "we are a people belonging to a class . . . that do not awake until the sun rises." The Holy Prophet (s) said: "When you awake, offer your prayer."

FOOD

Cure for most diseases

Health Benefits of Natural Fruits and Vegetables

There have been several cases of illnesses in recent months and these incidences are being reported more frequently than ever before. During my recent visit to Fiji as well as during several visits to India over the last few years, I had devoted a great deal of time on two matters which affect all mortals i.e. breathing and eating, which is the subject here. Allah has revealed a chapter entitled Al-Maidah or Food and there are other chapters, the titles of which relate to matters pertaining to it; such as Al-Nahl or The Bee and Al-Tin The Fig; in addition to chapters Al-Baqarah and Al-Anam. At the same time there are revelations on what to eat throughout the Holy Book. Yet over the last over five decades that I have been attending Khutba, Jalsas and lectures, I have never come across any Imam or lecturer who has devoted time on topics such as food, eating, diet or nutrition. In the absence of such talks, I have spoken at length on this subject based on what the Almighty Allah has revealed in the Manual of Life – the Blessed Book.

Generally the subject commences with vers-

es 2:168 O people, eat the lawful and good things from what is in the earth, and do not fol-



low the footsteps of the devil; O you who believe, eat of the good things that We have provided you with, and give thanks to Allah if He it is Whom you serve. (2:172) and Eat of what Allah has given you and do not follow the footsteps of the devil. Surely he is your open enemy (6:142). There are many such verses e.g. 2:57, 2:60-61, 5:4-5, 5:88, 6:99, 6:141, 6:152, 7:160, 8:69, 9:126, 16:114, 20:81, 23:19-20, 23:51.

During these talks, answers are provided to various aspects of the subject based on the Holy Quran. Most of the countries are blessed with fresh natural herbs, vegetables and fruits, which are beneficial to our health and wellbeing and we should consume whatever is in season. Members should use these products which Allah has provided for us instead of tinned, packaged (unless they are e.g. natural, raw unsalted nuts and seeds) and bottled products; except such ingredients as extra virgin olive or coconut oil for cooking. Most other canned, packaged and bottled products generally have high levels of artificial and chemical ingredients which are the causes of many diseases. They are produced mainly for hefty profits by manufacturers who follow the devils footsteps at the cost of our health. All GMO products and artificial sweeteners etc. are produced by followers of devils footsteps and they are altering Allah's creation (4:119, 30:30 and 31:11) and are devils from among the people and the jinn, (6:112). These products must be avoided at all cost as they are the main culprits for diabetes and many other diseases including cancer.

Most of the diseases can be reversed without harmful drugs (which have detrimental side effects) provided we follow the Holy Book and know what to eat, when to eat, how to eat and how much to eat. eat and drink and do not be extravagant; surely He does not love the extravagant. (7:31) and do not exceed the limits in that respect, so that My wrath comes upon you (20:81) He set up the measure, that you may not exceed the measure. (55:7-8).

This is a summary of a very long article and, *Insha Allah*, I will be sending some articles on health, diet and nutrition as well as cures for some of the diseases progressively after the blessed month of Ramadan. Notwithstanding, I must hasten to add that some of these may seem controversial and it is up to the reader to accept or reject my humble conclusions. I am conscious of the fact that all my actions, deeds and words including this writing are being recorded: surely there are keepers over you, honourable recorders, they know what you do. (80:10-12) We are never absent (7:7) He sends keepers over you (6:61).

Alhamdulillah, there have been many cases where our members have been healed through prayers and improvement in their diet as Almighty Allah says: excellent Answerer of prayers are We! (37:75). The Lord of the worlds, Who created me, then He shows me the way, and Who gives me to eat and to drink, and when I am sick, He heals me, (26:77-80). O people, an admonition (Holy Quran) has indeed come to you from your Lord a healing for what is in the hearts; and a guidance and a mercy for the believers. (10:57) And the Quran that We reveal is a healing and a mercy to the believers (17:82). We must therefore devote more time to study and follow the Revealed Book in order to derive spiritual and physical health. Honey is also said

to be healing for human beings (16:69).

Almighty Allah has created (us) with both My hands (38:75) and We established you in the earth and made in it means of livelihood for you; little thanks you give! (7:10) there is for you in the earth an abode and a provision for a time (as long as we live) (7:24).

Some of us place undue importance to this world's life, which even if it is 100 years, will be as if they had remained (in this world) only for an evening or a morning (in relation to the Hereafter)(79:46). This world's life, compared with the Hereafter, is only a temporary enjoyment (13:26).

He it is Who sends down clear messages to His servant, that he may bring you forth from darkness into light (57:9) And this is the path of your Lord, (a) straight (path). Indeed We have made the messages clear for a people who are mindful (6:126).

In view of the above, please impress upon everyone to consume fresh natural fruits and vegetables and to drink pure water rather than fast or packaged "unhealthy" food and sweetened drinks; which cause many diseases and illnesses. Surely We have revealed the Reminder, and surely We are its Guardian (15:9) And this is a blessed Reminder, which We have revealed (21:50) a Reminder and a plain Quran (36:69) Our duty is to remind (people) with this (message) in case a soul be destroyed for what it has earned (6:70).



Ahmadiyya Anjuman Isha'at Islam

Founders of the first Islamic Mission in the UK, established 1913 as the Woking Muslim Mission.

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