



# THE CALL

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## HYGIENE AND MEDICINE IN THE QUR'AN

by Dr. D. Brandenburg

The teachings of Muhammad give the faithful a number of regulations governing hygiene which, like other commandments, are in consonance in part with Jewish prototypes, in particular the Mosaic Law and also with oriental customs. We find that many of these regulations in the Qur'an are only hinted at or briefly summarised, others or the same are discussed in extenso as "directives or prescriptions" in the works of the traditionists and jurists. If we compare the relevant passages in the Bible and the Qur'an we will find that they have some things in common. There are basic differences in degree. For example, regulations containing cleanliness are stricter for the Muslims than for the Jews, though the Qur'an permits greater latitude in the matter of eating.

The question is still open whether Muhammad drew upon the teachings of the Jews in individual cases, or whether he delved further into original sources common to both of them. For example, circumcision in primitive peoples, heathens and in civilised peoples was so wide-spread then, and is still so today, that the tradition may be considered as having a common origin. In the case of the Jews, however, it is generally considered to be a ritual act whereas for the Muslims it is no more than oriental custom and is therefore not included in the laws of Islam except as a tradition of Muhammad

We believe in the finality of Prophethood in Muhammad.

مَعَكُمْ رَسُولٌ شِوْرَكَ تَمَّ النَّبِيُّونَ

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The Arabs were familiar with ritual cleansing ceremonies, as we know from vessels for religious ablutions found in Islamic sanctuaries. The ritual washing was originally only a physical matter. The faithful wanted to appear clean before God and wanted to emphasise the fact by removing all the traces of daily life. When the purely physical character of the cleansing ceremony was increasingly set aside and it took on a symbolic character, Muhammad made the cleansing regulations more stringent.

## SELF PURIFICATION

On the subject of cleansing we read in the Qur'an (5 : 6): "Those of you who believe, when you attend to prayer, wash your faces, your hands up to your elbows and wipe your heads, then your feet up to the ankles. But should you be contaminated, then first purify yourselves. Now, if you are ill or on a journey, or someone of you comes from the toilet, or perhaps you have touched women, and water is not available; then lightly touch clean dust with which you wipe your faces and your hands. Allah does not wish to lay on you a burden, rather he wishes to purify you and He would complete His favour on you so that you may make full use of it."

The text of this prescription permits a number of conclusions. The Qur'an distinguishes between ablution to be performed in connection with ritual prayers (but also with other prayers) five times a day, that is to say periodic ablutions, and ablutions to be performed when necessary after special kinds of contamination. In the first case an intensified form of symbolistic reinterpretation takes place. The second part of the prescription takes us back directly to the original principle of washing and reveals primarily the hygienic or prophylactic purpose of cleansing. In this respect the Qur'an differs greatly from all other previous books because it and it alone is a manifestation of a kind of religious "eclecticism" not revealed in any other of the older scriptures.

As we can see from the Qur'anic verse quoted above cleansing takes place according to a special ceremonial. It begins with the expression of the intention to undertake washing. The individual actions must take place in the prescribed sequence. Before, during

and after these actions certain liturgical formulae may be uttered (invocations, glorifications, prayers). Generally, however, a shortened procedure is used in which the washing takes only two minutes because the liturgical parts are left out. On Fridays and during the fasting month of Ramadaan it is usual to devote more time to the ceremonial or in the early morning, before attending the mosque, to go and take a bath. The bath does not replace the prescribed ritual but it is an additional, praiseworthy deed. Bathing sometimes takes place in steam baths installed either in a private house or in a public building. Although the present day Muslim often has a modern bathroom in his house it fills him with disgust to climb into a bath tub and bathe in the dirt of his own body.

## BATHING

Public baths were formerly religious foundations and in smaller towns and villages were situated next to the mosque. The strictest ritual demands that religious cleansing should take place under running water, otherwise preference should be given to dry clean dust. There are also regulations concerning with the cleaning of clothes, dwellings, and with the hygienic preparation of food and drinking water. Above all it is necessary that the floor should be clean, because it is there that the faithful kneel to pray. Even today it is still customary not only in mosques but in private houses to take off one's shoes before stepping onto a carpet or mat. When the pious muslim carries out his religious duties outside the house, in the street or during his travels, he will always use a cloth or garment to lay on the ground in order to avoid direct contact with it. In former times the Muslim carried a prayer rug with him for this purpose, for which his poorer brother was satisfied with an ordinary mat.

## FOOD HYGIENE

Food hygiene deals in the main with the methods used for slaughtering cattle or game; it includes the prohibition of pork and intoxicant beverages (indeed of all kinds of stimulating or intoxi-

cating drinks) and fasting. On this subject the Qur'an says (2 : 173) "Only that which is found already dead, blood, pig meat and that over which another name than Allah's is mentioned is forbidden to you. However, whoever is compelled, neither craving nor overeating there is no sin attributable to him. Allah, for sure, Condones, Rewards."

As in Jewish law the meat must of course, be bloodless, i.e. the animal must have been killed and bled; obviously because of the fact that bloody meat and offal decomposes more quickly. This was in all probability an old experience in hotter regions and to this extent was not taken directly from the exemplary prescriptions of the Mosiac law. It is quite evident that the other commandments are based on a hygienic principle. Experience has shown that animals which died a natural death and the blood of slaughtered animals should be rejected as food for human beings, because they were unfit for consumption, i.e. they were the means of causing disease. But according to (5 : 3) "the strangled, the one that dies from a blow or by falling or by goring" are forbidden, probably because of the fact that they might have been killed in the struggle for existence. All the commandments cease to apply, however, when there is danger of starvation.

Pork is forbidden for human consumption; what is recommended in general is the meat of artiodactyla. Horse and donkey meat is only permitted to a limited extent since the Qur'an expressly distinguishes between beast of burden and slaughter animals (6 : 143). In contrast to Jewish law, Islamic law does not forbid the consumption of camel meat ( 22 : 36 ).

Because of its claws the hare is considered to be one of the artiodactyla. Most types of fish and many birds are permitted; reptiles, insects, birds of prey and carnivorous animals are forbidden. If the pig was held by the ancient Egyptians and the Jews to be a symbol of all that is unclean, this is true to an even greater extent in the case of the Muslims who were so very particular about cleanliness. Nowadays we know that more parasitic diseases are transmitted by the pig than by other slaughter animals. Some people say that before the Islamic era the Arabs had eaten pork until the opinions and teachings of the Jews, to the effect that pork was the means of spreading leprosy, caused them to take an aversion to it. At any rate,

even today the majority of Muslims who are tolerant concerning religious laws usually adhere strictly to the prohibition of pork, even though they may fail to observe other forms of limitations (all forms of wine and alcohol).

## ALCOHOLIC BEVERAGES

There are probably no passages in the Qur'an that have been subject to such a variety of interpretations by Islamic theologians as those passages dealing with the prohibition of the consumption of wine. Furthermore, a comparison of these passages is also of particular interest if we resort to the scientific material available today on the period of origin of the individual surahs. On other subjects in the Qur'an we find frequent repetition, a large number of laws and recommendations in various passages in similar formulations. In the case of wine prohibition the situation is completely different; if we put all the references together chronologically we have a unique example for the Qur'an of a "graduated proclamation." At the beginning we find "Those of you who believe should not approach prayer if in a drunken stupor" (4 : 43); this is followed by statements that the sin is greater than the advantage in the case of alcoholic beverages (2 : 219), and that alcoholic beverages is an abomination of Satan's work, and that Satan would sow hatred and strife among believers through alcoholic drinks (5 : 91), and then the final prohibition of alcoholic drinks which is here for the first time presented as a disgusting crime in the same category as the worship of idols (5 : 90).

The strict exegesis does not forbid only wine and with all alcoholic beverages but also intoxicants and narcotics (in so far as they are not used for the cure of diseases). The muftis of certain schools even forbid harmless drinks like tea and coffee, and also tobacco but this applies only to members of the orders of monks (dervishes), to the ascetics (sufis) and to all Muslims, of course, during the fasting period. In his time Muhammad did not know these stimulants but the theologians believed that they were acting in accordance with his views.

## FASTING

Fasting as a therapeutic and prophylactic measure is well known to us from the oldest medical documents, in particular those of classical antiquity. It was not only Greek, Roman and Byzantine doctors but also the ancient Egyptians, the Babylonians and the priest doctors of ancient Iran who advised their patients to be moderate in taking food and drinks, and indeed, prescribed fasting cures. In collections of Islamic traditions we find indications that Muhammad recommended his followers to fast, at least to eat moderately, not only as a religious exercise but as a means of keeping healthy and warding off disease. "The habit of eating one's fill," says an Islamic author, "is a new idea which was unknown to pious of the oldest generation." The Prophet says: "Adam's son fill no vessel that is worse than his stomach." Of course, the hygienic and prophylactic purposes of fasting take second place to its purely religious and symbolic character. This custom which documents in a very real way abstinence from the material delights of earthly life has never become the the subject of any kind of mystical speculation. The time of fasting is a time of retreat, of meditation and spiritual concentration of higher things than sensual experience, on the destiny of man. This is how Muhammad viewed this custom known to him from childhood.

The second chapter of the Qur'an verses 183 – 185, 187 refers to fasting. This passage reads (2 : 185);

The month of Ramadaan it is in which the Qur'an was revealed to be a guidance to mankind, it is also clear evidence of that guidance and also the criterion. Therefore whoever among you has evidence of the month, then let him fast, but should he be ill or on a journey he has recourse to other days. Allah wishes for you ease, He does not wish you discomfort, so you should complete the period while acknowledging the greatness of Allah for the guidance He gave you so that you may make full use of it."

Fasting takes place on individual days and for the whole month

of Ramadaan of the Muslim calendar. It begins with the first evidence of the small sickle of the new month and lasts from dawn (2 : 187 "until you can discern a white thread from a black thread by the daybreak") until sundown every day and refers to the partaking of food, drink and stimulants and to sexual intercourse (2 : 187) and all other worldly delights. Sick people, pregnant women and nursing mothers, small children, the old, infirm, those with special responsibilities and soldiers engaged in war need not fast, but adults may be required to do something in its place.

As well as the purely religious prescriptions there are deeply rooted both in the Qur'an and in tradition certain moral and civic duties, the relationship between the sexes, the contracting of marriage, divorce, care of the family and offspring. The Prophet obviously had no racial prejudices, for his own example shows he sanctioned marriage with other races; on the other hand, blood relationship as an impediment to marriage had a very wide application in his teachings, furthermore he forbade marriage with unbelievers, supported the necessity of fertility by permitting polygamy (though with limitations) in order to exclude as far as possible the danger of adultery, fornication and prostitution. He secured the position of wives and mothers by improving their social status while at the same time making it more difficult to obtain divorce which had been simplicity itself in heathen times. He adjured the faithful to assume care and responsibility for their own children and for orphans but also to be kind, loving and grateful towards parents and relatives, indeed all in all to lead a moral life and to avoid vice.

#### CIRCUMCISION

At this point a few words on the subject of circumcision which is justly considered to be a health measure. As was mentioned above it is not, in fact, a religious commandment in Islam but simply the adherence to an old oriental custom. Muhammad accepted it as an established fact and it is not mentioned more explicitly in the Qur'an. It is wrong to assume that the muslims took over circumcision from the Jews, particularly since also in this respect they did not wish to be put in the same category as the Jews; whereas the Jew according to an old tradition carry out circumcision on the eight day after

birth, it is sometimes postponed by the Muslim till the seventh or eight year of life, and in some cases of the rural population even till the thirteenth year of life. The important, in other word, the sym-  
bological interpretation of circumcision of the Muslims is quite dif-  
ferent from that of the Jews. It is an external documentation of  
sexual maturity which begins relatively early in hot climates, and it  
signifies the beginning of the age of understanding.

## CHRISTIANITY AND CIRCUMCISION

For the youthful Muslim it is the initial step to a conscious participation in the religious duties and customs of his faith. And yet circumcision is not a ceremonial cult: It does not take place in the Mosque and no prayers are offered on this occasion, though there are festivities of a worldly character. It has retained its original traditional significance in Islam as a hygienic measure and a kind of "youth initiation." Even the Coptic Christians adhere to this custom, for as descendants of the ancient Egyptians some of them even today carry out this custom which has its roots in the tradition of people.

Since the foundation of their religious communities both Jews and Muslims have circumcised newly born male children, using different methods at different times. Pictures are still in existence from the pre-Christians era depicting circumcisions, for example the well-preserved tomb paintings at the Egyptian village of Saqqara (about 2400 B.C.). Even before the introduction of our calendar, circumcision was prescribed by law in Palestine, and even today the Catholic Church calendar records the feast of circumcision eight days after the birth of Christ.

EDITOR'S NOTE: The Qur'an deals not only with hygiene and medicine in connection with healthy persons, but also with persons who are ill. Compare Mary after delivery (19 : 24 – 26) being asked to drink cool water and dates; Job in physical and mental anguish being asked to wash and drink (38 : 42); ill persons being specifically told not to fast (2 : 185, 185) and the sick recognising that it is Allah who heals (26 : 80).

The Qur'anic passages in the above article have been retrans-  
lated by the Editor.



## **OUR ATTITUDE TO OUR PARENTS**

*by Moazzam Hosein Syne*

I have heard many a young man say, "Our parents brought us into this world in having their sexual fun: so it was incumbent upon them to look after us ?" So far as sexual satisfaction is concerned it could have been had without incurring the life-long liability to bear and rear the children. What suffering and sacrifice the mother goes through to bring a child into this world is well-known. And what the father undergoes in the way of life-long expenditure and liabilities, not to speak of the burdens of care and anxiety, is also well known. All this to bring a child into this world is enough favour.

### **RESPONSIBILITY OR FAVOURS ?**

If bringing up was the responsibility of the parents, they could have discharged it through somebody else or an orphanage. Why should they have denied themselves everything of this life to bring up a child ? Why should they have given so much love, affection, tenderness and everything they possess in the way of money and time, and denied themselves a comfortable and luxurious life, to provide comfort and luxuries to their children ? Why should they, if the need arises, sacrifice their own lives gladly to save the lives of their children ? So that what the parents do is much beyond the call of any responsibility that may fall upon them. It is overwhelming favours next only to Allah's favours. The Holy Qur'an says: "Is the return for favours anything but favours ?" (55 : 60) That is why the Holy Qur'an requires the children (17 : 23) to do goodness and favours to their parents as the parents did to them.

### **EXPENDITURE ON PARENTS**

The modern youth say: "We can hardly live on what we earn, how can we keep our parents with us and incur the resulting additional expenses ?" I say to them: "When you were living with your parents, did they ever consider for a minute that you were a lia-

bility on them ? Did they not make extreme financial sacrifices even to the extent of taking loans, to finance your upbringing and well being ? Did they not go without food, clothes or their own much needed medicines or comforts to provide your needs ? Then why do you think of the financial burden (mostly of food or medical treatment when the parents are ill) of keeping your parents with you Can there be greater ingratitude than your attitude ?”

### WHY SHOULD PARENTS BE KEPT WITH US ?

The modern youth say, “Very well, we will give our parents some money to live on. But let them stay separately.” In pursuance of that thinking, in Europe and America there are old—people’s homes or hostels, where they are kept on payment. But I ask those intolerant youth who think on these lines, “Did your parents ever think of putting you in an orphanage or any place other than their homes, unless it was for your own good that you should stay in a hostel ? Their motive always was your good, not their convenience. Then why do you throw your parents into a old peoples’ home or insist they live separately, for your own convenience ?”

In the old—people’s homes, there is no affection or care or even companionship with one’s near and dear ones. In the world famous Reader’s Digest I once read letters from old parents living in such homes that if their grown—up children had put them in such commercially run homes they were reconciled to their lot, (look at their unselfishness !): but their children should be so good as to visit them periodically or occasionally: if they cannot even visit us, they said, they should at least write to us, so that we know that they are well. But it does not happen like that. Life in modern times has become so busy, in the West today, in the East tomorrow, that it is difficult to take time off to visit people not needed, not necessary for your profit, such as old parents: nor can the people find the time to write letters to them. But the real reason for such neglect is the selfishness and hard—heartedness which makes the younger generation put its old parents in such homes in the first instance.

If the parents are living with you, they can see you or talk to you during such time as you spend at home. And that is sufficient for their dear hearts which hunger for the love and affection of their

children. In old peoples' homes, or living alone, the old parents are not only broken hearted but they begin to suffer from depressions, melancholia and other mental derangements. Some of them put an end to their own lives, because they feel that they are no longer wanted and are a burden on their ungrateful children, or because they suffer from depressions, melancholia etc.

It was also reported that in such old peoples' homes, if the parents of a child fell ill, which they frequently do, they do not get adequate medical attention, or care, or nursing. Nor can they get special food which they need because of their failing digestions or some illness.

### YOUNGER GENERATION'S ATTITUDE

The trouble is that the younger generation also dislikes having old people in failing health around them. But may I remind these youths that when they themselves needed looking after, when they were weak or sick, their parents used to leave no stone unturned and spared no effort nor their own comfort or money to look after them. No doctor or medicine was too expensive, no special food too costly, no nursing impossible, which they did not procure or provide whatever the consequences to their resources or their own health. They kept awake nights, after a long day of worry and effort, after a hard day's work to look after you. And all this was done most willingly and gladly. Can there be any more heartless ingratitude than that of the grown up children who would not mind if their parents suffer alone when they are weak and frail in body and mind, and cannot look after themselves, but they (the grown-up children) would not like to spoil their own pleasure or comfort?

### LIVE SEPARATELY

In some countries, like the East and Middle East, they do not yet have, (and if there are, they are very few) old people's homes. So a few youth who are more generous, or God – fearing, than most, are prepared to give some money to their parents provided they live separately, even their lonely widowed mother. But these young people do not realize what hell they compel the old parents to live

in. Firstly, houses and flats are now very expensive. So how can old parents, who either have no income of their own or have at the most a meagre pension, afford them ? Even if they have a roof of their own, how can they afford to keep servants or even one servant, whose assistance they need badly in their old age and failing health ? Servants are now very expensive, and soon they may not be available at all, except to the very rich. Such servants as can be had are more honest by and large. Stealing in the daily shopping they do is almost universal. And now it is quite common for them to take advantage of the old age, infirmity or other disabilities of the old master or mistress to rob them and decamp with the loot. They even kill the old master or mistress before ransacking the house so that there is no witness left to guide the police.

### THE TRUMP CARD

The younger generation now plays its trump card. If the servants are becoming scarce, they ask, do you want us to serve you as servants when we can hardly manage ourselves without servants ? My answer is, "yes, when you were children or babies, didn't your parents serve you as servants ? Unlike the present day servants, did they ask for fixed hours of duty, weekly off-day and one month's paid leave every year which is stretched to the extent the servant pleases. Where there is no water-borne sanitary system, even the present day scavengers refuse to clean the latrines or lavatories, But your parents performed even such obnoxious duties for you without hesitation. They would take your vomit on their hands, and wash your dirty skins and dirty clothes. Then why do you cavil, or refuse or grumble at serving your parents when they are in their own second childhood ?"

The Holy Prophet (Allah's blessing be upon him) said wonderfully wise things. He has called service of the parents a Jihaad for children. It is really a struggle of the children against their own bloated egos. They would have to struggle against their arrogant selfishness in order to serve their parents.

## OTHER CONSIDERATIONS

The servant problem or the high cost of living is not the only factor weighing against parents living by themselves in their old age. There are several other considerations. It is becoming impossible to buy or maintain a car these days for a person on pension. Even if they have cars in their old age or poor health, the parents may not be able to drive themselves. Can they afford a chauffeur ? Do you then expect them to stand in queues for a bus ? Or do you want them to foot it in their frail, tottering condition ? "But we can't afford a driver either, so we drive ourselves. Do you want us to act as our parents' driver or to find time or spare the car for them, when we need it ourselves ?" they ask. My answer is, "Yes. Didn't your parents do that for you willingly ?"

Burglaries, robberies and murders committed nowadays are on the increase throughout the world. Do you want to expose your parents living alone to these grave dangers ? Did they expose you to them for the sake of their own comfort, enjoyment or convenience ?

Taxes are now multiplying throughout the world. Young people in business or service, who have subordinate staff to employ for paying these taxes, do they not realize what a nuisance it is to pay them ? You have to line-up outside an office, bank or post office, sometimes in the hot sun. And if you are over-assessed, you have to go from pillar to post to get them reduced. Do you feel no compunction, or prick of your conscience, in exposing your old parents to these worries and impossible exertions by making them live separately ? Would they have even thought of it when you were weak and frail ? I could go on giving reasons in support of the Qur'anic injunction in Chapter 17 verse 23 "And do good unto (thy) parents. Should one or both of them reach old age in thy care, never say "Ugh" to them or scold them, but always speak to them a kind and generous word." That teenagers and even grownups are rude to their parents even when living with them and sponging upon them for all their needs and extravagances is well known. But if the parents are thrown upon the grown-up children's mercy or hospitality, the position gets much worse. The son of his wife vent their resent-

ment over the old parents living with them by being rude to them most of the time. This breaks their heart and they sometimes leave, even if living separately has all the discomforts and pain described above. The old parents are hungry only for love and affection in their last days, and nothing pleases them more than a kind and respectful word from you. Give them that, a small return for life — long love, affection and endearing words which your parents gave you.

### BIRD'S WING

Next, the Holy Qur'an uses a curious metaphor when it says: "And lower to them (the parents) the wing of lumility out of mercy" (17 : 24). The Arabic word "jinah" means a bird's wing. Why has this metaphor been used ? A little reflection shows what a wonderful book the Holy Qur'an is. In the case of all forms of animal life, the young one after birth soon gets up on its feet and can walk about. Nut it does not desert its parents. The only exception are the birds. Their young ones, after being hatched, cannot fly because they have no wings. So they sit in their nests with their mouths wide open clamouring for food whenever they see their parents. And the poor parents have to search all day for food for their hungry young ones. But the moment the latter gets wings, they fly off and away, thus deserting their parents. The Sublime Qur'an says to the young ones of human beings, Don't behave like young birds and desert your parents the moment you are able to do so, but keep them with you under the wing of your love and protection. And in the same verse of the Holy Qur'ar. it directs children to pray "My Lord, have mercy on them (my parents) as they brought me up when I was a child." In other words, the children can never fully repay the kindnesses and favours which their parents bestowed upon them. There is only One Being who not only appreciates them fully but is Omnipotent and ALL—Resourceful so that He can repay them adequately. Beseech Him for merciful treatment of your parents,, as they were merciful to you throughout life. Also remember, if you happen to know it, how your parents prayed for you day and night and wept their hearts out for you, particularly when you were in the slightest trouble. You should also not forget them in your prayers. And if

they are dead, then they are in the "Hands" of Allah. Our beloved Prophet Muhammad, (Allah's peace and blessing be upon him) gave us this prayer in this form: "O Allah ! Forgive me and my parents, and have mercy on them as they brought me up when I was young." What deep insight the Holy Prophet had in matters spiritual. The biggest obstacle in the way of a prayer being accepted is the sinfulness of the person praying. So the Holy Prophet taught us first of all to seek forgiveness for our own sins. The next obstacle can be the possible sins of the parents; so their forgiveness is next sought. And we are taught to beseech the Merciful Providence that as our parents over-looked and forgave our weaknesses and faults, and over-whelmed us with their love and favours because of their mercy for us, He may be pleased to treat them in the same way of forgiveness and unlimited favours, out of His much greater mercy. Our Holy Prophet has also said that after a person is dead only two things of this world can reach him or her: (I) Any on-going charity that he or she may have left behind, and (II) prayer for the forgiveness of the deceased. So we can make amends for all our defaults in serving our parents, and praying for them, and/or by setting up a charity in their name.

### A SECRET EXPOSED

The last part of the verses I quoted says: "Your Lord knows best what is in your minds. If you are self-correcting, He is surely Forgiving to those who turn to Him" (17 : 25). What a wonderful insight this verse gives into one's innermost recesses of the heart ! However much may the children outwardly respect, or treat well, their parents for what they do or say to them even if it is for their good. So the Holy Qur'an says, "Don't let even these inner reactions stay in your breasts. If you do, sooner or later they may burst out into open disrespect or ill-treatment. These reactions within you are due to your selfishness, short-temper, lack of broadmindedness etc So seek the purification of your inner soul by removing these inner reactions and seek Allah's help for this purpose. He will listen and accept your prayers if you turn to Him whenever such reactions occur.

We accept Hadrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyyah Movement as the Muiaddid of the 14th century and we affirm that he never claimed to be a Prophet.

One could go on enlarging on the sublime wisdom of the Holy Qur'an, but I do not wish to prolong this article further. So I end with the prayer that the Merciful Providence of the Almighty and Glorious Allah may enable us all, parents and children, to benefit fully from the sublime Guidance He has graciously given us, before we return to Him from Whom we came.

Ameen.

## ZAKAAT

"They ask thee as to what they should spend. Say: WHAT YOU CAN SPARE. Thus does Allah make clear to you the messages that you may ponder." (H.Q. 2 : 219)

Zakaat can be made tax deductible by calculating an average annual zakaat and paying it by DEED OF COVENANT to the: *Ahmadiyya Anjuman Ishaat-i-Islam Inc. Trinidad & Tobago* which collects from all Muslims and which is ever willing to give individual guidance when necessary.

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