

Obedience & Obligations to Amir & Respect of Missionaries

(Friday Sermon Delivered on 8.10.1982 at Fazl Mosque London)

After tashahhud, ta'awudh and recitation of Surah Al-Fatihah Hadur said:

This is going to be my last Jum'ah we are going to say together, this day, during this visit. On this occasion, first of all, let me express my deep sense of gratitude towards my Lord or Allah, Who has shown mercy upon us and particularly mercy upon this humble servant of His by making this trip meaningful and purposeful. I saw help coming from Him from every direction in every way. He is the Master and the Lord of the universe, so all our efforts can only bear fruit if He shows mercy. He has been very kind to us and we hope that انشاءالله He will continue to be kind and merciful, forbearing and forgiving.

After this I express my gratitude to the England Jama'at for their kindness and hospitality, and a very generous hospitality for that which they

showed to me and to my companions, and also to all the rest of the visitors, who came from all over the world. Every body, I know, has gone back very happy, so shall we, and we will be carrying sweet memories of this visit which will انشاءالله keep turning into prayers and I hope Allah will listen to those humble prayers of ours.

Now I have to say a few odd things. I have jotted down a few diverse points to speak upon today. First of all I want to say a few words about devotees of life who are serving here in various capacities. Those people who have offered their lives for the sake of Allah, they deserve special respect from the community and special help. They cannot become successful in the pursuance of their goal unless the entire community, entire Jama'at puts in their effort towards the achievement of that goal and help them. Not only this, they should be shown special respect and kindness. I have noted with regret and with pain that in some places some people have not been kind to their missionaries. They have been very critical of their work and so loudly critical and censuring that their sharp tongues cut deep into their hearts and they felt the pain of it although they didn't mention it in any way.

Different people are made differently, they have different educational backgrounds, if somebody is not capable of addressing you in first class English, it's not his fault. May be it is the fault of the system which brought him up, may be it's the

fault of the schooling he has had. But there are so many factors involved that it is not for me to analyse them all here. But one thing I know, that some one with what ever he has, if he has offered his life for the sake of Allah, he should be treated respectfully and kindly, and cooperation should be extended to him in all departments.

Some times I know, not here, but it may happen every where in the world, that some people show kindness to a missionary and then they think that by doing so, they have turned him into a personal slave. Now this is the common tragedy we find in the rest of the Islamic world vis-à-vis their mulla which we find serving in the mosques, in the villages particularly in the Punjab. There the mulla is supposed to be a personal servant of all the big land lords of that community, because he is being fed by them. In what manner of feeding, there is no point to discuss it, but, because he is ultimately kept alive at their alms, there he is mistreated; he is insulted in every day life. The only hold he has over such a society is by way of creating hatred. Whenever he speaks of hatred for others, people follow him, when ever he speaks of goodness and sacrifices for the sake of goodness, people desert him. That is the only relationship left now. We must not make it happen to our community. We have to go a very very long way towards the final achievement of our goal.

And the kind of missionaries which has been created with the grace of Allah through Hadrat

Masih-e-Ma'ud's ﷺ directions is a very different type from the one you see. Many among them are those who devoted their lives after studying to the best of their capability and they were left with two choices, either they could pursue the worldly goal or offer their services for the sake of Allah. The same people, I know, some of them, if they had pursued the world instead of joining Allah's forces, could have earned much more than those who seem they are financially superior to them, so they can mistreat them. They could earn much more money and they could have highly respectable places, they could live even better than many of the non-devotees can live. Yet they don't mind it, because they know their reward is with Allah. So, as far as they are concerned, I am not bothered about them; I am bothered about those who mistreat them because they will fall under the wrath of Allah because Allah does not like His people to be mistreated, those who have offered sacrifices for His sake. So be mindful of that. If we have shown some kindness to those missionaries, still it is for them to accept it or reject it, if they accept it. If they are showing a good turn to you by accepting your kindness. They do not become your slaves, if you have shown mercy towards them.

Secondly, do not judge Ahmadis harshly if they live decently. Now this is a very strange thing but this is also true that some people, some how, become so strict and narrow minded in their

approach to life, that if an Ahmadi is living a normal decent life they become censorious, they become extremely stingy in their remarks about such a person. They feel that he is living a luxurious life and they don't know the essence of what luxurious life is according to Islam, what is wrong in Islam and what is right in Islam. To enjoy the best things in life provided that you remain within the four walls of prohibitions by Allah is not at all forbidden and provided that when asked for financial sacrifices you remain in the forefront of those who sacrifice their earning for the sake of Allah, so after that what is left to you, is completely your own choice, how to spend it.

If you live decently and nicely, it is not at all forbidden for you to live a decent life. What is forbidden has been made manifestly clear in the Holy Qur'an. So after that, nobody has a right to declare something forbidden which is not forbidden by the Holy Qur'an. This is what has been mentioned in this verse:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ
الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ
الْقِيَامَةِ^ط

(Al-A'raf : 33)

Say who has forbidden the good things in life to Allah's servants which He has created for their sake, for this life as well as for the life to come. He says for this life they are for the believers and for the life to come exclusively for the believers. So Allah has

created out of His love good things of life to be used not to be abandoned by His people, by His true servants. So if they make use of these things there is nothing wrong at all with it. And after this verse of the Holy Qur'an nobody on earth has a right to censure them for good living, provided as I have mentioned before that they live within the four walls of Islamic dictates. Also provided that this living does not bar them from taking part in the sacrifices in the way of Allah.

When we plead austerity, it is not because living a life of comfort is prohibited in Islam It is only because if you can save more, you will be more able to serve the cause of Islam. That belongs to the region of Nafl (نفل) as it is said in Islam, Nafl (نفل) is a term which means after doing the obligatory things if you do some thing of volition that is Nafl (نفل) so, that pertains to the department of Nafl (نفل). But even if somebody remains restricted to the department, to the field of obligation, no man on earth has right to censure him. Hadrat Rasul-e-Karim ﷺ was once asked by a visitor, "Tell me about Islam". He, in reply, told him the fundamentals of Islam and also started telling him of acts of volition later on; of good acts which pertains to the region of Nawafil (نوافل). So he said, "Look here, I will do just that what is obligatory and nothing more, so will I be forgiven?" He said, "Yes,

that will suffice you". That is the minimum which is required. Now if somebody falls below the minimum, then of course, he comes under the censure again of Allah, not of human being. It is only for them to admonish him with kindness, but still he can be admonished. But those who remain within that sphere and don't transgress in any way the dictates of Islam, no body has a right to speak harshly to them.

So if some of the Murabbis some of the missionaries are living a decent life. Nobody knows what else are the resources they have access to. Maybe Allah has provided them that money from some resources which they do not want to reveal. So as long as you do not come upon, some positive charge of mistrust of misuse of money nobody has a right to say that look here, such a such person is living decently and he has no right to. Why not? Allah tells He has created these things for the sake of true believers. Here they are shared by the rest but in the hereafter, they would be exclusively for the believers.

Now another point is that you should be mindful of your duties to the Amirs and other office bearers of the community. The Amir and the other office bearers exercise such powers on behalf of Khilafat, on behalf of the institution of Khilafat which is finally responsible for the entire organization of the community. So in this capacity

as workers of the organization, they draw their respective rights and prerogatives from the institution of Khilafat. They are different in different tiers. Some times by not understanding or by not knowing the rights of particular office bearer and limitations of their rights, so many problems crop up. People do not know their rights and do not know the rights of those who have been appointed in certain official capacity.

So this is a very important thing that the Jama'at of England must make it known to every Ahmadi. What are the limitations of these office bearers and what are their rights and obligations and what are the limitations of those on whom they are appointed as Amir, or as president or in what ever capacity they are appointed. If you know clearly your rights and your limitations, then there is very little chance of some body creating misunderstanding and sowing their seed of discord.

Mostly it is in ignorance that these things spread. Darkness and ignorance are one and the same thing. Knowledge is light. So first of all, light should be spread in this area. Every body should begin to see his path, then there is very little chance of coming into clash with each other or running into anybody because with seeing eyes only very reckless people do that. That happens, of course, even then but very rarely. People with normal balance of mind do not run into each other while they have seen things. So the whole Jama'at should be apprised of

their rights according to the best traditions of Ahmadiyyat and the rights of their superiors in administration. Superiors in administration, I repeat, because those who have not been involved in administration, they could be much more superior to those who are involved in administration in the eyes of Allah. Because it is a matter of heart and a matter of fear of Allah and a matter of taqwa (تقوى) where real superiority lies, so only in this context I am saying who are superior to those or placed higher to those in the ladder of administration.

Now some rights I must speak upon now and here. Number one: if an Amir has made a mistake and ordered you wrongly. If that order is not in clear violation of the Holy Qur'an you should obey him, however wrong he may be appear to you. As I have made it very clear if it is not in clear violation of the Holy Qur'an, you must obey him. If there is a difference of opinion regarding a particular verse of the Holy Qur'an and only interpretation differ, even then you should obey him. Because it is not for you to choose the interpretation and using that excuse to disobey your Amir.

Hadrat Rasul-e-Karim ﷺ laid so much stress upon the obedience of Amir that people got surprised. They said Hadur-e-Akram! if somebody is like that even then we should follow him? He said yes, even then. If some body is like that, even then we should follow him? He said yes even then. At last Anhadur ﷺ retorted by saying that even if a

black slave is appointed Amir over you, whose head is like the head of a *Munaqqah* (منقه); a piece of raisin, even then you must obey him. Now these were the two things which irritated the Arab mind, which could irritate the Arab mind, one to obey an 'Ajami (عجمى) and coming from an area which was known to be the area of black people. Arabs of those days considered it to be a personal insult to follow such a people. And on top of that they being slaves. Slaves and blacks all together you know both things together made it abhorring to the Arab to accept them as their leaders.

Secondly to have a big head that was a sign of *qiyadat* (قيادت), of leadership and wisdom. So the Arabs took pride in having big heads because that was a sign of great wisdom, and it was understood that the smaller the head be, the stupider and fooler the man would be. More fool, if he has small head. So Hadrat Rasul-e-Akram ﷺ brought these two points of abhorrence together. And said if there is a slave belonging to an area where the colour is black and also if his head is so small that there seems to be no brain in him at all, if he is appointed an Amir, you follow him.

Then came another aspect of the same situation, that was if somebody is leading you in prayer. Some people are detective minded, they sift things and make things that they perhaps have got information of one's personal life much more than the rest of the community does. With the result that

they sit like judges over the characters of certain other Ahmadis. They say, we know them; they are bad, whether they have evidence enough or not, whether they pursue the allegations in the proper manner of producing evidence according to the Islamic dictates or not, they are not concerned. The only position they take is that we know such a such person is bad character, so he should not hold any office, particularly they take exceptions to his becoming Imam in the Slat(صلوة).

So such a question was also raised at the time of Hadrat Muhammad Mustafa ﷺ and decided for all times to come. The question was that if somebody is *badkar* (بدکار), somebody is vicious person, a wild person and he is bad thoroughly bad in character, if he is appointed as Imam-u-Slat (امام الصلوة), you know how abhorring it may appear to some that such a person to be with in (-) with the righteousness should be made leader of those righteous people and standing in prayer, in congregation prayer before Allah. So they said if such a person is made Imam-u-Slat what should the followers do? Hadur-e-Akram ﷺ told them that they should follow him; it is Allah who accepts the prayer. He will be answerable for his deeds and you will be answerable for your deeds. If you follow such a man because you follow the organization and discipline, Allah will accept your prayer because it's not the Imam who is going to accept their prayer, it is Allah. What a beautiful teaching! How beautiful

and peaceful it is, this is why the name is Islam; it means peace. It spreads peace; it breeds peace; it dictates peace. No disorder is acceptable in Islam. So in this spirit of Hadur-e-Akram ﷺ teachings you should follow the Amir and all other office bearers, regardless of whether you consider them to be inferior in taqwa or in righteousness, that is not for you to brag in this world, it is for Allah to decide after the death.

Now I come to the responsibilities of Amirs, they have their obligations. The office bearers have their obligations too. They must be kindly towards the people on whom they have been appointed, not to rule, I can't use that word but to running the administration, they follow him (the Amir) only for the sake of Allah and not in his personal capacity and to make it more particular, of course ultimate end is to please Allah and nothing else. But to make particular they follow the Amir because he has been appointed by Khalifatul Masih, for no other reason. They follow the entire system of organization because that system has been approved by Khalifatul Masih. They have not accepted Bai'at or they have not taken oath of allegiance to every Ahmadi, they have only taken oath of allegiance at the hands of Khalifatul Masih. So every thing gets concentrated in his hands and then commit it emanates in all directions and as long as it is coming from him Ahmadi follow it because it is an article of their faith that he is appointed by Allah. So, as I

have said, ultimately their obedience is to Allah and not to a single person or human being. So this is the entire system, in a nutshell.

So, because they have got delegated powers from Khalifatul Masih, they must not misuse their delegated powers. I should abhor to appoint an Amir who is unkind to Ahmadis, because Khilafat has a direct relationship with all Ahmadis. They are made to obey not because they are made to feel inferior, but only to keep order, no other reason at all, but order does not mean harshness and unkindness. I should not feel safe my self in the hands of any Amir who does not behave as like I should love to behave to other Ahmadis. So this must not happen. No missionary incharge, no president should misuse these powers because when they hurt those Ahmadis and they obey them despite being hurt only for the sake of Allah, they'll be hurting me and they'll be going away from the cause, path of Allah.

So it is a very serious affair. You must keep this trust intact and try to behave like Hadrat Muhammad Mustafa ﷺ behaved towards his followers. No more authority more supreme than Hadur-e-Akram ﷺ can be conceived in this earth. In this world it is impossible to conceive other person with greater authority because he was representing Allah in all consummation no one had ever represented Allah before like Hadur-e-Akram ﷺ did. So if some people object to Islamic way of organization as dictatorial, no one on earth could

claim such dictatorial power, in the worldly terms, as Hadur-e-Akram ﷺ assumed after the prophet hood. But there is no dictatorship in Islam. Greater the power or concentration of power, more fearful is the office because everybody is ultimately answerable to Allah. With the result that fear intensifies the greater your power increases. So Hadur-e-Akram ﷺ used that power in the humblest manner. In such beautiful and attractive manner that all through his life you can't pinpoint a single occasion where any body on earth could call that occasion to be an exhibition of dictatorship. He ruled through wisdom, he ruled through prudence, he ruled through love. And if you rule with these three factors, then it is impossible for dictatorship to come into the picture. It is nothing to do with prudence, dictatorship has not, nor with wisdom nor with love. It does not belong here. So this is the sort of administrative power which is devolved on all Ahmadiis serving in any capacity. So they must be very weary that they should keep the honour of this trust alive and intact and must not misuse it in anyway. If these two aspects are attended then most of the problems automatically dissolve into thin air as if they had never been.

This is the ideal society which Jama'at Ahmadiyyah is endeavouring to create. And towards this thing you must put in your entire endeavours. Now when something happens despite every thing, despite the best atmosphere, things do happen.

Things of friction, born out of misbehaviour or misconduct by any body or wrong bent of mind for example.

What should one do? That is the third point which I want to make clear. If you disagree with any officer in the community, then it is your first right, not only right it is your duty to report this matter to the centre, and report it through that particular officer concerned. Now if you fear that he will not forward that report to the centre in due time, what you can do is send a copy direct to the centre. Now here I must tell you that as far as relationship between every Ahmadi and Khalifatul Masih is concerned, anybody can write any number of letters to Khalifutl Masih directly, there is no procedure involved at all in any way. But when you speak of somebody else, in censuring terms, then according to the teachings of Islam it is obligatory upon you to let him know otherwise it would be a ghibat (غيبت). It would be just painting him in black one-sidedly without him knowing it. So this is why this procedure is involved, otherwise, nobody stands between Khalifatul Masih and Ahmadiyyat. They are one and the same thing. It is impossible for any body to interfere and stand in the way. So it also reminds me that if the officials of Jama'at are misbehaving in any way to others, they actually stand in the way of Khalifatul Masih and the Jama'at. Because some times some people, when they are angry with their local officers they cannot

find distinction between him and the authority which they were usurping or misusing and many of them have not opportunity to reach directly to the Khilafat and plead their case as they should. With the result that they think this is a representation of Jama'at and ultimately they fall out with the Khalifa as well.

So as I told you, they are standing in the way of Khalifatul Masih and the people; Ahmadiyyah people, which they have no right to do. So the answer to this problem, if it occurs, is this that you write direct to Khalifatul Masih or to the office concerned, for example if it is the financial matter you could write to the Wakil ul Mal, if it is a matter concerning Tabshir you could write to Wakil ul Tabshir. But if someone is not satisfied at that he could directly write to me in this capacity of Khalifatul Masih, and send a copy to the Amir if they are very hasty. This is a minimum they are expected to do. But otherwise the normal process to direct their application and complaints through the channel of Amir, or the officer concerned who ever he be, and send a copy direct, that would be better. So no problem is left at all.

But one thing I must remind you, the court of appeal is in the higher direction even in the worldly affairs, not in the lower direction. Those Ahmadis who make the mistake of appealing to the masses for the wrongs done to them have always being annihilated by Allah. They have been destroyed, nothing is left of them. Because instead of going to

Allah they went to the masses while no religion springs from the masses. It comes down from Allah. So instead of sending your appeal to the right direction, if you go to the wrong direction and by doing so also damage the system and the fabric of the community by making one-sided propaganda of which the other party has no opportunity to defend, the other party even some time does not know what is happening and what is being talked about against him.

So one-sided propaganda, No: 1, is forbidden in Islam, positively in the Holy Qur'an. Whether it be against an Amir or an office bearer or an ordinary Ahmadi. It is very strictly forbidden. But if it is directed against the representatives of the organization, then it is doubly evil, because it hurts the devotion of Ahmadis, it injures that devotion. And they become less active Ahmadis under the influence of such propaganda. So what are they trying to achieve? What do they want to hurt? Hurt the cause of Ahmadiyyat? Take their revenge, even if they are rightful, to take revenge their personal revenge from Ahmadiyyat and the spirit of Ahmadiyyat! This will not do, it has never been successful in the history of Ahmadiyyat. Such people have always been chucked out by Allah without regard to whether in the initial place they were right or wrong. The method they adopted was positively wrong and injurious and they are punished for this method.

But if you appeal to the higher authority, and the highest authority is Allah, why not have trust in Him. If He is alive, Allah, if He is a real being, then He is the last and final authority and the supreme authority. If He is not a real being, if He is just imaginary and a mythical person, then just leave this organization. Why to get stuck to such a stupid organization which is believing in nothing and laying all stores by nothing. So this is a simple answer to this question. Instead of censuring such community and injuring those who believe, you should simply say assalam o 'alaikum (السلام عليكم) and leave them alone. But if the fundamental concept of every religion is Allah and His existence and His live interest in affairs of men, then you must make the final appeal to Allah if even Khalifah does not listen to your way of thinking or your complaints and does not agree and you still insist that he is taking side with the administration unduly, Allah's court is the final appeal.

And what is a Khalifah? Nothing compared to Allah, not even a speck on earth. He can be annihilated by one word of Allah if He so chooses. So when you have access to the highest and the most powerful court, to abandon that and to go down to the masses and start talking among them, if it is not idyllic pure and simple what else it is? This is idolatry, this is a proof that you do not believe in the existence of Allah, (and) you are only following some songs and nothing else. So be mindful of this

behaviour. If you behave correctly in this sense Allah will show mercy upon you. You create the most ideal society which would be flourishing and which would be expanding, which would be gaining power in every direction and nobody would be able to suppress such a society.

Now it was pointed out to me by some friends that in the first sermon I was rather too harsh and one sidedly harsh upon the members of my family, the family I belong to. And I single them out by saying that if they borrow money from some body or try to borrow money, everybody should take precautions and I pointed out to them that it is a grave responsibility to behave cleanly and above board in financial matters otherwise it is Hadrat Masih-e-Ma'ud's ﷺ name and honour which is some times defiled by those who are hurt. I such did it, not because I was not aware of other people doing it. But because I know the approach of Islam. Islam does not just say that charity begins at home, it also tells you that admonition begins at home. This is why Hadrat Muhammad Mustafa ﷺ was told in the beginning of his office (Al-Shu'ara':215) ﴿أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ you give warnings to your kith and kin who are closest to you. So he started the process of warning from his own family people and then it was that he went to the top of the hill and addressed the whole and rest of the Mecca. So I was not unaware of these things, only I was

following the dictates of the Holy Qur'an and following the policy as laid down by the Holy Qur'an.

As far as these financial discrepancies and misbehaviour is concerned, I lay great importance to such things, because a society without 'adl (عدل) cannot flourish, cannot go on to the next higher stages. It is impossible. It will remain in a state of decay and would never be able to prosper. So those small things which tilt the balance of Islamic culture in Islamic society in the favour of worldly affairs, that society is unhealthiest society. It is like a society for example; if we give the quote illustrate the matter by quoting the example of single person. I should say a society is like somebody who is suffering from high blood pressure or low blood pressure, or too much urination, too highly sensitive and active kidneys and so on and so forth. So any unhealthy person is incapable of achieving any thing in life. If the health is bad in small respect, to that respect he is hindered from taking pursuit, healthy pursuits of life. But if the injury is more he is incapacitated in more words in one than some times these people become bedridden.

So health is highly important before you can think of breaking the world record, and you are made for breaking the world record. This is your position this is your station in life. So no unhealthy symptoms should be tolerated, however small. Even the world athlete in 100 metres, if he is suffering

from headache can perhaps be beaten by number 10. So create that health, bestow that health in the Ahmadiyyah society and then you will see انشا الله تعالى that you will be able to pursue your noble goals much faster and more actively and vigorously.

For that I have in mind, to form a commission here and already I am thinking of certain names. انشاء الله I 'll declare that before I leave. A commission to go into the financial discrepancies pertaining to the people living in England or to people who have left England and either they are targets of these discrepancies or dishonesty or they made people living in England targets of their dishonesty, what ever the case be. This commission will collect all these complaints and report to me about the procedure if they should adopt.

Similarly there are reports of marriage dissolutions or misbehaviour by husband to wife or wife to husband ultimately resulting in marriage dissolution. While we are preaching to this world that Islamic way of family life is the best and has the best example to be followed, and we at the same time contradict our word by our actions, this is doing injustice to Islam, so that should not do either. For that I request the Board of Qada (قضا) to expedite all such cases which are still pending. Now once the Qada has decided, execution must not linger behind. Because if you linger in execution or your decision, then you destroy the whole system of justice. It is not for those who are appointed to execute decisions

to show mercy or kindness to some parties. It is not their right to judge over the judgment of the Qadi. If it is wrong and you hundred percent believe it to be wrong even then it is your prime responsibility to execute that, because the responsibility would fall on their shoulder of the wrong judgement, not on your shoulder. They will be answerable to Allah, not you. So the execution must be highly efficient and I should not tolerate any delay, conscious or otherwise in executions. But give them the due rights of appeal according to the traditions of the community or the decisions of the community. If somebody has a right to appeal to a higher board, why not let him, but what I mean to say that if an appeal is not lodged to the higher board or if the higher board has ultimately decided against such a party or if the higher board lies here in England and there is no such appeal against them, what ever the system be, I am not aware of that, but once it is decided, execution must not be delayed because that would be delaying justice to the party.

And in the end, as I take leave, I remind you to pray for me and for my journey back home. May Allah make it successful and guard over us, myself and all my companions. Leave taking is sad indeed; there is no doubt about it. But responsibilities stand superior to these emotional affairs. Also going back has its own demands. There are such loving Ahmadis there; such devoted Ahmadis that is impossible to make preferences of one section

Ahmadis over another section. So it is a strange world in which we find today, not even today I mean strange world in which ever a man has found himself that leave taking is also sad, but going leave taking also becomes a must. And it has also an element of pleasure too, because that sorrow if turns into prayers also gives you a sort of satisfaction and a sense of achievement. So it is a very complex affair. It is impossible for me to describe how I feel. Not perhaps it is possible for you to describe how you feel but this is life. This is the scheme of things by Allah. We must accept it. So as I will leave with a sad and heavy heart, turning that emotion of sorrow into prayers for you, I request you to do the same for me because all together, you and me, that is one Ahmadiyyat and there is no distinction there, in any way. And who pray for Ahmadiyyat will be praying for Islam, for the cause of Allah, in fact. We must create a society of greater love, greater understanding, greater sacrifice, not only for the sake of Allah but for also each other. By doing so will be adding strength to Ahmadiyyat. May Allah, may Allah help us achieve the noble goals He has set for us. Assalam o 'Alaikum Warahmatullah.

(السلام عليكم ورحمة الله)