

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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THE FIRST ISLAMIC MISSION IN THE U.K. ESTABLISHED 1913 C.E. AS THE WOKING MUSLIM MISSION

Ahmadiyya Anjuman Isha'at Islam Lahore (U.K.)

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Next Meeting

Assalamu alaikum

Venue: *Dar-us-Salaam*

Date: Sunday, 4th July 2004

Time: 3 pm

Speaker:

Please make every effort to attend and be on time.

Regular Activities

Dars-i Quran: Every Friday at 2:30 pm.

Meeting of the Executive: First Sunday of every month at 2 pm.

Meeting of the Jamaat: First Sunday of every month at 3 pm.

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Reconciliation and Nation-Building with God

By Jallal-ud-Din

Secretary

*Ahmadiyya Anjuman Ishaat Islam
Lahore (Fiji branch)*

A question arises: how does Islam deal with conflict within families, within Islamic religious tradition and within our community as a whole? This is a very wide scope and there is need to focus on specifics for clarity and completeness. A conflict in family

matters is in matrimonial matters.

Though marriage, according to Islam, is a civil contract, yet rights and responsibilities are of utmost importance to the welfare of the community. But in spite of sacredness of the marriage tie, Islam recognises the necessity, in very exceptional circumstances, of keeping the way open for its dissolution. Prophet Muhammad is reported (in Hadith AD 13:13) to have said, "Never did Allah allow anything more hateful to Him than divorce." The Holy Qur'an states the following about matrimonial conflict at Chapter 4 verse 19 and also at Chapter 33 verse 37 respectively:

"And treat them kindly. Then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it."

"Keep thy wife to thyself and keep thy duty to Allah."

The Holy Qur'an orders reconciliation between spouses. It lays down the procedure to be

adopted when a case for divorce arises. It is not for the husband to put away his wife as a mere chattel; it is the business of the judge to decide on the case. Nor should matrimonial cases be made public.

The judge is required to appoint two arbiters, one from each side. Both arbiters are to find out the facts, but their objective must be to effect reconciliation between the parties.

If all hopes fail then divorce becomes an option as given at Chapter 4 verse 35:

"And if you fear a breach between the two, appoint an arbiter from his people and an arbiter from her people. If they both desire agreement, Allah will affect harmony between them. Surely Allah is ever Knowing, Aware."

Conflicts arising out of religious and divine matters are not punishable by Islamic law as the matter of conflict resides between the person and his Creator. The

Holy Qur'an clarifies at Chapter 42 verses 30 -31 as:

“And whatever misfortune befalls you, it is on account of what your hands have wrought and He pardons much.

“And you cannot escape in the earth, and besides Allah you have no protector nor helper.”

Conflicts and offences that are State matters or the laws of the country have their conflict resolution or punishment left to the good governance of the country. Even though there is provision of Penal Code in State laws, the Qur'an recommends counselling as a matter of preferred resolution and this is given at Chapter 42 verses 37 – 40:

“And those who shun the great sins and indecencies, and whenever they are angry they forgive;

“And those who respond to their Lord and keep up prayer, and whose affairs are decided by counsel among themselves, and who spend out of what We have given them.

“And those who, when great wrong afflicts them, defend themselves.

“And the recompense of evil is punishment like it; but whoever forgives and amends, his reward is with Allah. Surely He loves not the wrong doers”

As obvious from the reading above, punishment is proportionate to evil - but forgiveness is not neglected - nor preached in such a manner as to make it impracticable. It is the golden rule in Islam in conflict resolution, and reconciliation, that forgiveness may be exercised if forgiveness will mend the matter and do well to the wrongdoer.

This golden rule is of very wide application, since it applies to individual wrong done by one person to another and to offences of less particular nature, such as offences to the community. Every



The late King Faisal of Saudi Arabia (centre) at the Woking Mosque when it was under the management of Ahmadiyya Anjuman Ishaat Islam Lahore.

civilised code of penal laws is based on the above rule and principles. On a balanced equation, The Holy Qur'an states at Chapter 16 verse 128:

“Surely Allah is with those who keep their duty and those who do good to others.”

Another question arises: how does Islamic religious tradition have ways to resolve and transform conflict that can assist Fiji's situation? In any conflict, Islam lays preference on arbiters to reach reconciliation. Islam requires arbiters and judges to be just and give primary obedience to God, His Prophet and to those in authority. Temporal authorities must be obeyed in secular matters whilst religious authorities must be obeyed in religious matters.

This is given in the Holy Qur'an at Chapter 4 verses 58-59”

“Surely Allah commands you to make over trusts to those worthy of them, and when you judge between people, you judge with justice. Surely Allah admonishes you with what is excellent. Surely Allah is ever Hearing, Seeing.

“O you who believe, obey Allah

and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. This is best and more suitable to (achieve) the end.”

Conflict, forgiveness and resolution of conflict do not stop in this life. After a person dies, it becomes the responsibilities of the survivors to seek forgiveness by way of special prayers both at and during the funeral service.

However, before the funeral prayer service is conducted, it shall be the responsibility of the leader of the group or the prayer leader, to announce to all present to resolve any conflict with the deceased and forgive. If any debt is owed, the debt must be announced so that the issue is witnessed and the survivors to reach arrangement to repay the debt and diminish any conflict. The prayer at funeral service indicates inclusion of the aspect of resolution of conflict even for the deceased:

The following is the quintessence of the Divine service at a funeral:

“O Allah! Grant protection to our living and to our dead and to those of us who are present and those who are absent, and to our young and to our old folk and to our males and our females; O Allah! Whomsoever Thou grantest to live from among us, cause him to live in Islam and whomsoever of us Thou causest to die, make him die in faith; O Allah! Do not deprive us of his reward and do not make us fall into a trial after him. O Allah! Grant him protection, and have mercy on him, and keep him in good condition, and pardon him, and make his entertainment honourable, and expand his place of entering, and wash him with water and snow and hail and clean him of faults as the white cloth is cleaned of dross.”

As the body is laid in the grave, the following words are uttered **“In the name of Allah and with Allah and according to the *Sunnah* of the Messenger of Allah.”**

A similar Divine service may be held in the case of a dead person when the dead body is not present. This is called *Janaza Gaibana* or funeral *in absentia*. The Prophet held such a funeral service himself when news reached him of the death of the Negus of Abyssinia.

God gave us Holy Qur’an as an Immaculate Book of Divine Guidance for the betterment of humanity.

The Muslims’ Holy Qur’an is a manual of God’s way of nation-building.

Black-seed & Honey

the natural healers

Ms Habiba Anwar

Islam is a way of life for us, which if lived in accordance to its syllabus, the Holy Qur’an, is the most excellent and most rewarding way of life for all human beings. There is not a single stone left unturned by Allah Subhanhu

Ta’ala in his book, and we may turn to it for guidance on every single aspect of life. As we tend to focus on its legislative features, we do not always appreciate Allah’s advice on scientific or medicinal matters. In today’s modern world, easy access to the Internet, television, radio and other technologies mean we have the advice of doctors and pharmaceuticals more readily available than ever before. Hence, we have forgotten the basic gifts and remedies of nature that were explicitly indicated to us nearly 1400 years ago. In a verse of Holy Qur’an, under the section fittingly titled *Nature Upholds Unity*, the following advice is given:

He causes to grow for you thereby herbage,

and the olives, and the date-palms, and the grapes, and all the fruits.

Surely there is a sign in this for people who reflect. (Ch. 16:11)

Two of the most valuable and beneficial natural healers that I would like to discuss, in the light of the Holy Qur’an and the Hadith, are honey and black-seed. Firstly, if we take honey, we find that this sweet solution has been used as medicine since ancient times. It is praised in the Qur’an in many instances. The above quotation was taken from chapter 16 of the Holy Qur’an, titled “The Bee.” The chapter goes on to explain the superior healing powers of the teachings of all the prophets, for the spiritual diseases of men. It is a healing in the form of divine revelation to the last prophet, in which the best of these teachings were collected and presented in the Holy Qur’an. To depict this accumulation of teachings, Allah uses an analogy of the Bee. It too instinctively gathers together sweet honey from various flowers, extracts the best qualities in them and produces what is described in verse 69 as **“a beverage of hues, in which there is a healing for men.”**



Lord Headley, one of the early converts to Islam with Hazrat Khawaja Kamal-ud-Din, the Ahmadi Muslim missionary on whose hand he embraced Islam through the missionary activity carried out by Ahmadiyya Anjuman Ishaat Islam Lahore from the Woking mosque.

Such are the wonderful benefits in this sweet honey.

Studies undertaken by researchers for the British Journal of Surgery have demonstrated today that the fascinating capacity of honey to heal the deepest of wounds cannot be matched with even the most effective healing agents on the market, such as Eusol, Acriflavin, and topical or systemic antibiotics. Such studies include the examination of honey’s effects on burns, infections, ulcers, and even abdominal wound disruption that may take place after caesarean section. In all the studies, honey prevailed as an excellent healer. Though these findings will amaze you, it will not shock you as Allah prescribed honey to us centuries ago. Each drop of honey contains many minerals (*potassium, sodium, phosphate, copper, iron, calcium, manganese*), enzymes, trace elements and vitamins (A, B1, B2, B3, C, D, K). Honey also contains glucose, and is very preservative just by itself. While the healing

properties of honey may be news to modern science, Prophet Mohammed (*peace and blessings of Allah be upon him*), commented on its value 1400 years ago. Indeed, once a man came to the Prophet and said, "My brother has got loose motions." The Prophet said to him, "Let him drink honey". Now, honey is being recommended for oral use to cure gastro-intestinal ulcers, as the bacterium causing such sensations has been found to be very sensitive to honey. However, the need for powerful antibiotics has already been alleviated for Muslims through the Sunnah of our Prophet.

One companion of the Prophet reported, "***In our Holy Battles, we used to get honey***". According to what we now know, this was a logical choice for travelers and soldiers, as honey is a supersaturated sugar and is easy to digest. The natural carbohydrates contained within honey, when combined with proteins, help maintain a good glycaemia – which is important for recovering after a hard-days efforts.

And it is not just honey that is getting the attention and appreciation it deserves. Moreover, black-seed is also finally getting the limelight from the world of medicine. Today it is called the "Seed of Blessings" in the Middle East because of its usefulness in so many conditions. Various medieval herbals extolled its virtues. A little bottle of the oil was even found in the tomb of the legendary Pharaoh Tutankhamen. But its biggest supporter was Prophet Mohammed (*peace and blessings of Allah be upon him*), who is reported to have said, "***Black Seed has healing for all illnesses except death.***" (al-bukhari).

This oil has been used for thousands of years as a remedy for all sorts of allergies, inflammations, menstrual problems, depression and

especially against bronchitis and asthma as its characteristics include the ability to open up the airways. It also has the capacity to lower excess blood pressure and improve heart function. Amazingly the list goes on. Black-seed also improves kidney function, and improves milk production in nursing mothers. But the most incredible finding relating to black-seed oil yet is that it is an anticancer agent! Black-seed extracts have been found help bone marrow and immune cells, so write the scientists of the Cancer Immune-Biology Laboratory. They add that it protects normal cells against the cell destroying effects of viruses, destroys tumor cells and raises the number of anti-bodies producing B cells. All these functions make black-seed oil the ideal candidate for the prevention and treatment of cancer. Black-seed is not only a powerful herb, but it also holds a unique place in the medicine of the Prophet. It is mentioned along with many other natural cures in the Hadith and in the Qur'an. However, many herbs and natural cures in the Hadith and Qur'an are simply 'mentioned' briefly, leaving the bulk of the descriptive narrative up to later Islamic scholars. Black-seed is one of the few herbs that are described in great detail in the Hadith, with recipes and instructions on usage actually being found in the Hadith themselves. The usage and popularity of black-seed is widely known as a "remedy of the Prophet".

I have only included a sample of findings on the virtues of honey and black-seed, my purpose being to further advertise their benefits than has already so beautifully been done 1400 years ago. There is no denying that Islam dictates each and every phase of our life for us, as the above Hadith and Qur'anic quotations highlight the advice present to us for phases of illness in life too.

Small Virtues

Dr M A Hami

One of the attributive names of the Holy Quran is *Tazkira* and at some places it has been called *Zikr*, which literally means, a Reminder, something to be repeated to remind ourselves what is in there, what is the message. So I thought that today I would take a couple of things from the Holy Quran in the category of what I usually call, "small virtues".

Apparently those things are very minor, but Quran has laid stress on them, not in one place, but in several places. And those who have been with me for the past few years they know that my definition of virtue and a sin is that virtue is that thing which is ultimately good for the society, and sin is that which harms the society in any way.

So the net result of what we call virtue is that it affects our relations with one another. And one is related to other persons in so many different ways. When I mention different categories the Quran invites our attention to always keep in view, you will see that there is a relationship, even, between the resident of a town and a traveller who is passing through that town. And Quran has gone great lengths in reminding us that such people as travellers, what they call wayfarers, they have also got a right on the people who are residents in a certain area.

The first thing that I would like to mention is what the Holy Quran says about the faithful. The criteria of the faithful is that they are the people who share their food, who offer a part of their food to poor people, resourceless people, as there are different connotations of the word *Miskeen*. Then there are orphans who don't have any means of subsistence. And, the third category is *Asira* the prisoners. Very few people pay attention to this third category, *Asira* - people behind bars. Of course they were sinners, they are criminals. They are behind bars because they have committed some act which was harmful for their society. That is why they are there. But, their being there does not deprive them of the rights

we owe to them. The Quran has highlighted even the rights of the prisoners.

Now very few people amongst us, while reading through verses, think: Can we do something for these prisoners, whether they are in jails, in police lock-ups or in POW camps? I remember a lady in Pakistan. She was a well known philanthropist and came from a well to do family. Her husband had left her quite a sizeable estate. So she used to contribute to all the charities. But I was very impressed; once she came to Sargodha, the town where I lived in those days, and after a meal she asked me a question. She asked, "Do you know anybody here in this prison in Sargodha, anybody, any authority, the officers in the prison?" I said, "No, I'm sorry I don't know anybody". I asked: "What was the matter, shall I find some connection or find somebody who knows them?" She replied, "Yes, I want to send some food to the prisoners, specifically prepared for them". "Well", I said, "have you thought about the magnitude of this work? How much you will be spending? Are you going to feed the entire prison or a part of it or whatever?" And she said, "Whatever is possible for me". In those days, they were cheaper days, I recall, in 200 rupees one could easily prepare four large pots of food, rice or curry, whatever. She said, "I can afford four pots of food and one is supposed to feed 80 people, so it means 320 can be fed with that food. So that would be about the population of the prison, so explore about it".

Next morning, my first visit was to the local optician for something to do with my own glasses, and while there I asked him, "Do you know anybody in the prison, any jail authorities, do you know anybody?" He replied, "Yes", directly, "even the jail Governor is very well known to me because I provide service to him. Sometimes he and the ladies of his family come to my shop here for eye test and for their glasses, etc. And occasionally I visit him at his house as well. What is the matter?" Then I told him that we have to go and ask the Governor if it is possible that we

send food for one meal to the prison. I was expecting the reply from the Governor already, and you must have guessed it, that he would straight away say, give me the money and I will provide the food. So I asked that optician friend of mine to ring the Governor straight away in my presence. So he phoned him and the expected reply came, but I said no, the lady who wants to provide food, she wants to send in cooked food. You have just to tell us the time. Well when he said, yes according to the law, according to the rules this food will have to be cleared by the Doctor of the prison, who luckily was a Civil Surgeon at that time, Civil Surgeon in Pakistan is the District Health Officer, and he was known to me. Anyway the long and short of this story is that she was able to send the cooked food to the jail which was provided for that evening to the prison inmates.

I was very impressed by the fact this act of hers, that she remembered this particular reminder from the Quran that these prisoners also have rights against us. A small virtue. We living in this society perhaps will find such acts of charity very difficult. There are other things as well. Once I remember I pointed out the different injunctions and wishes of the Holy Prophet (SAW) in respect of giving good reception to the guests and looking after them well.

But in this, our society, I mention then that due to certain things perhaps it is not possible now. Still people can find ways to act on this. Once I wondered about how can I feed the prison inmates here in England. It seemed to be impossible. I discussed it with a friend of mind who is a visitor to prisons to counsel the prisoners. He is a counsellor for Muslim prisoners, he goes there very often and listens to their problems and is supposed to guide them. Also sometimes he performs religious service for them as well. So I asked him, is there any way that we can act on this Quranic injunction here in England. And he said, "Very easy. I will give you the



Dr Sheikh Muhammd Abdullah -

One time imam of the Woking Mosque

names of three or four charities whose business it is to look after the prisoners and to do something good for them. "Well", I said, "that's very good, because we in a small way, even if we can contribute only one pound to this effect, that will have an impact in a small way. Thus we can take part in this small virtue by contributing to one of the different charities. So, since then that's what I have been doing here in England.

In Pakistan, literally after this encounter with that lady, I also have been, whenever I find the chance, visiting the prison myself and talking the matter over with the Deputy Governor or the Governor and the Superintendent, as he is called there, and helped the sick prisoners in their treatment, medication, visit to a specialist etc, and I have been successful in that. Here it may not be possible. So this was one of the reminders of the Quran that just occurred to me that I will mention in the list, or my list, of small virtues.

There is another one. In the chapter The Cow, second chapter, there's a verse which describes the faithful by stating what they do - they feed out of love for Him. Again that phrase occurs here as well, that "out of love for Him", directly related to God's love, that God is pleased with the small action. So here the second verse of *Sura The Cow* that says that they spend their money out of the

love for God. They spend their money on what categories? First of all, those related to us, the kith and kin, members of the family, in any way related to us, that is the best virtue. If you are to spend the money and you are looking around for your object, the first should be in your immediate family, look there. You will always find somebody who deserves some sort of help there. Then the second is the orphans. Of course in this society of ours in England and in Europe the orphans are looked after by the Government to some extent, but still there are certain aspects where they need other help. So you can always locate here or back home, someone, by helping whom you can please God directly.

Then are the needy ones, the *masakeen*. As I said, needy ones by which I mean a person who is resourceless. He has the need but no resources to fulfil that need. They are of two kinds. Some of them can express their needs, mention their needs. There are others who cannot, who do not, they are too shy to mention it. They would rather go hungry than going and beg for food. They would rather go unclad, they would not come out of their house because they don't have proper dress, but they will not mention it to anybody. So there are two kinds of these people, one are silent you may call them, the others are vocal, the ones who can speak about their need, the others do not. So you have to look for your object. You should have an eye to spot such a person who needs but doesn't ask. So Quran has made these two categories of *masakeen* that they are the needy ones, one who are silent the others are who are not. Then the third one is, *ibn-assabeel* that is the subject of my *khutba* today, that "son of the road" is the wayfarer, the person who is travelling through your town, through your dwellings through your place, and he stops for the night there. You will find it very difficult to imagine such a person in this society. But back home I remember, or rather I know that a hundred years before and then until my childhood, in spite of there being railway and some road transport – road transport activity developed in the 40s in

India, before that there was no road transport at all in the form of mechanised buses and lorries etc. Of course there were horse drawn carts etc, but no mechanically driven. So most people used to travel on foot because either their destination was not served by railways or they could not afford the fare.

I have seen myself as a child that it was a custom there that they would walk 50 miles, 40 miles and it was no matter for them. They would start and then take one night somewhere in between and then cover the rest of the distance the next day. And the custom there was that they would stop for the night, if they were Muslims, they would go to a mosque in that village where they would spend the night, and after the *Maghrib* prayer, I still remember, one of them, if there were more than one, or if it was only one would stand up and say, I am a traveller and I am staying for the night in the mosque – that's all. It meant that he needed food, he needed shelter, maybe he needed bedding as well. So he would announce this then. It became the duty of the people attending that prayer to look after him. Some of them would say, yes I am going to send the food. The other one would say, I am going to send the bedding, do you need anything else? And they would enquire, are you in the habit of taking tea, for example, or hot milk, for example. So they would provide that traveller all his needs. Such a traveller, who is also resourceless; believe me, the total money carried by them sometimes used to be just four annas. With four anna, which is a quarter of a rupee, and a rupee is equal to one pence these days. Imagine what sort of money that could be. The total money in their pockets would be just four annas, and they would start their journey of 50 miles with this four annas, thinking that they would get their food on their way, and they would get rest for the night free in the mosque, etc. If that happened to be a village of, for example, Sikhs, some non-Muslim village. They did not feel shy at going into their Gurdwara, their place of worship, and report that I am a Muslim and I

am a traveller and I am staying for the night in your village. And believe me that Sikhs would welcome him exactly as if he was one of their own people and provide for all his needs in those days, and vice versa. It could equally happen to Sikhs travelling through and staying in Muslim villages.

I remember that there used to be these kinds of needs and there used to be these kinds of arrangements. This may not apply here in this society. You will find it very difficult to believe, but if you read the life histories of earlier saints invariably you will see mentioned there that they would never eat their supper alone. If there was no guest they would go out to the local inn or the place of worship and look for a wayfarer. If somebody travelling was staying there for the night, and bring him home with the request, please come and join me for the meal. These things are mentioned in those saints' biographies. This used to be a sort of institution in those days, looking after the travellers. It is very difficult to imagine here in this country and culture, but again if you literally want to act on this verse, thinking that it's God's command, perhaps you can find a youth hostel who will accept your contribution. These two small things I wanted for this small *khutbah*.

The third thing which, if I am not mistaken, I made the subject of an earlier *khutbah*, and that is looking after the guests who actually arrive at your place. The traveller is someone that you yourself go and make him your guest, bring him over to your house. But these people known to you or maybe strangers, guests that arrive. Strangers – I mentioned that particular event in the life of the Holy Prophet - peace be upon him, that somebody came in the mosque and he was staying for the night. The Holy Prophet himself, peace be upon him, did not have any food at his home that he could offer. So he asked those present in the mosque at that time if there was anyone who was going to take his guest with him for the evening meal and to spend the night with them. One of the companions took him. I told you the

entire story of what happened during that night. He was a stranger, that's what my point is, he was not known to that person, but still he was a guest.

Other things which I mentioned in the small virtues was, the rights of the neighbours. Although that is not mentioned in the Quran, the rights of the neighbours are not mentioned, the three categories I've just spoken about, are mentioned in the Holy

for excuses to please the beloved. So if somebody loves God and wants to be loved by God he should try to find excuses; if not this way can it be that way? If I can't do anything alone can I take somebody else into my confidence and mention this to him or her and get their advice? How do they do it? Find out how they would do it.

So these small virtues, I will leave it

Prophet has said, if you greet your brother Muslim or your Muslim sister with a smile, that is also a virtue added to your account in the balance sheet. So these small things, I thought, I would mention and I end this small submission with the prayer that Almighty may, as He has said, out of his love, guide us and provide us such opportunities that we are able to act on these small things; we don't ignore them. Well they may be



A TRIO OF BRAVE ENGLISH SOLDIERS WHO HAVE JOINED THE COLOURS OF ISLAM.

From left to right: Gunner F. Leadon (Azeez), Pte. Ballard (Mubarak), Gunner H. Camp (Basheer).

Three British soldiers who embraced Islam during the First World War in 1916 through the missionary efforts of Ahmadiyya Anjuman Ishaat Islam Lahore.

Quran. But about the neighbour, there is so much stress in the Holy Prophet's sayings. We must not regard that he spoke of his own volition. He was always inspired. So the rights of the neighbour, he said that sometimes Gabriel stresses so much about the rights of the neighbours that I start thinking next time he is going to make my neighbours my heir, include him in the list of my heirs who are going to share my estate after me.

So these are some of those small virtues, I just felt like reminding ourselves that if we have the right intention we can always find some way or somewhere to go because when in love one is always looking

now with this prayer. Although they are small the Holy Prophet has said that they are very heavy in the scales on the Day of Judgement - that is during the time of accounting when maybe after our death, when they are presented as good deeds to the Almighty they carry a lot of weight in the scales to our benefit. So these small acts, they look small. In small virtues if you remember there are such minor things as removing something which is harmful from the public path, just a stone or rock that somebody can trip on or the small branch or thorny bush on which a child can injure himself when passing by, so move it to one side to make the way safe for everybody. Similarly small virtue the Holy

very, very small, very inexpensive, but still if they are of benefit to some, they do carry a lot of weight and they will certainly give a lot of satisfaction. And this is my theory about a virtue that case that it gives its reward right from the moment it is performed. You don't have to wait for years before you reap the reward. It starts right from there and then. So our Lord give us guidance and strengthen us and provide us with occasions to please You. Guide us on the path suggested by you that will bring us nearer to You.

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