

The Complex

Printed By: Reprostat Printers Limited



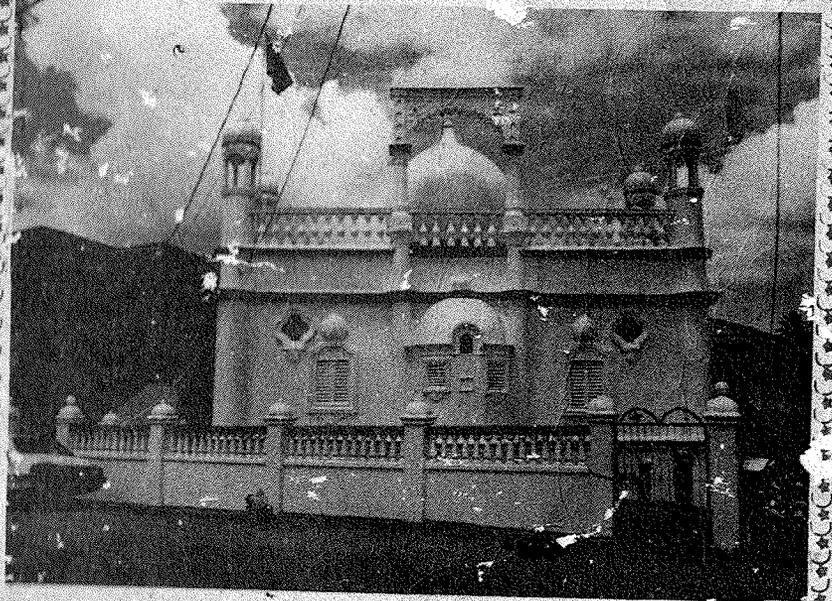
A.S.J.A

The San Fernando Jamaat
70TH ANNIVERSARY
Commemorative Brochure

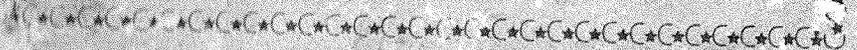
1913

-

1983



The San Fernando A.S.J.A. Jama Masjid



CONGRATULATIONS AND BEST WISHES
TO THE SAN FERNANDO A.S.J.A. JAMAAT
ON THE OCCASION OF THE CELEBRATION
OF THEIR

70th ANNIVERSARY

from

**RAMCO
INDUSTRIES LTD.**

45 POINTE-A-PIERRE ROAD,
SAN FERNANDO,
TELEPHONE: 65/23046, 22997

35 WRIGHTSON ROAD, PORT-OF-SPAIN,
TELEPHONE: 62/53717, 53324
L.P.G. FILLING PLANT
DUNCAN VILLAGE, SAN FERNANDO.
TELEPHONE: 65-78000, 65-78622

DISTRIBUTORS OF
L.P.G. GAS THROUGHOUT
THE NATION

I N D E X

CONTENTS	PAGE
Verses from the Quran	2
Verses from the Quran	3
The Prophet Muhammad's Last Sermon	4
The Purpose of This Book	5
Foreword : Hájj S.M.S. RAHAMAN	6
Profile of our Imam	7
The Purpose of a Masjid	8
Our 1983/1984 Masjid Committee	11
The History of our Jamaat	12
Our Masjid: The Symbolism of the Design : Br. Khalid Rahaman	21
The Sunday School Report : 1983— Sister Mrs M. Rahaman	24
Poem : Allah our God	29
Education and Discipline — Riad Omarally	31
Puzzle	34
The role of the Islamic Youth in Society — Rehan Abdool Y.M.C.L.	35
The Young Women Muslim Association: A concerned Member	37
Solution to Puzzle	40
"Are we playing our part?" — Zulficar M. Khair	42
Perspectives	43
A sign of the Final Hour — by B.M.R.	50
Thanks	51
Ya Elahi	52
The Eid Takbir	53
Zakaat Cannot be used for.....	54
Evils destroy fasting	55
	56

Note: Photographs courtesy: Ricardo Khan 12 Pouchet Street,
San Fernando.

IN THE NAME OF ALLAH: THE BENEFICENT
THE MERCIFUL

It is not for the idolaters to tend to Allah's sanctuaries bearing witness against themselves of disbelief. As for such, their works are in vain and in the Fire they will abide.

He only shall tend Allah's sanctuaries who believe in Allah and the Last Day and observeth proper worship and payeth the poor due and feareth none save Allah. For such (only) is it possible that they can be of the rightly guided.

Al Quran 9:17 and 18.

212. Beautified is the life of the world for those who dis-believe; they make a jest of the believers. But those who keep their duty to Allah will be above them on the Day of Resurrection. Allah give without stint to whom He will.

213. Mankind were one community, and Allah sent (unto them) Prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path.

214. Or think ye that ye will enter Paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now surely Allah's help is nigh.

Quran V 2

THE PROPHET MUHAMMAD'S LAST SERMON

This Sermon was delivered on the Ninth day of Dhul Hijjah 10 A.H. in the 'Uranah valley of Mount Arafat

O People, lend me an attentive ear, for I know not whether, after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and TAKE THESE WORDS TO THOSE WHO COULD NOT BE PRESENT HERE TODAY.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your LORD, and that HE will indeed reckon your deeds. ALLAH has forbidden you to take usury (Interest), therefore all Interest obligation shall henceforth be waived.

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to commit adultery.

O People, listen to me in earnest, worship ALLAH, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to. You know that every Muslim is the brother of another Muslim. You are equal. Nobody has superiority over other except by piety and good action.

Remember, one day you will appear before Allah and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, NO PROPHET OR APOSTLE WILL COME AFTER ME AND NO NEW FAITH WILL BE BORN. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the QURAN and my example the SUNNAH and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness O ALLAH, that I have conveyed your message to your people."

" 786 "

The purpose of this publication is to avail to our members and our muslim brothers and sisters the history in brief of our Masjid and what has followed as a result of its erection during the period of the first seventy years of its existence.

The Jamaat Committee of our San Fernando Jamaat of The A.S.J.A. wishes to express its deep appreciation to all who have so kindly assisted in making this publication possible. In the absence of adequate records, recourse had to be made to the memories of individuals who have for a very long time been a part of, or have been closely connected with our Jamaat. Special thanks are due in this direction to Brother Enite Ali, Haji Sheikh Fuzloo Rahaman, Shah (Man) Brahim, Haji Shafik Rahaman, Haji Tiab Rahaman, Sahad Ali and Shafeyei Shah.

We wish to apologise for any mistakes or inaccuracies that may herein be printed and further wish to assure our readers that our intention is to avail to you what we genuinely believe to be the facts.

Khoda Hafiz.

FOREWORD

Dear Brothers and Sisters,

Assalam-o-alaikum wa Rahmatullah.

Praise be to Almighty Allah for the Mercies He has showered upon us. I am indeed very pleased to introduce this brochure to you. Much hard work and intense research has gone into the compiling and publishing of this book to commemorate the 70th Anniversary of the San Fernando A.S.J.A. Masjid.

I have been associated with the San Fernando A.S.J.A. Masjid for the past 60 odd years. My father, Hafiz Yacub Ali, (may Allah bless his soul), was the first Imam of this Masjid and the first person to Qatam (finish) the Holy Quran during the Taraweeh namaaz.

My earliest religious education was due to the efforts of Imaam S. Mohammed Hosein, (may Allah bless his soul) He was also the first President General of the Anjuman Surmatul Jamaat Association. Many prominent Muslims have received their Islamic education in this Masjid, Insha Allah, there will be many more in the future.

I was a member of the Board of the San Fernando Jamaat for many years. During that time the Jinnah Memorial Hall was constructed. It was here the A.S.J.A. Boys College took root and later moved to the more spacious Park St. area. Soon after, due to the efforts of Mr. S.W. Omardeen, (then 1st Secretary of A.S.J.A.) the Girls College was instituted at the Jinnah Memorial Hall. Both these Colleges, Alhamdu Lillah, are very successful today.

This book gives an insight into the birth and growth of the San Fernando A.S.J.A. Masjid over the past 70 years. May Allah shower His Choicest Blessings upon those who were responsible for its construction. May He also bless those who have so conscientiously maintained it over the years. May His blessings descend on those who made use of the Masjid in the past, are using it now and who will in the future.

The real prosperity of a Masjid consist of full attendance of Salaat (prayers) regular recitation of the Holy Quran, in the practice of Zikr (remembrance of Allah), in keeping it clean and protecting it from impious acts.

I pray to Almighty Allah to bless those responsible for this publication and to remind those who read it of their duties as Muslims and followers of Rasullah (S.A.W.).

I am

Your Brother,

Imam

6

HAJI S.M.S. RAHAMAN.

PROFILE OF OUR IMAM

Moulvi Ahmed Saied

Moulvi Saied, the first child and only boy of the four children born to Muhammad Piprawalla and Amina, was born January 1917 in Bombay Surat India.

He received his elementary schooling under his father who was the Principal of the joint school and Maktab he attended. His father personally taught him Persian for two years.

At age 10, he began studies in Qirat and Tajweed under several teachers.

At age 13, he entered the Jameeah Hoseineah Madrassar remaining there for four years. His studies included extensive Arabic and two more years of Persian

At age 17, he entered the Darul-ul-Ulum Madrassar and studied Islamic Theology including Jurisprudence, Quran commentary, and the Traditions of the holy Prophet Muhammad.

Subsequently, he re-entered the Jameeah Hoseineah Madrassar and continued his studies in the six (6) authentic books of Hadees, qualifying as a Moulvi shortly after.

Upon his father's death, he took over as principal of the school in which he received his boyhood education.

He remained there for six years, but was prematurely forced to resign because of ill health.

In 1948 with his wife Sakina and their two children, he migrated to Barbados where his ability as a good religious example was quickly recognized and made use of. Today he still remains Trustee of two Masjids in Barbados.

In 1962 he, his wife and children (four of whom were born in Barbados) migrated to Trinidad. Soon after, he became Imam, remaining so to the present.

He speaks Hindi, Urdu, Gujrati, Arabic and Persian fluently. He also speaks English

7

THE PURPOSE OF A MASJID

By: MOULVI AHMED SAIED

My Brothers and sisters in Islam, ASSALAMU ALAIKUM

On this occasion of the celebration of the 70th Anniversary of our Jamaat, may I on behalf of my wife, my children and myself, express our heartiest congratulations.

In the Holy Quran we read and glorify Allah standing, sitting and reclining. It therefore takes very little thought to realize that Allah wants us to remember Him constantly.

For one who is a believer this is not hard. The best of places to remember Allah is in the Masjids.

While everywhere suitable for the performance of namaaz is in fact "a Masjid", I refer to "a building specially constructed for the purpose of performing namaaz in congregation.

The building of a Masjid for community use is regarded as an act of piety in Islam the term "Sadqa Jariyah" is usually associated with the blessings which accrue to all who assisted to provide it. Anything provided for the use of man, from which good may be derived, yields blessings from Allah.

These blessings continue to be derived as long as the utility exists. The more good that accrues from it's use yields more blessings to the donors, whether living or dead.

A Masjid is built for the worship of Allah. No blessings will accrue for anything done within it that would displease Him.

Performing namaaz, engaging in Zikr and reading or reciting verses of the Quran, pleases Him most.

Playing music, musical instruments and singing songs should not take place in or around the Masjid.

Beauty and splendence of a Masjid does not add to the blessings that accrue from it's use. Piety is what Allah rewards. The Holy Quran and Hadees gives clear guidance on Masjids:

HADEES

1. It is stated by Hazrat Anan bin Malik that the Prophet says that whosoever builds a mosque for the sake of Allah will have a house in the Paradise.

(Tirmizi)

2. Hazrat Usman bin Affan describes that the Prophet says that the builder of a mosque will have a mosque-like-house in the Paradise.

(Bukhari)

3. It is described by Hazrat Jabir that the Prophet says that whosoever constructs a well from which a thirsty man quenches his thirst will be entitled to great reward and whosoever build a mosque will have a mosque-like-house in the Paradise howsoever small be the mosque.

(Ibn Khuzaima)

It means that every one who builds a mosque, howsoever small will certainly have a house in the Paradise.

4. It is described by Hazrat Abu Huraira that the Prophet says that the building of a mosque is the continuing good.

(Ibn Maja)

That is its reward continues after the death of the builder.

5. It is said by Hazrat Abu Huraira that the Prophet speaks that those who walk to the mosque in darkness are dipping into the ocean of divine benevolence.

(Ibn Maja)

6. It is said by Hazrat Anas bin Malik that the Prophet says that those who build the houses of Allah (mosques) are men of Allah.

(Tibrani)

7. It is described by Hazrat Wasila bin Asqa that the Prophet says that to sweep the mosque, keep it clean, throw away its sweeping, burn incense in the mosque and particularly to fill the mosque with perfume on Friday: all these acts assure the possession of Paradise.

(Ibn Maja, Tibrani)

8. Hazrat Abu Huraira describes that the Prophet says that whosoever goes to the mosque after making proper ablution and his intention is just to offer prayer gets one sin forgiven and one degree to status advanced at each step. When he offers prayers, angels shower benedictions on him and when he remains sitting at the place of prayer angels continue showering benedictions on him and if he sits waiting for the next prayers, he is given the benefit of prayer for all this time and till he does not annoy anyone angels continue to pray for the forgiveness of his sins.

(Muslim, Bukhari, Malik)

9. It is described by Hazrat Abu Huraira that the Prophet has ordained that one who goes to the mosque for congregational prayer every step of his gains a merit and one of his sins is forgiven.

(Ibn Hibari)

10. It is described by Hazrat Usman the caliph of the Muslims, that the Prophet says that Allah redeems the sins of a muslim who performs the ablution well, moves to the mosque and performs the namaz behind the leader (the Imam).

(Ibn Khatima)

THE VIRTUE OF DUROOD

An incident has been quoted in Raudul Faiq from Hazrat Sufyan Thauri R.A. He says: "Once I was performing the Tawaf (in Mecca). I saw a person who was reciting only Durood all the time. He did not recite any other prayer. I asked him the reason for his act. The person enquired, "Who are you?" I replied, 'I am Sufyan. The person said:

'Had you not been the best of the era, I would never have told you this secret. Once I was going with my father on Haj pilgrimage. He fell sick at one place. I searched for medicine but he expired immediately and his face turned black. I was shocked because of that and after saying: "Lo! we belong to Allah and lo! unto Him we have to return", I covered his face with a sheet. In the meantime I slept and dreamt of a very handsome person wearing such a neat and clean dress that was never seen before. His perspiration gave off such fragrance as I had never smelt before. He quickly came to my father and after removing the sheet from my father's body turned his hand over his face. My father's face brightened up because of it. When that gentleman was returning I caught hold of his cloth and asked: 'May Allah be Merciful to you, Who are you! Allah is so kind to my father because of you'. He replied, 'Do you not recognise me? I am Muhammad, son of Abdullah. Your father was a great sinner but he used to recite Durood abundantly. Now I interceded for him in this distress. I intercede for all those who recite the Durood abundantly'.

OUR 1983/1984 JAMAAT COMMITTEE

Moulvi Ahmed Saied is the head of our Jamaat Committee which functions in two areas. (1) Religious and (2) Administrative.

In Area 1, Brothers Abdool Boodoo and Adam Musca Varachhia are Assistant Imams.

In Area 2 the composition is as follows:-

PRESIDENT	BROTHER HAJI ABDUL MAJID
1ST VICE PRESIDENT	BROTHER SHAFEYEI M. SHAH
2ND VICE PRESIDENT	BR. RALPH D. KHAN
TRUSTEES	BROTHER HANEIPH RAHAMAN & BROTHER SALIM KHAN
TREASURER	BROTHER JOSEPH EDOO
SECRETARY	BROTHER ZULFICAR A.M. KHAN
ASST. SECRETARY	BROTHER KAMAL RAHAMAN
AUDITOR	BROTHER SAHAD ALI

COMMITTEE MEMBERS

1. BR. HAJI FUZLOO RAHAMAN
2. BR. HAJI ABDOOL BOODOO
3. BR. ADAM M. VARACHHIA
4. BR. SHAIR SHAH ALI
5. BR. RAFFIQUE MOHAMMED
6. BR. ALEEM MOHAMMED
7. BR. ZIDE MOHAMMED
8. BR. JAN EDOO
9. BR. JONENE SALEM ALI
10. BR. RASHEED KHAN

HISTORY

THE MASJID

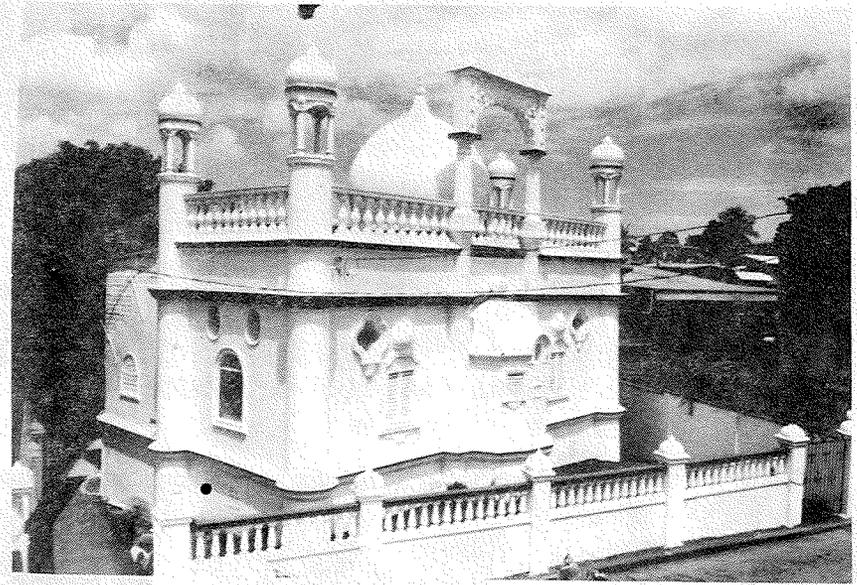
Maulana Hassan was a member of the sole existing jamaat in San Fernando. When conflict arose he decided to leave and start another Jamaat. He got together with Brothers Asgarali Syne, Sheikh Bahadur Ali, Osman Ghanny and Hafiz Yacoob Ali and they decided to pursue the matter. They raised over fourteen hundred dollars and from it purchased the parcel of land on which it now stands for one hundred and fifty dollars (\$150.00). The parcel of land measured fifty feet, by one hundred feet.

In 1913 they started in earnest with the erection of our Masjid and laid it's foundation progressing steadily. When the structure was substantially completed, need was seen for another entrance. There had only been one at the time. More land was needed. Hafiz Yacoob Ali who owned the adjacent land Southwards, donated a piece of it, and it is on this land a second entrance was built.



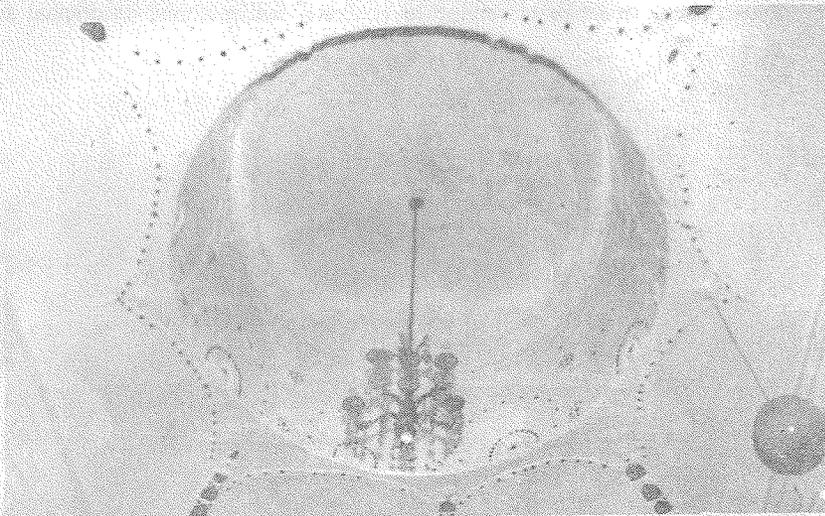
The Second Passageway

Around 1917 the building was finally completed and namaz performed in it. It is a two storey structure of reinforced concrete, still retaining its original architecture.



The original Architecture

It is rectangular in shape with a semi-circular portion protruding from the front. There is a main dome in the centre of the roof and a minaret in each of its four corners. There is ornamental concrete work on both the inside and outside of the building which has always been painted in white with green bordering. On the front section of the outside, is inlaid small sections of coloured glass which forms a picturesque outline. Both inside and outside is visually quite pleasing and the workmanship quite good.



..... inlaid glass forming a picturesque outline

Shortly after, there developed in the foundation on the northern side of the building a problematical fault which was soon solved through the engineering skill and know-how of Haji Asgarali Syne. Since then we have had one other problem with the building. The roof has a slight leak which wets the carpet in a small area on the main floor whenever it rains heavily. That area is located between the third and fourth of the eight columns in the middle of the Masjid when one is facing east. Several attempts have been made to stop this leak which still persists and has proven to be quite evasive. Efforts are in progress to have it solved.

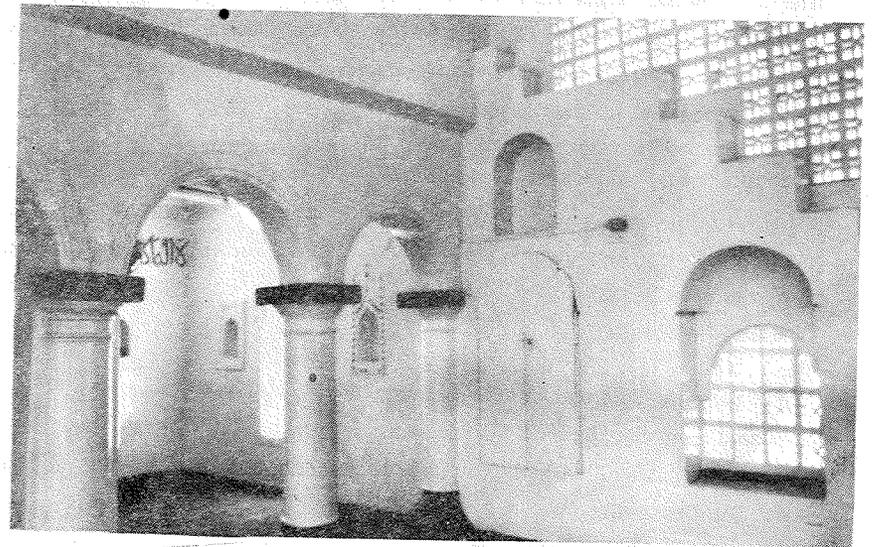
Several years later, there was found need to extend the Masjid westwards. This was subsequently done in 1940 with Brother S.M. Jaleel, now deceased, standing the expenses. Following this was a bit of modifying and beautifying work undertaken in the Masjid at the Jamaat's expense. This consisted mainly of installing fancy ventilation blocks and a *ustrade*. This work has enhanced the appearance appreciably. On the southern and northern sides as one is about to enter the Masjid, are two picturesque but simple metal gates designed, built and installed by Brother Bennet Mohammed, one of the hard workers in our Masjid (for over a generation, up to quite recently).

MUEZZINS

Our first Muezzin was brother Shahadath Khan. Those who followed him officially were, brother Mohammed Sulaiman, Salamat Ali and Mayudeen Meah.

There is something about Brother Salamat Ali's Azan that is worth mentioning. Fishermen around Faralon Rock in the Gulf of Paria about two mile away westwards, have reported that they heard his voice as he called Azan for the Fajr Namaaz. He had a most powerful and melodious tenor voice.

In the early days, Azan used to be called from the roof of our Masjid. There is a narrow concrete stairway built on the inside of the southern wall which leads to a trap door on the roof. One may get to the roof through this trap door. Azan is no longer called from the roof. It is called from an area in the western side of the building, which was an un-covered porch at one time, but is now part of the Namaaz floor.



Stairway inbuilt on the Southern wall

All our official Muezzins are now deceased. (May Allah have mercy on their souls). The matter of having the post filled has been actively pursued so far, but without success.

IMAMS

Hafiz Yacoob Ali was the first official Imam of Our Jamaat and led the first namaaz. Unfortunately, we have been unable to determine which of the five regular daily namaaz it was.

Those who succeeded him officially were Imams Sheikh Kurban Ali, Imam Saka-wat Ali, Imam S.M. Otham, Imam S.M. Hosein and Imam Gool Aziz, all de-ceased. (May Allah reward them justly). Haji Imam Gool Aziz graciously stepp-ed down to allow Moulvi Saied to take over as our Imam, remaining with us as an assistant Imam until resigning the post a few years after.

THE ADMINISTRATION

The affairs of our Jamaat has always been entrusted to a Committee. In the beginning seven Trustees constituted this Committee. They operated under the umbrella of THE ANJUMAN QADREE formed by Hafiz Yacoob Ali shortly after he came back from India in 1898. Two properties were donated in later years to our Jamaat. No. 21 Ciperro Street by Brother Osman Chany, and No. 64 Ciperro Street by Haji Aagarali Syne. Money from these properties which were rented, helped with maintaining the masjid.

Having joined the ANJUMAN SUNNAT-UL-JAMAAT Association shortly after its inception in 1935, all our properties were transferred to them, but were ad-ministered by us. Subsequently the National Housing Authority, a state owned corporation, acquired Nos. 21 and 64 Sutton Street, San Fernando for Ten Thousand Dollars (\$10,000.00), which A.S.J.A. held in Trust.

As full payment, and with the consent of our then Jamaat Committee, A.S.J.A. purchased from the Usine St. Madeleine Sugar Company, for the said Ten Thou-sand Dollars (\$10,000.00), slightly over three and a half acres of land on Park Street, San Fernando.

On this land now stands the San Fernando A.S.J.A. School Complex. The over-all worth of the property is several million dollars.

Moulvi Ahmed Saied is now the official head of our smooth functioning Jamaat Committee.

We have a small Trust Fund in the name of deceased Haji Dymally Sheik. Yields from this fund from which the capital of \$8,000.00 cannot be utilized must be used for education. Maintenance and other expenses are met from our masjid fund which is supplemented by regular subscriptions from our members, dona-tions and collections from the Muktadees for Eid-ul-Fitr and Eid-ul-Adha.

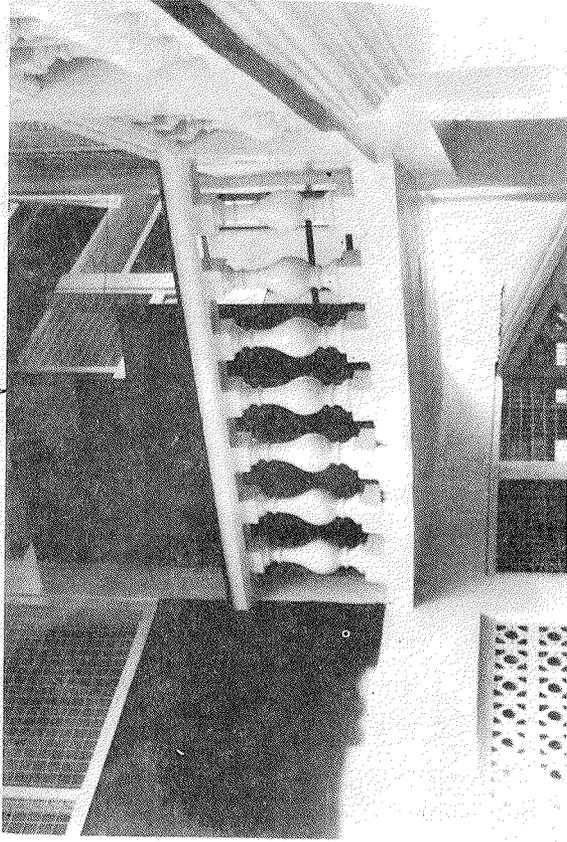
We have over the years been administering a Zakaat fund and a Sadqa Fitr fund which we distribute promptly. The Zataat fund is always kept alive to facilitate the assistance of those who may seek our help. This year there were twenty-three recipients from our Sadq Fitr fund but more from our Zakaat fund. Ever so often we receive special appeals for help which we may, if found necessary, refer to individual members who normally respond fairly well.

THE JINNAH MEMORIAL HALL

Mohi & Ali Jinnah

To satisfy a growing need, the Jinnah memorial Hall was constructed in 1946. It is an annex which is actually connected to the Masjid by a passage-way at the first floor level. Situated to the west of the Masjid, it is a simple two storey con-crete building in which, the first floor is mainly an auditorium. At one time the floor was used as a Maktab. Sunday School has been conducted in it regularly. It is sufficiently large to comfortably seat around one Hundred and twenty per-sons at any one time.

Wm Robertson



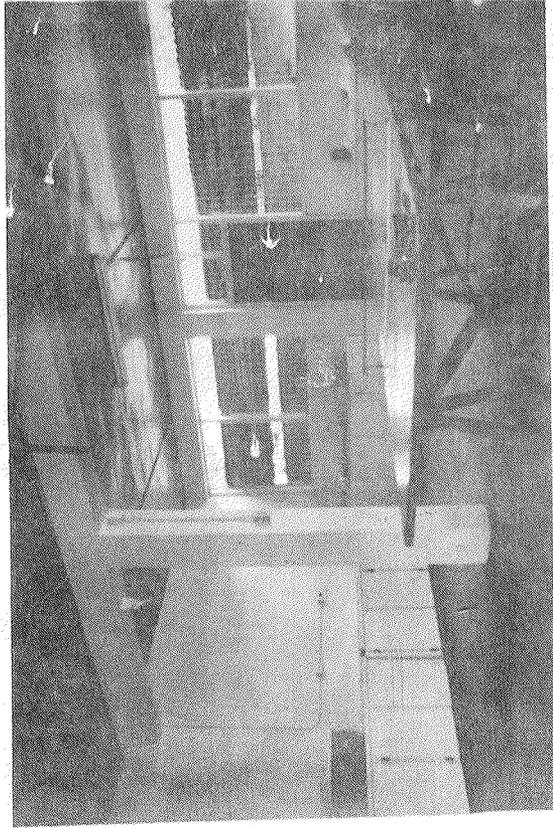
The connecting passage

Many famous debates have taken place and many of our outstanding members past and present have received their initial religious training there.

For the Eid-ul-Fitr, Eid-ul-Adha, Good Friday Juma Mamaaz, and during the month of Ramadan when more room is needed, it is used by the ladies for performing namaz.

On the ground floor are located the men's and ladies toilets, facilities for Wuzu and our recently built kitchen. Originally there was a Muezzin's room located there, but this has been broken down to relocate the men's toilets and install a bathroom. The toilets are completely isolated from the kitchen by a newly constructed wall.

Provided in the kitchen, (which is in-built in the Hall mostly used by the ladies for dining whenever we have functions), are cupboards, both portable and fixed. Stainless steel sinks have been in-built in the fixed cupboards of which there are two. Porcelain wash basins have also been installed. We have so far been very fortunate to have pipe borne water, twenty hours per day. With tables and chairs in their places about thirty-six persons can eat comfortably at any one time in this area.



The Kitchen

Recently the entire complex has been repainted and a bit of modification done. All this took place after 1981 and cost around \$36,000.00. Donations from our members, and several thousand dollars realized from the fund raising functions organized by our ladies Association, covered the overall cost.

Plans are currently afoot to replace the corroded metal guttering on the entire perimeter of the roof with P.V.C. The estimated cost which we anticipate will be covered Insha Allah by our members, is \$6,000.00.

What has been achieved by the dedicated work of the pioneers of our Jamaat may be gauged from the following articles in this publication.

May Allah through his infinite mercy and benevolence, forgive them for their short-comings and for whatever sins they may have committed knowingly and unknowingly and may their rewards provide for their extreme ease and bliss in the hereafter, which they no doubt strove for most diligently. We shall be ever grateful to them for providing for us an excellent base for our religious pursuits.

Our Jamaat did not reach the point it has today solely through the efforts of its pioneers.

Alhamdu lillah we have been ever fortunate to have hard workers throughout our seventy years history.

We hereby publicly acknowledge the invaluable assistance from them and from those who assisted us in any way.

To those who have not been entirely satisfied with what has transpired in our Jamaat we plead; please forgive us for our shortcomings. We all have our faults.

To those who have laboured in the interest of our Jamaat, we say, well done! Alhamdu lillah.

To those who offer us constructive criticism, we say a hearty thank you.

And to those who would like to see us get ahead and are willing to offer their services, we say, it shall be always welcome.

We wish to assure everyone that our primary objective will be service to Allah, and that in so doing, ours will be service to community, to mankind, to our

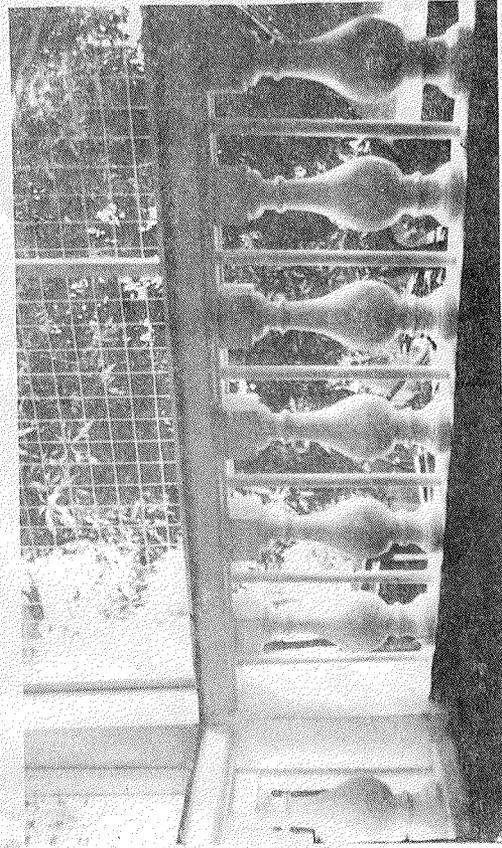
families and ourselves.

May we, as we celebrate our 70th anniversary wish for everyone, the best of this material world, and the un-imaginable bliss that awaits in the hereafter for those who are humble, pious and of good conduct. Khoda Hafiz. Allah knows best

OUR MASJID COMMITTEE

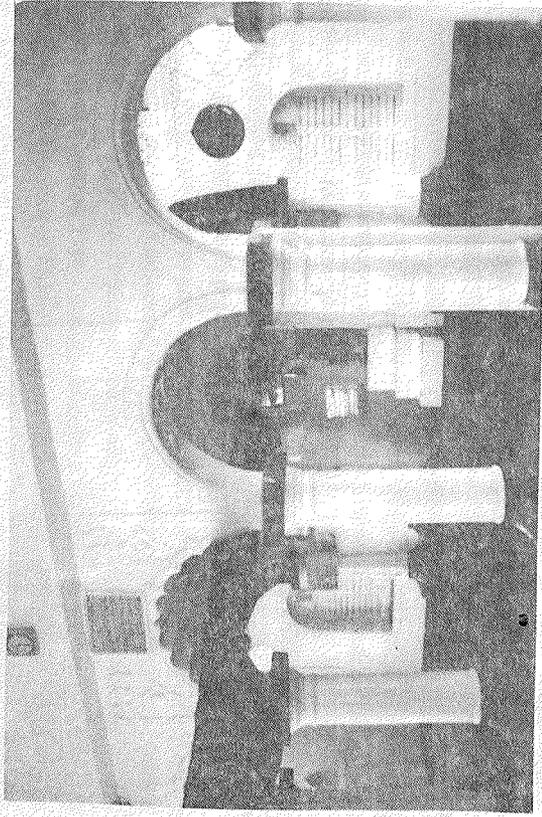


The eight centre columns



Part of the modification where Azaan is now being given

OUR MASJID: The Symbolism of the Design — Brother Khalid Rahaman



What symbolism this design

Little would we realize that our Masjid is not simply a structure built for the purpose of worship.

Within its walls in its architectural design is a coded language so full of wisdom and intrigue, that it has to be deciphered. Within its walls there is a message that it attempts to subtly communicate to each and everyone of us, to our very souls, to the very core of our beings.

In connection with this, two pioneers of Islam in this country that I would like to mention are Maulana Sufi Shah Muhammad Hassan of India and Hafiz Sheik Yacoob Ali, the father of Haji's Fuzloo and Shafik Rahaman. They were mainly responsible for the construction of the mosque, and the former must be credited with the architectural designs so filled with symbolism. Maulana Hassan was a Sufi or Saint and Hafiz Yacoob Ali, the first Hafiz of Trinidad was the first Imam of our Masjid. We see therefore that our Masjid was of very noble origins.

The symbolism of our Masjid of which I am aware are the following:

1. The Niche (Mihrab) 2. The Arch (Chahar taq) 3. The Minaret (Minar) 4

The Dome (Gunbad) 5 The Mimbar. Before we begin to discuss the symbolism of the Niche, I think it fitting to draw your attention to the following Quramic Verse: God is the light of the heavens and the earth.

The parable of His Light is as if there is a Niche and within it a lamp:

The lamp enclosed in glass: The glass as it were a brilliant star
Lit from a blessed Tree.

An olive, neither of the East nor of the West.

Whose Oil is well-nigh luminous.

1 The Niche is a hollow recess or space in the wall, fairly high from the ground, in which a lamp (before the days of electricity) was usually placed. It's height enabled it to diffuse the light in the Masjid. This signifies the spiritual light which is placed high above worldly things; its access to man is by a special way, open to all yet closed to those who refuse it's rays.

Imam Ghazali who should be assigned the highest place among the Mystic * interpreters, in his book "Miskhat-ul-Anwar" deals with the verse of light. In his book he refers to the Niche, Glass, Lamp, Tree and Oil as symbols of the five faculties or spirits inherent in the human soul.

The Niche he says, is the sensory spirit which receives information brought by the five senses of sight, sound, touch, taste and smell.

The Glass is the imaginative spirit or imagination which records the information conveyed by the senses, that is, it serves to hold knowledge together in the same way that it keeps the lamp from being put out by a drought or violent jerking.

Put simply, the grossness or coarseness of the glass or Imaginative Spirit represents the dirt of hatred, prejudice, envy, backbiting, egoism, indulgence and a generally irreligious life. The glass or imagination becomes transparent or refined and clarified when the dirt is washed away with the soap of namaaz, knowledge, intelligence, humility, recitation of the Quran, selfless service to humanity and in general a God-conscious religious life.

The Lamp is the intelligent Spirit which apprehends ideas beyond the spheres of sense and imagination. It gives cognisance of divine ideas. The Lamp is the core of the Spiritual Truth. The Niche is nothing without it, but is made for it.

The Tree is the discursive Spirit whose branches symbolize the processes of reasoning, combination and conclusions.

The Oil is the type of the transcendental prophetic spirit, which is possessed by Prophets and Saints and comes from the blessed olive tree mentioned above. It is absolutely luminous and clear and can multiply light infinitely. Through this illumination, the "veils", as it were are removed and the hidden realms celestial, The Science of Deity etc. are revealed. The intellectual and discursive Spirits

cannot compass this stage.

2 The Arch (Chahar tag) is an architectural symbol of spirit transformation. It's shape is that of a curve or semi-circle resting on a square. It symbolizes life, death and spiritual rebirth. The Arches are seven in number and may represent the seven heavens, or the seven grades or levels of consciousness of men starting at the Nafs-i-Ammara (the commanding self) and culminating with the Nafs-i-Safiyya wa kamila (the purified and complete self).

3 The Mimbar Section is a hollow space in the wall and is oriented towards the Kaaba. It reflects the Imam's incantations of the Quran to the congregation. The Divine Words which reverberate therefrom are symbols of the presence of Allah. It is this that evokes in the Mumin or spiritual aspirant his motivation toward prayer; for the miracle of Islam is the direct spiritual transformation of the Divine Word in the Quran, by ritual, recitation, and invocation.

4 The Minaret (Minar) is an upright column representing man, who among the creatures stands upright. It surrounds the spherical Dome symbolising the souls aspiring to return to it's origin (Allah).

5 The Dome (Gunbad) symbolises the Arsh or Divine Throne which is infinite, boundless and timeless as indicated by it's spherical shape. It is the Divine Spirit (Allah) which encompasses the Universe.

The colour white, of the Masjid, of course represents purity.

These therefore are only a few of the symbols of our Masjid which is actually a living force attempting to speak voluminous Words of Wisdom to us, about us, and to which we are turning a deaf ear and have turned Allah forbid, into a white elephant.

..... Though fire scarce touched it
light upon light!

God doth guide whom He will to His Light:

God doth set forth parables for men

And God doth know all things.

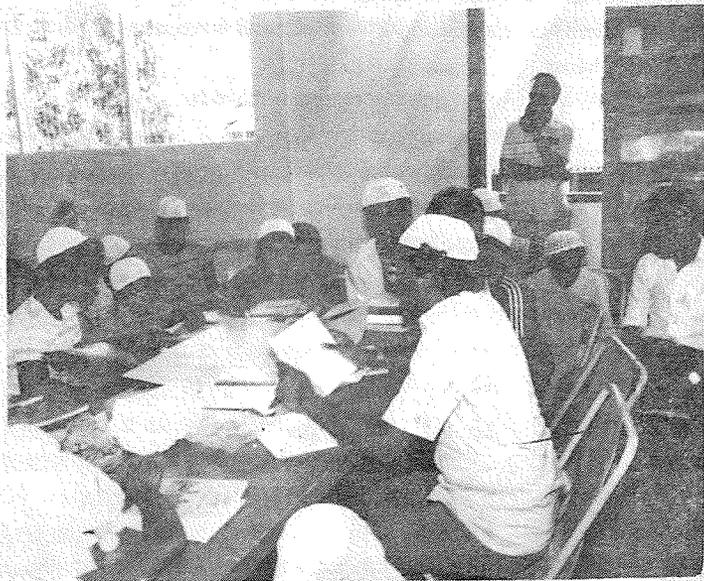
Quran xxiv : 35

Khoda Hafiz.

1 Symbolism
2 will have / monkey word -
3 green



Sister Mrs. Mehrun Rahaman instructs the Sunday School children



Br. Khalid Rahaman instructs the children in singing Qaseedas

Through the grace of Almighty Allah, who has provided us with all sustenance, health and strength, may I on behalf of the staff and pupils of our Sunday School, present this report of our past activities.

Before doing so however, I would like you to join me as I take you back to the time when our Sunday School was started:-

It was born as a result of the desire of those who at the time regulated the affairs of our Jamaat. They wanted to ensure that the younger generation will fit into the scheme of things.

I refer you to the Fruit tree. The seed is planted and receives its nourishment from the earth. It grows and produces stems, leaves, flowers, fruits etc., then withers and dies. Before it dies however, many persons may have eaten from its fruits and benefited from its yield. Its seeds ensure that trees of its kind will grow after it, Insha Allah.

This is a cycle. All things follow a cycle determined by Allah.

We must remember that at one time the land on which these buildings are situated had only what was natural. Our Masjid was then built and this Hall afterwards. It is here our Sunday School started and has been going on ever since.

Many of the senior members of our Jamaat and others may have received their initial religious training right here. Alhamdu Lillah our children are now receiving theirs.

For the period under review what went on was as follows:-

The children have been taught the Pillars of Islam. These are :- faith, prayer, fasting, charity and pilgrimage. They have been taught that true faith is the belief that there is no god but Allah and Muhammed---(S.A.W.) is His Prophet and Messenger.

They have been taught that this belief makes one a Muslim. They have been taught about how and why to make Wuzu or ablution, and how and why to make Ghusl or compulsory bath and also Tayamum. They have been taught about what must be done before performing Namaz, how to perform Namaz and the performance of all the different types of Namaz - e.g. Juma, and Eid Namaz.

They have been taught how to put the five Pillars into practice. The "Elementary Teachings of Islam" and "Taleemul Islam" are the text book used. Along with these things they were taught Quranic Arabic, Qaseedas and generally the things which would make them good Muslims. They have been told stories of the Prophets, including the Holy Prophet (S.A.W.) and his family and the Sahabahs.

They have been encouraged to be creative.

The highest attendance we've had recently for any one session was forty seven. The lowest was fifteen.

Their behaviour was generally good with the odd one or two fidgeting during

class but children will be children.

We cannot begin to stress the importance of a religious education especially during the early years of a child's life. No child can be better equipped for the rigours and challenges of life than one who is religious. No child can better appreciate the purpose of life than one who is religious. Parents must examine their goals i.e. whether materialistic or spiritual, or both. Which is more important - temporary contentment and happiness that ends when we are dead, or permanent contentment and happiness that is assured in the hereafter?

The Holy Quran says:-

1. Rivalry in worldly increase distracteth you.
2. Until ye come to the graves.
3. Nay, but ye will come to know!
4. Nay, but ye will come to know!
5. Nay, would that ye knew (now) with a sure knowledge!
6. For ye will behold hell-fire.
7. Aye ye will behold it with fair vision.
8. Then, on that day, ye will be asked concerning pleasure.

Surah 102.

Our Sunday School hereby acknowledges the help of the very many persons who in the past worked very diligently to ensure the continuity of our Sunday School. The deceased Haji Good Aziz (May Allah bless His soul), deserves special mention for the untiring and dedicated work he put into it. We shall be ever grateful to him for this. During his Imamate the Sunday School had as many as 150 pupils enrolled.

People involved in our Jamaat will recall the Eid banquets and bazaars held during his time.

Among the disciplinary measures used then was the organising of a House System and an Islamic uniform for both teachers and pupils. The birthdays of the pupils were celebrated. Many prominent Muslims were invited to address the School such as - Dr. N. Mohammed, Miss Shamsun Khan, Imam Hamid Rajab and Mr. S.A. Wahid.

For the past 6 years I have had the blessed opportunity of conducting the Sunday Maktab classes at the Jinnah Memorial Hall. I have watched the attendance grow from 3 to 50.

Qaseedas are taught by Bro. Khalid Rahaman. However, we seem to have a generation of mainly shy young people. This is not a favourite subject with the majority of them.

An annual prize-giving function is held every year to encourage the children and enlighten the parents. Prizes are awarded for attendance, general perfor-

mance, and special prizes given to exceptional students.

Parents must realize their responsibility towards their children's religious education.

Their lack of interest and non-practising of their Islamic duties are the main set backs to the child.

How much can a child absorb when he comes one Sunday, never practises what is learnt at home and doesn't come back until 2 or 3 weeks later?

I would like to relate an incident to illustrate the importance of an Islamic education. A boy who had just returned from abroad fully qualified was lying on his death-bed. He told his grieving father - what is the use of all the thousands of hard-earned rupees you spent on my education? It is of no benefit to me now. Let us take a lesson from this story. Don't wait till it is too late.

Parents who make it their duty to see that their children attend regularly must be commended. They will know how much their children have benefitted. Their efforts are not in vain.

To the past pupils, I say - May Allah guide you always to seek more knowledge of Islam and to practise it.

To the parents of the past and present pupils, I say - May Allah reward you abundantly for your efforts.

To the current pupils, I say Keep up your good work and Insha Allah you will be rewarded immensely.

To the thoughtful people who occasionally send 'sirnee' for the children, I say - May Allah bless you. We appreciate your interest very much.

To those who contribute to our annual prize giving functions, I say - May Allah grant your desires.

To those who would like to come, I say - Welcome, our classes are open from 9.30 am till 11.30 am every Sunday and may Allah make your sacrifices easier.

To Bros. Z.A.M. Khan and Khalid Rahaman, I say - May Allah reward you generously in this world and the hereafter. He has certainly blessed the Sunday School with dedicated teachers.

May Allah guide us and keep us strong in our faith.

We sincerely urge you to send your children out to Sunday School so that we may help them to know with sure knowledge what all of us must meet eventually.

What has so far been said should allow everyone to better understand why we have Sunday School. Perhaps not much has been achieved, but we are sure that a relationship has been brought on between the teachers and children that is to be cherished.

We wish to implore the parents to send out their children to Sunday School

and to influence others to attend.

Allah knows Best Khoda Hafiz.

I Remain,

Your Sister - in - Islam,

Mehrun Rahaman

Mehrun Rahaman.

A WIFE'S SERVING THE HUSBAND IS EQUAL TO WAGING JIHAD

By: Maulana Mufti Ahmed Edbahim Bemat
(Shaikh-al-Hadith)

Hazrat Abd Allah ibn Abbas (R.A.) reports that a woman came to the Holy Prophet and said: "O Apostle of Allah! Some women have sent me to you as their representative. Allah has made jihad obligatory for men. They wage jihad and earn recompense (thawab). If they die therein, they become martyrs and, after being revived to life, partake of food in the Court of Allah. We womenfolk discharge their rights. So, what shall we get?" He replied: "Whichever woman you come across, convey to her the information that obedience to the husband and the discharging of his rights is equal to jihad and that women who do this are but few".

In Tabrani's narration it is stated that a woman came and said: "I have been sent by women. Those of them who know and those who do not know, all of them are very eager to know that Allah is the Lord of both men and women and you are a prophet for both men and women. Allah made jihad obligatory for men. By waging jihad, they earn recompense and if they are martyred, they, attaining a permanent life in the Court of Allah, are being provided comfortably with livelihood. Is there any such devotion for us that by accomplishing it, we could be equal to them?". The Holy Prophet said: "The women have to obey their husbands and have to recognise their rights, but such women are few" (Tabrani).

Hazrat Ayesha (R.A.) asked the Holy Prophet: "Who has the greatest right upon the women?" "The husband," he said. Then Hazrat Ayesha (R.A.) said that she put another question: "And who has the greatest right upon the men?" "Their mothers who have begotten them," replied the Prophet of Allah. (Bazaz). One should ponder over this prophetic statement that the highest and the greatest right upon a woman is her husband's.

THIS POEM WAS COMPOSED FOR THE PUPILS
OF THE SUNDAY SCHOOL OF THE
A.S.J.A., SAN FERNANDO BRANCH
IN COMMEMORATION OF THE
INTERNATIONAL YEAR OF THE CHILD

ALLAH OUR GOD

- (1) Who made the Heavens and the Earth,
And made the Stars to shine?
And made the Sun and made the Moon,
The trees and every vine?
- (2) Who made the Rivers and the Seas,
And all that dwells within them?
And made the days and made the nights,
And beauty which surround them?
ALLAH DID! (Aloud by the Children)
- (3) Who tells us to be true and good,
To fast, and keep up prayer?
And wants this to be understood,
Each day, and week and year?
- (4) Who says to us, pay charity,
And bring cheer to the poor?
And shows his signs with clarity,
And sees through every door?
ALLAH DOES! (Aloud by the Children)
- (5) Who tells us all to heed his warnings,
And tells us, shun the fire?
And takes no rest at nights or mornings,
Through need or through desire?
- (6) Who is the one and only God,
Who's forgiving and is great,
A merciful and truthful God,

4/9/1983

EDUCATION & DISCIPLINE

World problems are now assuming stranger forms and larger proportions. They are global, affecting all mankind. On one side science and technology are advancing with cosmic developments. Through plastics, electronics and computer technologies, the wonder has reached even greater heights. On the other side, mankind is afflicted with recurring political and economic crises, national, religious and racial rivalries and outbursts of disturbance in student campuses. These have spread indiscipline and licentiousness all over the world.

This is an unbalanced and contradictory situation. What really is the cause for this? Does it lie in the frightening fall that religion and morals have sustained in the human mind? However, mankind has within its reach a perfect formula and answer in Islam. It can secure invaluable guidance, wisdom and peace from the Holy Quran and Sunnah. Nevertheless, man's mind is degenerating in the ethical, spiritual and religious fields of life, continuously and with great speed. What is the reason for the downfall?

Men have now become more vicious than ever. They utilise, much more than in the past their intelligence and skill to indulge in cruelty. Men relish and revel in inflicting pain on others so much that, as history reveals, 15,000 wars have been waged during the last 5500 years. There are no signs yet that this horrid pastime will terminate! The impending atomic war threatens to destroy the entire human race. It is clear that the beast in man is still predominant. It has not yet been overcome. Only when this is achieved can we, our country and the world attain peace and joy.

Hatred, envy, greed, desire for pompous display and for comparison and competition with others - these evil traits have to be uprooted. These traits are destroying even the heads of religious institutions. Among these, envy and greed have grown wild. When these leaders, who project themselves as embodiments of ideals, exhibit such low qualities, how can they set right the world. They can only intensify the pollution.

Who shapes our unknown fate?

ALLAH! (Aloud by the Children)

(7) We now will tell you of our God,
Who's known to us as ALLAH;
A blissful and a treasured God,
To whom we say, SUBHAN ALLAH!

(8) He is the God we Worship,
Who's beautiful in name,
He is the God we Worship,
For love and not for fame.

(9) He is the one and only God,
Who's provident and kind,
He is the one and only God,
For all who see or who are blind.

(10) He says He has no partner,
And this we must proclaim,
He says HE has no partner,
With or without a name.

(11) ALLAHO ACKBAR! ALLAHO ACKBAR!
We utter quite sincerely,
ALLAHO ACKBAR! ALLAHO ACKBAR!
To HIM we hold most dearly.

(12) ALLAHO ACKBAR! ALLAHO ACKBAR!
Who gives us precious light,
ALLAHO ACKBAR! ALLAHO ACKBAR!
For guidance, day and night.

ALLAHO ACKBAR.

by 425 651

What the world needs today is not a new order, a new education, or new society or a religion. The remedy lies in a mind, in a heart filled with holiness. Holiness must take root and grow in the minds and hearts of youths everywhere, of boys and girls and of children. The good and the godly must endeavour to promote this task. But, man today is interested only in acquisition and accumulation. Mountain peaks are charming from a distance; When approached, they confront us with terror-striking Jungles, so too the world appears charming when men have not delved into its meaning and value.

Let us look around us — let us look at our children. How many of the youth today are disoriented, addicted to drugs, without ideals and whose only purpose in life is the gratification of the senses. It is not their fault, but Ours! Out of negligence, or from lack of courage to say 'no' at the proper moment or out of fear to displease them or cowardice or convenience, we have let them spoil their minds with dirt and pornographic books and films where sensuality has become a true idol. In everything, from advertising to newspapers, from books to television, we get nothing but persistent attraction of fulfilling the desires of the senses as the principal basis of the life of the nation. What can you expect of the weak minds of the youth when we give them endless sensual attractions as food, as if it were the very purpose of existence.

We must find the courage to say 'enough'. It is our duty to protect our children against the Consumer's Society based on an absolute lack of culture, whose destiny is none other than to fall in the depths of the abyss together with those who are fostering it, and whose pleasure it is to pull us down! How can a child who has been left to himself, either because of laziness or convenience or ignorance on the part of the parents, be sustained by such a society and be able to follow the right path and become a good citizen?

The teaching of today deals only with the laws which rule nature and how to deal with them. This should be enhanced with the teaching of qualities such as virtue, tolerance, compassion, humility and respect for elders. These are the qualities that should mould the character of the child and give him the proper armour against the inevitable ups and downs of life.

The pillars on which this education must be built are the parents and the teachers themselves. The family should be the very school and should instil in the children through its own example, the values of prayer, humility and service done with love for others.

However, it is not enough merely to speak about these high ideals and teachings but each one of us must make an attempt to put it into daily practice in the family as well as in society and "Be a light unto ourselves and unto others".

Anonymous.

Sheikh Abdul Qadir Jilani's (R.A.) Concern for Moral Rectitude

Extremely solicitous of eradicating the moral laxity and viciousness produced by ever increasing opulence, luxury and indolence in the metropolis of Islam, Sheikh Abdul Qadir Jilani (R.A.) sometimes came out with the most severe criticism of the then society giving expression to his heartfelt misery over the sinful ways of the people. This was the impassioned appeal made by 'Abdul Qadir Jilani (R.A.) in one of his sermons:

"The edifice of Faith built by the Apostle for Allah is being demolished, brick by brick, and now it is about to fall to pieces. Come, O' mankind, to rebuild what has been dismantled and renovate what has been laid waste. Until this task is completed, we have to work jointly as a team. Come to my aid, O' Sun, O' Moon and O' Stars."

Again, in another sermon he says:

"Islam is shedding tears. Its wail of woe is on account of the blasphemous hypocrites and innovators who are practising a pious fraud by attributing things that do not belong to Islam.

"Look at your predecessors. They lived like you but enjoined the right and prohibited the wrong. But you have forgotten them altogether so soon after their death!

"Do you not know that even a dog is faithful to his master? He guards his fields and the cattle, is pleased to see his master although he does not get more than a few crumbs in the evening. You are favoured with the bounties of Allah but, quite the other way you are neither thankful to Him nor you dutifully perform the task assigned to you. Instead, what you do is to break His commands and transgress the limits of the Shari'ah."

(Saviours of the Islamic Spirit)

The role of Islamic Youth in Society: by Rehan Abdool

The future of society, like any company or large organization, is largely dependent on the skills, resources and attitudes of it's newest members. Youths therefore play a pivotal role in the developmental process, both materially and spiritually, of any society.

When children are taught from an early age to apply themselves diligently to their studies, they will in later life, elevate the average level of intelligence of the community. This will in turn bring about a spate of innovativeness which logically precedes technological progress and a sound economy. Perhaps you've already guessed that the society to which I refer is Japan.

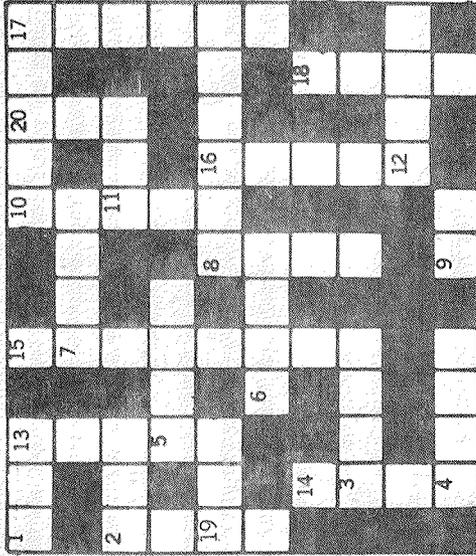
Near the other end of the moral, if not technological, scale of the American society. While it will be wrong and biased to make a mass generalization of all American Youths, it is definitely true that the U.S. education system does not place as much emphasis on either academic training as moral upbringing as it should. The effect on the individual is that some fifteen and sixteen year olds cannot spell elementary words. The effect on society is the proliferation of drug abuse, sexual permissiveness, and violent crime.

We have considered the far reaching effects that youths in general have on civilization.

Let us now look on the Islamic Youth in particular. To be worthy of the name "muslim", a young man (or woman) should not merely believe that the religion is right; he must know it. Only if our faith is strong enough can we be the exampers of society as outlined in the Quran and personified by the Prophet Muhammad (S.A.W.) Islam is not a Friday-go-to-the-mosque religion, it is a way of life and code of ethics covering everything from business to the bedroom.

We as muslims need also to remember that our numbers constitute only a fraction of global population. It is said that the most desirable lifestyle, Islamic-ally, is that of the Prophet. Upon perusing the Hadith, we realize that He did not lead the life of a recluse. He entertained his friends and acquaintances, both muslim and non-muslim.

In a society as cosmopolitan as Trinidad and Toabgo we come into direct contact with people of varying, if any, beliefs and attitudes. It is necessary to mix with them to fully enjoy life but we must always remember to eschew evil and abomination in any manifestation. It is quite possible and permissible for muslim youths to go to a discotheque, for example, and enjoy a night with friends while refraining from consumption of alcohol, the smoking of cigarettes,



DOWN

- 2. The First Pillar Of Islam
- 14. A Namaaz
- 13. The Call to Prayer
- 15. Our Nabi
- 8. The Throne
- 10. Direction Faced For Salaat
- 16. A Prophet
- 20. Lord
- 18. A Namaaz
- 17. One of the Books A Muslim Believes In

ACROSS

- 1. Supplication
- 2. A Prophet
- 3. A Famous Battle
- 4. Position In Salaat
- 5. First Man
- 6. A Caliph
- 7. All Prophets Were
- 8. Pharoah's Wife
- 9. Arabic Letter
- 10. Recitation
- 11. Gate or Door
- 12. Someone Who Performed Hajj
- 19. Arabic Letter.

Soultion on Page 42

or the abuse of illicit drugs.

I believe that we are intelligent enough to realize that we do not need a toxic chemical called ethanol to put us in a drunken stupor while damaging our livers. Is that truly "macho". Do we need to "discover gold" or go "to where the flavour is" and get lung cancer in the process? I should think not.

Because of the ratrace to obtain jobs and attractive salaries, parents stress a child's academic achievement at the expense of his religious training. The ideal situation should be one in which the youth is encouraged, but never forced, to read the Quran, in English, as casually as he would a Physics or Literature textbook. His interest will deepen and it is likely that he will begin some serious study of it's teachings.

A rather recent and distressing development, is the attitude of children towards parents. In the adolescent years, youth seem to feel that their parents are tyrannical and restrict their freedom to an unbearable extent. This can cause friction which seriously affects the relationship. Both sides need to realize that it is a passing phase. Youths especially should, and deep down, know that no clear thinking parent will do anything to the detriment of his child.

As the future generation of a noble religion we should also try to educate our friends who may be tempted by illusions. Let us set the examples which they will emulate. Let us show them that it is possible to enjoy life on Earth while journeying on the road to Heaven.

Editor's note:

Going to a discotheque is totally unlawful since whatever is done there — mingling of the sexes, dancing, music, drinking etc., is haraam. Also Islam forbids wasting time especially as namaz is neglected and the atmosphere is un-Islamic.

BIDAH — OPPOSITION TO RASULULLAH (S.A.W.)

Once Hadhrat Ali (R.A.) saw a man performing two raka'ts Salaat on Eid Day prior to the Eid Salaat. Ali (R.A.) forbade the man from the Salaat. The man then said:

"O Ameerul Mu'mineen! I know that Allah Ta'ala does not punish one for performing Salaat".

Hadhrat Ali (R.A.) replied:

"Verily, I know that Allah Ta'ala does not reward an act (of Ibaadat) unless practised or exhorted by Rasulullah (S.A.W.). Hence, your Salaat is a futile act and indulgence in Futility is Haraam. Perhaps Allah Ta'ala will chastise you for your opposition to Rasulullah (S.A.W.).

(Nazmul Bayaan)

Y.M.C.L.

The Young Muslim Cultural League was founded in 1949.

It has a list of achievements and a history of which all its members and the Jamaat can be justifiably proud.

Upon the advice of the elders S.M. Hosein, M.H. Shah and S.F. Rahaman the male youths were called together and elections held.

Tiab Rahaman was elected President and Rajab Ali Secretary.

The founding fathers had in mind that such a group would help young people in to path of Islam and to keep them there. Activities were necessary for their religious, social, cultural and physical development.

The youths responded to the call.

Y.M.C.L. became the premier muslim youth group in Trinidad and Tobago.

Its members fulfilled themselves by taking part in all aspects of life in the South and in Trinidad.

Some outstanding achievements come to mind.

In a National Photography Competition run by the Community Development Division - the 1st place Trophy was won by Y.M.C.L. Mohammed Hosein (Koonjee) - Photographer.

When Summer Scholarship to the University of Chicago was awarded to 3 nationals from all youth groups in the nation one was won by a Y.M.C.L. member in 1964 - Shafeyei M. Shah. He was also then President - General of C.M.Y.O.

When efforts were made to found a Caribbean Muslim Youth Organisation the delegation from Trinidad and Tobago and Guyana were - Tiab Rahaman, Hamza Mohammed and Shafeyei M. Shah.

The Group also hosted function for prominent citizens of the town or sponsored lectures on their behalf. These persons so honoured come to mind. Roy A. Joseph, M. H. Shah and Dr. Rudrunath Capildeo.

When His Eminence Maulana Abdul Aleen Siddiqui visited Trinidad for the 1st time the League was in the forefront of those binding together to create the Central Muslim Youth Organisation.

When a U.S. Warship visited Trinidad in 1965 it was the Y.M.C.L. which was chosen to host a reception for the distribution of gifts to underprivileged children.

The League also arranged for shelves to be built downstairs the Masjid to be used as a library.

Serious debates, Quranic functions and mauloods were held in the jinnah Memorial Hall. More than one Ambassador from Pakistan and India have been welcomed at the Hall.

Certificates, Prizes and Trophies too numerous to mention have been won in National and Regional competitions.

The Group has been voted the outstanding branch of the C.M.Y.O - T.T.M.Y.O on more than one occasion. Its members have visited brother muslim groups throughout the length and breadth of the Country.

The tradition of Eid dinners at the Hilton Hotel was started when Shafeyei M. Shah of Y.M.C.L. was President - General of the Central Muslim Youth Organisation.

The newsletter published by the group was called "Al-Ameen" It was put out on time for many a month with great effort and of high standard.

But perhaps the true worth of the organisation can be gleaned from the fact that no matter where in the world its founding members have gone they have remained muslim. Khaleel Baksh, Muslim Organiser, Ottawa, Canada, Ashraf Ali. Muslim Organiser, London, England, Mumtaz Hosein, Canada, Ameer Syne, London.

May Allah grant the youths of today the strength to carry the mantle of a proud and historic Youth Group.



THE ROLE OF THE ULAMA

By: Imam Ghazaali (R.A.)

If somebody does not realise his own wrong doing, it is for those with knowledge to make him aware of it. Each scholar should, therefore, take charge of some locality, viz., a town, a village a mosque, etc., and make known to the people all that is good and all that is harmful, and all that is blessed and all that is cursed and impart necessary instruction to them. For this purpose he should not wait till people come to him. On the other hand, he should go to the people himself to deliver the sacred call. The 'Ulama are the successors of the Prophets and the Prophets never left the people alone to their ignorance. They would, in the beginning of their mission, repair from door to door in search of one who could be shown the right path. A person suffering from the disease of soul self-dom realises that he is diseased, just as a person with no mirror cannot see the blot on his face and somebody else has to tell him about it. It is but incumbent upon the heads of Islamic States and Islamic institutions to depute pious and sincere scholars to every village and locality to teach religion to the common masses. Man is born ignorant and he needs instruction from somebody in basic essentials of Islam.

This world is full of diseased persons. Inside the earth are the dead and on its surface are the sick and the sick of the soul out-number those of the body.

THE YOUNG WOMENS MUSLIM ASSOCIATION

by: A concerned Jamaat Member

In the name of Allah, The Beneficent, The Merciful

'O Mankind! Be careful of your duty to your Lord Who created you from a single soul, and from it created it's mate, and created from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in whom ye claim (your rights) of one another, and towards the wombs (that bear you). Lo! Allah hath been a watcher over you.

Al Quran IV:1

Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemingly manner is upon the father of the child. No one should be charged beyond his capacity. A mother should not be made of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent upon the father.) If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if ye wish to give your children out to a nurse, it is no sin for you, it is no sin provided that ye pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is seen over what ye do.

Al Quran (2: V233.)

The Holy Quran and Hadees refers clearly to what is incumbent upon women, wives, mothers and daughters. Along with the many references made in the Holy Quran, Chapter IV deals specifically with women. The mother is thus very important.

It was around 1942 that the women of the Anjuman Sunnatul Jamaat Association Incorporated got together and formed "A Ladies Association". The main purpose was to allow the Muslim women of Trinidad and Tobago to become directly involved in the religious work of our Muslim Community and to encourage all Muslims females reaching the age of responsibility to participate fully in the religious, social, cultural and economic aspects of community life.

The aims were the protection, promotion and propagation of the Islamic way of life in the home as well as in the Community, with special ideals of establishing goodwill, unity and brotherhood among Muslims especially the adult and adolescent females. The body was national in scope and operated accordingly.

Around 1949 the women of our San Fernando Jamaat started the Young Women Muslim Association with the aims and objects similar to the national body. It operated at Jamaat level where it would be much easier to have personal contact with the women of our Jamaat. However, it operated as an arm of the National Muslim Women's Association.

The role of women in the Islamic Society can never be overemphasised. They are part of a Community on which has been enjoined good conduct. In ancient days the role of woman was never appreciated. She was thought of merely as a facility The Holy Prophet Muhammad (S.A.W.) changed all of that. Today Alhamdu Lillah we realize that rather than being a "facility" we are indeed the "heart" of mankind.

Nothing has more influence in bringing peace and contentment of the sexes, than the love and care that a woman manifests for her husband, children and relatives Her role in society is no less important. The better the conduct, the greater the respect.

Our women will be well advised to pattern their lives from the wives of the Prophet Mohommad (S.A.W.) who were beyond criticism and were models to be copied.

Unfortunately today we live in a society which is not far different from that of their time, a society that is having the upper hand on us. We must be constantly on guard against the influences of the western Society of which we are a part. Most of the things they do and which we tend to follow are not good. The Holy Quran say maybe we dislike what is good for us and like what is bad. Dancing is not good for us. Displaying our bodies is not good for us. Competing with each other for popularity, position, influence and leadership is not good for us. Accumulating wealth and either hoarding or mis-directing it's use is not good for us. Let us refrain from all these things. Fraternising of the sexes freely, openly and sometimes shamelessly is not good for us. Let us only do what is good.

If we want our houses to stay clean then we must not allow impurities to take root in them. We are told that we are the best of Communities created. We are expected to shun evil and pursue good which are clearly indicated in the Holy Quran and the Hadees.

It is necessary for us to think muslim, feel muslim, act muslim and propagate Islam by example. We must not be copycats and opportunists, but we must be

trendsetters. Only then would the beauty and joy of being a Muslim be manifested.

Our Young Women Muslim Association has a most interesting and delicate role to play. At present there is not as much activity as we would care to have. This is so because of tremendous burdens, some of which are beyond one's control. Insha Allah in the coming days we hope to see an increase in activities which I am sure will do our Community a great deal of good. I hereby urge all our ladies to play their part.

Our Jamaat wishes to thank everyone for the effort they have put into the Association. We urge those who have Islam at heart to be unruffled in their efforts. We urge those who are not involved to get involved, and we urge all generally to be good ambassadors of Islam. Allah knows best. Khoda Hafiz.

A concerned Jamaat member.

SOLUTION TO PUZZLE

1	D	U	A	13	A	15	M	10	Q	I	R	A	17
2	I	S	A	7	Z	U	M	11	B	A	B	U	A
3	U	H	U	5	A	D	A	8	A	A	S	I	Y
4	R	U	K	6	U	M	A	16	A	A	A	A	T
14	Z	A	A	18	F	A	A	12	H	A	J	I	R
19	A	I	N	9	F	A	A						

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL.

This is a prepared paper delivered by Br. Zulficar Ali Mohammed Khan at the Jinnah Memorial Hall at the monthly Mouloud/Lecture of the 28th October, 1982.

On the 30th of September (that is last month) we of the San Fernando Branch of A.S.J.A. were due to have our monthly Mouloud. Only a handful of members turned up and it was thus found necessary to forego the event. Those who found the time to accept our invitation did not however come to our premises in vain. After performing Isha namaaz we had a small Quran Quani.

I find it necessary to mention this for many reasons which I shall not attempt to advance to you, but of which I am pretty certain most of us are aware. Instead I shall try to convince each person here of the importance of playing our part in, and supporting programmes meant to keep our muslim community together.

In his Last Sermon our beloved Prophet included these words. Quote: O people listen to me in earnest and worship Allah, say your five daily prayers, Fast during the month of Ramadan, give your wealth in Zakaat, and perform the Hajj if you can afford to, (unquote).

Each month we send out over two hundred invitations to our members to attend these functions. The cost of each circular including stamps is about 35 cents.

A considerable amount of time is used in filling out these circulars, addressing them, affixing stamps on them, and then mailing them. This is done with a great deal of satisfaction as we try to serve Allah.

Written in bold letters on these circulars are the words:

"WE NEED TO KEEP OUR MASJID COMMUNITY ALIVE AND TO PROPAGATE THE TEACHINGS AND PRACTICES OF ALLAH'S MOST BLESSED RASUL, THE HOLY PROPHET MUHAMMAD (S.A.W.). WE SHALL BE USING THESE FUNCTIONS TO DELIVER THEIR MESSAGES".

Here is the Masjid Committee of our Jamaat making a sincere attempt to keep our Community alive. What response do we get? Only a handful of Persons attend. This is not very encouraging. Is it?

I wish to remind everyone that time is a most precious asset which should not be wasted. It passes away and never returns, thus taking away with it the golden opportunities that are ours with it's presence.

The Holy Prophet Muhammad (S.A.W.) has impressed upon us that glorifying Allah in congregation is much more rewarding than doing it singly.

Our Jamaat Committee is fully conscious that it is very difficult for all of us to congregate in the Masjid five time per day for "Salaat in the Jamaat." But how difficult is it for us to gather in this Hall once per month to glorify Allah and send salutations to our beloved Prophet?

We say we are Muslims. What makes us so? Merely saying that we are, and professing to follow the creed? I think much more than this is necessary.

We are all required to follow the Sunnah of the Holy Prophet Muhammad (S.A.W.). What did he do?

History bears Testimony that he did for the good of mankind what no one had approached in enormity before his time, nor is likely to do after him.

He did what he did not by whiling away precious time but by great effort and sacrifice. This is absolutely necessary if we are to gain materially or spiritual-ly or both. Of course we can not be expected to gain much by staying home and watching T.V., or by socializing, or by relaxing in a posh drawing room.

"Material wealth" is available to all during our lifetime, such wealth ceases to bring us any ease following death. "Spiritual wealth" is also only available during our lifetime, however while this wealth may not necessarily bring us ease in this world, its effects will certainly be felt after death by what Allah calls "Paradise."

Paradise awaits those who in this material world strives for it through good thoughts, utterings, deeds and conduct. Thus the Holy Quran warns us to avoid evil and do good. A point that bears noting is that evil livers are more likely to enjoy the life of this world than those who are good, but they shall have a most unpleasant hereafter.

In this material world the genius and the smartman would surely gain more than the fool. In the Spiritual world, however, each person has the same chance of gains because it is not opportunism, exploitation or resourcefulness that counts, but piety.

He who is prepared to live, loaf, and while away precious time wastes precious time.

He who spends time solely for material gain and pleasure, also wastes pre-

vious time. But he who spends precious time for both material and spiritual gain by glorifying Allah will find his time well spent and most rewarding.

What is "glorifying" Allah? We "glorify" Allah by simply doing what pleases Him.

A husband who takes care of his wife and children, glorifies Allah. A wife who keeps her husband happy and contented, glorifies Allah. A child who goes to school to gain knowledge, glorifies Allah. Everything done for the benefit of one's self and others, glorifies Allah. This is what Islam is all about.

Islam is a religion requiring constant effort from each of its followers. Are we exerting the kind of effort that would benefit us in the Hereafter? How many of us really deserve Paradise?

In the Holy Quran Allah says: "I created Jinns and humankind only that they may worship me." He also says "Nay, but ye will come to know! Nay, but ye will come to know!" Here He refers to Hell and Paradise, of which many of us doubt the existence.

I wish now to quote a hadith from AN-NAWANIS FORTY HADITH. Quote: On the authority of the Commander of the faithful ABU HAFS Umar Ibn al Khattab (May Allah be pleased with him) who said, I heard the messenger of Allah (May the peace and blessings of Allah be upon him) say: Action are but intentions, thus he whose migration was for Allah and His messenger, his migration was for Allah and His messenger. And he whose action was to receive some worldly benefit or to take some woman in marriage. His migration was for that which he migrated.

In the pre-Muhammad times certain rules and regulations of Allah were applicable. These were transmitted by the Prophet of the time. Those who obeyed these laws won the pleasure of Allah. No one knows exactly how many Prophets there were, but we do know that there were very many of them.

The Holy Quran mentions that many generations were destroyed. These included the people of Aad and Thamud. Allah says that He destroyed these people because they were evil, wicked, oppressive rebellious and for a host of other reasons. They were all "defiant" and "proud". He never destroyed them without giving them enough warning. The Prophets pleaded with them and told them of Allah's threats. They were then given enough time to ponder and reflect, then to obey. However, they choose to do otherwise and were destroyed by Allah utterly and completely. Allah says that those who have sense will pay heed. Do we have sense?

With the advent of the Holy Prophet Muhammad, s.a.w., all existing laws of Allah came to an end and a new set of laws became applicable. The laws of Islam. In Surah five verse three of the Holy Quran Allah says: "This day are those who dis-believe in despair of harming your religion: so fear them not, fear Me! This day have I completed My favours upon you, and have chosen for you as your religion AL-ISLAM. Who so is forced by hunger, not by will to sin: (for him) lo! Allah is Forgiving, Merciful.

In Chapter three, verse eighty five of the Holy Quran, Allah says: And whoso seeketh as religion other than the surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter.

The Holy Prophet lived the life of an ideal exemplar. He instructed those who were close to him telling them what to do and what not to do. He allowed them the flexibility of using their own discretion in doing what he neither approved nor condemned. What more can we ask for? Allah says that His mercy knows no bounds, He also says that His wrath could be terrible.

Each day, the world over, one billion muslims are required to repeat Surah AL-Fatihah several times. We must do so in each rakaat of "Fazr" namaaz. This comes to 17 times per day, each day of our lives.

Surah Fatihah says:

Praise be to Allah, Lord of the Worlds,

The Beneficent, The Merciful;

Owner of the day of Judgement,

Thee (alone) do we worship; Thee (alone) we ask for help.

Show us the straight path.

The Path of those whom thou hast favoured,

Not the path of those who earn Thine anger

Nor of those who go astray.

I shall now ask the question, why is it compulsory for us to recite this surah in each rakaat of namaaz we perform? Does it occur to us that this surah is both a "COVENANT" and a "PLEA" in one? Covenants are made to be kept. We hope that pleas will be fulfilled.

We ask Allah to show us the straight Path. The Prophet Muhammad (s.a.w.) told us what to do. If we don't do what he told us, exactly how are we going to find this "straight Path"?

When we accept Islam we are expected to follow its rules. Performing

namaaz five time per day is it's second most important rule. When doing so we must not be intoxicated. Being intoxicated is not only being drunk. Once a person is not totally aware of what they are doing, they are intoxicated in some way.

The similitude of Islam is like a patient and a doctor. The doctor diagnoses the complaint and prescribes a cure. The patient is expected to follow what the doctor prescribes. Should a cure not follow then the doctor has not done his job. Should the patient not follow the doctor's advice and is not cured then the patient is to be blamed. In Islam Allah is our doctor. The Holy Prophet Muhammad is our Pharmacist. The Holy Quran and the Hadees are the medicines, and we are the patients.

At this point I wish to quote another Hadith also on the authority of 'Umar (may Allah be pleased with him) who said:

One day while we were sitting with the Messenger of Allah (may the blessings and peace of Allah be upon him) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the Prophet (May the blessings and peace of Allah be upon him) Resting his knees against his and placing the palms of his hands on his thighs, he said: O Muhammad, tell me about Islam. The Messenger of Allah (may the peace and blessings of Allah be upon him) said: Islam is to testify that there is no god but Allah and Muhammad is the Messenger of Allah, to perform the prayers, to pay Zakat, to fast in Ramadan, and to make the pilgrimage to the House if you are able to do so. He said: you have spoken rightly, and we were amazed at him asking and saying that he had spoken rightly.

He said: then tell me about Iman. He said: It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and evil thereof. He said: You have spoken rightly.

He said: then tell me about Ihsan. He said it is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you.

He said: Then tell me about the Hour. He said: The one questioned about it knows no better than the questioner. He said: Then tell me about its signs. He said: That the slave-girl will give birth to her mistress and that you will see the bare footed, naked, destitute herdsman competing in constructing lofty buildings. He then took himself off and I stayed for a time.

Then he said: O Umar, do you know who the questioner was? I said:

Allah and His Messenger know best. He said: It was Gabriel, who came to teach you your religion, (related by MUSLIM)

Allah has given man the knowledge and the ability to trace the religion of Islam. For forty long years our Holy Prophet Muhammad (S.A.W.) dwelt among his people building up the finest of reputations.

*He then received divine revelation to spread Allah's word and to subse-
quently "arise and warn". Many of humanity are apt to infer that our beloved
Prophet Muhammad wanted to build a reputation for himself by starting a rival
religion.*

*The many religions then existing were purely built on misconceptions, dis-
tortions of Allah's word, and assumptions. Some people did in fact worship the
one true god. The majority of man however worshipped idols or imaginary gods.*

*Those of us who follow Islam believe the revelations of the Holy Quran.
We have chosen to follow the sunnah of the Prophet Muhammad (s.a.w.) and
believe that he was Allah's emissary sent to warn and instruct us. Islam is compul-
sory to no one, it is simply a question of "To be or not to be a muslim".*

*Was the Prophet Muhammad (s.a.w.) an opportunist, or was he really
Allah's apostle? It is worth our while to really listen to him, or to ignore him
and listen to every Tom, Dick, or Harry? Or should we be guided by our own
contrasting convictions?*

*Let us all think very hard before venturing an answer, which may, and
together with the wrong pursuits, be to our everlasting regret.*

*Our Jamaat Committee wishes to assure everyone, Alhamdu Lillah, that it
is our intention to keep our Community alive and active. We can guarantee no
results, but we can try very vigorously and in a way consistent with our know-
ledge and ability.*

*We wish everyone to know that we are only the custodians and regulators
of our Jamaat's affairs. If we are not doing a good job, then everyone must share
the blame. It is never a good thing to desert one's house when it needs repairs
and seek refuge in the neighbour's whose may seem better. Perhaps the neigh-
bour's may not last as long as yours.*

*We look around our premises and see very little signs of recent progress.
Why is this? Have we lost our urge to get ahead community wise? Have we lost
our initiative? Are we bankrupt of ideas? or are we plain fed up or frustrated?
Maybe we couldn't care less. There must be a reason.*

*Allah says that those who help themselves will be helped. Where a group or
community is concerned, contra effort will not help. Co-operation and tolerance*

*is needed. Teamwork is necessary. There must be a common purpose and above
all understanding and trust. Humility and respect will be great assets. Suspicion
must not exist.*

*We have a few dedicated members in our Jamaat who will really like to see
us get ahead and are prepared to pull their weight towards that end once given
the chance.*

*Dedication and good intention do not produce results. Effort does. Effort
and action are key ingredients in Islam. Should we put our heads together and
make an effort in the same direction, Insha Allah we shall see positive results.*

*I wish to say a word of encouragement to our youths before I close, es-
pecially our teenagers. Our Masjid Committee is not aware of the need for your
involvement. Very soon we hope to stimulate into the midst of regulating our
Jamaats affairs.*

*We are fully conscious of the excellent part you played during the month
of Ramadan for which our Masjid Committee wishes to express it's deepest
appreciation. We wish you to know that we are aware that the continuity of our
Jamaat rests with you.*

To our ladies we say, well done. Keep on doing your bit.

*To our general membership, we urge you, show a little interest please, be-
come involved and when we send invitation for our Jamaat functions, try and fill
our Hall will you? After all it is not so big.*

Khoda Hafiz. Allah knows best.

SURE SALVATION FOR TRUTHFUL BUSINESSMEN

By: Mufti Jameel Ahmed Thanwi

Rasoolullah said: "A truthful businessman will be in the shade of the
Throne (of Allah) on the day of Qiyamat (Judgement)".

On the Day of Reckoning all and sundry will be raised, the sun will be very low,
the desolate planes will be burning hot. They will have absorbed 70 cubits of
perspiration, and on the surface, according to their deeds, people will be soaked
up to their ankles, knees, necks and mouths in perspiration. During this critical
period the shade of Allah's Throne will be spread over the truthful and honest
businessmen.

Muslims! How wonderful would it be if we could be amongst these fortunate
businessmen who are to be spared this torturous punishment.

Our object is the worship of Allah. Not just ritualistic, but complete worship. We must try to find out what is our true purpose on earth. Only then will we be able to identify our priorities and set out our ideals which we should try to achieve with Allah's help.

We have a duty to Allah, to ourselves, to our families, to our community and to mankind. If we are truly muslims then these duties will be discharged automatically.

Allah who has placed no limit on what we can achieve says in Surah 68 verses 1 - 4 of the Holy Quran:

- Quote:
1. Blessed is he in whose hand is the Sovereignty, and he is able to do all things.
 2. Who has created life and death that he may try you, which of you is best in conduct: and he is the Mighty, The Forgiving.
 3. Who hath created seven heavens in harmony. Thou (Muhammed) canst see no fault in the Beneficent one's creation; then look again canst thou see any rifts?
 4. Then look again and yet again, thy sight will return unto thee weakened and made dim. (unquote).

Our Masjid is just a base for religious pursuits and persuasion. The results would depend on our efforts which we intend to put in them, and for which they are put. All efforts should be for the pleasure of Allah who gives us a hint in Chapter 55 verses 7 - 9 of the holy Quran:

- Quote 7. And He hath set for you the measure.
8. That you exceed not the measure.
9. But observe the measure strictly nor fall short thereof (unquote).

Let us all try to determine this "measure" and fulfill it. Should we do so, then our living shall most certainly not be in vain. This is our main perspective. Khoda Hafiz. Allah knows best.

THE IMAM AND MASJID COMMITTEE.

by: B.M.R.

Our Holy Prophet (S.A.W.) said that among the signs of the Last Day is that the entire family (father, mother and children) will collectively indulge in zina or fornication. What is 'zina' or fornication? Our Holy Prophet (S.A.W.) explains:

Zina of the eyes is to gaze — (at that which is unlawful, e.g. nudity)

Zina of the ears is to listen — (e.g. suggestive language, useless) talk

Zina of the tongue is to speak — (what is evil);

Zina of the hand is to touch — (the female or male that is unlawful);

Zina of the feet is to walk — (towards that which is immoral or unlawful);

Zina of the heart is to desire — (what is unlawful), and it is the private part which either commits or shuns the actual act of fornication.

(*Sahihul Muslim*)

Hazrat Maulana Yusuf Binnuri (R.A.) has interpreted the first Hadith mentioned as a reference to the modern mother of immorality - the television. Today we find the entire family gathered in front of the television. It is one of the family's past times.

There is no doubt about the type of shows seen. The obscenity, nudity and suggestive scenes are few of the things to which we are exposed. Even the commercials are not without the above mentioned

Notwithstanding the television shows, how many families can boast of owning a video set? It isn't the television station to be blamed here. The family can choose what is to be viewed. All practices, things and institutions which aid and foster immorality are forbidden by Islam. The Holy Quran says: 'AND COME NOT NEAR TO ZINA' How many types of fornication are committed by simply looking at television? —

the eyes — to look at the evil and nudity portrayed;

the ears — to listen to the immoral and illicit language;

the heart — to be aroused by the suggestiveness of the film.

Remember on the Day of Judgement we will have to give account of the use or abuse of each part of our body.

Be your own judge of the interpretation of Hazrat Maulana Yusuf Binnuri (R.A.)

YAA ELAAHI

Ya Elaahi bay kaso ko sirf Tayra aasara hai
Daamanay ummeed bharrday ham ghareebon ki duah hai

Cha hiyay Tayra karam bas Tayri Rahmat ka sahara
Ghair ka muhtaaj mat rakh ba adab yay iltija hai
Daamanay ummeed bharrday ham ghareebon ki duah hai

Toohi Maula Toohi Aaq Tujhsay ham maayooos kiyoun ho
Maanganay waalay kee sab kooch pyaar say Toonay deya hai
Daamanay ummeed bharrday.....

Ahlay dunia chhowr do tum raah jo shaitan ki hai
Bas Khuda ka raasta hi saaf seedha raasta hai
Daamanay ummeed bharrday.....

Sun sada mayree Muhammad Mustafa ka waasta hai
Jinki Khaatir toonay Maula yay jahaan paida keeya hai
Daamanay ummeed bharrday.....

MEANING

Oh Allah! for us helpless ones You are the only shelter. Destitute we pray that you fulfil our hopes. Your help and mercy alone will suffice. Make us dependent on You alone. You are our Master, our Sustainer, how can we be disappointed in you! You affectionately grant all to all who ask. O people, shun the vanities of this world, for these are the devil's handiwork. The path of Allah is enough, it is the correct path to follow. Accept this prayer, Oh, Allah, through the medium of your apostle Muhammad (upon whom be peace) for the sake of whose mission You created the universe.

A.S.J.A. 70th ANNIVERSARY BROCHURE

We hope that you have found reading this publication worth your while.

Should you care to make any comments or offer suggestions that would improve the quality of our contemplated future publications, we hereby respectfully invite you to do so in writing addressed to:

Z.A.M. Khan
Secretary A.S.J.A San Fernando Jamaat,
No. 12, Pouchet Street,
San Fernando,
Trinidad, West Indies

Our Jamaat Committee shall be ever grateful for all the help that has gone into this publication and wishes to express it's deep thanks

We wish to also thank those of you who have taken your valuable time to read it. Khoda Hafiz.

The Eid Takbeer

Hazrat Jaabir Bin Adullah (R.A.) narrated the following Hadith of Rasullullah (S.A.W.):

Verily, on the Day of Eidul Fitr when the Imaam emerges (for Eid Salaat) neither Azaan nor Iqaamat is given; there is no Call, no Iqaamat nor anything on that day".

From the above mentioned Hadith it is clear that on the Days of Eid the Takbeer should not be recited aloud at the place where the Eid Salaat is to be performed.

(*Fataawa Darul Uloom*)

1. He who is not thankful to men is not thankful to God.
Abu - Sa'id, T. I
2. Verily, the grave is the first stage of many stages of the Hereafter.
— Uthman, T. I; IB
3. Not a day passes but the grave says: I am the strange dwelling. I am the lonely dwelling. I am the dwelling full of worms. I am the dwelling of dust.
Abu Sa'id, T. I
4. Visit the graves, for verily they will make you indifferent to the world and remind you of the Hereafter.
Ibni Mas'ud, IB
5. O' God make not my grave an idol to be worshipped; and let thy wrath be severe upon the people who take the graves of Prophets for places of worship.
— Umar, R.A.

Zakaat cannot be used for

- (1) It is not permissible to utilise Zakaat funds for Auqaaf institutions, e.g.: Musjids, Madressas, libraries, etc.
- (2) It is not permissible to utilise Zakaat for public amenities, e.g.: roads, bridges, mussafar-khannas, etc.
- (3) It is not permissible to utilise Zakaat for the salaries of Ustaads in Madressas.
- (4) It is not permissible to remit the debts of a deceased person from Zakaat funds.
- (5) It is not permissible to utilise Zakaat funds for the administrative expenses of religious organisations.

He is indeed a poor man who has no wife, said the Prophet. "What although he has plenty of wealth"? it was asked of him. The Prophet said, "And though he has plenty of wealth." And poor indeed is the woman who has no (help) mate, although she be ever so rich!

Ibni Abu Najir, R.A.

Evils destroy fasting

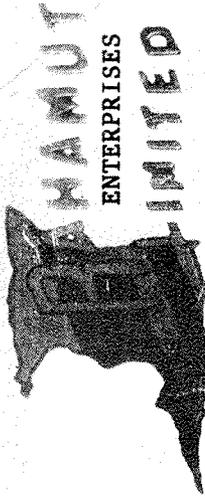
The Ulama of Islam have said that the fasting person should be extremely cautious with regard to certain evils which totally wreck the tremendous spiritual effect of the Fast. These evils from which abstention is of absolute necessity are:

- (1) Guarding the eyes from looking at all things unlawful.
- (2) Guarding the tongue against lies, scandalising, backbiting, nonsensical talks, unedifying jokes, abuse, arguments, etc.
- (3) Guarding the ears from listening to all things unlawful.
- (4) Guarding all the organs of the body from the commission of what is unlawful.

SELECTIONS FROM MISHKAT - UL - MASABH

1 God says: I am God - there is no God besides Me: I am king of all kingdoms, and the king of all kings; the hearts of kings are in My hands; and verily when my servants obey Me, I change the hearts of their kings to them with mercy and kindness; and verily when my servants sin against Me, I change their hearts with anger and chastisement, and they inflict the direct punishment upon them; do not then occupy yourselves with cursing (your) kings, rather occupy yourselves with the remembrance (of Me) and humility (towards Me) that I may suffice you against your kings.

Abu Darda, N.A.



*Congratulations to the A.S.J.A. San Fernando Jamaat
on the occasion of its
70th ANNIVERSARY
from*

RAHAMUT ENTERPRISES LIMITED
17 CIPERO STREET
SAN FERNANDO

AUTHORISED AGENTS FOR

TEXACO LUBRICANTS, GREASES & QUALITY LINE
PRODUCTS IN THE REPUBLIC OF TRINIDAD AND
TOBAGO

HEAD OFFICE: 17 CIPERO STREET, SAN FERNANDO
65--79044, 78425, 78662.

DEPOT: SOUTH UNION HALL, CROSS CROSSING,
PHONE: 65-77022 SAN FERNANDO

DEPOT: NORTH 31-35 WRIGHTSON ROAD, PORT OF
PHONE: 62-54217 SPAIN
WE GUARANTEE PROMPT AND EFFICIENT SERVICE, ALL
PRODUCTS AVAILABLE EX-STOCKS.

FREE DELIVERIES NATIONWIDE

** WHOLESALE ONLY **