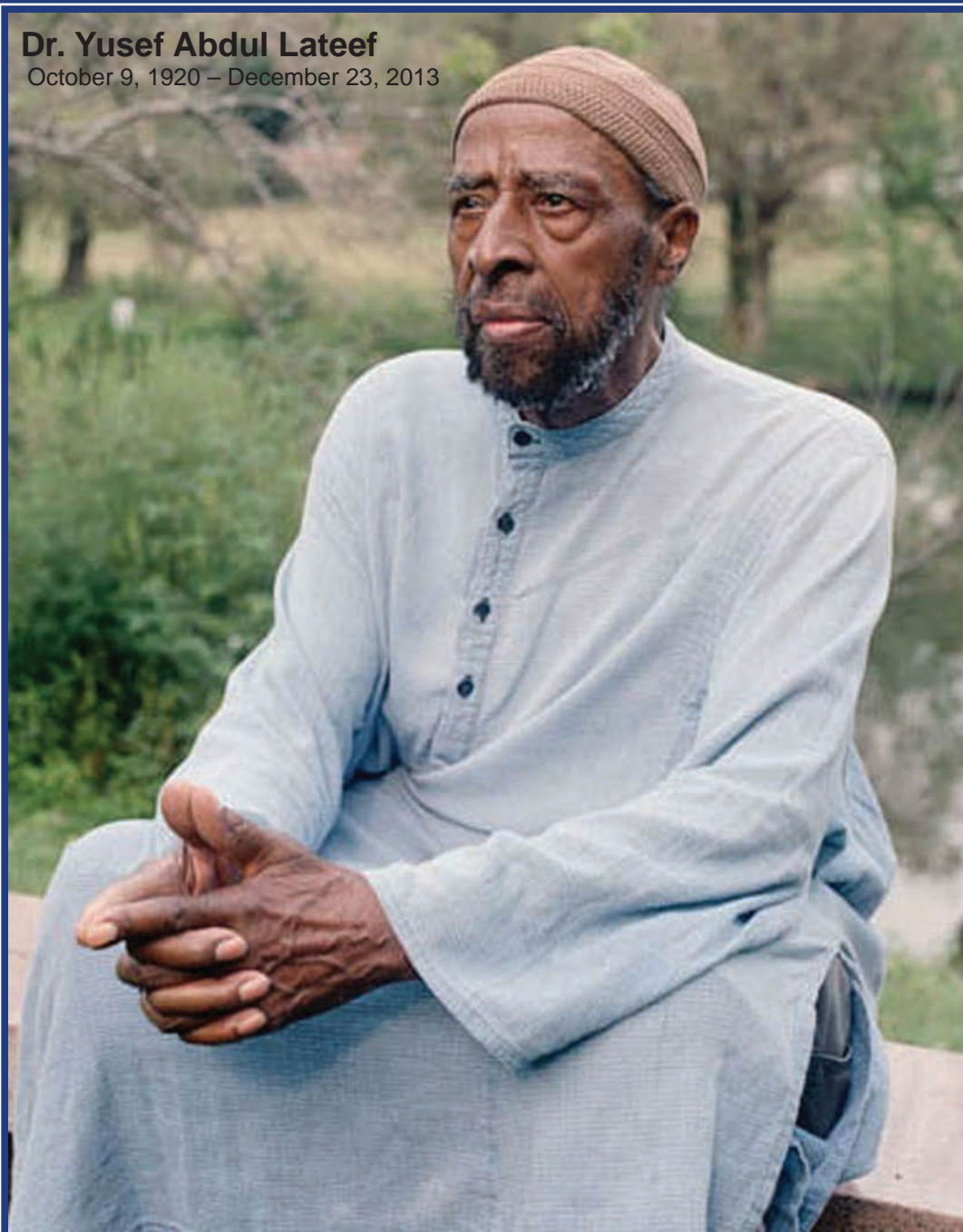


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Dr. Yusef Abdul Lateef

October 9, 1920 – December 23, 2013





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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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Al-Qur'an

وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا
نَبِيًّا ۝ وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ۝

And relate *the story of Moses as mentioned* in the Book. He was indeed a chosen one; and he was a Messenger, a Prophet. And We called him from the right side of the Mount, and made him draw near *to Us for special communion*. (19: 52-53)

COMMENTARY:

The words *he was a Messenger a Prophet*, explain and remove a popular misconception, viz., that a *Rasul* (Messenger) is one who brings a new Law and a new Book and a *Nabi* (Prophet) is one who is commissioned by God only for the reformation of the people, and though like a *Rasul*, a *Nabi* receives Divine revelations, yet he brings no law or Book containing new commandments and ordinances. According to this popular notion every *Rasul* (Messenger) is necessarily a *Nabi* (Prophet) but not every *Nabi* a *Rasul*. The verse under comment demolishes this wrong notion because if a *Rasul* (Messenger) is one who brings a new Book and a new Law and as such is necessarily a *Nabi* (Prophet), then the addition of the word *Nabi* to the word *Rasul* in this and other verses is superfluous and redundant. The fact is that every *Rasul* is a *Nabi* and every *Nabi* a *Rasul*. These two words are interchangeable and present two aspects of the same office and two functions of the same position. A Divine Reformer is a *Rasul* in as much as he receives Message from God (*Risalah* meaning a message), and he is a *Nabi* in the sense that he conveys those messages to the people to whom he is sent (*Nabuwwat* meaning the conveying of a message). Thus every *Rasul* (Messenger) is a *Nabi* (Prophet) because after receiving Divine Message he conveys them to his people and every *Nabi* is a *Rasul* because he conveys to his people those Messages which he receives from God. Only the functions of *Nabi* follow those of *Rasul*. In this capacity as *Rasul* he first receives Messages from God and then his capacity as *Nabi* he conveys them to his people. This is why here and everywhere in the Qur'an when these two words *Rasul* and *Nabi* occur together, invariably the word *Nabi* follows the word *Rasul* because that is the natural order.

Al-Hadith

عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ عُمرَ بْنَ الْخَطَّابِ يَقُولُ: أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَتَصَدَّقَ وَوَأَفَقَ ذَلِكَ عِنْدِي مَالًا فَقُلْتُ الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ، يَوْمًا - قَالَ: فَجِئْتُ بِنِصْفِ مَالِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا أَبْقَيْتَ لِأَهْلِكَ؟ قُلْتُ: مِثْلَهُ - وَ أَتَى أَبُو بَكْرٍ بِكُلِّ مَا عِنْدَهُ فَقَالَ: يَا أَبَا بَكْرٍ مَا أَبْقَيْتَ لِأَهْلِكَ؟ فَقَالَ: أَبْقَيْتُ لَهُمُ اللَّهَ وَ رَسُولَهُ - قُلْتُ: وَ اللَّهُ لَا أَسْبِقُهُ، إِلَى شَيْءٍ أَبَدًا -

ترمذي أبواب المناقب في مناقب أبي بكر رضي الله و عمر رضي الله

Hadhrat Zaid bin Aslam^{ra} relates that his father Aslam^{ra} heard Hadhrat 'Umar bin Al-Khattab^{ra} say: "The Messenger^{saw} of Allah commanded us to spend in the way of Allah. In those days, I had plenty of riches. I thought, if ever I could earn more reward than Abu Bakr^{ra}, this is the time. So I took half of my wealth (to the Messenger^{saw} of Allah). The Messenger^{saw} of Allah asked me, 'How much did you bring and how much did you leave for your family?' I said: 'Messenger^{saw} of Allah! I have brought half and left the same for the family.' Hadhrat Abu Bakr^{ra} brought everything he had. The Holy Prophet^{saw} asked Hadhrat Abu Bakr^{ra}: 'Abu Bakr! What did you leave for your family?' Hadhrat Abu Bakr^{ra} replied: 'Messenger^{saw} of Allah! I have left Allāh and His Messenger^{saw} for them.' Hadhrat 'Umar^{ra} said, 'After hearing this, I said, to myself, By Allah, I can never excel Abu Bakr^{ra}.'"

(Tirmidhi abwabul munaqib fi munaqib Abu Bakr^{ra} wa 'Umar^{ra})

SAYINGS OF THE PROMISED MESSIAH^{AS}

Creation and the Words of God

It is a mystery of *Rabubiyyat* that creation comes into being by God's words. This may be understood as meaning that creation is the reflection of God's words or that God's words themselves, by Divine Power, take on the shape of creation. The words of the Holy Qur'an are susceptible of both interpretations. At some places in the Holy Qur'an that which has been created is called the words of Allah, which, having acquired new qualities and characteristics by Divine Power through the manifestations of *Rabubiyyat*, took on the character of created objects. This is one of the mysteries of the attribute of creation which cannot be easily understood through reasoning. For the average person it is enough to realise that whatever God Almighty determines to create comes into being and that everything is His creation and has proceeded from His Power.

But this mystery of creation becomes plain to the men of understanding after their disciplinary exercises, through visions, and they seem to realize that all souls and bodies are words of God which, through perfect Divine Wisdom, have been clothed as created objects. But the basic principle to be adhered to is the factor that is common to visions and reason, that is to say, that God is the Creator of everything and that souls and bodies could not come into being without Him. The phraseology of the Holy Qur'an in this context is multi-faceted but that which the Holy Qur'an lays down conclusively and with certainty is that everything has come into being through God Almighty and nothing has come into being without Him, or on its own. This is enough for the elementary stage. Thereafter, to those who voyage through the different stages of understanding, the mystery would be disclosed after their striving, as Allah the Exalted has said: And as for those who strive in Our path- We will surely guide them in Our ways. (Al-'Ankabut, 29:70)

[Surmah Chashm Arya, Ruhani Khazain, Volume 2, pp. 173-174, footnote]

Power of God and Divine Determination

His Power is unlimited and His wonders are without end. For His special servants He can even change His law, but even that changing is part of His law. When a person falls at His threshold with a new spirit and carries out a change in himself, only to win His pleasure, God also makes a change for such a one so that the God Who appears to him is quite a different God from the One known to the average person. God appears weak to a person whose faith is weak, but to him who appears before God with a strong faith, He shows that for his help He too is Strong. Thus in response to changes in man there are changes in Divine attributes. For him who is without any strength in his faith as if he is dead, God also withdraws His help and support and becomes silent, as if, God forbid, He had died. But all these changes He carries out within His law and in accord with His Holiness. No one can set a limit to His law. Therefore, to assert that such and such a matter is contrary to the law of nature without a conclusive reason, which should be bright and self-evident, would be a folly, for no one can argue on the basis of something which has not yet been defined and is not the subject of conclusive reasoning.

[Chashma Ma'rifat, Ruhani Khazain, Vol. 23, pp. 104-105]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}, on November 22, 2013 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

The Promised Messiah^{as} has always articulated the purpose of his advent in his books, writings and pronouncements. Those of us who claim to have taken *Bai'at* of the Promised Messiah^{as} need to always keep this purpose, in fact these purposes, in our view so that we can be among those who fulfill the dues of being members of his *Jama'at*.

Today Hadhrat Khalifatul Masih^{aba} presented a few of the aforementioned purposes. The Promised Messiah^{as} said that God appointed him in this age to revive faith and had sent him so that people may enhance their strength of belief. So that they have belief in the existence of God and belief that He listens to prayers, rewards virtues and also punishes evil. The Promised Messiah^{as} further said that unless faith is perfect man cannot fully do good deeds. The weaker the faith, more deficient will be one's good works. Prophets of God come to generate perfect belief and this was indeed a big purpose of the advent of the Promised Messiah^{as} and the above is a summary of some of his pronouncements which Hazoor paraphrased. How can these weaknesses be removed and how belief can be perfected? Indeed, the Promised Messiah^{as} openly said that this cannot be attained by simply taking his *Bai'at* and spiritual endeavor was needed for this and this is also what God has stated: 'And as for those who strive in Our path — We will surely guide them in Our ways. And verily Allah is with those who do good.' (29:70) Reformation cannot be attained merely by taking *Bai'at* and without making effort to change one's condition, to change one's heart and strive (*Jihad*) in this cause.

The Promised Messiah^{as} said: 'Everything progresses in the world on a gradual basis and spiritual progress also takes place in this manner. Nothing can be availed without making endeavor and this endeavor should be for God alone. One should not come up with useless spiritual exercises and endeavors, like hermits, of one's own accord. This is the task for which I have been appointed so that I may show the world how to reach Allah the Exalted.'

What was it that the Promised Messiah^{as} showed us and what were his expectations? He set those models of worship of God and nobility in practice which was established by his master, the Holy Prophet^{saw} and then he advised us to follow those models. These were the models for which the Companions of the Holy Prophet (peace and blessings of Allah be on him) also endeavored and attained God's pleasure and were such great recipients of God's grace that a world followed them!

Expounding as to what sort of people we should become the Promised Messiah^{as} said: 'I do not want that a few words are uttered in parrot-like fashion at the time of *Bai'at*. There is no point in this. Attain knowledge of purifying the self for this is what is needed. Our task and our objective is that you generate a pure change in yourself and become a completely new person. It is essential that for this each one of you understands this secret and brings about such a change that he can say I am a different person.'

If, while bringing about change in ourselves we do not make ourselves different from the rest of the world, then according to the Promised Messiah^{as} we will not be availing of our *Bai'at*.

He said: 'This humble one has merely been sent to take this message to mankind that from all the current-day religions, the true religion which is in accordance with the will of God Almighty is the one brought by the Holy Qur'an. And the doorway to the abode of salvation is 'There is none worthy of worship except Allah and Muhammad is His Messenger'. Our real objective and purpose is to demonstrate the majesty of the Holy Prophet^{saw} and to establish his greatness. Our mention is simply in the general sense; any praise of ours is with reference to the Holy Prophet^{saw}.'

And we have taken *Bai'at* to fulfill this purpose and in order to accomplish it we need the teaching of the Holy Qur'an so that having followed it we can spread it in the world because the salvation of the world is also in: 'There is none worthy of worship except Allah and Muhammad is His Messenger'. We need to tell the world that it will achieve salvation by coming under the banner of 'There is none worthy of worship except Allah and Muhammad is His Messenger'.

The Promised Messiah^{as} said about the purpose of his coming: 'Allah the Exalted has willed at this time to make Islam triumph over all nations. He has sent me for this reason and has sent me in the way earlier commissioned ones came.' Regarding his mission he said: 'He has sent me so that I demonstrate Islam's supremacy over all other nations and religions through illuminating arguments and proofs.'

Regarding the purpose of his coming, he also said: 'I want to instill belief in God Almighty. One who believes in God Almighty is saved from the toxin of sin and a change comes about in his nature. He is given a new life after experiencing a sort of death and rather than feeling pleasure from sin, his heart is repulsed by it. One who attains this condition can say that he has recognized God. God knows full well that the state of affairs in this age is that there is no understanding/knowledge of God. There is no religion that could take man to this station and inculcate this disposition in him. We cannot express regret in this regard about any specific religion; this evil is becoming common and this epidemic is spread on a dangerous level. I say truly that by believing in God man becomes an angel, in fact angels prostrate to him and he becomes a being filled with spiritual light. In short when there is no understanding of God and there is widespread destruction and all manner of wickedness, when fear of God vanishes and the rights of God are given to man, in such a state of affairs God grants the light of His knowledge to a person and commissions him. The person is cursed and is persecuted and aggrieved in every way. Ultimately the one commissioned by God is successful and he spreads the light of truth in the world. Similarly, God commissioned me in this age and granted me the light of His knowledge.'

The Promised Messiah^{as} also said: 'I have been commanded to discipline and teach moral strengths.'

He was once asked what would be the outcome of his claim. He said: '[It will] once again strengthen the weakened connection with God Almighty, which has caused love of the world to be dominant and has diminished purity, and strengthen the relationship between human devotion and Divinity. It will bring back long lost purity and love of world will become cold.' He said this will come to pass through him.

Indeed it is a very big objective and a big claim. We see in today's materialistic world how everyone is engulfed in materialism and has forgotten the Creator God. Those who outwardly acknowledge God do so only in an apparent manner. They neither have belief in God's existence, nor do they have any perception or insight of it or of religion. For them the world and its pomp and positions are everything. It is indeed a big claim to be made in such a state of affairs but such was the belief in God the Promised Messiah^{as} had and also confidence in his words.

However, all this also draws our attention that we read and heard this before coming into the *Jama'at* or our forefathers accepted Ahmadiyyat and we had the beneficence of their virtue, therefore these objectives demand of us that we make them part of our life. We too have to become helpers in accomplishing this mission. We heard the Crier and we believed, we should now declare: '...We are the helpers of Allah...' (3:53) and assert that we will try to fulfill this objective. For this we have to self-reflect, ponder, plan and seek help from God for success. If we do not think about this after accepting the Promised Messiah^{as} we will not be paying the dues of our *Bai'at* and this makes us culpable.

However, when we cast eyes on our resources and our condition it makes us think, is this possible? What are we to do! 80% of the world population is not interested in religion. People living in the developed world have wealth and material means which have turned them away from God. They say they do not have time to look for God. Only yesterday Hadhrat Khalifatul Masih^{aba} received a letter from an Ahmadi in Japan in which the writer had expressed his pain. He had asked his Japanese friend, who is extremely courteous and civil, to pray to God for guidance, the friend replied that he was very busy and did not have the time to seek guidance from the Ahmadi's God or to look for Him. This is the situation of what is deemed the developed world and which also tries to lead the underdeveloped world on its preferences. Thus, when a large section of humanity is not inclined to listen and when wealth and materialism attracts people and our resources are meager, how can we contend with this evil? Outwardly it appears difficult but the Promised Messiah^{as} said he was sent for this and it will definitely come to pass, *Insha Allah*. We are also declaring '...We are the helpers of Allah...' by virtue of this claim and *Insha Allah* we will remain helpers of Allah. We will not lose hope due to the rejection of the world because we are not taking this mission onwards with a worldly perspective. On the contrary, God's help and succor assures us each step of the way.

When viewed from a worldly perspective and with mere reliance on our resources, talk of our success appears as the boast of a crazy person. When viewed in light of worldly powers, even that of one country the scenario can be worrisome. For example, take Russia or China, or any European country or any American country or any country in Oceania or any African country, we will find many impediments in every place which will frighten us from going forward. The situation of these countries or the worldly pomp and position was not in our favor a few decades ago and it is not in our favor today. However, these are God's works and they will come to pass, indeed, they are coming to pass. There was a time when due to the Communist rule no *Tabligh* could be carried out in Russia and its states. Now, parts of the Russian state have gained independence and have moved away from religious. Worldly razzle dazzle has blinded them, whereas in the Muslim states of the former Soviet Union muftis and religious leaders with vested interests have frightened the government so much that impediments are created for Ahmadiyyat, true Islam at every step. Ahmadis there are harassed and have restrictions imposed on them. The worldliness in the West is such that foul and indecent practices are given the protection of law. The indecency over which God destroyed a nation is now given protection in the West. In China, there is no interest in religion, it is now becoming a major economy of the world and is racing to get ahead in materialism. Japan is also a very developed country and amazing advancement can be seen in the technological field there. Majority of the country is embroiled in materialism and as the aforementioned example showed, God forbid, there is no time for God. This is the viewpoint of the majority of people. Japanese are very moral people but worldliness has removed them away from religion. Outwardly the Japanese say their traditional religion is Shintoism but in reality there seems to be a strange amalgamation of Shintoism, Christianity and Buddhism which is practiced. Different religions play different roles in the rites of passage. In the West the majority has forgotten God, in fact they make fun of God and religion is a burden, no one goes to the church. They say they are trying but churches are being sold.

Our resources do not have the significance of an iota compared to the worldly people. All these matters are cause for concern; indeed, they should be cause for concern in that how could we take our mission forward in such circumstances? However, God Who sent the Holy Prophet^{saw} for the entire world and Who sent his true and ardent devotee in this age with the message to turn to Him to find His path. How can this be done? It is stated: 'O ye who believe! seek help with patience and Prayer; surely, Allah is with the steadfast.' (2:154) God's help removes the greatest of impediments; He is All-Powerful and has the power to make every impossible thing possible. He sent the Holy Prophet (peace and blessings of Allah be on him) as the source for salvation for the rest of time and till the Day of Judgment and perfected religious law by revealing the Holy Qur'an. He sent the Promised Messiah^{as} in the current age to revive Islam. God states, there is no need to be concerned, when the situation is such and there are impediments and intellect does not work, then seek help with patience and Prayer. Seek help with sincerity and your task will be accomplished. It is God's promise that Islam will triumph but we are required to be patient and to pray.

The Arabic word *Sabr* (patience) has many meanings according to the lexicon. For example *Sabr* is to avoid evil with resolve and effort. It is a huge responsibility for a believer and an Ahmadi to keep his self in control in this worldly race and do *Jihad* of the self. *Sabr* also means to be steadfast on piety and not overlook this aspect out of any greed and always be firm on good works. *Sabr* is also submitting one's matters to God, to turn to Him in every difficulty and every trouble. If we do this, God's help will be with us, we will develop in spirituality. A true believer's one pound, one dollar and one rupee will so avail compared to tens of millions of worldly wealth that the world will be astonished.

Along with *Sabr*, *Salat* (Prayer) is also needed. One meaning of *Salat* is of course Prayer. A true believer seeks help from God through *Salat* and great results of *sabr* are garnered when *Salat* is observed with due attention. *Salat* also means seeking God's mercy, to do *Istaghfar* (seeking God's forgiveness). To be drawn to praying and show compassion to mankind so that God's help is attained, to invoke salutations and blessings (*Durud*) on the Holy Prophet^{saw} to seek God's help. When one's *Sabr* and *Salat* are this extensive then one will have God's succor and things will fall into place and doors of God's grace will open. This is what a true believer needs to do; to make efforts to make one's worship of God and morals the best possible. Whatever one can do, one must and then leave the matter with God. However, if the dues of *Sabr* and *Salat* are not paid then one cannot be the recipient of God's blessings.

As mentioned earlier one meaning of *sabr* is to avoid evil. Repentance and *Istaghfar* are needed for this. The Promised Messiah^{as} once said that three aspects constitute real repentance. Firstly, to take all the thoughts and imaginations out of one's heart which are causing chaos in the heart, which incite one to badness and to instill repulsion against whatever bad thoughts there may be. Secondly, to express regret and mortification over badness and to express this so much in one's heart that one is embarrassed. Thirdly, to resolve firmly and staunchly not to do the badness again. If this is adopted and full efforts are made to attain high levels of *Sabr* and *Salat*, then God's extraordinary succor will come one's way and we will also witness the promises God made to the Promised Messiah^{as}.

It cannot be that if we do not make any efforts to avoid badness, we do not make any efforts to follow virtues, we do not understand the spirit of the mission of the Promised Messiah^{as}, we do not turn to God in all our matters, we do not pay the dues of mankind, we do not pay attention to invoke salutations and blessings on the Holy Prophet^{saw} which brings the blessing of nearness to God, we do not observe our *Salat*, yet have the expectation that we are going to bring the world under the banner of Islam and fulfill the objective of the advent of the Promised Messiah^{as}. *Insha Allah*, the world will definitely come under the banner of Islam, but if we do not pay the dues and do not try to do our best in *Sabr* and *Salat*, we will not receive a measure of this success.

During Hazoor's recent trip a journalist in New Zealand asked him about the need to build a mosque there. He said the *Jama'at* was so small and already had a property! Hazoor answered him that we may be few now but in future we will *Insha Allah* be many by virtue of the teaching of the Holy Qur'an and let alone one mosque, we will need many mosques. For this effort is needed everywhere in the world as well as mindfulness of one's condition. Hadhrat Khalifatul Masih^{aba} said that regretfully we do not have the attention that need to have as regards our *Salat*, our worship of God and instilling a connection with God. A few days ago a lady came for *mulaqat* and wept as she said that Hazoor says mosques should be built and mosques should be populated and dues of *Salat* should be paid but when Hazoor is not around, the attendance in the mosque decreases a lot. Hazoor said if this decrease is because of those people who live at a distances but come to Fazl Mosque for *Salat* because of Hazoor's presence, it is a different matter. He said he hoped that those who travel distances to come Fazl Mosque would be going to their *Salat* Centers during Hazoor's absence. However, if the decrease in attendance is owing to those who live nearby, then it is a great cause for concern and attention should be drawn to it. Similarly someone wrote to Hazoor from Australia that since his tour there, the attendance in the mosque has decreased. Whether it is Australia or the UK or any other country in the world, it should be remembered that if we are to bring a revolutionary change, if we are to fulfill our responsibility to fulfill the mission of the Promised Messiah^{as}, then we need to populate mosques on a permanent and not temporary basis. Signs will be shown to us

only if we pay the dues of *Sabr* and *Salat* and if we completely and wholly devote ourselves in the cause of God, if we pay the dues of being firm on Unity of God – we will then experience ‘...surely, Allah is with the steadfast...’ and God Himself will come down to help us with all His powers and all the manifestations of His beauty. He will turn the hearts of the people of the materialistic world and will bless our works and will make the world recognize the Holy Prophet (peace and blessings of Allah be on him) and come under his banner. Unity of God will be established and those who do not believe in His existence will turn to God’s worship. May God make it so that we pay our dues so that we may experience this!

Next Hazoor announced that he would later lead a funeral Prayer in absentia. Dr. Bashir ud Din Usama Sahib passed away on 2 November at the age of 82 in USA. He had accepted Ahmadiyyat in 1955 and was among the early African-American Ahmadi. He was very regular in his Salat and was a loyal and sincere Ahmadi. He was an honorable man with great love for *Khilafat*. He was prayerful and passionate yet very humble and meek of nature. He had the honour to visit Rabwah and meet Hadhrat Khalifatul Masih II^{ra} and Hadhrat Khalifatul Masih IIIth. He met Hadhrat Khalifatul Masih IVth many times and had great love for him. Hazoor also had a special connection with him. He had performed Hajj with his wife and had served as the naib sadr of Cleveland for the past 20 years. He had great fervor for *Khidmate Khalq* (social welfare) and in particular took great care of African-American brothers. In 1950 he wrote a booklet on the Holy Prophet^{saw}. He was a dentist by profession. His wife Fatima Usama Sahiba had also served as sadr *Lajna* in Cleveland. He is survived by two sons who have a deep connection with the *Jama’at*. May God elevate the station of the deceased and always keep his family connected to the *Jama’at*.

HADITH

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "Allah has some roaming angels who go around searching for gatherings where people keep themselves occupied with the remembrance of Allah. When they find such a gathering in which Allah is being remembered, they sit with them and encircle them with their wings so that all that is between them and the nearest heaven is filled up. When people disperse, the angels also leave towards the nearest heaven. Then Allah, the Most Honored and Glorious inquires from them while He Himself knows better than them: 'Where have you come from?' They report: 'We have come from such of Your servants upon earth who were proclaiming Your Holiness and Greatness, glorifying You and uttering the Oneness, praising You and seeking Your help.' He inquires: 'What do they ask of Me?' They answer, 'They ask of You Your Paradise.' He inquires: 'Have they seen it?' They answer: 'No, Lord, they have not seen it.' He inquires: 'What if they saw it?' Then the angels will say, 'They ask for Your protection.' He inquires: 'From what do they need protection?' They answer: 'They seek protection from Your Fire.' Then He inquires: 'Have they seen it?' They answer: 'No, they have not seen it.' He inquires: 'What if they saw it.' The angels say, 'They asked for forgiveness.' Then He says: 'I forgive them, grant them all that they ask, and grant them protection against that from which they seek protection. He (the Holy Prophet^{saw}) said that they (angels) will say: 'Among them, Our Lord, there is one who is a sinner. He was a passer-by. Allah says: 'I forgive him also. They are such a people whose associate shall not be deprived of My Mercy.' "

(Muslim kitabudhdhikr bab fadl majalisudhdhikr)

Hadhrat ‘Abdullah bin ‘Abbas^{ra} relates that someone said, "O Messenger^{saw} of Allah! Whose company is better? (The Messenger^{saw} of Allah) said: 'The one whose face/countenance reminds you of Allah, whose talk increases you in knowledge, and whose deeds remind you about the Day of Judgment.' "

(At-Tarhib wa't-Tarhib At-Tarhib fi majalasitil 'ulama', p 76/1)

MARRIAGE, GOOD LIVING AND CHILDREN'S MORAL TRAINING

Translated from Hadiqatus Salihin by: Karimullah Zirvi

Hadhrat Anas^{ra} relates that from the Companions of the Holy Prophet^{saw} someone said, "I shall never marry. Another declared, 'I shall always spend the entire night in Prayer and not sleep.' Some of them announced, 'I shall observe fast without breaking my fast.' The Holy Prophet^{saw} came to know of this, and he said: 'What kind of people are they who say such and such things? But, I keep fast and break it, I offer Prayers and sleep (also), and I also marry women. He who turns away from my practice is not of me.' "

(Bukhari kitabunnikahbab targhib finnikah)

Hadhrat 'Abdullah bin 'Abbas^{ra} relates that the Messenger^{saw} of Allah said: "There is no celibacy in Islam."

(Abu Dawud kitabul munasik la sarurah fil islam)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "A woman is sought in marriage on account of four things: her wealth, her family status, her beauty and her Faith. So seek to marry the religious one. May your hands be dusty (i.e., otherwise, you will be a loser)."

(Bukhari kitabunnikah bab alikfa' fiddin)

Hadhrat 'Abdullah bin 'Amr^{ra} relates that the Messenger^{saw} of Allah said: "The world is but a provision; nothing of the provisions of the world is better than a virtuous woman."

(Ibni Majah abwabunnikahbab afdalunnisa')

Hadhrat Ma'qil ibn Yasar^{ra} relates that the Messenger^{saw} of Allah said: "Marry women who love and would bear many children for I shall outnumber other people through you."

(Abu Dawud kitabunnikah bab tazwijul ibkar, Nasa'i)

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah was asked: "Which woman is best? He said: 'The one who pleases him (her husband) when he looks at her, obeys him when he asks her to do something, and does not oppose him about what he dislikes concerning herself and her wealth.'"

(Nasa'i Baihaqi fi shi 'bal Iman, Mishkat)

Hadhrat Mughirah bin Shu'bah^{ra} relates that he sent a proposal of marriage to a woman. The Holy Prophet^{saw} said: "See her (before marriage) as this will help to establish compatibility and affection between you."

(Tirmidhi kitabunnikah bab finnazar ilal makhtubah)

Hadhrat Jabir bin 'Abdullah^{ra} relates that the Messenger^{saw} of Allah said: "When anyone of you sends a marriage proposal to a woman, if he can inquire about the matters which can incline him to marry her, he should do so." He (Hadhrat Jabir bin 'Abdullah^{ra}) said, 'I sent a proposal of marriage to a girl. I used to secure information about her secretly until I saw that which invited me to marry her, so I married her.

(Abu Dawud kitabunnikah baburrajil yanzur ilal mirata wa huwa yurid tazwijha)

Hadhrat Jabir bin 'Abdullah^{ra} relates that I accompanied the Messenger^{saw} of Allah in a battle. I was riding our camel (used for irrigation) that was exhausted and unable to walk. The Holy Prophet^{saw} met me and asked,

"What is wrong with your camel? I said, 'It is tired of walking.' The Messenger^{saw} of Allah came behind it and rebuked the camel and also prayed until the camel started to walk fast surpassing the other camels and going ahead of them. Then he^{saw} asked, 'How is your camel (now)?' I said: 'It has received your blessings.' He^{saw} asked me, 'Would you sell it to me?' I felt shy (to refuse his offer) though we did not have any other camel besides this for irrigation. I said, 'Yes.' He^{saw} said, 'Sell it to me.' So I sold it to him^{saw} on the condition that I would keep on riding the camel until I reach Medina. He says, I said, 'O Messenger^{saw} of Allah I am recently married and asked for his permission (to go to Medina). He^{saw} gave me permission. So I marched to Medina before the people until I arrived at Medina. My uncle met me and asked me about the camel. I told him what I did about it. He reproached me.

He says that when I requested the Messenger^{saw} of Allah for permission he^{saw} asked me: 'Did you marry a virgin or a widow?' I replied, 'I have married a widow.' He^{saw} said: 'Why had not you married a virgin you would play with her, and she would play with you.' I replied: 'O Messenger^{saw} of Allah! My father died or he was martyred, and had left several young sisters for me to take care of. Therefore, I disliked marrying a young girl similar to my sisters, who would neither teach them manners nor serve them.' So I married a widow so that she may serve them and teach them manners. He said, 'When the Messenger^{saw} of Allah arrived in Medina, I went to him^{sa} with the camel early in the morning. He^{saw} gave me the price of the camel and returned back the camel to me also.' "

(Bukhari kitabul jihad bab istidhanurrajal al-imam wa qauluhu inmal mu'mininalladhina amanu billahi wa rasuluh)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "A man must not make a proposal of marriage (to anyone) over the proposal made by his brother until he (the first suitor) marries her or gives her up."

(Bukhari kitabunnikah bab la yakhtab 'ala khitbati akhih)

Hadhrat 'Abdullah bin Mas'ud^{ra} relates that the Messenger^{saw} of Allah taught us the sermon for the need, i.e., (to perform) *Nikah* as follows:

اِنَّ الْحَمْدَ لِلّٰهِ نَحْمَدُهُ، وَ نَسْتَغِيْثُهُ، وَ نَسْتَغْفِرُهُ
وَ نَشْهَدِيْهِ مَنْ يَّهْدِيْ اللّٰهُ فَلَا مُضِلَّ لَهُ، وَ
مَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ، وَ نَشْهَدُ اَنْ لَا اِلٰهَ
اِلَّا اللّٰهُ وَ نَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ، وَ رَسُوْلُهُ

All praise is due to Allah, we laud Him, we beseech help from Him and ask His forgiveness. We seek guidance from Him. Whomsoever Allah guides on the right path, none can misguide him, and whomsoever He declares misled, none can guide him to the right path. And we bear witness that none deserve to be worshipped except Allah. We bear witness that Muhammad is His servant and messenger.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهِ، وَ لَا
تَمُوْتُوْنَ اِلَّا وَ اَنْتُمْ مُّسْلِمُوْنَ۝

O ye who believe! fear Allah as He should be feared; and let not death overtake you except when you are in a state of submission. (3:103).

وَ اتَّقُوا اللّٰهَ الَّذِيْ تَسَّاءَلُوْنَ بِهِ، وَ الْاَرْحَامَ مِنْ
اللّٰهِ كَانَ عَلَيْكُمْ رَقِيْبًا۝

And fear Allah, in Whose name you appeal to one another, and *fear Him particularly* respecting ties of relationship. Verily, Allah watches over you. (4:2)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيدًا
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَ
مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

O ye who believe! fear Allah, and say the right word. *He will* reform your conduct for you and forgive you your sins. And whoso obeys Allah and His Messenger, shall surely attain a mighty success. (33:71-72)

(Musnadul Imamul A'zam kitabunnikah)

Note: In some other narrations it is stated that after Hamdu Thana' and recitation of Su-rah Al-Fatihah the following verses of the Holy Qur'an should be recited: Surah Al-Nisa' (verses 1 and 2), Surah Al-Ahzab (verses 71 and 72) and Surah Al-Hashr (verse 19)

Hadhrat 'A'ishah^{ra} relates that the Holy Prophet^{saw} said: "Announce the *Nikah* to make it widely known and play *Tanbourah* (a long six-angled guitar) at this occasion."

(Ibni Majah kitabunnikah bab i'lanunnikah)

Hadhrat 'A'ishah^{ra} relates that she prepared a woman as a bride and sent her to an *Ansari's* house. The Holy Prophet^{saw} said: "O 'A'ishah! Why did you not arrange for amusement (during the marriage ceremony)? The *Ansar* like amusement."

(Bukhari kitabunnikah bab niswatullati yahdainil mara' ila- zaujaha)

Hadhrat 'Abdullah bin 'Abbas^{ra} relates that Hadhrat 'A'ishah^{ra} organized the marriage function of her female relative from the *Ansar*. When the Messenger^{saw} of Allah came he said: "Did you give gifts to the girl? She said, 'Yes.' Then the Messenger^{saw} of Allah asked, 'Did you send someone with her to sing?' She said, 'No.' At this, the Messenger^{saw} of Allah said, 'The *'Ansar* like singing on such occasions, you should have sent someone who would sing the following:

اتَيْنَاكُمْ اَتَيْنَاكُمْ فَحَيَّانَا وَ حَيَّاكُمْ

We have come to you, we have come to you. May we and you live long.' "

(Ibni Majah abwabunnikah bab alghina'i wadduffi)

Hadhrat 'A'ishah^{ra} and Hadhrat Umm Salamah^{ra} relate that the Messenger^{saw} of Allah told them to prepare Hadhrat Fatimah^{ra} as a bride and escort her to Hadhrat 'Ali^{ra}. "So we went to the house and spread out some soft earth from the corners of *Al-Batha'* on it. Then we prepared two soft cushions and mattresses stuffed with fibers and we picked it (fiber) with our hands. Then we served dates and raisins and sweet water to drink. We drove an 'Ud wood stick in the ground to place clothes on and so that water-skin could be hung on it. Thus, we did not see a marriage ceremony as beautiful as that of Hadhrat Fatimah^{ra}."

(Ibni Majah kitabunnikah babal walimah)

Hadhrat Anas^{ra} relates that the Holy Prophet^{saw} saw a yellow mark on Hadhrat 'Abdur Rahman bin 'Auf^{ra} and said, "What is this? He replied, 'I have married a woman having paid gold equal to the weight of a date stone (as dower).' The Holy Prophet^{saw} said: 'May Allah bless it for you. Hold a wedding feast, even if you slaughter just one sheep.' "

(Bukhari kitabunnikah bab kaifa yud'i lilmutazawwij)

THE PATH OF BENEFICENCE AND SUCCESS, OBEDIENCE, SUBMISSION AND LOYALTY

Abdul Qadeer Qamar

Translated by Arifa Haleem

From the very beginning of the creation of the world God Almighty has continuously been sending the prophets in the world to make mankind drink deep from the cup of His spiritual knowledge, to bless them with love; to guide them to the right path and also to get them adopt the paths of beneficence and wellbeing. Whenever a *Musleh* or *Ma'mur* from God Almighty comes to the world with the mission of accomplishing these tasks, he comes in contact with three kinds of people. One of them are those who by their denial of him do their utmost to oppose him and the second ones are those who by believing in him give preference to His submission, obedience and loyalty over other things. Their love for someone is for the pleasure of Allah and His Messenger^{saw} and their breaking the relation with someone is also for the pleasure of Allah and His Messenger^{saw} and in this world they do not care about anything, whether they are their children, brothers, or wives, or that wealth which they have earned with hard work or those properties which have been the result of their day and night struggle, they give preference only to Allah and His Messenger^{saw}. They do not like to develop relationship with any such person who does not care about the words of Allah and His Messenger^{saw}, and who does not pay heed to their advices and ignores their commands. They do so be-

cause they fully abide by this command of Allah which He has explained in *Surah Mujadalah* verse 23.

“Thou wilt not find any people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger^{saw}, even though they be their fathers or their sons or their brethren, or their kindred. Those are they in whose hearts Allah has inscribed true faith and whom He has strengthened with inspiration from Himself. And He will make them enter Gardens through which streams flow. Therein will they abide. Allah is well pleased with them and they are well pleased with Him. They are Allah’s party. Hearken Ye, O’ people it is Allah’s party who will be successful.”

So these Allah’s parties, whether they are in prosperity or poverty, hard time or comfort, difficulty or facility, whatever the condition is, they give preference only to the love of Allah and His Messenger^{saw}. Whether the Messenger^{saw} blesses them with something or not, they consider it their good luck to say *Labbaik* to his call.

Hadhrat Sa’d^{ra} says, “Once the Holy Prophet^{saw} gave something to some people, I was also sitting with them, the Holy Prophet^{saw} ignored a person and did not give him anything and in my view he was the best one. I approached the Holy

Prophet^{saw} and said to him, “O’ Prophet of God, what do you think about him, I swear to God I consider him a *Momin*.” He said, “he is a Muslim”. I kept quiet for some time and then again my knowledge forced me to ask and I said, “what do you think about him, I consider him a *Momin*?”. He said, “A Muslim” and then he explained, “I give a person something but the other person is dearer to me than this one, and I give him out of this fear, lest he should not be thrown head down in the Hell fire (but about the *Momin* I am sure he is mine.)

(Bukhari Kitabul Zakat Bab Qaul Allah Azzo jal La Yas aa lunnas al haafa)

And if the Messenger^{saw} of God due to their some mistake becomes angry with them or expresses his anger to them even then they with their heart and soul are ready to sacrifice their lives for him and they always go on trying to find ways that their beloved should be pleased with them and for this purpose they endure every kind of hardship. In blessed Traditions the incident about Hadhrat Ka’b Bin Malik^{ra} has been narrated in the following words, “Hadhrat Ka’b bin Malik^{ra} and his two friends could not go with the Holy Prophet^{saw} to participate in the Battle of Tabuk. During the journey the Holy Prophet^{saw} went on enquiring about Hadhrat Ka’b Bin Malik^{ra} but he could

not arrive and join him. When the Holy Prophet^{saw} came back from the battle, Hadhrat Ka'b was very sorry and he said, "I started to think about fabricating excuses as how could I escape from the wrath of the Holy prophet^{saw}. Some people advised me also but when the Holy Prophet^{saw} came near Medina then God Almighty took out all my false thoughts away from my mind and I decided that at any rate I will speak the truth. So many people who stayed behind and did not participate in the battle, they came and by taking oaths started offering their excuses. The Holy Prophet^{saw} accepted their excuses and once again took the Pledge of Allegiance from them and entrusted their affairs to God's decree. Hadhrat Ka'b^{ra} says "when I came, the Holy Prophet^{saw} asked, "Why did you stay behind?" I said, "O, Messenger^{saw} of God if I were in front of someone else other than you then in order to save myself from your wrath I could have thought of offering you false excuses but by God I know by uttering false statements I could please you today but my God will be displeased with me, but if you become angry due to my true statement then I hope God Almighty will bless me with good end. The truth is that I do not have any excuse. The fact is I was very strong and possessed every kind of financial facility and without any difficulty I could have joined you any time." On hearing this Holy Prophet^{saw} said, "You have spoken truth but, get up and wait for God's decision. He Himself will decide something about you and after that we will talk about it." Then he forbade the people to talk to him and afterwards he commanded him even to keep himself away from his wife. In such circumstances in spite of the

vastness of the earth it seemed to him as if it has contracted upon him. No one talked to him or answered his greetings. In those days the king of Ghassan through his messenger tried to make him realize by saying, "your master has greatly humiliated you. A person like you should not have been treated in such a disgraceful manner. So come and join us, we will confer great honor and provide you comfort in every respect." He rejected all these offers with repulsion and tolerated all the sufferings and remained clinging to the blessed door of the Holy Prophet^{saw} and its result was that God Almighty came closer to him through His blessings and his repentance was accepted. He approached the Holy prophet^{saw} and saw that his face was shining like moon. Hadhrat Ka'b^{ra} said, "God Almighty has granted me salvation due to my truthfulness and He has saved me from perdition so, I promise you that I will always adhere to the truth."

(Bukhari Kitabul Magazi Bab Hadith Ka'b Bin Malik)

God Almighty was so much pleased with Hadhrat Ka'b^{ra} and his two companions' sacrifice and steadfastness in the times of sufferings and trials, and holding their Faith firmly than other kinds of temptations and also not abandoning the companionship of the Holy Prophet^{saw} that He saved this memoir in a great book like the Holy Qur'an till the last day and told that who so ever in hard times will follow the Messenger^{saw} of God and show truthfulness and piety, God Almighty will come close to him through His blessings from the Heavens. But as compared to it there is another kind of People, who verbally talk about faith but their ac-

tions and character testify against them.

Even in the times of ordinary trials instead of showing the example of submission and obedience, they rebuke and use sarcastic language, with the result that they are being deprived of blessings and every kind of wellbeing e.g.

From Yaman, Hadhrat Ali Bin Abi Talib^{ra} sent some gold in oar to the Holy Prophet^{saw}. The Holy Prophet^{saw} distributed it among four individuals i.e., Uyaina bin Hassan, Aqra bin Habis, Zaid Al-Khail, Al-Uqma bin Ulatha or Amer bin Tu-fail. A person objected to this distribution and said, "You give it to the prominent men of Najd and ignore us, whereas we deserve it more than the others." When the Holy Prophet^{saw} was informed about these words he said, "You do not consider me *Ameen* but in fact I am His *Ameen* Who is in the Heavens. He has appointed me *Ameen* for the people of the earth and you do not consider me *Ameen*."

(Muslim Kitab ul Zakat)

About these people the Holy Prophet^{saw} said, "there will be such people from their progeny who will recite the Holy Qur'an but it will not go down their throat i.e., they will not understand it. They will kill the Believers and spare the idol worshippers. In such a way they will expel themselves from *Deen* just like an arrow that passes by the prey." In the same way there is a tradition in Bukhari,

When on the day of Battle Hunain God Almighty blessed the Messenger^{saw} of God with the properties of Huwazin as war booty, the Messenger^{saw} of God gave some

men of *Quraish* 100 camels each, then some people from *Ansar* objected this distribution and said, "May God forgive the Messenger^{saw} of God, he has given the war booty to *Quraish* and ignored us whereas blood is dribbling from our swords."

Hadhrat Anas Bin Malik^{ra} says, The Messenger^{saw} of God was informed about this talk, he called the *Ansar* and gathered them in a leather tent. When they all gathered, the Holy Prophet^{saw} came and asked, "what kind of talk is this about which I have been informed?"

The learned and wise people among the *Ansar* said, "O' Messenger^{saw} of Allah! The wise people among us did not say anything but some young people among us had said this, 'May God forgive the Messenger^{saw} of God that he is giving war booty to *Quraish* and ignoring us whereas their blood is dripping from our swords.' " The Holy Prophet^{saw} said, "I am giving this war booty to those people whose time of Infidelity is close. Are you not happy that people have gone with the properties and you go to your homes by taking with you the Messenger^{saw} of God? By God, the thing that you will take to your homes is much better than the thing that they have taken to their homes. The *Ansar* replied, "O' Messenger^{saw} of God! We are pleased."

He said, "Soon you will see the preferred treatment, but you should be patient, so that you should meet Allah and His Messenger^{saw} at *Hauz e Kausar*."

(Bukhari kitab Fardul Khams Bab Makanul Nabi ya tal moalfata Qolubihum).

There is a *Hadith* in Muslim that they replied, "We will definitely be patient." These traditions show that those people who for the pleasure of God had gone through hard times and did not utter any complaining words from their mouths but enhanced themselves in humbleness and submission and expressed their repentance on their committed mistakes, they at last accomplished success in the world and Hereafter. Those who did not understand the expedience due to their ignorance, and uttered complaining words, they earned nothing but only the anger of the Messenger^{saw} of Allah and they remained empty handed. The fact is that when a man takes the Pledge of Allegiance at the hands of the *Mamur* of the time, then he sells himself at his hands because the meaning of *Bai'at* is, to be sold and when someone has sold out one's own self and became his servant, then in every matter and in every condition submission, obedience and complete handing over one self to the other one is the symbol of success, and this is the reality which has been explained in *Sahih Muslim Kitab al-Imarah*. The Companions of the Holy Prophet^{saw} say, "We took the Pledge of Allegiance on the basis of listening and obeying the Holy Prophet^{saw}, whether our rights in difficulty or ease, in pleasure or displeasure may not be taken care of and also on this basis that we will not quarrel"

(Bab wa jub Taiyt al Amara)

So after taking the Pledge of Allegiance and complete submission to accept the decisions of the spiritual leader with open mindedness and never to feel any reluctance and tightness in the heart, is

that faith about which even the angels are proud of. God Almighty has explained this in the following words,

"But no, by your Lord, they are not believers until they make you Judge in all that is in dispute between them and find not in their hearts any demur concerning that which you decide and submit with full submission." (*Surah Al-Nisa* verse 66)

Reality of Bai'at

The Promised Messiah^{as} by explaining the reality of *Bai'at* says,

"The real meaning of *Bai'at* is to sell out one's own self and its blessings and effects are related to this condition, as a seed is sown in the soil and its initial condition is only this much that it has been sown by the hands of a farmer and now it is not known what it will be like, but if that seed is fine and it has got strength of growth then with the blessings of God Almighty and the efforts of the farmer it grows up and one grain turns into thousands of grains. In the same way the man who takes the Pledge of Allegiance, he has to adopt humbleness and submissiveness, and he has to abandon his ego and selfishness, then he can become capable of growing up but a person who possesses selfishness along with the Pledge of Allegiance, he is never blessed with the favor of God Almighty. At some places the Sufis have written, if at some places a *Mureed* (disciple) finds out his *Murshad's* (spiritual guide) apparent mistake, then he should not point it out.

(Because in reality that is not a mistake, it is only his understanding

that is to be blamed.)

(Malfuzat vol.3 p.454 - 455)

After taking the Pledge of Allegiance, *Hujjat* (final argument) closes but even then if he does not change or reform himself then he will very strictly be answerable to God. So it is necessary to be truthful so that you may have some value in the eyes of God because a useful thing is valued. Look! If you have got a goat that gives milk and this milk is a source of nourishment to your wife and children, then you are not ready to slaughter it but if this goat does not give milk and all the fodder is only a liability, you will immediately slaughter it. In the same way a man who is not truthful, obedient, promoter of good and virtuous deeds, and beneficial to others, God Almighty does not care for him and he deserves to be slaughtered like a goat that does not give milk. So it is necessary that you should prove yourself to be useful, worship God and become beneficial to His mankind.

(Malfuzat vol.no. 3 p. 610)

“The meaning of *Bai’at* is to entrust one’s life to God and it conveys that today we have sold our life to God Almighty. It is completely wrong that by treading on the path of God any person in the end can ever be a loser because a truthful person can never be at loss.

Only that person is at loss who is a liar and who for the sake of worldly gain is breaking the Pledge of Allegiance and promise that he has made to God. That person who only for the fear of the world is indulging in such matters, that person should keep it in mind that at the

time of death neither any ruler nor any king will be able to save him. He has to go and face

أَحْكُمُ الْحَكَمِينَ

who will ask him why you did not have regard for me. So it is necessary for every *Momin* to have faith in God who is

مُلْكُ السَّمُوتِ وَالْأَرْضِ

and repent truly.

(Malfuzat Vol. 4 p. 23)

“Keep it in mind that a person who gives great importance to this world and is also a part of this community, then in the eyes of God he does not belong to this *Jama’at*. Only that person is included and part of this *Jama’at* who has abandoned this world. No one should think that I will be ruined by such thought. This thought is the one that takes away from the path of the recognition of God. God never wastes that person who fully surrenders to Him He but Himself becomes his security. God Almighty is *Karim* and a person who loses something in His way; he is the one who gains something. I truly say that God loves those and blesses only their Progeny who obey His commands and it neither happened nor it will ever happen that someone is truly obedient to God and he or his offspring is destroyed. The world of only those people is ruined who abandon God Almighty and they incline towards the world. Is not this a fact that string of every matter is in the hands of God. No case can be won, no success can be achieved and no comfort or relief or wealth of any kind can be attained without His Will. Wealth can be there but who can say that after death it will defi-

nately be useful to the wife or children. So think over these matters and bring a new change in you.”

(Malfuzat vol.4 p. 595.)

So, O’ people! Those who in this period for the sake of bringing virtuous change in their lives have took *Bai’at* of the Promised Messiah^{as}, they should remember that their verbal utterance of the Pledge of Allegiance is useless until or unless their action do bear witness to this acceptance. So it is necessary to avoid every type of sin, sluggishness, pride and every kind of laziness, so that our intentions should be according to the intentions of God. And His Good Will becomes our good will. After initiation our life should be so pure and pious that it should become an excellent example for the others. Remember that only those people are blessed with God’s victory and help who fulfil those promises which they have made with the *Imam* of the time and who at any rate manifest truth, patience, loyalty and steadfastness.

May God the Exalted grant us the power that we all the Ahmadis be the ones who act upon those conditions of *Bai’at* which the Promised Messiah^{as} has inscribed, and we should become habitual of listening all the words of the *Imam* of the time and mold our lives according to

دامے، درمے اور سخنے

(to help in every respect)

Ameen.

PAY ZAKAT

ATTAINING NEARNESS TO ALLAH

Words of wisdom of the Holy Prophet of Islam^{saw} Bearing four gems/ways in each of the following areas

Translated by: Kalimullah Khan

I

Practices of the Prophets of Allah

There are four guiding practices that are found in the Prophets of Allah.

- i. To be modest (humble)
- ii. To wear perfume
- iii. To brush (clean) teeth
- iv. To get married.

II

Merit (Virtues) in scarcity of four things:

- i. Eating less – is a best medicine
- ii. Speaking less – is a best decorum (etiquette)
- iii. Committing less sins – is best *Ibadah* (Ibadat)
- iv. Desiring (demanding) less – is best of patience (*Sabr*)

III

Getting the blessings of the two worlds:

Prophet of God^{saw} has said: If any one happens to have these four things, then it's like a gate of blessing opens for them:

- i. A heart – which always shows Gratitude to Allah
- ii. A tongue – which is always thankful in remembrance of Allah.
- iii. A body – ever ready to show pa-

tience –under all misfortunes/turmoil.

- iv. A wife - who is never unfaithful to her husband and his property.

IV

Major Sins

- i. Shirk – to associate partners with Allah
- ii. Disobedience to parents.
- iii. Unjustly murder/kill someone.
- iv. To tell a lie.

V

Four Signs of a Hypocrite

If these 4 things are found in a person, then, he is a Hypocrite (*Munafiq*).

- i. When something is entrusted to him – he breaches the trust.
- ii. When he speaks – he lies.
- iii. When a promise (treaty or contract) is made – he violates/breaks it.
- iv. When there is a dispute - he uses foul language.

VI a

Four Signs of Misfortune (or Adversity)

- i. To forget previous sins, though Allah remembers them all.

- ii. To remember previous virtues, though one doesn't have knowledge whether accepted by Allah or not.
- iii. To be jealous of others having a better position.
- iv. To think yourself more religious than others in comparison.

VI b

Four Signs of Prosperity (Happiness, good Fortune)

- i. To remember previous sins (and not commit them again).
- ii. To forget previous virtues (good deeds – and keep on doing good).
- iii. To envy those who serve others and try to follow them.
- iv. To be thankful to Allah - in comparison to less fortunate

VII

Four Human Essences (Core characteristics of Excellence)

The Prophet of Islam^{saw} has said: There are four Human Essences (skills or excellences) which are destroyed by four things:

- i. Intellect is an essence, which is destroyed by Anger.
- ii. Faith is an essence, which is destroyed by Jealousy.
- iii. Modesty is an essence, which is wiped out by Entice (greed).
- iv. Virtuous deeds are essence, which are washed away by backbiting.

VIII

Four Etiquette (manners) of a Street

Rasool-e-Kareem^{saw} said: If you have to sit down on a public street, due to any reason; then observe the manners of a street. The companions of the Holy Prophet^{saw} asked what the etiquettes of a street are. He said:

- i. If a wayfarer (traveler) asks for the direction, guide him.
- ii. If someone says Salam, reply to him.
- iii. Look with downcast eyes.
- iv. Give good advice - to abstain from wickedness.

IX

Four Excellent Discourses

- i. *Subhanallah*
- ii. *Alhamdulillah*
- iii. *La Illaha Ilallah*
- iv. *Allahu Akbar*

X

Four Ways to Heaven

- i. O people! spread *Salam*
- ii. Have cordial relations with relatives.
- iii. Feed the hungry.
- iv. Offer *Salat* at night, while others are asleep - you will enter into paradise in security.

AlFazl - October 30, 1936

Reprinted in AlFazl- December 15, 2012, page 4

PAY ZAKAT

BOOKS DONATED
BY THE NEW YORK JAMA'AT

Shoeb Abulkalam,

(Secretary Publications, New York Jama'at)

On December 9th 2013, I visited the Housing Works, situated in SOHO Manhattan, and donated books from our *Jama'at* to them. Housing Works is a healing community of people living with and affected by HIV/AIDS. This location is one of their largest being a café, where people hang out, read books, buy books, and donated books. The location is situated at 130 Crosby Street, New York, NY 10012. They place price tags on the books and put them on their bookshelf for people to read or buy, if they are interested. Previously, we have donated there, and I inquired, what happened to our previous books, and they said, they also have online store where they sell books, and also they transfer books among their other branches within New York City.

The following books were donated:

Holy Qur'an, Life of Muhammad, Death on the cross, Jesus in India, True Islamic Concept of Jihad, My Book About God, Message of Peace, Why Islam, True Love for the Holy Prophet^{saw}, The Holy Prophet of Islam' Women in Islam; The Philosophy of the Teachings of Islam, An Interpretation of Islam, Way of the Seekers, Muhammad in the Bible, An Elementary of Islam.

SAD DEMISE

It is informed with a heavy heart that my brother-in-law, Mr. Abdul Bari Shahid S/O Abdul Ghaffar Sahib of Memorial Photographer (near old Post Office- Rabwah) passed away on Monday, December 17, 2013 at Fazl-e-Umar Hospital, Rabwah because of brain hemorrhage at the age 63 years.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

His *Namaz-Janazah* was offered by Maulana Maqsood Ahmad Sahib at Masjid- Rajakee. He was a very kind, helpful and accommodating person. He was an excellent photographer. He is survived by: His wife Rafiqah Gowher Sahiba (Daughter of Professor Habibullah Khan), two sons: Muhammad Ahmad Nasir and Ataul Hafeez Abid, a Daughter - Fareedah Bari and 8 grand children. May Allah elevate his ranks in *Janatul-Firdous* and grant patience to the grieved family members.

Kalimullah Khan, Mujibullah Khan

Khalilullah Khan Tahir and Mrs. Mujeeba Javed Sahiba

Laurel Jama'at

LEGAL SIGNIFICANCE OF THE ISLAMIC *NIKAH NAMAH* (MARRIAGE DEED)

An article about marriage, not divorce

Raza S. Mahmood, Esq.

Marriage is one of the oldest and most prevalent social institutions today. It transcends both culture and religion across the globe, and is almost universally recognized as an inherent component of civilized society. It encompasses the community's acceptance of a newly wed couple as a legitimate unit, and upholds religious traditions as well as cultural expectations. But there are also significant legal implications—certain privileges and rights acquired by both spouses—adding another layer of complexity to the mix. Further, many marriages prematurely end in divorce. While it is indisputable that dissolution of marriage can be the most traumatic of life events, an even greater offense occurs when one of the spouses seeks to take advantage of the other, and to renege promises made at the inception of the marriage. This intentional breach of *nikah* provisions violates not only civil contract law but also the fundamental rules of marriage as provided in the Holy Qur'an and *Ahadith* of the Holy Prophet^{saw}.

In American jurisprudence, one way to prospectively assure compliance with the spouses' wishes upon divorce is to enter into a contract at the time of marriage. This "prenuptial agreement" contractually binds both parties to perform certain obligations as a way to settle any outstanding issues should the marriage end. Similarly, a *nikah*, which by definition is the formalization of an

Islamic marriage, should also be considered a contract between bride and groom. More precisely, in addition to its religious function, every *nikah* has *independent legal significance* and is legally enforceable should the marriage come to an end.

The purpose of this article is to inform and educate readers about the Islamic *nikah* and its function alongside the official marriage license as an indispensable component of every Muslim wedding. Hopefully, this exposition will dispel a common misconception among American Muslims that the *nikah* is "merely" a religious formality and therefore legally inconsequential. I also hope to initiate a dialogue within the community to compel future spouses to fully understand their contractual obligations *prior* to uniting in matrimony. By proactively understanding their rights and responsibilities, both husband and wife can ensure that their best interests are preserved, and at the same time reflect the righteousness of their solemn lifetime commitment.

What is "marriage?"

An Islamic marriage is the arrangement between a man and a woman to share their

lives, start a family, and enjoy the fruits of their union. From a legal perspective, "marriage" is the State (in other words, the government)'s recognition of the couple's status as husband and wife. With room for procedural nuances between the various states, American marriages generally require the couple to obtain a marriage license, conduct a wedding in accordance with their religious tradition, and obtain approval by a judge or other state official. In effect, there is a convergence of three distinct components: the **individual** component, which includes the bride and groom; the **religious** component, where the parties' intentions are recorded and approved in accordance with their faith; and the **legal** component incorporating the State's recognition of the union.

What is "divorce?"

Divorce is the dissolution of marriage by a court of law. At its conclusion, the spouses' mutual obligations to each other end, their property distributed in a manner consistent with the law, and support mechanisms put in place if minor children are involved. It is the process by which a court will address, dissect, and separate the three marital components discussed above, and terminate the spouses' legal relationship to each other. The process of "dissection" mentioned above is where any outstanding issues of marital property are addressed, and where pre-marital arrangements, including the

Nikah Namah (Marriage deed), should play a key role.

How does the *Nikah Namah* factor into Marriage and Divorce?

A *nikah*, in its traditional function serves as evidence of the marriage, and it typically includes essential terms such as the names of the participants and a recitation of the required *Haq mahr* (money or gifts for the wife's future financial security)ⁱ. A *Nikah Namah*, then, is the written formalization of an Islamic marriage. An Islamic marriage is essentially a "civil contract" between two consenting parties for the purpose of legalizing procreationⁱⁱⁱ. The technical similarities between a *nikah* and common law contracts gave rise to the notion that Muslim marriages at their core are contractual arrangements instead of vows between individuals before the Divine.ⁱⁱⁱ

Of course there is also a historical connection between the religious and secular aspects of a marriage contract. Each *nikah* is solemnized by the recitation of Qur'anic verses compelling believers to follow the path of righteousness (*Aal-e-Imran* 3:102); to conduct "straightforward" transactions (*Al-Ahzab* 33:71); and to remember that Allah watches over the believers "particularly with respect to ties of kinship" (*Al-Nisa* 4:2). There are also a number of *Ahadith* reflecting the Holy Prophet's^{saw} preference for married life over that of "even the most pious bachelor,"^{iv}. Perhaps in keeping with these *Ahadith*, religious scholars have incorporated within marriage the joining of *ibadat* (divine acts, worship) and *mua-malat* (dealings among men, worldly affairs)^v as dual components of marriage itself.

The appropriate legal action to

enforce the terms of a marital contract is divorce. American courts have consistently recognized the *Nikah Namah* as having an impact on the manner in which Muslim marriages are dissolved. There is, however, a conspicuous lack of uniformity between jurisdictions in terms of the weight a particular court places in construing each *nikah*'s specific provisions. Some courts have treated the *Nikah Namah* as a "prenuptial agreement;" others as civil contracts where *mahr* agreed upon at the time of marriage and gifts are awarded to the wife *in addition* to any other division of marital property; and a rare minority of courts has refused to enforce *Nikah Namah* provisions altogether^{vi}. There are a number of reasons for the discrepancy between jurisdictions, ranging from available statistics to judicial restraint in entangling with religious doctrines, to the mere fact that Muslim divorce law is still a relatively new phenomenon.

It is clear, however, that where a *Nikah Namah* comports with secular requirements of a contract, the courts will in fact enforce its provisions so long as the outcome is equitable. For example, a New Jersey superior court enforced a Pakistani *nikah* as a prenuptial agreement in complete settlement of the divorcing spouses' financial concerns.^{vii} The outcome disproportionately favored the husband and awarded the wife a total of \$1,500; but it is important to note that an American court strictly interpreted a *nikah* agreement prepared and approved in a

foreign country. In another situation, a Florida appeals court enforced a stated *mahr* of \$50,000 in favor of the wife by applying secular contract principles. There, the court enforced the *nikah* as a contract, "stating that marriage itself was adequate consideration and...there was a meeting of the minds..."^{viii}. More recently, in another New Jersey proceeding^{ix}, the court enforced the deferred *mahr* provision of a *nikah*, and found the Islamic agreement valid under principles of contract law. More importantly, the court "addressed alimony and property distribution in addition to the *nikah* agreement, and did not enforce the *mahr* as a replacement for either potential settlement."^x

Given the precedent supporting a *nikah*'s function as a legitimate contractual obligation, it behooves future spouses to take due care in preparing the document with full knowledge of its legal significance. Once formally recognized by the court in a divorce proceeding, the *Nikah Namah* need not be a source of contention. Instead, it may actually assist spouses toward an equitable resolution of their divorce. The court's primary role in all civil disputes is to ensure a fair outcome for all parties concerned. In the vast majority of jurisdictions, courts recognize that each family dynamic is different, and will defer to the couple's wishes regarding the division of their property. More precisely, courts will only enforce default marriage laws and statutory provisions in the *absence* of a preexisting marital contract in order to preserve justice. Since every Muslim marriage is bound by a *nikah*, and each *Nikah Namah* has both legal *and* religious significance, prospective spouses should understand its potential impact prior to accepting the proposed marriage.

Conclusion

I always advise my clients to make informed decisions, and to *thoroughly* read, understand, and discuss the terms of any agreement *prior* to indicating approval by signature. I have also navigated situations where one spouse attempts to intimidate the other into a “quick” or “quiet” resolution under threat of public humiliation, loss of property, custody of children, or worse. Out of a perceived or actual fear, one spouse may acquiesce to the other’s demands in order to avoid public scrutiny or embarrassment. While these are extreme cases, they occur often enough—even within the *Ahmadiyya* Community—to warrant candid dialogue about the myths and facts about *nikah*, marriage, and divorce law.

In practical terms, the vast majority of couples will marry in satisfaction of religious requirements and the laws of their respective states, and will enjoy their matrimonial commitment for the rest of their lives. A *Nikah Namah* deserves little thought once it has been finalized and relegated to its resting place in the family safe. A couple’s marital habits, the manner in which they raise a family, or how they choose to pursue life requires no outside involvement. Indeed, protection from government intrusion in such matters is part of the fundamental rights protected by our Constitution—it is a cornerstone of American society. The floodgates into the most personal inner workings of the family unit burst open, however, as soon as one spouse requests a court to intervene and dissolve the marriage.

Each state has procedural differences in their approach to divorce,

and if faced with such a proceeding, it is essential to seek legal advice from a knowledgeable local attorney. A cursory examination of our *Standard Nikah Form* should sufficiently inform its participants that it meets the essential requirements of a civil contract. Every *Ahmadi* will need to communicate with the local *Jama’at* President when he or she decides to marry or divorce: there is an inextricable link between the individual, the congregation, and the jurisdiction where the married couple resides. Therefore, both husband and wife should take the time to fully understand their *nikah*, including all of its relevant terms mentioned in the *Nikah Namah*, and use it as a tool to fairly and respectfully resolve their domestic disputes. Such is the way of both justice and righteousness.

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ENDNOTES

- i. *Family Law Quarterly*, Vol 41, Number 3, Fall 2007. See “Interpretation of Islamic Marriage Contracts by American Courts,” by Tracie Rogalin Siddiqui on p 639.
- ii. See Purohit, 107
- iii. *Id.*
- iv. *Id.*
- v. *Id.*
- vi. See Siddiqui, 640
- vii. Chaudry v. Chaudry, 388 A.2d 1000, 1006 (NJ Sup. Ct.

App. Div. 1978), reference from Siddiqui.

- viii. Akiley v. Elchahal, 666 So. 2d 246 (Fla. Dist. Ct. App. 1996), reference from Siddiqui.
- ix. Odatalla v. Odatalla, 810 A. 2d 93, 98 (NJ Super. Ct. Ch. Div. 2002),
- x. See Siddiqui, 650

HADITH

Hadhrat Abu Dharr^{ra} relates that the Messenger^{saw} of Allah said: "Each and every part of your body can be a part of good works and charity. Each Glorification of Allah is charity, every utterance of praise of Him is charity, every profession of His Oneness is charity, saying Allah is the Greatest is charity, enjoining good is charity, and forbidding evil is also charity. However, to offer two *rak'at* Prayer at the time of forenoon is equal to all the above good deeds combined."

(*Muslim kitabussalat bab istihbab salatudduha ... alkh*)

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "Allah the Exalted said: 'I am to a servant of Mine as he imagines Me. I am with him when he remembers Me. If he remembers Me in his mind I remember him in My mind; and if he remembers Me in a company I remember him in a better company. If he moves towards Me a span, I move towards him a cubit; and if he moves close to Me by a cubit I come near to him by two cubits. If he walks towards Me, I run towards him.'"

(*Tirmidhi abwabudda'wat*)

INHERITANCE IN ISLAM

Dr. Lutf ur Rehman, Nashville, TN

After the death of a person, his belongings are left as his estate, which is passed on to his surviving family members in some way. Different religions and governments have their own rules and regulations regarding this matter. In the Old Testament (Torah) it is said, "Therefore, tell the Israelites; if a man dies without leaving a son, you shall let his heritage pass on to his daughter; if he has no daughter, you shall give his heritage to his brothers; if he has no brothers, you shall give his heritage to his father's brothers; if his father had no brothers, you shall give his heritage to his nearest relative in his clan who shall then take possession of it." (Numbers 27, 8-11)

Many people die without having made a will. To deal with this situation, most countries have their own laws of inheritance that apply in the absence of a will of the deceased. In the USA, each state has its own laws. For example, here is a small sample from the laws of inheritance in the state of New York.

The decedent's will names the beneficiaries and the property which is distributed as inheritance. However, when there is no valid will, New York's laws of intestate succession determine who will inherit from the decedent. Not all states follow the same procedure or percentage of distribution. According to the laws of New York Estate, Powers, Trust Section 4.1-1, a surviving spouse with no issue (child, grandchild and great-grandchild) would receive 100 percent of the estate. However, if the

decedent had children, grandchildren, or great-grandchildren, the spouse would receive one-half of the estate in addition to a monetary sum, and the issue(s) receive the remainder of the estate.

If there is no surviving spouse, the order of inheritance in New York descends to children, parents, siblings (whether full or half), grandparents, uncles and aunts, grandchildren of the decedent's grandparents, and great-grandchildren of the decedent's grandparents. If the decedent leaves no surviving relatives, New York State claims the estate's assets.

The matter of inheritance falls in the area of Family Law. An increasing number of governments around the world are allowing their citizens to decide these matters according to their own preferences and beliefs. Any Muslim is free to make his will according to the principals of Islam.

The Qur'an is a complete guidance for the Muslims. In the area of inheritance, it has given us principals that allow us to distribute the estate of a person upon his death in an equitable and just manner. Allah says in the Holy Qur'an, "For men there is a portion in the estate of their deceased parents and close family, and for women there is a share in the estate of their de-

ceased parents and close family, may it be little or plenty. It is defined inheritance." (4:8). The shares of the surviving family members have been fixed in a determined order of succession. This makes it clear and simple to divide the estate. Of course, there are some areas that need some clarification. The Holy Prophet^{saw} has advised Muslims to learn the principles of inheritance. "Learn the knowledge related to inheritance (*Ilmal-Faraidh*) and teach it to others, as this constitutes half of all knowledge." (*Sunan Ibn Majah*)

Making a Will: In the Holy Qur'an, Allah says, "When death approaches one of you, it is your duty to make a Will for parents and close family members in the matter of your estate, fairly. This is an obligation for the righteous." (2:181) A person making a Will should have something of value about which he is writing the Will. He should be of sound mind and not insane. Many people use lawyers to write their Wills to ensure conformity with the legal language and to ensure that their Will is not judged to be legally deficient. In the Holy Qur'an, Allah tells us to have two witnesses of the Will to ensure accuracy and validity. (5:107)

Those who transcribe a will for someone or those who find the will of the deceased and alter it to benefit or harm someone are declared sinners by Allah. "And he who alters it after he has heard it, the sin thereof surely falls upon those who alter it." (2:182). The wills which do not follow the directions of God or are

unjust can be challenged, and arbitration between the parties, as well as changing of the will, to guard the interest of all involved is permitted (Through family courts or the legal system). "But whoso apprehends from a testator a partiality or a wrong, and makes peace between them (the affected parties), it shall be no sin for him." (2:183) The *Wasiyyat* portion of the will should be made in a just manner without attempting to harm anyone with the help of the will (4:13).

Making a will in Islam is not a choice or option. It is necessary for a Muslim to make a will before his death. "It is prescribed for you, when death comes to anyone of you and he leaves much wealth that he should make a will to parents and near relatives to act with fairness; it is an obligation for those who are aware of God." (2:181). The Holy Prophet (saw) said that a person should not let two nights pass without a Will (*Bokhari, Kitab-ul-Wasaya, Muslim, Kitab-ul-wasiyyat, Abu Dawood, Kitabul Wasaya*).

If a person dies without a will, many governments have their own rules that may differ from the wishes of the deceased. Therefore, it is important to have a will not just for the distribution of the estate, but also for the custody of children and other matters.

Order of Distribution: In Islam, the estate of any person, whether large or small, is distributed in the following order.

1) Pay for funeral expenses. If a person was poor at the time of his death and his estate cannot bear the expenses of the funeral, the state is responsible to pay from

the treasury (*Bait-ul-maal*).

- 2) Pay the debts. This includes mortgages on residential or business properties, car loans, credit card loans, personal loans, unpaid employee wages, hospital bills, taxes, etc. A verse of the Holy Quran (4:12) listing such obligations mentions *Wasiyyat* before debt. Hadhrat Ali^{ra} said, "You read this verse where *Wasiyyat* appears before debt. However, the Holy Prophet^{saw} instructed to pay debt before *Wasiyyat*, and this was his practice (*Tirmidhi, Babul-Faraidh*). If dowry money (*Haq Mehar*) has not been paid to the wife, it will also be considered a debt.
- 3) Pay any bequeaths. This is called "*Wasiyyat*" in the Holy Qur'an. This includes any charitable contributions, share for those relatives who are not defined as inheritors in Islam, and money or property given to the poor, servants, and the needy. The limit of such bequests is 1/3rd of the estate at the most. The payment of "*Hissa Jaidad*" as part of "*Nizam-e-Wassiyat*" of *Jama'at Ahmadiyya* falls into this category. This is the only portion of the estate on which the deceased has control.
- 4) The remaining part of the estate will be divided according to a predetermined order of defined inheritors as mentioned in the Holy Qur'an. The shares of these inheritors have also been fixed by Allah (4:8). The

inheritors or their defined shares cannot be changed by anyone.

Heirs in Islam:

The estate in Islam is distributed according to the principles mentioned in the Holy Qur'an. In addition to passing down the estate to the next generation, Allah has also defined shares for the previous generation (parents and grandparents). The estate can go two generations up as well as two generations down. The presence of certain inheritors blocks others. For example, the presence of a son will block inheritance to the brothers and sisters of the deceased. As a general rule, the estate is divided as follows:

Parents: If the deceased has children, then parents will get 1/6th each. If the deceased has no spouse or children, then the mother will get 1/3rd and the father will get 2/3rd. If the deceased has siblings, then the mother will get 1/6th (4:12).

Husband: If the wife dies without children, the husband will get 1/2 of the estate. If the wife had children, the husband will get 1/4th (4:13).

Wife: If the husband dies without children, the wife will get 1/4th. If he had children, the wife will get 1/8th (4:13).

Daughters: If the deceased had two or more daughters and no sons, they will get 2/3rd of the total. If there is only one daughter and no son, she will get 1/2 (4:12).

Sons: It should be noted that son is not mentioned in the heirs by the Holy Qur'an. But the son is the most important heir. The Holy

Prophet^{saw} said, “Whatever is left after giving away the share to the mandatory heirs goes to the son. (*Bokhari, Kitabul-Faraidh*) A son’s share is twice that of a daughter (4:12).

All of the above shares will be distributed after payment of funeral expenses, debts, and bequests. Each of the above family members will inherit from the deceased if they are living at the time (an unborn child is included in the inheritance). The shares of these heirs in the inheritance cannot be blocked. There are other heirs too, but their inheritance depends on the presence or absence of the above mentioned heirs.

Guardians should be appointed for those heirs who are minors at the time of inheritance. They will get control once they become adults. There is no set age for this – once the elders feel that that heir is mature enough to take control, he can have ownership. In cases of dispute, courts can decide. Those heirs who are mentally disabled should also have guardians appointed to manage their share.

Women’s Share: In the Holy Qur’an, Allah has fixed a share for the women along with men in the estate of the deceased. “For men there is a portion in the estate of their deceased parents and close family, and for women there is a share in the estate of their deceased parents and close family, may it be little or plenty. It is defined inheritance.” (4:8).

As a general principal, the share of women in inheritance is half that of men (although not always – for example, the share of the father and mother is equal in the estate of their son). Some critics consider this as unequal treatment and proof of inferior status of women in Islam. Men and women

are equal as human beings (God created man and woman from a single soul 4:2), but they are different from each other. Their roles in life are different. For example, only women can be mothers and therefore are afforded certain rights and obligations. In the matters of family, Islam has charged men with the duty of financial support (Men are responsible for the maintenance of women 4:35). Women are not obligated to contribute financially in the support of their families even when they have wealth and money. Therefore, from a financial standpoint, men need more resources. Hence, Islam provides them with more. However, Islam does not deprive women and has fixed shares for all close female relatives (mother, wife, and daughters) of the deceased in the inheritance.

Some other Situations: As is true for any set of rules, regulations, or laws, there will always be some exceptional situations that require individual attention. These situations cannot be addressed with regular rules. I will mention some of them but address only one in detail to demonstrate the availability of recourse in all such circumstances.

Problem: A grandchild is not an heir of his grandfather if the child’s father has died. This seems an unfair situation. The Child’s father who was his provider has passed away and the mother may not have sufficient means to take care of family expenses.

Solution: This situation has been recognized and addressed in Islamic Family Law. Allah says in the Holy Quran, “If at the time of division of an estate other family members and orphans are present, give them a portion too and deal with them kindly.” (4:9) Allah has permitted bequest of $1/3^{\text{rd}}$ of the inheritance. This can be used for those who cannot inherit in the regular order. So in this situation the grandfather is free to give to his grandchildren whose father has died up to $1/3^{\text{rd}}$ of his estate. Promised Messiah (as) says, “Grandfather can bequeath some to his grandson at the time of writing his Will.... That grandson whose father has passed away, being an orphan is more deserving of mercy. (Malfuzat, Vol. 4, Page 297)

In 1950, the Egyptian government formed a committee of scholars and they recommended the following, “Grandfather is obligated to make a Will in favor of his orphaned grandson up to $1/3^{\text{rd}}$ of his estate. If he neglects to do so, it would be assumed as such.” The government adopted this as law. (*Al Muwarisul-Islamia*, rule 137 & 138)

In Islamic family law the grandfather stands in place of the father if the father dies. Similarly a grandson is considered in place of a son, if son dies. (*Bokhari, Kitabul-Faraidh*) Majority of Muslim scholars are agreed on this. Therefore the grandson can inherit from his grandfather in the absence of his father, as a son. There is not a single documented case from the time of the Holy Prophet^{saw} or the *Khulafa* where a grandson was deprived because of death of his father.

Problem: If a man has a daughter and a son, the son will inherit double the amount of his sister. The sister

may be a single parent supporting her father and mother, and in need of more financial help. The son may be rich and uncaring.

Solution: It seems an unfair situation. Once again the father has the option of bequeathing a significant portion ($1/3^{\text{rd}}$) to his grand children from the daughter, thus rectifying the situation. The daughter and her children will be able to get more of the total inheritance than the son.

Problem: The shares do not add up. There may be situations where the shares may not add up to a whole. In some situations they may be less than the whole (*Radd*) and in others, more than the whole (*Awal*).

Example of Awal (Parts adding up to more than the Whole): A woman dies and leaves behind a husband, a mother and daughters. According to the Qur'anic principal, the husband will get $1/4^{\text{th}}$, the mother will get $1/6^{\text{th}}$ and the daughters will get $2/3^{\text{rd}}$. To make it simple we can also write it as follows: Husband's share $3/12$ + Mother's share $2/12$ + Daughter's share $8/12 = 13/12$, which is more than the whole.

Solution: We can solve this problem by defining the share as follows: Husband's share $3/13$ + Mother's share $2/13$ + Daughter's share $8/13 = 13/13$. Now this adds up to the whole. Everyone's share has been reduced proportionately.

Example of Radd (Shares add up to less than whole): A man dies and leaves behind his mother and a daughter. The mother gets $1/6^{\text{th}}$ and the daughter gets $1/2$. To make it simple we can also write this as Mothers' share $1/6$ + Daughter's

share $3/6 = 4/6$ which is less than the whole.

Solution: We can solve this problem by defining the shares as follows: Mother's share $1/4$ + Daughter's share $3/4 = 4/4$ which is equal to the whole. Everyone's share has been increased proportionately.

Another solution: If the total is less than the whole, the left over can be distributed among those who are not mentioned as heirs. The excess cannot be given to the spouse. (Hadhrat Ali^{ra} and Imam Abu Hanifah). When the father is present, all of the excess will go to him. If only a spouse is left behind, then the excess should be given to the treasury (*Baitul Maal*). (Ahmadiyyah view).

Another opinion: Hadhrat Zaid Bin Thabit a companion of the Prophet^{saw} said that any left-over should be given to the national treasury. (*Baitul-maal*) Imam Malik and Imam Shafi agree with this.

These solutions are not mentioned in the Holy Qur'an or Traditions (*Ahadith*) of the Prophet^{saw}. These were first adopted in the time of Hadhrat Umar^{ra}.

Ineligible relatives: These cannot inherit from the deceased in the regular order. They can be included in the bequest part of the Will.

- ◆ Daughter's children
- ◆ Sister's children
- ◆ Brother's daughters
- ◆ Mother's brothers

- ◆ Mother's sisters
- ◆ Father's sisters
- ◆ Mother's father
- ◆ All of the husband's relatives from his wife's estate
- ◆ All of the wife's relatives from her husband's estate
- ◆ Step parents from their step children
- ◆ Step children from their step parents
- ◆ Adopted children are not included in inheritors
- ◆ Non-Muslim relatives, such as non-Muslim parents or children are not part of the prescribed inheritors. This is a common problem when we are living in the West, where many Muslims have married into non-Muslim families. A Muslim cannot inherit from a non-Muslim either. (*Bokhari & Muslim. Babul Faraidh*) This may apply to only those situation where the relationship of the two Faiths is adversarial. (state of war) The Qur'an gives clear instructions regarding non believer parents. It instructs us to deal with them with kindness and fairness in all worldly matters. (31:16) Non believer parents and other relatives can receive through *Wasiyyat*. (*Tafseer Kabir, Khalifatul Masih Sani^{ra}*)
- ◆ Slaves: With God's mercy, slavery is not legal in any part of the world and has disappeared. In old days, any property or possessions of the slaves would become the property of the owners. Therefore they were not included in inheritors as the inheritance would pass on to the un-intended person.
- ◆ Ex wife
- ◆ Illegitimate child (conceived and born outside of wedlock) can inherit from mother only.

- ♦ A killer cannot inherit from his victim. (*Sunan Ibn-e-Majah, Vol. 2. Babul-Faraidh*)
- ♦ Time of death: If two people die at the same time, such as in an airplane crash, drowning etc, and it is not possible to determine, who died first, then they cannot inherit from each other. The time of death of some deceased in the battles in early Islam, such as "Jamal" and some other battles could not be determined accurately. In these circumstances no deceased was awarded inheritance from the other deceased unless the time of death could be determined and order of death could be established. (*Mauta Imam Malik, Kitabul-Faraidh*)

Removing or depriving an heir form inheritance: It is a practice in some parts of the world that a father disowns his son because of the son's bad behavior. He also removes the name of the son from his heirs (*aaq*). Ads are taken out in newspapers to advertise the displeasure. The will is written to reflect that so and so cannot inherit from the estate.

Islam does not allow this. The heirs have been determined by Allah the Almighty in His infinite wisdom and their shares are fixed. According to the Holy Qur'an, no one has the authority to instruct the division or allocation of his estate after his death. Allah has permitted a *Wasiyyat* which can include only 1/3rd of the estate at the most. The rest is divided among the divinely appointed heirs. Even the *Wasiyyat* part can be changed if it is determined to be unjust. Such a Will can be challenged and will be held deficient in Islamic Family Law. No one has the authority to expunge an heir from inheritance if Allah has in-

cluded him or her in the heirs.

Allah says in the Holy Qur'an, "Among your elders and your children, you don't know who is of more benefit to you. (in the context of fixed portions in inheritance) This is an obligation from Allah. Surely Allah is All Knowing and Wise." (4:12)

During a person's life time one is free to gift (*hiba*) anything from his possessions to anyone. If some property or money is legally given to someone else, this does not remain the legal possession of the deceased. Therefore it will not be included in his estate. Of course the Qur'an also teaches us fairness and justice, and this should always be kept in mind.

Hadhrat Nauman Bin Bashir relates, "My father gave me a gift (*hiba*). My mother, Umrah binnat Rawaha, objected and insisted that we should have the Holy Prophet^{saw} as witness for this gift (*hiba*). His father went to the Holy Prophet^{saw} and said, I have made a gift to my son but his mother insists that you should be the witness for this transaction. The Holy Prophet^{saw} asked, "Have you gifted the same to all of your sons?" He said, "No". Holy Prophet^{saw} said, "Fear Allah and act with justice between your children." Hadhrat Nauman says his father withdrew the gift. (*Bokhari, Kitabul Hiba*)

Hadhrat Anas^{ra} says, the Holy Prophet^{saw} said, "A person who makes an effort to deprive his heirs of their share in his inheritance, Allah will not let him

inherit the Paradise on the Day of Judgment." (*Ibne Majah, Babul-Wasaya*)

A bequest or *Wasiyyat* cannot be done in favor of one who is included in the heirs. For example, father cannot give anything extra to his son or daughter over and above their prescribed share. (*Tirmidhi, Babul-Wasaya*)

A Special Case: The Holy Prophet^{saw} said, "We, Messengers have no inheritance. What we leave behind is all charity." (*Bokhari, Kitabul-Faraidh*)

At the time of the death the Holy Prophet^{saw} owned some land in Khaibar and his personal belongings such as his armor etc. Hadhrat Ayesha^{ra} relates that Hadhrat Fatimah^{ra} (daughter of the Holy Prophet^{saw}) and Hadhrat Abbas^{ra} (uncle of the Holy Prophet^{saw}) went to Hadhrat Abu Bakr asking for their inheritance. Hadhrat Abu Bakr^{ra} replied, I have heard the Prophet^{saw} say that I, the Messenger of God, have no inheritance. Whatever we leave behind is *sadaqah* (charity). Upon this Hadhrat Fatimah^{ra} left and did not speak with Hadhrat Abu Bakr^{ra} until his death. (*Bokhari, Kitabul-Faraidh*)

After the death of Hadhrat Abu Bakr^{ra}, Hadhrat Ali^{ra} (husband of Hadhrat Fatimah^{ra}) and Hadhrat Abbas^{ra} came to Hadhrat Umar^{ra} who was the *Khalifa* at that time and asked for their inheritance in the estate of the Holy Prophet^{saw}. Hadhrat Umar^{ra} said, "Do you not know that a Prophet has no heirs? Allah says in the Holy Qur'an in *Surah Al-Hashr*, "Whatever Allah has given to His Messenger as spoils from the people of the towns is for Allah and for the Messenger and for the near of kin

and the orphans and the needy and the wayfarer. (59:8). (*Bokhari, Kitabul-Faraidh*) Hadhrat Umar^{ra} also did not give any share to Hadhrat Fatimah^{ra} or Hadhrat Abbas^{ra}. The wives of the Holy Prophet^{saw} received their daily expenses from the income of the land through *Baitul-Maal*.

This is a simplified account of the principles of inheritance in Islam. The more complex the situation of relatives at the time of death, the more complex is the solution. Since heirs have been accurately defined as well as their share in inheritance, it becomes possible to calculate each person's inheritance by simple arithmetic. There are many calculators available on the internet which can calculate the exact inheritance of each heir.

The subject of inheritance has been mentioned in only a few verses of the Holy Qur'an. And within these verses Allah has given us a detailed and firm guidance in this matter. All Muslims are required to follow these principles.

Allah says in the Holy Qur'an, "These are the limits set by Allah. Those who abide by Allah and His Messenger will enter into Gardens by which streams flow. This is where they shall live. This is a great triumph. And those who disobey Allah and His Messenger and step over the limits set by Him will be cast into the Fire. This is where they shall live and for them is a humiliating punishment. (4:14-15)

Debts: Islam does not prohibit taking out loans. In times of need one can take out a loan. There are many examples in the life of the Holy Prophet^{saw} when he took loans even from non-Muslims. Islam instructs its

followers to spend a frugal life and try to keep the needs within the means. The Holy Prophet^{saw} said, "One who takes a loan from others and intends to return it, Allah would help him. And the one who takes out a loan and does not intend to return it, Allah will let him go to waste." (*Bokhari*)

Hadhrat Salmah Bin Aku states that one day they were in the company of the Holy Prophet^{saw} when a funeral was brought to him. People requested him to lead the funeral prayers. The Holy Prophet^{saw} asked, "Did this person have any debts?" The people said, "No". The Holy Prophet^{saw} asked, "Did he leave behind any wealth?" The people said, "No". The Holy Prophet^{saw} led the funeral prayers.

Another funeral was brought to him and people requested for funeral prayers. The Holy Prophet^{saw} asked if the deceased had any debt. The people said, "Yes". The Holy Prophet^{saw} asked if he had left any wealth. The people said, "Yes". The Prophet^{saw} led the prayers. A third funeral was then brought and people requested funeral prayers. The Holy Prophet^{saw} asked if the deceased had left any wealth. The people said, "No". The Prophet^{saw} then asked, if he had debts. People said, "Yes". The Holy Prophet^{saw} said, "You should do the funeral prayers of your companion". Abu Qatadah said, "I take responsibility for his debt". Upon this Holy Prophet^{saw} led the prayers." (*Bokhari & Muslim*)

Hadhrat Abu Hurairah^{ra} relates when a funeral was brought to the Holy Prophet^{saw} and the deceased had unpaid debt, the Holy Prophet^{saw} used to ask; has this person left enough to pay off the debt? If the answer was yes, then the Prophet^{saw} would lead the funeral prayers. Otherwise he would ask the companions to do the funeral prayers. (Muslim)

It is clear from the traditions of the Holy Prophet^{saw} that he attached great importance to paying off the debts. Anyone whose debt was more than his estate, Holy Prophet^{saw} did not lead his funeral prayers.

These days we live in a society where mortgages and loans are a way of life. We should all strive hard to live within our means and save enough that at the time of death, not only will our debts be paid off, we will also leave behind sufficient for our heirs as well as to give some to charitable causes. This is the teaching of Islam.

A Non-Muslim scholar on Islamic law of inheritance: Professor Almaric Rumsey (1825-1899) of King's College, London, the author of many works on the subject of the Muslim law of inheritance and a barrister-at-law, stated that the Muslim law of inheritance, "Comprises beyond question the most refined and elaborate system of rules for the devolution of property that is known to the civilized world." (Rumsey, A. Mohummudan Law of Inheritance. (1880) Preface iii)

PAY ZAKAT

THE HEALTHY PARENTING GUIDELINES

Salima Shahnawaz, Nashville TN

The guidelines listed below can help you to establish healthy patterns for your children as they mature. Besides this, psychologically all these guidelines will have great importance and impact on children for the development of their balanced and sound personalities.

Use discipline instead of punishment. Always avoid, if possible, using physical punishment. Discipline Includes explaining to and refocusing a child who is misbehaving or not listening.

Always be consistent with your children. Teach them that consistent guidelines and rules are important and can be counted on.

Communicate with your children. Teach them to use their words, rather than hands to deal with conflict and emotions.

Do not expect perfection from your children at all times. Because, like adults, children will make mistakes and this should be accepted as normal.

Teach your children that they are not allowed to emotionally or physically abuse you or their siblings. They should not do this to anyone.

Be affectionate toward your children. Hug, kiss, and verbally express your love for your children so that they know how much they are appreciated and cared for by their parents. This builds positive self esteem and confidence.

Learn to listen and pay attention to your children. Recognize and show them that what they have to say is important.

Acknowledge your children. Let them know that you have listened to them, even if you do not agree with them. Accept that what they think and feel is important so that they feel comfortable sharing with you.

Respect your children and their rights because they need to feel the respect of their parents so that they will, in turn, respect you also.

Present your children with healthy moral and religious beliefs and values so that they will feel comfortable to imitate you.

Pay attention to children who are at-risk. If your child exhibits unusual behaviors; such as eating disorders, depression, aggression, and are emotionally or mentally disturbed, then seek professional assistance.

Strive to always be honest and trustworthy when dealing with your children. Children are innocent and will believe what you tell them. Children deserve honesty in order to become honest and sincere adults.

Be a positive role model for your children. You will be the person whose ways they are most likely to reflect.

Praise your children. Children and adults respond well to praise. Congratulate them for what they do, major and minor accomplishments.

No not burden your children with adult concerns. It is important to withhold matters that children should not be involved in or cannot understand.

Help your children to establish boundaries. Teach them how to set their own health limits.

Teach your children essential life skills. Lessons in sensitivity, caution, fairness, realistic and positive thinking are all very valuable skills they will need going forward to become productive members of society.

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THE CONTRIBUTION AND SERVICE OF THE AHMADIYA MUSLIM COMMUNITY TO THE UK

Mansoor Ahmed, Morden, Surrey, UK

You are the best people (Ummah) ever raised for the good of mankind because you have been raised to serve others¹.

This verse of the Holy Qur'an which so comprehensively and beautifully covers the concept of contribution and service to the humanity describes the followers of the Holy Prophet Muhammad^{aaaw}.

The *Ummah* remained like that contributing and serving for the good of the humanity and mankind until such time that they left the practice of the Holy Qur'an and declined in moral and spiritual values. It was at the beginning of the fourteenth century *Hijri* that the Messiah Hadhrat Mirza Ghulam Ahmad^{as} of Qadian who was promised by the Holy Prophet^{aaaw} appeared in the world and started the renaissance of the faith. The Promised Messiah^{as} wrote; *'My aim, object and desire is the service of mankind. This is my job, my responsibility, my tradition, and my guiding principle²'*.

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih 1Vth said- *'You will remain the best as long as you are service-minded. If you fail to serve others then you no longer have a right to boast of the superiority of Islam and the Muslim ummah³'*.

The dignified teachings of the Holy Qur'an and the examples of the Holy Prophet^{aaaw} direct us on how best to serve and contribute to mankind. By Allah's Grace most Ahmadi Muslims of UK possesses the requisite characteristics to serve and contribute to mankind under the divine guidance of the *Khalifatul Masih*.

In 1913 Mr Chaudhury Fateh Muhammad Sial Sahib arrived in London which was the destination of the first overseas missionary of the Ahmadiyya Community. Ever since, London has played a crucial role in advancing the message of peace in the UK and the world over. As the number of Muslims increased in London, the need for a mosque became evident. Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra}, the second *Khalifa* of Ahmadiyya Community instructed Mr Sial Sahib in 1914 to buy a house with land where a mosque could be built. As per the instruction of Hazoor^{ra}, Mr Sial Sahib acquired a one-acre site at 63 Melrose Road. It was during his visit, on the 19th of October, 1924 when Hazoor^{ra} laid the foundation stone of the Fazl Mosque⁴, the very first Mosque in London (also commonly known as the London Mosque) and appointed Hadhrat Maulana Abdur Raheem Dard^{ra} as Missionary In-charge of the Ahmadiyya Muslim community UK⁵. The opening of the mosque received extensive coverage in almost all of the national newspaper, and also regional newspapers, from the *Bristol Evening News* to the *Manchester Guardian*⁶. The construction of the mosque started in September 1925 and ten months later the work was completed and named the Fazl Mosque by the second *Khalifa*^{ra}. There was a dire need for more space as the range and frequency of activities in the mosque progressively increased. This increase witnessed the construction of the multi-purpose Mahmood Hall as well as Nusrat Hall in the grounds of the mosque. Through an announcement made at the Mahmood Hall, London Hadhrat Mirza Nasir Ahmad, Khalifatul Masih IIIth instructed the UK *Jama'at* to begin the establishment of schools, hospitals, clinics, and broadcasting stations⁷. Mention should be made that from Sunday school classes and school visits to question and answer sessions and international meetings, the Fazl Mosque has been and continues to be a hive of activity promoting education and religious awareness. Since 1994, the period of Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV^{ra} the mosque has been involved with the world's first global Muslim television station- Muslim Television Ahmadiyya International, MTA broadcasts 24 hours a day and is run entirely by volunteers. Set deep in the midst of a unique and interesting historical heritage, London's first mosque stands on Gressenhall Road SW18,

reminding Londoners of the message of tolerance and harmony it brought long all the way from the Muslims of British India, at a time when it was far more challenging to build a mosque than it is today⁸.

The London Mosque has been host to a number of distinguished visitors from far and wide. This mosque regularly hosts visits from Minister, international statesmen and ambassadors. Since 1984 it has served as the international headquarters of the Ahmadiyya Muslim Community and involved in the nationwide peace campaign⁹.

In order to have more contribution and services and with the expansion of this Community in UK, the capacity of the London Mosque has become insufficient and further premises in Surrey, Morden, Alton and Haslemere have been acquired. However, the historic significance and the role of the London Mosque continue to ensure its special and indeed unique position for both the global Ahmadiyya Muslim Community as well as Britain¹⁰. On 3rd October 2003, with the inauguration of the the Baitul Futuh, the largest mosque in Western Europe, the UK Ahmadi Muslims unveiled a new magnificent architectural landmark in London. The Baitul Futuh Complex which was voted as one of the top 50 buildings to visit in the world can accommodate up to 10,000 people. The Mosque complex provides this fast growing British Ahmadiyya Muslims Community with a central focal point for meetings, social and religious events on a national scale that was no longer possible in the much smaller London Mosque¹¹. The mosque gives a sense of peace and striking prosperity. Outside the mosques there are Homoeopathic Clinics which are free for all.

Ahmadiyyat is the Renaissance of Islam and it was therefore all the more important that we carry on this process of mosque with even greater speed and devotion for our own benefit and to provide excellent contribution and service of mankind in UK. *‘Your achievements are many, from building London’s first mosque to the phenomenal work you have done in promoting peace right across the country. Your tremendous charitable services that you have delivered to old and young alike, your care for the environment by planting thousands of trees each year, your feed the homeless project and blood donation drives are just a few of many reasons that Britain can be proud of you’*¹².’ –The Rt. Hon. David Cameron MP, the Prime Minister

The Ahmadi Muslims living in Britain have been so fortunate for the past thirty years in terms of having the seat of *Khilafat-e-Ahmadiyya* midst us that it would be fair to say that the land and the people of UK are blessed. This blessing indeed has widened the opportunity in the contribution and service of this community to the UK. *‘I believe through your contribution, our human rights policy is stronger and better and I very much hope that we will continue such co-operation in the future’*¹³.’ – Gillian Merron MP

In 2008 the Ahmadiyya Community marked the centenary of the re-establishment of the *Khilafat*. On 22nd October 2008 Hadhrat Mirza Masroor Ahmad^{aba} addressed an historic reception at the House of Commons which was listened to by MPs, Ambassadors, Mayors and other key dignitaries. His Holiness^{aba} said- *‘If we look at the recent past, Britain ruled over many countries and let behind a high standard of justice and religious freedom, especially in the sub-continent of India and Pakistan. The Ahmadiyya Muslim Community has witnessed this, and the Founder as of the Ahmadiyya Community has greatly praised the British Government on its policies of justice and granting of religious freedom’*¹⁴. On this occasion Mr. Keen MP read out an e-mail message of the Prime Minister Gordon Brown who made high appreciation of the service and contribution of Ahmadiyya Community to the UK. To quote *‘Please do pass on my appreciation and thanks to everybody gathered with you today and through them to many Ahmadiyya Muslims making such a contribution to the country’*¹⁵.

In UK alone the community now has 101 branches from Glasgow to Cornwall. The Ahmadiyya community remains the best as it is service minded, promotes good and upholds the welfare of society in Britain. It contributes and serves the UK through the propagation of Islam, building mosques, providing multi- assistance to the deserving and needy, providing as far as possible, for the maintenance of orphans and widows and for such other persons as are unable by reason of some physical or other infirmity or handicap to maintain themselves¹⁶.

Like 202 countries of the world, the Ahmadiyya Community UK, as per the teachings of Islam contributes to securing peace in every sphere of human activity. This community is dedicated to establishing peace at all levels

and to protect the basic human rights of all. The community recognizes the efforts made by anyone to advance the cause of peace. For this the Community organizes Annual Peace Symposium every year at the Baitul Futuh Mosque in Morden which attracts thousands of people including government ministers, ambassadors of state, members of both the House of Commons and the House of Lords, the Mayor of London, various other dignitaries, professionals, neighbors and guests. I quote- '*Your community has a history of peace, has a history of integrating with local people and a history of helping local community....true followers know that the message of Islam is a message of peace*¹⁷'. – Steven Hammond MP and '*We're proud of your community, proud of what you do, proud of your community cohesion and your contribution to peace within this borough*¹⁸'. – Councilor Stephen Alambritis.

At this Peace Symposia the keynote address is delivered by Hadhrat Mirza Masroor Ahmad^{aba}, head of the worldwide Ahmadiyya Muslim Community. The Ahmadiyya Muslim Peace Prize is also awarded for this reason and is therefore awarded in recognition of an individual's or an organization's service and contribution for the advancement of the cause of peace.

The Ahmadiyya Muslim Community organizes numerous centers across the country where the public can donate blood. This year the UK Ahmadiyya Muslim Association is going to celebrate seven years of supporting NHS Blood & Transplant. '*An Ahmadiyya South Manchester Mosque is being praised by Communities Minister Andrew Stunell for playing it's part in an Islamic Society committed to encouraging blood donations.*¹⁹ The giving of blood is symbolic of providing life blood for humanity and Ahmadiyya Muslims are committed to the service and contribution of mankind.

Andrew Stunell, Parliamentary Under Secretary of State for Communities and Local Government, said: '*The Ahmadiyya Muslim community has long served local communities. Charity walks have raised over a million pounds and their work with the National Blood Service (NBS) has been running for the past decade. This is a very valuable, practical initiative to promote social action. I wish your campaign every success*²⁰.' Members of this community have been involved in donating blood to blood banks, and blood centers have been established at a number of mosques across the country. This includes Western Europe's biggest mosque in Morden and other Ahmadiyya Muslim mosques in Birmingham, east London, Manchester and Glasgow.

Islam is a compassionate religion that requires Muslims to care for all of mankind. With this passion to serve the UK Ahmadiyya Community provides help, support and services to those in need to improve their lives. In Britain this community continues to raise hundreds of thousands of pounds each year for British charities including:

- a. Barnardo's b. Great Ormond Street Hospital c. Royal Hospital for Neuro –disability
- d. Macmillan Cancer Research e. Leukemia Research f. Save the Children UK
- g. Victim Support Surrey h. Humanity First
- i. National Society for the Prevention of Cruelty to Children (NSPCC)

This Community's services and contribution towards the whole UK country have always been well received and been acknowledged by many including Her Royal Highness Princess Anne who awarded us the Princes Royal Certificate of thanks for our support to Save the Children²¹.

Catrin Nye and Sarah Levene of BBC News London reported that a group of Ahmadiyya Muslims have started their own poppy appeal at a London Mosque that acted as a bomb shelter during World War II²². Working alongside the Royal British Legion, the London-based Ahmadiyya Muslim Youth Association has sold poppies in the capital before, but this year (29th October 2011) its campaign is being rolled out nationwide. Members are posting more than 100 volunteers at Tube stations and rail stations across the UK to try to surpass the £20,000 they raised in their 2011 appeal.

An enormous campaign is currently underway by the worldwide Ahmadiyya Muslim Community which is at present established in 202 countries of the world. It is in order to depict to the world the true picture of the Prince

of Peace the Holy Prophet Muhammad^{aaaw} and Islam in a peaceful, rational and loving manner through exhibitions, conferences, flyer distribution, lectures, dissemination of literature interfaith seminars and through demonstrating the Islamic teachings in practice²³. The world's leading media including BBC News, Sky News assembled at the Baitul Futuh Mosque, Morden to meet His Holiness Hadhrat Mirza Masroor Ahmad^{aba}, after the Friday Sermon. 55,000 copies of the Friday Sermon delivered by Hadhrat Mirza Masroor Ahmad^{aba} have been printed and sent to all Parliamentarians and other dignitaries and contacts. More than 30,000 copies of the leaflet the Holy Prophet^{saw} are currently being distributed. A 50-bus campaign was launched in central London on 29th October 2012 carrying the message ISLAM: FREEDOM OF SPEECH WITH RESPECT. 20,000 copies of a new leaflet on Freedom of Speech are being distributed. A full-page advert on the noble character of the Holy Prophet^{saw} has been developed to go into a national daily and several local and regional papers. A special set of 18 banners of the Holy Prophet^{saw} have been prepared for exhibitions around the country. Five lectures have been held on the Holy Prophet^{saw} at the major UK Universities. 15 seminars were held by *Lajna Imaillah* – the auxiliary of the Community. Several other seminars and exhibitions have taken place in libraries throughout the UK. A Special *Seeratun Nabi*^{aaaw} conference was organized by the Ahmadiyya Muslim Community in the United Kingdom at the Tahir Hall of the Baitul Futuh Mosque attracting Members of Parliament, dignitaries, professors, doctors, teachers and local residents²⁴.

In the year 2012, the Queen of England, Her Majesty Queen Elizabeth II marked 60 years on the throne and thus celebrated her diamond jubilee. Let's look back in history, a 115 years, it was on this occasion of that jubilee, in 1897 that a gift truly priceless was sent by a leader, not a worldly leader but a leader none the same. The Promised Messiah^{as} who was raised by God for the service, contribution and reformation of mankind wrote a book '*Tohfa Qaiseria*', 'a gift for the Queen' which was sent to her Majesty through the Deputy Commissioner District Gurdaspur. Hadhrat Mirza Ghulam Ahmad^{as} suggested to the Queen to take a leaf from the example of the Caesar of Rome to hold a conference in London. The Ahmadiyya Muslim Community UK has been privileged that in this Diamond Jubilee it has as a token of remembrance relived that Jubilee of 1897 and delivered the same priceless gift - '*Tohfa Qaiseria*' to Buckingham Palace. This Community sponsored 200 buses in London congratulating Her Majesty the Queen on her Diamond Jubilee. His Holiness Hadhrat Mirza Masroor Ahmad^{aba}, said: "May our congratulations filled with happiness and gratitude to our compassionate Queen be conveyed. And may the honorable Queen always be kept happy and content. These are sentiments of gratitude that are held by every Ahmadi Muslim who is a British citizen²⁵."

A series of services and activities to mark the Jubilee included –

- ☐ A letter from His Holiness Hadhrat Mirza Masroor Ahmad^{aba}, to HM The Queen congratulating her on the occasion of her Diamond Jubilee
- ☐ UK-wide interfaith Peace Symposia
- ☐ Jubilee street celebrations across the country as well as a program to feed 10,000 homeless and other people in need in the UK as a part of the Big Lunch celebrations
- ☐ The lighting of all its mosques across the UK and prayers offered for the Queen at Jubilee weekend
- ☐ Charity events in aid of British charities with a major national event – the Queen's Diamond Jubilee Charity Walk – at the Tower of London on Sunday 13 May, 2012 to raise funds for the Queen's charities
- ☐ A national blood drive to help save lives
- ☐ Ahmadi Muslims from all over Britain gathered at the Tower of London on Sunday (May 13, 2012) for a 10 km charity walk to raise £500,000 for the Queen's charities on this occasion.

The Ahmadiyya members are also servicing and contributing to the environment of Britain by plantation programs. '*We are delighted Ahmadiyya community in UK has the opportunity to contribute towards improving the environment*²⁶.'

The Ahmadiyya community as a part of its activities makes various programs on different occasions to

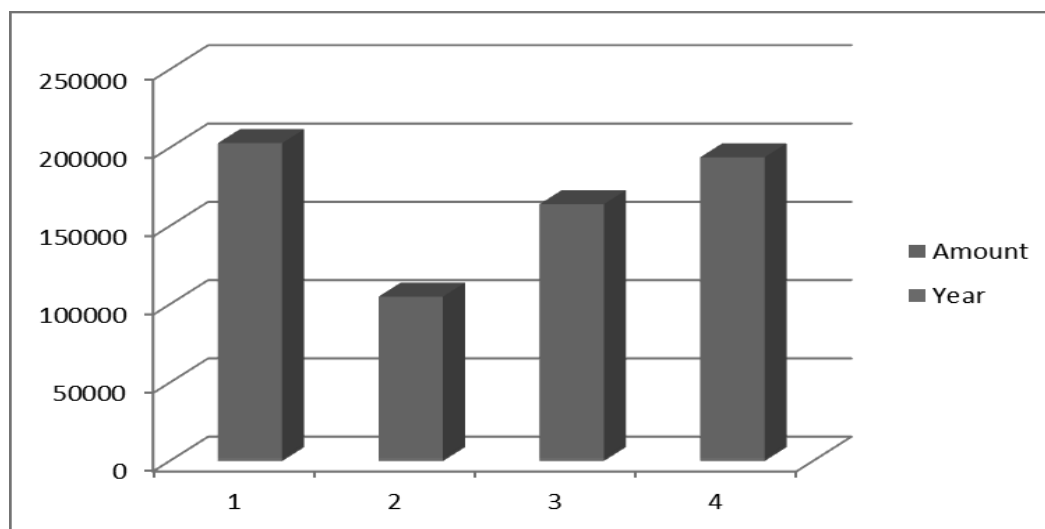
clean up the streets throughout the country. More than 50 volunteers took to the streets of Croydon on New Year's Day 2013 to clean up following the winter festivals. Volunteers from the Ahmadiyya Muslim Community worked their way across the Borough sweeping and picking up litter after leaving their morning Prayers at the Croydon regional Mosque on St. James' Road.

The clean-up was one of a number of initiatives of Ahmadiyya Muslim Community set up over the Christmas period. The group organized a blood donation session, gave out food to the homeless on the Christmas Day and collected money for SAVE THE CHILDREN UK²⁷.

This Community has had a long history in organizing Charity Walks, which were initiated by the then head of the movement, Hadhrat Mirza Tahir Ahmadth. The first walk was held on 18th May 1985 in Tilford. Since the inception of the Charity Walk, the event has raised in excess of £90million for worthy British causes. Great Ormond Street Hospital Children's Charity has been one of the longest running charities which this community has sponsored donating more that £50,000 over the years. This hospital treats more than 90,000 patients each year children who are suffering from the rarest, most complex and often life-threatening conditions. The Charity aims to raise over £30 million this year to boost the NHS funding. *'I believe that you are doing the work of so many others, and the work that should be done by so many of us in public life, in bringing together communities together through understanding and explanation, rather than seeking unnaturally and unnecessarily to divide them'*²⁸. – Boris Johnson, the Mayor of London.

FUNDS RAISED THROUGH ANSARULLAH CHARITY WALK²⁹

Fund raised:	2008	2009	2010	2011
Ansarullah				
Charity Walk²⁹				
Organization				
Majlis Ansarullah	201,000	103,000	162,000	192,000



During the early years the amounts raised for charity were only a few hundred pounds with Imperial Cancer Research Fund being the main beneficiary. The Community's activities have been well received by Her Royal Highness. Princess Anne awarded the Princes Royal Certificate of Thanks to the Community for its support to the Save the Children and in the foyer of the Great Ormond Street Hospital is a plaque acknowledging the contribution of the Community to its cause. In 2010, the walk was held in Birmingham and over £162,000 was raised and distributed to various charities.

The Ahmadiyya Community regularly raises money for charities across the UK. The annual Charity Challenge

has become a force for good in its own right. Organized by the Ahmadiyya Muslim Youth Association, its objective remains simple- to help the needy in Britain. Inspired by its motto the Charity Challenge reflects the true essence of Islam through selfless service and contribution to humanity, as encapsulated in the Qur'anic verse: "*We feed you for Allah's pleasure only; we desire no reward or thanks from you*"³⁰ (Surah Al-Dahr)

*'The Ahmadiyya Muslims are contributing all that they can to appease the suffering of humanity, to appease poverty, and provide health facilities, education, clean drinking water, alternative energy source and training in skills leading to economic development'*³¹.

Mr. Tariq Ahmad is the first member of Ahmadiyya Muslim Association UK to receive a peerage. *'Tariq is a great ambassador for the whole community and hopefully he will continue to serve all for the good of our entire community'*³². Debbie Shears, leader of Merton's Conservative opposition group, said: *"I was extremely pleased to learn that Her Majesty The Queen has agreed to confer a life peerage on Tariq Ahmad. He is a very well respected colleague and member of Merton Council and this honor is thoroughly deserved"*³³. Another member of Ahmadiyya Community Dr Abdul Bary received an award for Asians who served as role models in British society. Ministers, MPs, peers, faith leaders and businessmen at the British Community Honors Awards at a dinner in the House of Lords recognized his individual efforts, service and contribution of British Asians.

It is for the tremendous service and contribution of Ahmadiyya Community that it has won respect and admiration from all sections throughout the UK. Behind this achievement of the community there exists its loyalty, freedom, equality, respect, peaceful and loving practices. Ahmadiyya Muslims have a golden heart for humanity. They have a track record of people who are honest, hardworking, innovative, reliable, and responsible with high morals. *'The Ahmadi are a generous community, not just with their money but with the free gift of their time and expertise to people who are even less fortunate than themselves'*³⁴. – Lord Eric Averbury. They are a treasure for the UK who serve and contribute matchlessly to please God- the Creator. I quote Hadhrat Khalifatul Masih I^{ra} *'... My only desire is that my Lord be pleased with me'*³⁵. And To quote his Holiness^{aba} *'.....I must say that every Ahmadi who lives in Great Britain is an extremely loyal citizen of the country and loves it; and this is because of the teachings of our Prophet (Muhammad^{saw}) who instructed us that love of one's country is an integral part of one's faith'*³⁶.

ENDNOTES

1. Al-e-Imran, Chapter,3: Verse,111
2. Brahine-Ahmadiyya, Ruhani Khazaain by Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi^{as} Volume-21, Part-5, page.210
3. Islam's Response to Contemporary Issues by Hadhrat Mirza Tahir Ahmad, Khalifatul Masih I^{ra} page.154
4. The foundation ceremony was attended by the top dignitaries including ministers, ambassadors, diplomats and other VIPs of Japan, Syria, Czechoslovakia, Ethiopia, Egypt, America, Italy, Australia and Hungary.
5. As mentioned the first missionary sent to England was Hadhrat Fateh Muhammad Sial^{ra}. After him there was Qazi Muhammad Abdullah^{ra} and Hadhrat Mufti Muhammad Sadiq^{ra}. Hadhrat Maulana Abdur Raheem Dard^{ra} was therefore the 4th to be appointed to England.
6. The life of Hadhrat Abdur Raheem Dard^{ra} by Fareed Ahmad UK, published in The Review of Religions, October 2010.
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26. Mercury –An Independent Family Owned Newspaper, 27 February 2013.
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28. Extracts of other speeches delivered at the 2012 Peace Symposium.
29. *Majlis Ansarullah* UK, *Ansarullah* National Charity Walk Brochure.
30. AL –DAHR, Chapter, 76: Verse, 10.
31. Wandsworth Guardian.co.uk, April 29, 2011
32. Examiner.com – Lord Tariq Ahmad : First Ahmadiyya Muslim Becomes A 'Lord' For Life, WWWALISLAMORG, by Deeba Chaudhry; October 27, 2012
33. Ibid.
34. Brochure of The Ahmadiyya Muslim Community.
35. Memorable First Addresses by Khulafa-e-Ahmadiyya, First Address of Hadhrat Hafiz Hakim Maulana Nur-ud-Din, Khalifatul Masih I^{ra}, delivered on 27th May 2008 at Qadian, India.
36. Loyalty Freedom Equality Respect Peace, A brochure of www.LoveForAllHatredForNone.org

ANNOUNCEMENT

The readers of the Gazette are requested to send good quality articles and poems for the special issues of the Gazette which will be published in 2014. The articles should arrive to the Editor by the date mentioned with each issue. Thank you. (Editor)

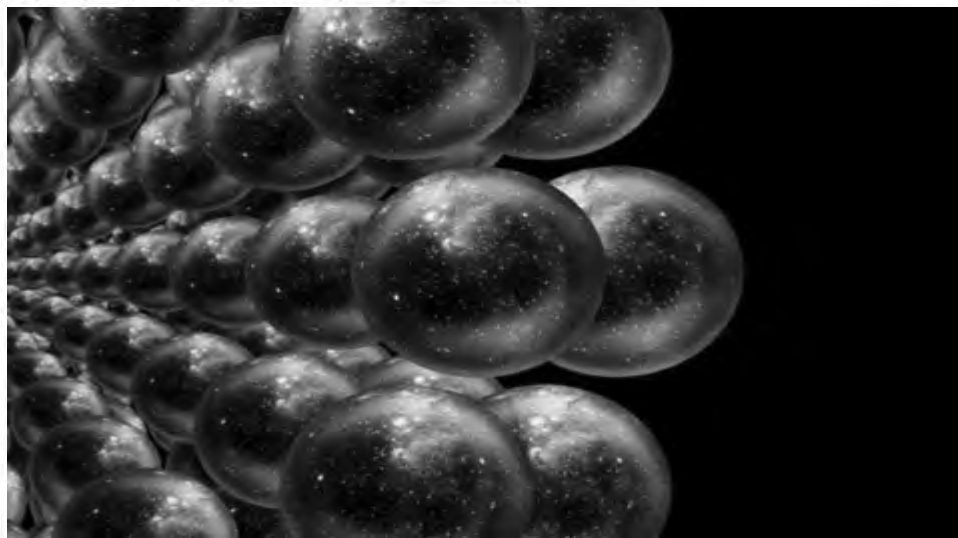
- (1) Masih Mau'ood Number^{as} — February 10, 2014**
- (2) The Holy Prophet^{saw} Number — March 10, 2014**
- (3) Khilafat Number — April 10, 2014**

EXISTENCE OF OUR GRACIOUS GOD

Zia Shah

Epigraph:

And He (Allah) gave you all that you wanted of Him; and if you *try to* count the favors of Allah, you will not be able to number them. Indeed, man is very unjust, very ungrateful. (Al Quran 14:35)



A pictorial representation of multiverse

Let me start off by saying, if my articles are boring to you, it may be that you need to read more of them, as was suggested by John Cage, who was a famous American composer of the twentieth century, "If something is boring after two minutes, try it for four. If still boring, then eight. Then sixteen. Then thirty-two. Eventually one discovers that it is not boring at all."

Abstract:

The title of Stephen Hawking's recent book that he has co-authored with Leonard Mlodinow is *The Grand Design*. In this book the authors have described their agnostic or atheistic world view, through the glasses of contemporary physics. However, the title itself is a Freudian slip revealing the underlying conflict of Hawking's premise. He cannot express his proposition, even briefly so, without borrowing a phrase that argues the exact opposite and suggests a Designer, a Creator, a First cause, Alpha and Omega! The authors do not offer us any new evidence to prove their premise. The book repackages commonly known scientific information.

Nowhere in the book have the authors told us what could science have discovered that would have proved a Transcendent God, in other words their conclusion is in fact, only their starting premise.

The main thesis of the book seems to rely on the multiverse theory and M Theory, which is used to rescue the sinking ship of atheism. These are invoked in one form or the other in concluding paragraphs of almost every chapter, of this book, after the fifth one. The multiverse theory, however, may belong to science fiction rather than science as we do not have access to multiverse to examine it through scientific methods. Hawking teaches us in the final paragraphs of the fifth chapter that the M theory allows for ten raised to the power 500 different universes, together represented with the term multiverse, each universe with its own laws.

Now, any universe outside our own by its very definition cannot be observed, so multiverse theory lies outside the realm of science, but paraphrasing Hawking's number of possible universes, there may be ten raised to the power 500 variables that make our universe biophylic, which are reasons to believe in our Gracious God.

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Introduction of Multiverse:

The multiverse (or meta-universe) is the hypothetical set of infinite or finite possible universes (including the historical universe we consistently experience) that together comprise everything that exists and can exist: the entirety of space, time, matter, and energy as well as the physical laws and constants that describe them. The term was coined in 1895 by the American philosopher and psychologist William James.^[1] The various universes within the multiverse are sometimes called parallel universes.

The structure of the multiverse, the nature of each universe within it and the relationship between the various constituent universes, depend on the specific multiverse hypothesis considered. Multiple universes have been hypothesized in cosmology, physics, astronomy, religion, philosophy, transpersonal psychology and fiction, particularly in science fiction and fantasy. In these contexts, parallel universes are also called "alternative universes", "quantum universes", "interpenetrating dimensions", "parallel dimensions", "parallel worlds", "alternative realities", "alternative timelines", and "dimensional planes," among others.

Article:

Plato would make Socrates say in the Republic (7.514a ff.), the human condition is comparable to that of prisoners of an underground cave, whose unfortunate fate is to confuse reality with passing shadows created by a fire inside their miserable abode and kept in motion by clever manipulators, who in the name of politics, religion, science, and tradition control the human herd.

What I am going to write in this article, I put briefly in a comment, in response to a question that an atheist had raised to my previous comment, in the Huffington Post, in a recent article by Victor Stenger and the moderators conveniently censored and deleted my comment. I quickly realized that we do not live in a straight forward world, many a times, freedom of dialogue is perhaps an illusion and Plato's observations are still, as true today as they were 2300 years ago.

If accomplished and decorated physicist and mathematicians can take argument for relatively simple and understandable issues, into the realm of complex quantum physics and mathematics, then the masses have little choice but to yield their intelligence to the priests of physics, mathematics and science.

Richard Feynman, who received Nobel Prize in 1965, was voted to be one of the the ten greatest physicists of all times, once famously said, "I think I can safely say that nobody understands quantum mechanics." Gathering strength from his demystification of the Universal Church of Physics, I believe, I can explain the quantum mechanics and M theory and any reader, with high school education, can understand it.

Baron John Rees, President of the Royal Society of UK writes in his book, Just Six Numbers: the Deep Forces That Shape the Universe, describes our biophylic universe in the following words:

I have highlighted these six because each plays a crucial and distinctive role in our universe, and together they determine how the universe evolves and what its internal potentialities are; moreover, three of them (those that pertain to the large-scale universe) are only now being measured with any precision.

These six numbers constitute a 'recipe' for a universe. Moreover, the outcome is sensitive to their values: if anyone of them were to be 'untuned', there would be no stars and no life. Is this tuning just a brute fact, a coincidence? Or is it the providence of a benign Creator?[1]

To drive home the full force of the fine tuning of these six numbers from physics, Martin Rees further quotes a very useful metaphor:

There are various ways of reacting to the apparent fine tuning of our six numbers. One hard-headed response is that we couldn't exist if these numbers weren't adjusted in the appropriate 'special' way: we manifestly are here, so there's nothing to be surprised about. Many scientists take this line, but it certainly leaves me unsatisfied. I'm impressed by a metaphor given by the Canadian philosopher John Leslie. Suppose you are facing a firing squad. Fifty marksmen take aim, but they all miss. If they hadn't all missed, you wouldn't have survived to ponder the matter. But you wouldn't just leave it at that – you'd still be baffled, and would seek some further reason for your good fortune.[2][3]

So, the validity and eloquence of the argument of fine tuning of our universe is self evident. What would the atheists do to wriggle out of this? They believe multiverse is the magical wand, hymn, mantra or panacea, they need to invoke in every moment of difficulty or distress, as Hawking does in many of the chapters of his book.

Let me quote from Hawking's book itself and use it here, in refutation of his thesis:

Cardinal Christoph Schonborn, archbishop of Vienna, wrote, 'Now, at the beginning of the 21st century, faced with scientific claims like neo--Darwinism and the multiverse [many universes] hypothesis in cosmology invented to avoid the overwhelming evidence for purpose and design found in modern science, the Catholic Church will again defend human nature by proclaiming that the immanent de-sign in nature is real?' In cosmology the overwhelming evidence for purpose and design to which the cardinal was referring is the fine - tuning of physical law we described above.

I agree with the Cardinal completely in his assessment of the multiverse. It is the preconceived atheism that makes many scientists weave artificial explanation for the order, beauty and organization that they have observed in the universe and in the living organisms on our planet earth. Multiverse is the main ploy of the atheists to wriggle out of the evidence of the finely tuned universe. Antony Flew explains, "This fine tuning has been explained in two ways. Some scientists have said the fine tuning is evidence for divine design; many others have speculated that our universe is one of multiple others—a 'multiverse'—with the difference that ours happened to have the right conditions for life. Virtually no major scientist today claims that the fine tuning was purely a result of chance factors at work in a single universe." [4]

A true scientific explanation, says Paul Davies, is like a single well-aimed bullet. The idea of a multiverse replaces the rationally ordered real world with an infinitely complex charade and makes the whole idea of 'explanation' meaningless.[5] Richard Swinburne is just as strong in his disdain for the multiverse explanation: "It is crazy to postulate a trillion (causally unconnected) universes to explain the features of one universe, when postulating one entity (God) will do the job." [6]

I quoted Martin Rees above to make my points but as he wanders away and drifts into an agnostic or atheist world view, in the last chapter of his book. I have to be critical of his elusive defense of multiverse. Now watch how he starts manufacturing smoke screens in the concluding chapter of the book *Just Six Numbers: The Deep Forces That Shape the Universe*. The chapter is titled, *Coincidence, providence—or multiverse*, he writes trying to be an apologist for agnosticism or atheism:

Some people may be inclined to dismiss such concepts (multiverse) as 'metaphysics' (a damning put-down from a physicist's viewpoint). But I think the multiverse genuinely lies within the province of science,

even though it is plainly still no more than a tentative hypothesis. This is because we can already map out what questions must be addressed in order to put it on a more credible footing; more importantly (since any good scientific theory must be vulnerable to being refuted), we can envisage some developments that might rule out the concept.[7]

He chooses to put multiverse genuinely in the province of science while the multiverse is by definition outside of our universe and there is no hope of us ever studying or observing it, except in make belief stories. He knows it himself also as a little bit later he confesses, "These universes would never be directly observable; we couldn't even meaningfully say whether they existed 'before', 'after' or 'alongside' our own." [8]

You would recall the interesting metaphor of the fifty marksmen, who conveniently missed their target, Antony Flew who used to be formally a well known champion of atheism, has presented another interesting metaphor to look at the biophylic universe. He writes:

Imagine entering a hotel room on your next vacation. The CD player on the bedside table is softly playing a track from your favorite recording. The framed print over the bed is identical to the image that hangs over the fireplace at home. The room is scented with your favorite fragrance. You shake your head in amazement and drop your bags on the floor.

You're suddenly very alert. You step over to the minibar, open the door, and stare in wonder at the contents. Your favorite beverages. Your favorite cookies and candy. Even the brand of bottled water you prefer. You turn from the mini bar, then, and gaze around the room. You notice the book on the desk: it's the latest volume by your favorite author. You glance into the bathroom, where personal care and grooming products are lined up on the counter, each one as if it was chosen specifically for you. You switch on the television; it is tuned to your favorite channel.

Chances are, with each new discovery about your hospitable new environment, you would be less inclined to think it was all a mere coincidence, right? You might wonder how the hotel managers acquired such detailed information about you. You might marvel at their meticulous preparation. You might even double-check what all this is going to cost you. But you would certainly be inclined to believe that someone knew you were coming.

Let's take the most basic laws of physics. It has been calculated that if the value of even one of the fundamental constants-the speed of light or the mass of an electron, for instance-had been to the slightest degree different, then no planet capable of permitting the evolution of human life could have formed.

This fine tuning has been explained in two ways. Some scientists have said the fine tuning is evidence for divine design; many others have speculated that our universe is one of multiple others-a 'multiverse'-with the difference that ours happened to have the right conditions for life. Virtually no major scientist today claims that the fine tuning was purely a result of chance factors at work in a single universe.

That vacation scenario is a clumsy, limited parallel to the so-called fine-tuning argument. The recent popularity of this argument has highlighted a new dimension of the laws of nature. 'The more I examine the universe and study the details of its architecture,' writes physicist Freeman Dyson, 'the more evidence I find that the universe in some sense knew we were coming.' In other words, the laws of nature seem to have been crafted so as to move the universe toward the emergence and sustenance of life. This is the anthropic principle, popularized by such thinkers as Martin Rees, John Barrow, and John Leslie.

In his book Infinite Minds, John Leslie, a leading anthropic theorist, argues that fine tuning is best explained by divine design. He says that he is impressed not by particular arguments for instances of fine tuning, but by the fact that these arguments exist in such profusion. 'If, then, there were aspects of nature's workings

that appeared very fortunate and also entirely fundamental,' he writes, 'then these might well be seen as evidence specially favoring belief in God.'[9]

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INTERFAITH CONFERENCE HELD BY THE SYRACUSE JAMA'AT

Dr Muhammad Zafar Iqbal
President Syracuse NY Jama'at

Syracuse *Jama'at* held its 5th Interfaith conference on November 17 2013 at Baitul Ihsan Mosque, 6650 Old Collamer Rd East, Syracuse NY. The topic of the conference was, "The Path to Peace – Just Relations Between Nations". Six speakers from different faiths shed light on the topic from their faith based teachings. Representatives of different faiths were as follows: Professor Bandaru Ramarao – Hinduism, Dr Robert Strickland – Buddhism, Rabbi Jim Brule – Judaism Mr Skip Soule – Christianity, Imam Zafar A Sarwar – Islam, and Mr Narinder Singh Bains – Sikhism. Conference started at 2:00 PM and ended at 4:00 PM. The moderator was local Secretary *Tabligh*, Badar Munir Ahmad.

This was followed by interesting question/answer session from 4:00 PM – 4:30 PM. Then refreshments were served between 4:30 – 5:30. Lively discussions between guests and *Jama'at* members continued beyond scheduled time. The *Jama'at* literature, including the book "World Crisis and Pathway to Peace" was presented to guests and was well received. Guests were very appreciative of our efforts to hold this conference and hoped that we would continue organizing similar meetings. There were 12 guests, 8 men and 4 ladies.

MIAMI BOOK FAIR INTERNATIONAL 2013

Khalid Minhas (Secretary Tabligh & Public Affairs, Miami)

The official website of the Miami Book Fair international introduced the event in these lines: "The books are coming. And readers and writers will follow, as they do by the hundreds of thousands every year for the Miami Book Fair International, an eight day literary party in November".

And this is an exact depiction of what followed. The Fair, in its 30th year, opened Sunday November 17 with ever popular Evenings With.... series, featuring six nights of readings and discussions with noted authors from the US and around the world. This year the country of focus was Spain.

On Friday Nov 22, the Street Fair got underway. Ahmadiyya Muslim Community Miami has been a regular participant since 1989. With the tremendous input, talent and tireless commitment of the astounding volunteers and guests from across the country -who helped Miami *Jama'at*-this year, reflected the culmination of the experience that had been gathered over the years.

With the sheer grace of Almighty Allah, more than 25,000 flyers were distributed during the three-day street fair. An innovative and catchy feature that captured a lot of attention and drew huge crowds to the booths was the distribution of free, reusable bright green bags with *Jama'at* logo and information.

Miami *Jama'at* members including *Lajna*, *Khuddam*, *Ansar*, *Atfal* and *Nasirat* had worked hard to prepare

these bags in advance. Every bag was filled with approximately 6 items that included magazines- Muslim sunrise, Review of Religions, bookmarks in English or Spanish and other miscellaneous pamphlets. All the books were delivered to the site and booths were set up a day before the event. The booths were decorated with banners and posters about the Holy Qur'an and the Holy Prophet^{saw}, pictures of Hadhrat Masih Mau'ood^{as} and Hadhrat Khalifatul Masih V^{aba}. Live MTA transmission was available on a monitor alternating with videos about Islam and a display of a picture gallery.

The diversity of the guests who had volunteered and joined from across the country added a lot of flavor. It was an inspirational sight to witness *Tabligh* in action- concurrently in five major languages- Arabic, French, Bangla, Spanish and English.

The layout of the booths had been improved and suggestions of the guests from last year were incorporated well. The Holy Qur'an and books about the Prophet Muhammad^{saw} were displayed separately along with translations.

Another highlight of this year was *The Wrong Kind of Muslim* by Qasim Rashid, who was present to discuss his outstanding book that chronicles the persecution of Ahmadi Mus-

lims in Pakistan. He was also interviewed by a local TV station. Books in English and Spanish were displayed in different booths. The greatest demand -that was gauged from last year - was for the translation of the Holy Qur'an in Spanish. Almost 30 copies were sold. Literature and flyers in Arabic, French, Russian, Bangla, Chinese and Turkish were also displayed.

Visitors who are regular at the Fair were appreciative of the fact that the Ahmadiyya Muslim Community was participating again this year. This positive feedback demonstrates that the message of Ahmadiyyat is gaining traction and that most visitors who came to the booths were familiar with the Ahmadiyya Muslim Community. Some people mentioned that they were aware of the *Jama'at* through watching MTA on Roku. They had been introduced to MTA transmission either by someone or came across it while surfing through various channels.

Many guests left their addresses and contact information. They will be offered a free subscription of Review of Religions and Muslim Sunrise for one year, with the courtesy of *Majlis Ansarullah USA*. Since this was an outdoor event, by the grace of Allah, the weather was excellent throughout the book fair except for a few scattered showers. However, that did not stop people from visiting our stall.

Impressions of guests: David Gonzalez (Guatemala)

Visitors were keen to learn

more about us. The Fair itself cannot do much; it only helps in delivering the message. There is a need to develop a database of all the visitors and keeping in touch with them and follow up efforts are very important. Some visitors expressed a desire to learn about Islam and the Holy Qur'an in Spanish. The Miami *Jama'at* can play a crucial role and help fulfill this need by arranging classes in the local mosque for those who are interested. There was a marked increase in the number of visitors this year. The involvement of more guests in the *Tabligh* efforts, especially those who spoke different languages, was instrumental in garnering attention and interest. In the previous years, besides English the focus was on Spanish language only.

**Khadim Ali Shah
(Bay Point, CA)**

Deeply impressed with the teamwork, intense love and spirituality of the team. This year more visitors came to the booths. It felt as if they were 'spiritually hungry' and visitors themselves reached out to us rather than vice versa.

**Qasim Rashid Esq
(Richmond, VA)**

Experienced a sense of elation. It was a wonderful opportunity to spread the message of Islam- Ahmadiyyat to the world in a loving and friendly environment. He was impressed by the diversity of the crowd. Experiences with visitors ranged from being termed an 'extremist' to being kissed on the forehead and thanked for taking up the noble cause of defending Islam. Some visitors were very happy to meet the team and had kind remarks about its efforts. The title of the book 'The Wrong Kind of Muslim' was

catchy and drew people's attention. Witnessed a dose of healthy skepticism- amid so much terrorism in the Muslim world, some visitors were surprised to see that a Muslim writer had taken up the challenge to work for the betterment.

**Dr Hafeezur Rahman
(President Albany, NY)**

He was visiting for the second year in a row. We were more organized and better prepared and equipped. The gift bags were prepared in advance and *Tabligh* team members had their contact cards handy. There was a great demand for the Holy Quran in Spanish. Visitors asked questions in detail and remained very engaged. Some wanted to know how we differ from other Muslims. It was a pleasant surprise that very few people had issues with Hadhrat Masih Mau'ood^{as} - the second manifestation of Christ, when they were shown his picture. Was interviewed about Syrian crisis by a local Spanish television America Teve (Channel 41) that has million of viewers. Three students from Florida International University - who are writing a thesis about Islam - and did not know about Ahmadiyya Muslim Community-, recorded an interview in detail. Visitors who expressed a desire to read a translation of 'Jesus in India' in Spanish will be mailed the copies as they become available.

**Achraf Issam
(Rhode Island)**

As a first time guest at the Miami Book Fair, impressed

that there was no bias in the crowd and that they were open minded. They did not seem to be concerned about the typical stereotyping of Muslims that is prevalent in the rest of the country. There is a need for training of the team to achieve consistency and uniformity in responses.

Uthman Villegas (Chicago)

First time at the Fair. Reaped immense blessings that exceeded expectations. Felt very glad to be here. As a Hispanic convert to Islam, can personally vouch for the urgency to have more Spanish speakers on the team.

Aliya Latif (Hartford, CT)

Due to the overwhelming queries about women's issue in Islam, there is a need to have a separate booth titled "Women in Islam". Operated by females, it would be instrumental and productive in quelling doubts and dispelling myths about women's issues in Islam.

**Ayesha Lateef
(Fitchburg MA)**

She was visiting second year in a row and felt that it went smoother and more directed. There was a nice mix of workers and encouraged to see that the youth gave their time to the noble cause and blessed message. Any possible controversial or misunderstood topics were handled with respect and certainty and believe that it is important to our standard of love for all, hatred for none.

**Habeeb Shafeek
(Orlando, FL)**

He was visiting the book fair for the sixth time. Each year, months before its commencement, a committed team of individuals come together,

brainstorm ideas and assign tasks with a single minded purpose - to deliver the message of Islam and Ahmadiyyat to the people of the Miami. Another impressive fact about this event is how ferociously interested the people of Miami are to learn about Islam. Throngs of people in general and Hispanics in particular flock around our booths. What started out with one single booth has expanded to three side-by-side booths which are aesthetically pleasing and efficiently organized. The most inviting feature was the friendly and warm volunteers. It was an inspiring weekend of love and outreach of the message of Islam and Ahmadiyyat.

Due to the tremendous support of the guests and outstanding input from the national *Tabligh* team, this year's event was a huge success. National *Tabligh* Secretary, Hassan Ha-keem summed up this year's event aptly. He mentioned that visiting the Fair allowed him to grasp the significance of the Miami Book Fair International. He said that Ahmadiyya Muslim Community demonstrated a true reflection of the diversity and richness that is characteristic of our community. To witness Pakistanis, Arabs, African Americans, Latin Americans and Bengalis engaged in a concerted, grassroots *Tabligh* efforts was indeed awe-inspiring.

Other respected guests were **Yusuf Lateef** from Fitchburg, **Abdul Basit** from Orlando, **Rafi Ahmad** from Queens and **Anas Minhas**, President *Halqa* Fazl Mosque London.

May Allah bless the humble efforts of all participants and allow them to continue their earnest sacrifice in the service of Islam- Ahmadiyyat. *Ameen.*

Miami Book Fair International 2013 Pictures Slide show Link

<https://picasaweb.google.com/104475674445982787531/MiamiJamaatActivities2?noredirect=1#slideshow/5949675250288551746>

[Miami Book Fair International
2013 Guest Interviews Video
http://youtu.be/aUdTNOSRyms](http://youtu.be/aUdTNOSRyms)

POEM

**Ausaf Khan,
Houston, North**

"Get Wise While Young"

Happiness is not for sale
Peace of mind is priceless.

This world is a temporary place
Life after death is timeless

Deeds you do will go with you
Material after death is useless

Wisdom comes to some with age
And to some, age comes alone

God Almighty is kind and forgiving
Humans, cruel and merciless

Forgiveness is a wonderful thing
To hold a grudge is fruitless

HADITH

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "A man decided to give charity. He set out with his alms and placed it in the hands of a thief. The next day people began talking, 'Last night alms were given to a thief.' Upon this the man supplicated: 'O Allah, all praise belongs to You. I shall surely give alms.' He went out with his alms and placed it in the hands of an adulteress. The next morning people were heard saying, 'Last night alms were bestowed upon an adulteress.' The man supplicated: 'O Allah all praise belongs to You. Last night alms were given to an adulteress. I shall surely give alms.' He went out with his alms and put it in the hands of a rich man. Next morning the people conversed: 'Last night alms were bestowed upon a rich man.' The man said: 'O Allah, all praise belongs to You. Last night alms were given to a thief, an adulteress and a rich man. He was told: Your alms to the thief might dissuade him from stealing, and your alms to the adulteress may dissuade her from adultery and the rich man may learn a lesson from it and start spending out of what Allah has bestowed upon him."

(Bukhari kitabuzzakat bab idhathasad-daqa'ala ghaniyyin wa huwa la ya'lamu)

Hadhrat Jabir bin 'Abdullah^{ra} relates that we were with the Holy Prophet^{saw} in a battle when he said: "Surely, there are some people in Medina that have not travelled any distance nor traversed any valley but were with you. Only valid reason has held them back."

(Sahih Muslim Kitabul Imarah, Bukhari kita'bul magha'zi)

MRS. SAMINA SHAKOOR, WIFE OF ABDUL SHAKOOR SAHIB, CLEVELAND, OH JAMA'AT PASSED AWAY ON DECEMBER 18, 2013

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Samina Shakoor Sahiba was the daughter of Hadhrat Dr. Hashmatullah Kahn Sahib^{ra}, the life-long personal physician of Hadhrat Khalifatul Masih II^{ra}, *the Musleh Mau'ood*. She was the youngest of the siblings. She was born in *Qadian* in 1935. The family moved to Pakistan with the "*Hijrat*" of Khalifatul Masih II^{ra}, and settled in Rabwah. She was married to Abdul Shakoor Sahib in 1966. This perhaps was a unique marriage in the following respect: The *Nikah* was performed in April 1965, during *Khilafat-e-Saniya*, by, then Sahibzada Mirza Nasir Ahmad (Khalifatul Masih, IIIth). *Rukhsati*, the formal marriage took place in July 1966, during *Khilafat-e-Salisa*, and *Dua* was led by, then Sahibzada Mirza Tahir Ahmad (Khalifatul Masih, IVth). And finally, she carried with her the blessings of *Khilafat-e-Khamisa*.

Samina Shakoor, carried a Masters Degree in Arabic. She had a deep understanding and knowledge of the Holy Qur'an and religion. She was in the habit of writing religious notes all the time. As told by her husband, Abdul Shakoor Sahib, there is a large volume of such notes. Even last week, she was writing notes on *Salat*. While in Pakistan, she remained involved in *Lajna* activities. She served in different offices in Mirpurkhas, Karachi, and in Dayton, Ohio. She regularly stayed in communication via letters to Hazoor, the Kahlifatul Masih. She was a kind, pious, and humble person, caring for everyone. She lived a simple and a content life. She was a *moosiyya* and a regular in *Tahajjud* Prayers all her life. She was in "*Daftar Awwal*" of *Tehrik-e-Jadid*.

She is survived by her husband, Abdul Shakoor, daughter Mariam Sadia, *Sadar Lajna* Cleveland Ohio, and son, Dr. Salman Rashid, who lives in New Jersey.

SAD DEMISE OF BROTHER YUSEF LATEEF

Inamulhaq Kauser

It is very sad to know about the very sad demise of our Very dear brother, Yusef Lateef Sahib.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

He was known to me since 1984 as a member of my *Jama'at* Boston. I found him a very Humble, A God Loving and a very active member of the *Jama'at*. He was a convert to Ahmadiyyat and was a devoted member. He had no grudge with any one. Always talks in very low voice showing his humbleness to every one. He was extra ordinary respectable to the Missionaries, Always address with the following title "Imam Sahib." If any thing is said, he just accepted it without arguing. Whenever the name of the Holy Prophet Muhammad^{saw} is mentioned, tears come out of his eyes. He was Master of Jazz Music. He was a very precious member of the *Jama'at*. I visited him several time at his home.

Few years ago, when his wife passed away, I travelled all the way to Boston to convey my condolences and found him not at home. I checked and came to know that he is attending *Jama'at* meeting in Fitchburg. I was amazed at his devotedness. May Allah bless his soul in the paradise with a very high rank. May he enter in "*Jannatul Firdous*" with all his beloved ones. He will be missed ...may Allah Bless his sweet soul. He left a widow and his only son, Yusef Lateef. May Allah give them patience and steadfastness. *Ameen*

YUSEF LATEEF

A Jazz Master and Devotee to God

Ehtishamulhaq Mahmood Kauser



“The God of the East is the God of the West. We must rid ourselves of the stupendous ignorance of other faiths. Writers and propagandists have disseminated much misinformation and I am making an appeal to learn more of other people and their faiths.”¹

Sufi Mutiur Rahman Bengalee

Birth Name: William Emanuel Huddleston

Muslim Name: Yusef Abdul Lateef

Origin: Chattanooga, Tennessee

Conversion: 1948

Converted by: Sufi M. R. Bengalee

This famous teacher known among many as the one and only Yusef Abdul Lateef, a person described by many as a humble, reserved and meek individual who has not only achieved greatness, success and out right prosperity but has at the same time displayed a true life of prostrating towards his Lord with

complete devotion and a sense of gratitude. He was raised from an early childhood with a deep sense of the existence of God, yet his beliefs as part of an African Methodist Episcopal Church did not suffice his true understanding of God even at that tender age.

“From an early age, in fact as far back as my pre-teens, I was, although I believed in God, obsessed and not clear about the idea of God, heaven, hell, and His creation. My parents, may Allah bless their souls, were Christians, adherents of the African Methodist Episcopal Church. Therefore, they raised me within that religious discipline, which they believed to be good for me. They sent me to Sunday School and many other church activities, and after I became a grown man and began to travel, I always carried a Bible with me, which I would read not infrequently.”²

Into his youth, he continued in search for a fulfilling explanation of God. It was an early habit to question religious doctrine, in fact he would typically whenever coming across an issue that he found either in the Bible or by way of preaching, he would always question it until it coincided with his ra-

tionale.

“Throughout my teens, into my twenties, I intuitively believed in the benevolence of God and the goodness and brotherhood of mankind. I continually searched for religious and spiritual understanding. When I read something in the Bible that I didn’t understand or when I heard something preached in church that I didn’t understand, I would ask for explanations from elders of the church.”³

This unfamiliarity about God kept Yusef Lateef on a continual search until finally he came across such an individual that began to pose answers which not only began to connect with his rationale, but started to enhance his understanding to another degree. This first experience with Islam by way of meeting a fellow musician who was already an adherent to Islam, caused a magnetic pull further to the pursuit of Islam.

“My embrace of Islam came about in 1946 while I was working with the *Wally Hayes Band* in a club on the west side of Chicago. One night a trumpet player named Talib Dawud sat-in with us. He told me that he was an itinerant musician and that he was practicing Islam as a member of the Ahmadiyya Movement. I expressed an interest in learning more about Islam. He said he would give me some literature about Islam. It was published by the Ahmadiyya Movement.”⁴

In another place he states the meeting with Talib Dawud with a slightly more detailed narration.

My somewhat perplexed state of mind concerning my position as one of God's creations continued on into my late twenties. At the age of 27, while living in Chicago, Illinois, I met by chance, Ṭālib Dawūd, an Aḥmadī Muslim. There was something about his appearance and mannerisms that prompted me to ask him "What are you into?" as was the colloquial expression at that time. Without hesitation, he said that he was Muslim, and that he was a member of the Aḥmadiyya Movement in Islām. From that moment we became friends and within a few hours of meeting him, he gave me some literature, which contained some of the writings of Ḥaḍhrat Mirzā Ghulām Aḥmad, Promised Messiah and Mahdī^{as}, and Ḥaḍhrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}, Second Successor to Ḥaḍhrat Mirzā Ghulām Aḥmad, the Promised Messiah^{as}.⁵

It was through the works of the Promised Messiah^{as} and his *Khalifa* that he was able to find comfort in finding a new and detailed account of not only God's existence, but a way to connect to God. The introduction to such a new religion was of no surprise to Yusef Lateef, for it almost seemed important to explore other religions to suffice his search for the true existence of God.

"Reading about another religion was nothing new for me because from a very early age I was inter-

ested in religions and the concept of God. My understanding of Islam at this time was that God could be an earthly helper, and that He was alive and He speaks to those He chooses. It was clear to me that Islam, through prayer and doing good deeds, could direct one's life in a proper way. Also, Islam taught one the object of one's life and the means of obtaining perfection. Islam taught that you could realize paradise in this life as well as in the next. The primary belief was in one God, the Creator of the heavens and earth. All of this was very appealing to my rationality."⁶

Yusef Lateef's first impression was a lasting impression. He began to participate in activities at Sadiq Mosque in Chicago and began reading more literature. All of this involvement was prior to officially joining the movement.

"During that year, which was 1947, I continued to read the various literature published by the Aḥmadiyya Movement in Islām, and from time to time I would attend Islamic classes at the Mosque in Chicago located at 4448 South Wabash. Although, I had not begun saying the five daily obligatory prayers, I continued to read the Aḥmadiyya literature."

Again he states in his autobiography about his frequent visits to the Ahmadiyya Mosque in Chicago.

"To complement my reading, from time to time I visited the Ahmadiyya Mosque in Chicago, which was at 4448 S. Wabash, and to my knowledge it is still there. When I wasn't deeply involved in my religious studies, I was busy developing my skills as a musician. After I left Chicago with Gillespie, the headquarters for the religion was in New York, and I continued to attend the meetings. I believed that, as a result of reading the writings of the Promised Messiah^{as} and Hadhrat Musleh Mau'ood, Khalifutal Mashi II^{ra}, the angels of God descended on me. At this time the meetings were at Abdullah Ibn Buhaina's house; he was formerly Art Blakey. He was a year older than I and his birthday came a day after mine I think...For nearly one year I studied the religion and finally decided to embrace it because it taught all of the virtues, of being kind and respectful to your parents and others, to have feeling and compassion for the poor. So, in 1948, I became a member of the Ahmadiyya community. According to a crescent book on Islam, there are some 10 million followers of this faith, and there are about 20,000 in the United States."⁷

Eventually the result of reading the writings of the founder of Ahmadiyya and different leaders such as the *Khulafa*, he was convinced by the teachings of Islam and felt obligated to accept Islam.

In 1948 I moved to New York, where I found myself visiting the Mosque and continued to read Islamic literature published by the Aḥmadiyya Movement in Islam. Finally, in candor I can say, I believed that, as a result of reading the

writings of Ḥaḍhrat Mirza Ghulam Aḥmad, the Promised Messiah^{as}, and Ḥaḍhrat Mirza Bashīrud Dīn Maḥmūd Aḥmad^{ra}, Second Successor to the Promised Messiah^{as}, the angels of God descended on me. What I am trying to say is that at that point, I believed in my heart that the message of Islam promulgated through the Ahmadiyya Movement in Islam was true. Subsequently, in 1948, I became Muslim, and accepted Ahmadiyyat. I believed that it was incumbent on me to do so. At that moment I felt that to not embrace Islam was equivalent to turning my back on God or the truth. I was convinced then, as I am now, that the way of Ahmadiyyat is the path of truth, the path followed by the Holy Prophet Muḥammad^{saw}. I am convinced that it is the path where one does not encounter destruction. I am convinced that it is the path where I and my family can find salvation. I am convinced that it is the true Universal Brotherhood for all mankind.”⁸

After joining the movement, it was now time to assume the identity of this newly adopted way of life.

“My next move was to change my name from Bill Evans to Yusef Abdul Lateef. Upon returning to Detroit two years later, I went to court and had my name legally changed. I took Yusef after the Prophet Joesph^{as}, and Lateef means gentle, amiable and incomprehensible.”⁹

Finally his converting and joining the movement of the Ahmadiyya Muslim community resulted in his lifelong search for God, finally being fulfilled.

*Al-Ḥamdulillāh*¹⁰, that I’m no longer perplexed, as I was early on in life about questions such as, Is God the Father? or, Is God the Son? or, is God the Holy Ghost?

It is that, I believe in Islam because Islam does not compel me to accept enigmatic matters of religion merely on authority. Islam has furnished me with convincing arguments in support of its doctrines, one of which leaves no doubt, in my mind, that Allāh alone is the Lord of all the worlds. *Al-Ḥamdulillāh* that I am no longer perplexed about Divine Law and its benefits, revelation and its importance, resurrection and the life after death, heaven and hell. I am convinced, *Al-Ḥamdulillāh* that Islām which is embodied in the Holy Qur’ān, the Ḥadīth, and *Sunnah* gives detailed answers to all the questions I have ever entertained. In reality, Islam furnishes me with the faith and understanding I have searched for early on in life, and as well it satisfies my spiritual nourishment and my intellect. In fact, I perceive Islam as the perfect religion, perfected by God and offered to mankind through the Holy Prophet Muḥammad^{saw} for mankind’s eternal evolution. *Al-Ḥamdulillāh*.¹¹

Many among the righteous believers are also granted great

success in life in their many endeavors. About the success achieved by Yusef Lateef as a “Jazz Master”, the following is taken from his website about the many achievements that he attained over the many years.

“Yusef Lateef is a Grammy Award-winning composer, performer, recording artist, author, visual artist, educator and philosopher who has been a major force on the international musical scene for more than six decades. In recognition of his many contributions to the world of music, he has been named an American Jazz Master for the year 2010 by the National Endowment for the Arts. Still very much active as a touring and recording artist, Yusef Lateef is universally acknowledged as one of the great living masters and innovators in the African American tradition of autophysiopsychic music — that which comes from one’s spiritual, physical and emotional self. As a virtuoso on a broad spectrum of reed instruments -- tenor saxophone, flute, oboe, bamboo flute, *shanaï*, *shofar*, *argol*, *sarewa*, and *taiwan koto* — Yusef Lateef has introduced delightful new sounds and blends of tone colors to audiences all over the world, and he has incorporated the sounds of many countries into his own music. As a result, he is considered a pioneer in what is known today as “world music.” As a composer, Yusef Lateef has compiled a catalogue of works not only for the quartets and quintets he has led, but for symphony and chamber orchestras, stage bands, small ensembles, vocalists, choruses and solo pianists. His extended works have been performed by the WDR (Cologne), NDR (Hamburg), Atlanta, Augusta and Detroit Symphony

Orchestras, the Symphony of the New World, Eternal Wind, the GO Organic Orchestra, and the New Century Players from California Institute of the Arts. In 1987 he won a Grammy Award for his recording of "Yusef Lateef's Little Symphony," on which he performed all the parts. His latest extended works include a woodwind quintet, his Symphony No.2, and a concerto for piano and orchestra. As an educator, Yusef has devoted much of his life to exploring the methodology of autopsychic music in various cultures and passing what he has learned on to new generations of students. He is an emeritus Five Colleges Professor at the University of Massachusetts in Amherst, MA, from which he was awarded a Ph.D. in Education in 1975. His doctoral dissertation was entitled "An Overview of Western and Islamic Education." In 2007 he was named University of Massachusetts' "Artist of the Year." As an author, Yusef Lateef has published two novellas, "A Night in the Garden of Love" and "Another Avenue;" two collections of short stories, "Spheres" and "Rain Shapes;" and his autobiography, "The Gentle Giant," written in collaboration with Herb Boyd. In recent years he has also exhibited his paintings at various art galleries...Through his publishing company, Fana Music, Yusef Lateef has contributed extensively to the lexicon of performance and improvisational methodology with such works as "Yusef Lateef's Flute Book of the Blues," "A Repository of Melodic Scales and Patterns," and "123 Duets for Treble Clef Instruments." Fana has also published numerous works for chamber ensembles,

stage bands, duos and wind ensemble or symphony orchestra." ¹²

Yusef Lateef's most recent achievements is that he was named 2010 American Jazz Master by the National Endowment for the Arts. With his very busy schedule, Yusef Lateef was always seen at the Annual convention (*Jalsa Salana*) of the Ahmadiyya Muslim community to show his involvement both as a talented Jazz musician as well as a devoted servant of God. Yusef Abdul Lateef was called to his Lord on December 23, 2013 and all of his friends, family members, and countless admirers especially fellow members of the Ahmadiyya Community all pray that may Allah give him the highest station in heaven. *Ameen*

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HONOR

Dr. Yusef Lateef Wrote in 2000 in a Report

Me and my wife (Tahira) were invited to the White House by President Clinton and Mrs. Clinton on June 20th, to welcome the King of Morocco, Muhammad the VI. We presented them Hazoor's (Hadrat Khalifatul Masih IVth) book, "Revelation, Rationality and Truth." My wife presented "Pathway to Paradise" to Mrs. Clinton and the princess of Morocco.

Syed Sajid Ahmad

HADITH

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "I have been given superiority over other Prophets in six matters. I have been bestowed a comprehensive message. I have been succored with veneration. Spoils of war have been made lawful for me. The whole earth has been made a mosque and purified place for me. I have been sent as a Messenger for the entire creation, and all the Messengers have been completed and perfected with me."

(Muslim kitabul masajid, p 1-1/194)

THE CLOCK IS TICKING

**Imam Syed Shamshad A. Nasir,
(Baitul Hameed Mosque - Chino, CA)**

The year 2013 is here no more. By the grace of God, we have made it to 2014. We pray that every new day that dawns is a blessed one, and every night that passes does so in peace. The cycle of day and night is by the command of God, and in it there is a valuable lesson for us to contemplate. We learn in the Holy Quran, ch.28, v.74:

“And of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His bounty, and that you may be grateful.” {Quran 28:74}

God tells that in every 24 hours we are given time to rest and rejuvenate so we may rise with the new dawn to earn an honest day's living, and be grateful to Him for both the work and the rest and all that lies between.

The New Year is a time to reflect on our past and focus on our future. We congratulate all on this New Year and pray that it brings joy in your life and success in your noble pursuits. We pray that it is free from pain and suffering, but when it is not, know that our hearts and prayers are with you.

May our trials and losses help us all to value our blessings and never take them for granted, and understand the importance of loving God and loving His creation – especially mankind. The Holiday Season is the one time of year where being reminded of the goodness of people is a good thing, and where adding more goodness to the lives of others is a good thing.

We pray for peace in the world, for tolerance, forgiveness, respect, and for an increase in brotherhood in families, communities and between nations.

People celebrate the New Year with fanfare, fireworks, singing, drinking and dancing, often crossing the boundaries of decency and good behavior and morals. Shouldn't the New Year be celebrated with dignity, with prayers and charity, and in praise of God?

At the start of something new and unknown, shouldn't there be hope and just a touch of fear to keep us humble and focused on what is important? Other than the New Year, fun-filled parties are common at birthdays, weddings and other social events. Once a year, can't we be humble?

The glitter of this material world has blinded people. We must realize that every day that passes shortens our lives. This should tell us that, instead of partying, we should be preparing ourselves for the life in the Hereafter.

Once a man realizes that the day could be today -- or tomorrow -- when he will be called to account before God for his actions, all the worldly enticements and preoccupations of life are seen as the illusions

that will all come to an end. Unfortunately, many people consider the Day of Judgment just a fairy tale and even the existence of God just a delusion of the mind.

Let us reflect on the words of Hadhrat Mirza Ghulam Ahmad^{as}, the Founder of the Ahmadiyya Muslim Community and the Promised Messiah and *Mahdi* when he said:

“No one can tell when we will part from this world. Therefore, we must do our best to prepare ourselves for the journey to the next world . . . There are cures for all diseases, but there is no cure for death.”

Hadhrat Mirza Ghulam Ahmad^{as} further said:

“A man cannot attain to godliness unless he believes that he will one day die. A person should know that this world and all its attractions are transient. He will leave this world empty-handed.

“One's eternal happiness depends on love with God and liberation from sin. A person who becomes accustomed to temporary pleasures feels pain when he parts with them. A heart is blackened with the love of the material world and a man loses touch with goodness” (Malfoozat vol. 6, pgs. 150-151)

We must, therefore, realize our responsibilities. We must thank our Lord in this the New Year for this New Year. The best way to be grateful to God is by offering prayers and

helping the poor and the needy and easing the pain of those who are suffering. And pain can often be found right in front of us.

Some Prayers from the Holy Qur'an:

“Our Lord, grant us good in this world and the next world, and protect us from the torment of the Fire.” (2:202)

“Our Lord, we have wronged ourselves; and if You forgive us not, nor have mercy on us, we shall surely be of the lost. (7:24)

“O God! You are our Protector; forgive us then and have mercy on us, for You are the Best of those who forgive.” (7:156)

May Allah accept our prayers!

In closing, I want to thank all who have worked with me during the year 2013, and all those who have rendered service to people. I would like to thank our neighbors, government officials, religious and political leaders, and local Police and Firefighters. Thanks to all the newspapers and their reporters who gave coverage to our programs and events – especially AhmadiyyaTimes.com, the Arab newspapers Al Akhbar and Al Enteshar Al Arabi, Al-Fazl, Ahmadiyya Gazette USA & Canada, New York Awam, The MuslimTimes.org, Pakistan Daily News, Pakistan Express, TV news channels, KCAA 1050-AM radio, Asia Today, The Inland Valley Daily Bulletin, The Sun, The Chino Champion, and The Chino Hills Champion.

God Bless and Happy New Year

APPEAL FOR PLEDGES: 57th Year of Waqf-e-Jadid Announced!

As all members of *Jama'at* Ahmadiyya US know, Huzoor Aqdas^{aba} announced the beginning of the 57th year of the Blessed *Waqf-e-Jadid* Scheme on January 3, 2014. The tradition of the *Jama'at* is that upon hearing the announcement of the new year, the members run to make their pledges and then spend the year paying towards their fulfillment.

Hadhrat Mirza Bashiruddin Mahmood Ahmad, Khalifatul Masih II^{ra}, who founded the Blessed *Waqf-e-Jadid* Scheme says: “*My purpose with the Waqf-e-Jadid Scheme is that through it a web of our muallaymeen, teachers, should be laid covering the entire Country. ...so that in all places, separated from each other by few miles, a Jama'at muallam, should be situated with a religious school or a shop and the whole year he should be engaged in his work with the people of the area under his care. ...So I say to my friends.. make as many sacrifices for this task as you can and send your names for this Scheme.*” [Alfazal, February 16, 1958]

Waqf-e-Jadid now covers the whole world and clearly this is a huge task - providing for the reformation, education and training of everyone - and demands from each of us a huge sacrifice. Let us sacrifice from what Allah has given us for the Blessed *Waqf-e-Jadid* Scheme. Let us render thanks to God for His innumerable blessings by sacrificing in His way from what He has given us. Only then can we properly ask Him for more and honestly expect our prayers to be accepted. Pledge a little more than last year and try to be among those who contribute at least \$1,000 [*Saff I*, 1st Row - \$20/week]; \$500 [*Saff II*, 2nd Row - \$10/week], or \$250 [*Saff III*, 3rd Row - \$5/week] - if at all possible; and work to insure that all children contribute and try to become *Nanha Mujahid/Nanhi Mujahida* by contributing at least \$50 or more - \$1/week.

We are not asked to take a leap into the dark, we are the people about whom Allah says in the Holy Qur'an, “Allah is the Friend of those who believe; He brings them out of every *kind* of darkness into light. And those who disbelieve, their friends are the transgressors who brings them out of light into every *kind* of darkness. These are the inmates of the Fire, therein shall they abide.” [2:258]

We have accepted the Promised Messiah^{as} and he had said: *I am the light of this dark age. Everyone who follows me will be protected from falling into the ditches which Satan has prepared for those who walk in the dark.*

May Allah enable us all to respond to the call made by Hadhrat Khalifatul Masih^{aba} in the measure needed. *Aameen!* Please complete your pledges as soon as possible. *Jazakallah ahsanaljaza*

Waseem A. Sayed, PhD; National Secretary Waqf-e-Jadid
email: wsayed@gmail.com

Letter to Parents of Atfal across America

Assalam-o-Alaikum Parents,

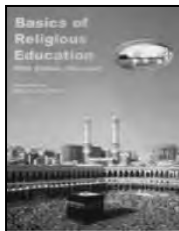
Many public and private schools in the US mandate the parents to be actively engaged in the educational and extra-curricular activities at school. From holiday schedules to meal plans, every minute detail is shared with parents where they are also held accountable of knowing whatever is shared with them. By now, you are probably a pro in organizing the schedules, meal plans, parent-teacher meeting etc.... Good News: **We are no different.**

One of the *Majlis*' focus this year is to *Insha Allah* have informed parent(s). This, however, needs to be a two-way street. We plan to send out our monthly newsletter (*Tifl Post*), update the website (www.atfalusa.org) with calendar, syllabus, *Ijtema* details, details of our initiatives and Parent-Teacher meetings. We are requesting you to take an active part in the *Taleem-o-Tarbiyyat* (education & spiritual training) by reaching out to your local *Murabbi Atfal* and *Nazim Atfal* frequently, visit our website on a regular basis, and most importantly – spend time with your son(s) to help them with learning. It is the responsibility of a *Murabbi Atfal/Nazim Atfal* to facilitate and guide students in learning from the syllabus; however, it is the parents' responsibility to make sure that they are personally involved in teaching their children. Two to three hour classes/month are not enough to teach everything in the syllabus. Therefore, please take a keen interest in knowing your son's progress and staying on top of their assignments and goals.

Syllabus:

Majlis Atfalul Ahmadiyya USA has changed the *Atfal Taleem* Syllabus both in context as well as the modular breakdown by age group. Effective immediately, we have divided the *Taleem* syllabus into **four groups**, divided by age.

Sitara (Ages 7 – 8)
Hilal (Ages 9 – 10)
Qamar (Ages 11 – 12)
Badar (Ages 13 – 15)



Basics of Religious Education (2008 ed.) by Sheikh Abdul Hadi Sahib.

Order Book

store.alislam.org

Download Book

taleem.atfalusa.org

Atfal Syllabus is also available to download at

taleem.atfalusa.org

This syllabus outlines a modular learning format that should be followed by all *Atfal* throughout the year. It is our sincere hope and prayer that this syllabus will greatly benefit all *Atfal* across America. May Allah enable all of us to increase our knowledge to attain His love and become righteous. *Ameen!*

Wassalam,
National Amla
Majlis Atfalul Ahmadiyya USA
mohitammatfal@mkausa.org

2013-2014 ATFAL TALEEM SYLLABUS – Sitara-e-Atfal (Age 7-8 years)

A 7 to 8-year old Tifl is expected to complete the suggested syllabus below before advancing on to the next level. An oral and written examination will be administered upon completion of the syllabus. All material for Sitara-e-Atfal is from “Basics of Religious Education”, 5th Edition (Revised), 2008, by Sheikh Abdul Hadi Sahib.

Resources & Materials:

- Material A: Basics of Religious Education (<http://www.alislam.org/library/books/BasicsReligiousEducation.pdf>)

Syllabus Item	Pages (Material Ref.)	Completed
General		
a)		
Declaration of Faith – the Kalimah (Arabic with translation)	Page 10 -11 (A)	
Holy Prophet (SAW) and his successors (Names Only)	Page 219 (A)	
Promised Messiah and his successors (Names Only)	Page 243 (A)	
Picture recognition of Promised Messiah and his successors	Page 262 (A)	
Introduction to Islam (Read and Understand)	Page 3-4 (A)	
Five Pillars of Islam (Read and Understand)	Page 10 (A)	
b)		
The Significance of a Mosque (Read and Understand)	Page 182 (A)	
Life of the Holy Prophet (Read and Understand)	Page 221-223 (A)	
What is The Holy Prophet's... (Memorize)	Page 222 (A)	
o Father's Name		
o Mother's Name		
o Grandfather's Name		
o Uncle's Name		
Promised Messiah (Read and Understand)	Page 245-247 (A)	
What is The Promised Messiah's...(Memorize)	Page 245 (A)	
o Father's Name		
o Mother's Name		
o Year of Birth		
Holy Quran		
a)		
Surah Al-Fatiha (Arabic with translation)	Page 189 (A)	
Attributes of Allah (Arabic with translation)	Page 27 (A)	
b)		
Surah Ikhlas (Arabic with translation)	Page 85 (A)	
Surah Al-Falaq (Arabic with translation)	Page 86 (A)	
An-Naas (Arabic with translation)	Page 86 (A)	
Salat		
a)		
Introduction to Salat: Types of Prayers, Table of Raka'at, and Timings	Pages 178-179 (A)	

(Read and Understand)		
Wuduh, Prayer after Wuduh, Iqamah, Niyat, Thanna & At-ta'awuz (Arabic Only)	Pages 186-189 (A)	
Etiquette of Salat (Read and Understand)	Pages 180 (A)	
b)		
Rukoo, Tasmeen-o-Tahmeed, Sajda, Prayer between Sajdah, Al-Tashah-Hud, Salat 'alan-Nabee, Concluding Prayers, Salam, Tasbeeh (Arabic Only)	Pages 191-195 (A)	
Prayers		
a)		
For Parents (Arabic with translation)	Page 140 (A)	
On Going to Bed (Arabic with translation)	Page 147 (A)	
Increase in Knowledge (Arabic with translation)	Page 140 (A)	
b)		
On Waking Up (Arabic with translation)	Page 143 (A)	
On Starting a Meal (Arabic with translation)	Page 145 (A)	
On Finishing a Meal (Arabic with translation)	Page 146 (A)	
Prayer on Entering & Leaving a Mosque (Arabic with Translation)	Page 183 (A)	
Ahadith (Arabic with Translation)		
a)		
Importance of Motives	Pages 97-98 (A)	
b)		
Think before you speak	Pages 94 (A)	
Qaseedah (Arabic Only)		
a)		
Couplets 1 and 2	Page 292-293 (A)	
b)		
Couplets 3 to 5	Page 293-294 (A)	

TALEEM-O-TARBIYYAT ACTIONS

Actions	
Attend Jumma (Friday) Prayers	Listen to at least ONE Friday Sermon by Huzur (aba) /month
Attend All Local Atfal Classes	Do at least ONE chore to help your parents at home
Pay Waqf-e-Jadid & Chanda Majlis	Say "Assalam-o-Alaikum" to at least ONE Person / day

2013-2014 ATFAL TALEEM SYLLABUS – Hilal-e-Atfal (Age 9-10 years)

A 9 to 10-year old Tifl is expected to complete the suggested syllabus below before advancing on to the next level. An oral and written examination will be administered upon completion of the syllabus. All material for Hilal-e-Atfal is from “Basics of Religious Education”, 5th Edition (Revised), 2008, by Sheikh Abdul Hadi Sahib.

Resources & Materials (taleem.atfalusa.org):

- Material A: Basics of Religious Education (<http://www.alislam.org/library/books/BasicsReligiousEducation.pdf>)

Syllabus Item	Pages (Material Ref.)	Completed
General		
a)		
Life of the Holy Prophet (Read and Understand)	Page 224-231 (A)	
Promised Messiah (Read and Understand)	Page 248-259 (A)	
Three Categories of Allah’s Attributes (Read and Understand)	Page 28 (A)	
The need to know the Attributes of Allah (Read and Understand)	Page 28 (A)	
b)		
Islam (Read and Understand)	Page 313-326 (A)	
Khilafat-e-Rashidah (Read and Understand)	Page 234-242 (A)	
Holy Quran		
a)		
Surah Al-Asr, Al-Kauthar, An-Nasr, Al-Kaafiroon (Arabic with translation)	Page 84-85 (A)	
Al-Asmaa’ul Husnaa-- The Most Beautiful Names, First 10 names (Arabic with translation)	Page 29 (A)	
b)		
Surah Al-Feel, Al-Quraish, Al-Maa’oon, Al-Lahab (Arabic with translation)	Page 83-85 (A)	
Al-Asmaa’ul Husnaa-- The Most Beautiful Names, Names 11-20 (Arabic with translation)	Page 30 (A)	
Salat		
a)		
Split-Word Salat Translation from Niyyah to Surah Ikhlāas	Pages 205-209 (A)	
Vitr Prayer (Read and Understand), Du’aa Qunoot (Arabic Only)	Pages 198 (A)	
b)		
Split-Word Salat Translation from Ruku to At-Tashah-Hud	Pages 209-212 (A)	
Prayers		
a)		
For Steadfastness and Allah’s Help (Arabic with Translation)	Page 137 (A)	
For Allah’s Mercy (Arabic with Translation)	Page 138 (A)	
Getting into a Vehicle (Arabic with Translation)	Page 140 (A)	
b)		
To Achieve Allah’s Blessings (Arabic with Translation)	Page 142 (A)	
To Put on a New Dress (Arabic with Translation)	Page 151 (A)	
Ahadith		
a)		
High Status of Mothers (Arabic with Translation)	Pages 100 (A)	

b)	Abuse is a Sin (Arabic with Translation)	Pages 110 (A)
	Qaseedah (Arabic Only)	
a)	Couplets 1 and 8	Page 292-293 (A)
b)	Couplets 1 and 10	Page 293-294 (A)

TALEEM-O-TARBIYYAT ACTIONS

Actions	
Attend Jumma (Friday) Prayers	Listen to at least ONE Friday Sermon by Huzur (aba) /month
Attend All Local Atfal Classes	Do at least ONE chore to help your parents at home
Pay Waqf-e-Jadid & Chanda Majlis	Say "Assalam-o-Alaikum" to at least ONE Person / day

2013-2014 ATFAL TALEEM SYLLABUS – Qamar-e-Atfal (Age 11-12 years)

An 11 to 12-year old Tifl is expected to complete the suggested syllabus below before advancing on to the next level. An oral and written examination will be administered upon completion of the syllabus. All material for Qamar-e-Atfal is from “Basics of Religious Education”, 5th Edition (Revised), 2008, by Sheikh Abdul Hadi Sahib.

Resources & Materials (taleem.atfalusa.org):

- Material A: Basics of Religious Education (<http://www.alislam.org/library/books/BasicsReligiousEducation.pdf>)

Syllabus Item	Pages (Material Ref.)	Completed
General		
a)		
The Holy Quran and its Etiquette (Read and Understand)	Pages 35-38 (A)	
Ahmadiyyat (Read and Understand)	Pages 327-332 (A)	
b)		
Khilafat- e- Ahmadiyya (Read and Understand)	Pages 260-290 (A)	
Holy Quran		
a)		
Surah Al-Baqarah- Verse 1-8 (Arabic with Translation)	Page 63 (A)	
Ayat Al-Kursi, Verse 256 of Surah Al-Baqarah (Arabic with Translation)	Page 64 (A)	
b)		
Surah At-Takaathur (Arabic Only)	Page 82 (A)	
Surah Al-Qaari’ah (Arabic Only)	Page 81 (A)	
Salat		
a)		
Split-Word Salat Translation Darood Sharif (Salat ‘alan Nabee) ... Tasbeeh	Pages 213-217 (A)	
b)		
Funeral Prayer (Read, Understand, Memorize Arabic Only)	Page 203(A)	
Prayers		
a)		
For Success in Calling to Allah (Arabic with Translation)	Page 141 (A)	
Against Losing Divine Guidance (Arabic with Translation)	Page 137 (A)	
b)		
For Protection Against the Enemy (Arabic with Translation)	Page 156 (A)	
Seeking Allah’s Protection (Arabic with Translation)	Page 169 (A)	
Ahadith		
a)		
Learning and Teaching of the Holy Quran (Arabic with Translation)	Page 98 (A)	
Persistence in Prayer (Arabic with Translation)	Page 101 (A)	
b)		
A Muslim is a Mirror (Arabic with Translation)	Page 110 (A)	
Cleanliness (Arabic with Translation)	Page 113 (A)	

TALEEM-O-TARBIYYAT ACTIONS

Actions	
Attend Jumma (Friday) Prayers	Listen to at least ONE Friday Sermon by Huzur (aba) /month
Attend All Local Atfal Classes	Do at least ONE chore to help your parents at home
Pay Waqf-e-Jadid & Chanda Majlis	Say “Assalam-o-Alaikum” to at least ONE Person / day

2013-2014 ATFAL TALEEM SYLLABUS – Badar-e-Atfal (Age 13-15 years)

A 13 to 15-year old Tifl is expected to complete the suggested syllabus below before advancing on to the next level. An oral and written examination will be administered upon completion of the syllabus. Reference materials for Badar-e-Atfal are “Basics of Religious Education”, 5th Edition (Revised), 2008, by Sheikh Abdul Hadi Sahib, “An Elementary Study of Islam” by Hadhrat Mirza Tahir Ahmad (ra), “Our Teaching” by Hadhrat Mirza Ghulam Ahmad, and “The Will” by Hadhrat Mirza Ghulam Ahmad.

Resources & Materials:

- Material A: Basics of Religious Education (<http://www.alislam.org/library/books/BasicsReligiousEducation.pdf>)
- Material B: An Elementary Study of Islam (<http://www.alislam.org/books/study-of-islam/Elementary-Study-of-Islam.pdf>)
- Material C: Our Teaching (<http://www.alislam.org/library/books/OurTeaching.pdf>)
- Material D: The Will (http://www.alislam.org/library/books/thewill/the_will.pdf)

Syllabus Item	Pages (Material Ref.)	Completed
General		
a)		
An Elementary Study of Islam (Read and Understand)	Entire Book (B)	
b)		
Our Teaching (Read and Understand)	Entire Book (C)	
c)		
The Will (Read and Understand)	Entire Book (D)	
Holy Quran		
a)		
Surah Al-Qadr (Arabic Only)	Page 80 (A)	
Surah Al-Humazah (Arabic Only)	Page 82-83 (A)	
Surah At-Teen (Arabic Only)	Page 80 (A)	
b)		
Surah Al-Duhaa (Arabic Only)	Page 79 (A)	
Surah Al-Baqarah Verses 9-17 (Arabic Only)	Page 81 (A)	
c)		
Surah Al-Baqarah Verses 255-258 & 285-287 (Arabic Only)	Pages 64-65 (A)	
Surah A'laa (Arabic Only)	Pages 76-77 (A)	
Salat		
a)		
Friday Prayer (Read, Understand, Memorize Arabic Only)	Pages 198-199 (A)	
b)		
Istikhaarah Prayer (Read and Understand)	Page 200(A)	
c)		
Salatul Hajah (Read and Understand)	Page 202 (A)	
Prayers		
a)		
To get rid of Difficulties (Arabic with Translation)	Page 158 (A)	

On Beginning the Fast (Arabic with Translation)	Page 149 (A)
On Ending a Fast (Arabic with Translation)	Page 150 (A)
On Leaving Home (Arabic with Translation)	Page 146 (A)
b)	
On Entering a Washroom (Arabic with Translation)	Page 144 (A)
On Leaving a Washroom (Arabic with Translation)	Page 144 (A)
To Control One's Anger (Arabic with Translation)	Page 160 (A)
c)	
For the Relief of Grief (Arabic with Translation)	Page 169 (A)
For Spiritual Elevation and Recovery from Illness (Arabic with Translation)	Page 168 (A)
In Favour of Our Spouses and Children (Arabic with Translation)	Page 139 (A)
Ahadith	
a)	
Kindness to Younger Ones and Respect for Elders (Arabic with Translation)	Page 96 (A)
Criteria of True Muslim (Arabic with Translation)	Page 102 (A)
b)	
Seeking of Knowledge (Arabic with Translation)	Page 99 (A)
All Intoxicants are Unlawful (Arabic with Translation)	Page 117 (A)
c)	
A little but Sufficient (Arabic with Translation)	Page 94 (A)
Against Backbiting (Arabic with Translation)	Page 101 (A)

TALEEM-O-TARBIYYAT ACTIONS

Actions	
Attend Jumma (Friday) Prayers	Listen to at least ONE Friday Sermon by Huzur (aba) /month
Attend All Local Atfal Classes	Do at least ONE chore to help your parents at home
Pay Waqf-e-Jadid & Chanda Majlis	Say "Assalam-o-Alaikum" to at least ONE Person / day