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The Ahmadiyya

June 2009

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Patron	Dr. Ahsanullah Zafar Ameer Jama'at USA
Editor-in-Chief	Dr. Naseer Ahmad
Editor	Dr. Karimullah Zirvi
Editorial Advisor	Muhammad Zafrullah Hanjra

Cover: *Latif Ahmed* Photos: *Kalim Bhatti*

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Masjid Baitur Rehman
15000 Good Hope Road, Silver Spring, MD 20905

Phone: 301-879-0110 Fax: 301-879-0115

Editor: karimzirvi@yahoo.com

Tel. and Fax: 201-794-8122

www.ahmadiyya.us

www.alislam.org

Acronyms for salutations used in this publication

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

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Al-Qur'an

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ۖ فِيهَا الْأَعْنَافُ وَالرَّهِيْنُ ۚ
 ذَوَاتَا أَفْنَانٍ ۚ فِيهَا رIVERSٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ فِيهَا
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ فِيهَا رIVERSٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ

And for him who fears to stand before his Lord there are two gardens. Which, then, of the favors of your Lord will you twain deny? Having many varieties of trees. Which, then, of the favors of your Lord will you twain deny? In each of them there are two fountains flowing freely. Which, then, of the favors of your Lord will you twain deny? (55:47-52)

COMMENTARY:

The "two gardens" may signify, (1) peace of mind which is the result of leading a good life, and (2) freedom from gnawing cares and anxieties which come in the wake of life spent in the pursuit of material pleasures and comforts. One "garden" consists in giving up one's desires for the sake of God in this world and the other in being blessed with God's pleasure in the next. A true believer perpetually basks in the sun of God's grace in this life which cares cannot disturb. This is Paradise upon earth which is granted to a God-fearing man and in which he constantly dwells; the promised heaven in the next world is only an image of the present Paradise, being an embodiment of the spiritual blessings which such a one enjoys in this life. It is to this paradisiacal state of a true believer that the Qur'an refers in 10:65 and 41:32. The "two gardens" may also be the two fertile valleys watered by two sets of rivers Jaihan and Saihan; and Furat and Nil, which according to the *Hadith* are the rivers of Paradise (Muslim). These two valleys fell into the hands of Muslims in the caliphate of Umar.

Just as in the present life true believers undergo various kinds of tribulations for the sake of their Lord and do all sorts of good and righteous deeds, so in the next life those tribulations and good works will assume the form of flowers and fruits of various hues and tastes.

The two fountains flowing freely may be the spiritual embodiments of *Huququllah* (the obligations owed to God) and *Huquq al-'Ibad* (the obligations a Muslim owes to his fellow-beings) which the believers fully and faithfully discharge in this life. The discharge of these two obligations would assume the form of two fountains in the Hereafter. As a true believer ceaselessly continues to discharge these obligations, the fountains have been depicted as constantly flowing.

Al-Hadith

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ -

Hadrat Sa'd bin Abi Waqqās^{ra} relates that he heard the Holy Prophet^{sa} say, "God loves the one who is righteous, self-sufficient, and retiring."

(Muslim kitābuzzuhd)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ مَنْ أَكْرَمُ النَّاسِ؟ قَالَ أَتَقَاهُمْ فَقَالُوا لَيْسَ عَنْ هَذَا نَسَأَلُكَ قَالَ: فَيُؤَسَفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ نَحْلِيلِ اللَّهِ ' قَالُوا: لَيْسَ عَنْ هَذَا نَسَأَلُكَ ' قَالَ: فَعَنْ مَعَادِنِ الْعَرَبِ تَسَأَلُونِي؟ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَهُوا -

Hadhrat Abu Hurairah^{ra} relates: "The Holy Prophet^{sa} was asked: 'Who is the most honored amongs the people?' He said: 'He who is the most righteous.' The questioner said: 'That is not what we meant.' He said: 'Then Joseph, Prophet of Allah, son of a Prophet of Allah, son of Abraham, friend of Allah.' They said: 'This too is not what we meant.' The Holy Prophet^{sa} said: 'Then do you ask me concerning the descent of the Arab? Those who were worthy of honor before Islām are worthy of honor in Islām once they are fully instructed in it.' "

(Bukhari kitābul anbiya' bab qaulallah ta'ala kana yusuf wa ikhwatuh ayat lissa'ilin)

SAYINGS OF THE PROMISED MESSIAH^{AS}

Perfection in Conduct by Following the Holy Qur'an

Those who put their trust in reason alone are as defective and deficient in action, faithfulness and sincerity of conduct, as they are deficient in knowledge, understanding and certainty. Their group has not set up an example which should prove that they are included among millions of holy people who are the faithful servants of God and are acceptable to Him. The blessings of these were so manifested that through their preaching and admonition with prayer and attention, and the influence of their company, hundreds of people began to tread the straight path and, becoming the men of God, turned wholly to their Lord. They paid no attention to the world and its contents, and cut off altogether from the delights, comforts, joys, renowns, prides, properties, and kingdoms of this world. They followed the path of righteousness whereby hundreds of them lost their lives, and thousands of heads were cut off, and the earth became wet with the blood of hundreds of thousands of holy ones. Despite all these calamities, they exhibited such fidelity that like devoted lovers they laughed while their feet were shackled, were joyful while suffering pain, and were grateful in the midst of misfortunes. For the sake of the love of the One they abandoned their homes, chose disgrace in place of honour, distress in place of comfort, poverty in place of wealth, and were content with indigence, solitude and helplessness in place of every kind of relationship, association and joy. By shedding their blood and having their heads cut off and laying down their lives, they set a seal upon the existence of God. By the blessing of following the Word of God they acquired such special lights as have never been found in others. Such people were not only to be found in ages past, but this group of the elect is ever present in Islam and refutes its opponents by its illumined being.

Thus we have proved conclusively that as the Holy Qur'an conveys one to the high grade of intellectual perfection, in the same way, one attains through it to the stage of perfection in conduct also. The lights and signs of being accepted by God have always appeared and continue to appear in those who have followed this Holy Word and not in others. For a seeker after truth this proof which he can observe with his own eyes is enough, namely, that heavenly blessings and Divine Signs are found only in the perfect followers of the Holy Qur'an and that all other sects, who turn away from revelation, whether Brahmans, Aryas or Christians, are altogether deprived of this light of truth. We make ourselves responsible for satisfying everyone who denies this, provided such a one, being eager to embrace Islam sincerely, should turn to us in complete good faith and steadfastness and sincerity for seeking the truth.

[Braheen-i-Ahmadiyya, Roohani Khaza'in, Vol. 1, pp. 350-352, footnote 11]

A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V^{aba}

DELIVERED ON APRIL 10, 2009

On 10th April 2009, Hadhrat Khalifatul Masih V delivered the Friday Sermon:

After reciting verses 191 and 192 of *Surah Al-e-Imran* which are translated as “In the creation of the heavens and the earth and in the alteration of the night and the day there are indeed Signs for men of understanding Those who remember Allah while standing, sitting and lying on their sides, and ponder over the creation of the heavens and the earth: “Our Lord, Thou hast not created this in vain; nay, holy art Thou save us, then, from the punishment of the Fire.” (3:192 193)

Hazoor said: In these verses Allah Almighty has drawn our attention to the fact that Allah is the Creator of all things in heavens and earth including mankind. For the sustenance and comfort of man He created night and day and the alternating seasons The wisdom behind the alternation of day and night and the seasons is a reflection of the desire of change in man. A truly wise person will be grateful to Allah for fashioning nature in a manner that is in harmony with man’s nature.

Hazoor said: One must benefit from the spiritual light that Allah Almighty sends to this world through His Messengers We are fortunate indeed to have recognized this light Which Allah Almighty has sent for our spiritual progress. But we cannot benefit from this light without the remembrance of Allah. As one ponders over the creation of heavens and the earth one’s faith in Allah gradually gains strength, towering mountains, deep ravines, waterfalls, rivulets and lakes, all point to the One God, Who is our True Creator and Who has created everything for the benefit of man. Ahmadis, who have the honor of recognizing the Imam of the age are drawn towards God more than all other People when they witness the marvels of nature

Hazoor said: The verses I have recited were revealed fourteen hundred years ago in the Arabian wilderness to a man who had no knowledge of the world, but Allah made him the perfect man by revealing His word to him, when we reflect upon how Allah revealed the mysteries of the universe fourteen hundred years before science ever discovered them, we

are left with no choice but to accept the truth of Islam and the Holy Prophet^{saw}. Now that man has learned the true nature of these mysteries, he cannot help but testify, O! Lord, Thou hast not created all this in vain. O! Allah, Do not ever make us among those who doubt this and consequently turn away from Thy worship and become deserving of Thy wrath.

Hazoor said: People who make use of their intellect have been described by the Holy Qur'an as *ulul al-bab*. True wisdom cannot be attained without turning to Allah, seeking knowledge from Him and pondering over His creation. If you want to succeed, study the Holy Qur'an and adopt piety, then you will come to realize that this creation is not without a purpose and that it has a Creator. All knowledge serves to enhance our faith and man can only gain knowledge by virtue of the intellect Allah has given us. In this age science has made astonishing progress but all this had already been foretold by the Holy Qur'an. All knowledge that man attains is with the help of the Almighty. May Allah make us His true worshippers and may the wonders of His creation make our faith stronger and stronger. *Ameen*.

(Ch. Hameedullah)
Wakil A'la,
Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan

Hadhrat Mu'awiyah bin Hakam^{ra} relates: "While I was in Prayer with the Holy Prophet^{saw} someone in the congregation happened to sneeze and I responded with: 'Allah have mercy on you.' On this the congregation reproved me with their looks. To this I reacted with: 'May you lose your mothers, why are you staring at me?' Thereupon they started beating their hands against their legs. Then I understood that they wanted me to be silent, so I restrained myself. May my father and mother be the ransom of the Holy Prophet^{saw}, I have not known a better instructor before him or after him. When he finished the Prayer, he did not remonstrate with me, or beat me, or reprove me. He said: 'During Prayer no talk is permissible. It is all praise and glorification and recitation of the Qur'an. He added something in the same vein.' I said: 'Messenger^{saw} of Allah, I have newly emerged from ignorance and Allah has favoured us with Islam. There are still some men among us who go to consult soothsayers.' He said: 'You should not go to them.' Then I said: 'There are some of us who are guided by omens.' He said, 'These are things that come up in their minds. They should not be influenced by them.' "

(Muslim kitabussalat bab tahrimumul kala-m fissanat)

A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASHIH V^{aba} DELIVERED ON APRIL 17, 2009

On 17th April 2009, Hadhrat Khalifatul Masih V^{aba} delivered the Friday Sermon at Baitul Futuh Mosque, London.

Hazoor said: In many verses of the Holy Qur'an, Allah has linked His bounties and favors with His attribute of *Al-Latif*. When we talk of Allah being *Al-Latif* it means that He is the one who illuminates our hearts with the light of knowledge provides for our physical and spiritual sustenance, helps us in times of need, protects us when we are in danger, saves us from exposure and disgrace and acknowledges our meager sacrifices with manifold rewards. Allah is also the One who has deep knowledge of everything.

Hazoor said: Verse 104 of *Surah Al-An'am* tells us that human eyes cannot behold the Almighty. He is the light that enlightens anyone it falls upon and makes him a manifestation of Divine support. This light is granted most of all to Prophets and it shone forth to the highest degree in the person of the Holy Prophet^{saw}. People who possessed worldly wisdom, knowledge, wealth and dominion could not behold this light, for they were blind, but it was recognized by poor people who had an earnest desire to seek God. For such, people Allah provided spiritual nourishment through the Holy Prophet^{saw}. Only such people can behold the Almighty who seek him through the purity of their hearts.

Hazoor said: Allah bestowed great favors upon Hadhrat Yusuf^{as} and his father Hadhrat Ya'qub^{as} and, on their account, brought about the reformation of Yusuf's^{as} brothers. This episode teaches us that prayers are the means for reforming mankind and this is why the Holy Prophet^{saw} prayed so fervently for his people. Today we need to pray for all those who profess to be the followers of the Holy Prophet^{saw}.

Hazoor said: It is evident from the Holy Qur'an that heavenly water is the source of spiritual life. In order to attain spiritual life, it is necessary to have firm faith in the Oneness of the Almighty. Just as rain water descends from heaven and brings life to earth, in the same way people are spiritually revived through heavenly water. Just as the rain causes fertile soils to bear fruit, in the same way spiritual water benefits only those who have an element of piety in them. Allah sent the Holy Prophet^{saw} at a time of complete darkness and through him

He brought life to the spiritually dead.

Hazoor said: If we do not turn to Allah after receiving all His favors then we must remember that He is also Almighty and All-Powerful and His punishment is also severe. The final victory always comes to His Messengers, for this is what He has promised them. The opponents can never extinguish the light of Allah and can never destroy our *Jama'at* which has been established by God's own hand.

Hazoor spoke about the difficulties and persecution being suffered by Ahmadis in different parts of the world and asked the whole *Jama'at* to pray for them. May Allah safeguard them from all kinds of mischief and shower His blessings upon them in keeping with His attribute *Al-Latif. Ameen.*

(Ch. Hameedullah)
Wakil A'la,
Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan

Hadhrat Iban bin Malik^{ra} who participated in the Battle of *Badr* relates: "I used to join in the Prayer services with my people the *Bani Salim*, but there was a valley between them and me, and during the rains when it was flooded I found it difficult to cross over to their mosque. So I went to the Holy Prophet^{saw} and said to him: 'My eyesight is affected and I find it difficult to cross over the valley which separates me from my people when it gets flooded during the rains. I wish very much that you would come to my house and say your Prayers therein so that I might appoint that spot as my place of worship.' He said: 'I shall do that.' The next day, when the sun had risen high the Holy Prophet^{saw} came to my house with Abu Bakr^{ra} and asked for leave to enter, which I granted, and he said: 'Where do you wish me to say my Prayer?' I pointed out a corner to him. He stood for Prayer and called out the *Takbir* and we arranged ourselves behind him. He led the Prayer for two *rak'at* and we prayed with him. When he had finished I detained him over pancakes that had been prepared for him. When the neighbours heard that the Holy Prophet^{saw} was in my house they came and gathered in the house in large numbers. Someone said: 'What has happened to Malik?' Another one said: 'He is a hypocrite. He does not love Allah and His Messenger.' On this the Holy Prophet^{saw} said: 'Do not say that. Do you not know that he says: "There is none worthy of worship save Allah; seeking only the pleasure of Allah the Exalted?" The man said: 'Allah and His Messenger know best, but as for us we see that his friendship and conversation are confined to the hypocrites.' The Holy Prophet^{sa} said: 'Allah will safeguard against the Fire one who affirms: "There is none worthy of worship save Allah; seeking thereby only the pleasure of Allah.' "

(Muslim kitabussalat bab rukhsat fittakhalf 'anil jama-'at ba 'udhar)

Ibn Batuta: The Greatest Traveler of All Times

Atif Munawar Mir, Mississauga, Canada

Introduction

"For him who adopts a path seeking knowledge, Allah eases the way to paradise...A learned one is superior to a worshipper as the moon is superior to all the planets. The divines are heirs of the prophets and Prophets do not leave an inheritance of dirhems and dinars but only of knowledge. He who acquires knowledge acquires a vast portion."

Inspired by this *Hadith*, Muslims, throughout history, have traveled to distant places to meet eminent scholars, explore unknown territories and discover new cultures. Ibn Batuta, by far, is the most celebrated of these travelers in the Islamic world. His travels spanned over a time period of thirty years and covered 75,000 miles. This distance is about three times more than what Marco Polo covered during his journey from Venice to China in the late thirteenth century. In the west, Ibn Batuta is not known well, mainly because he was a Muslim and traveled only within the borders of the Islamic world. Driven by the desire to seek knowledge, he met Sufis, legal scholars, mystics and magicians living in 44 modern countries including

Morocco, Egypt, Syria, India, Somalia, Tanzania, China, Turkey, Ukraine, Afghanistan, Sri Lanka, and Saudi Arabia. The stories of his travels provide not only knowledge of Islamic history but also offer a sense of aesthetic pleasure.

Who was Ibn Batuta? Apart from his own personal travel records, we have few details about his life. He was born in Tangier on February, 24th, 1304, and died in 1369. He left Tangier on June 14th, 1325 A.D., at twenty-two years of age, and finally ended his journey in Morocco and dictated accounts of his journeys to a scholar, named Ibn Juzayy. The accounts of his journey are known as *Rihla* (Travels) of Ibn Batuta.¹ In the 14th century Islamic world, the tradition of writing '*Rihla*' was a common pursuit. *Rihla* were detailed travel journals or memoirs, written by Muslim travelers and scholars about their visits to Mecca or other places. Ibn Batuta covered his 75,000 mile travel route on foot, donkey and camel. He traveled through scorching deserts, over towering moun-

tains and raging oceans. He traveled under the constant fear of bandits and blood thirsty pirates. In other words, he risked his life for the sake of seeking knowledge and wisdom. His travels were not merely an adventure, but also and primarily a search for knowledge and a desire to experience and witness God's vast and infinite creation. He truly lived up to the saying of the Holy Prophet:

"Seek knowledge even if you have to go as far as China, for seeking knowledge is a duty on every Muslim,"

Ibn Batuta's Journey

Ibn Batuta's journey began when the Mongols were converting to Islam. During this time of peace, Ibn Batuta set off global trotting. He was a man of meager means but he was fed, entertained and cared for along the way by royalty, merchants and Mongol kings². In his books, he describes meetings with kings and encounters with Sufis. However, modern geographers find the "descriptions of varying natural environment, products of far-off islands, articles of export, metropolises, ports and sea routes..."³ most interesting in his travel accounts.

1325-1327 – Beginning of His Journey – From Morocco to Mecca⁴

Ibn Batuta's first journey was to the holy city of Mecca for the performance Hajj. On his way to Mecca, he passed through modern day Algiers (Algeria), Tunis (Tunisia), Tripoli (Libya), Alexandria (Egypt), Jerusalem (Israel), Damascus (Syria) and Medina (Saudi Arabia).

In his book, he provides numerous personal observations on the regions of North Africa and Middle East. For example, this is what he had to say about the social security system in Damascus in the early 14th century C.E:

"The variety and expenditure of the religious endowments at Damascus are beyond computation. There are endowments...for supplying wedding outfits to girls whose families are unable to provide them, and others for the freeing of prisoners. There are endowments for travelers, out of the revenues of which they are given food, clothing, and the expenses of conveyance to their countries. Then there are endowments for the improvement and paving of the streets, because all the lanes in Damascus have pavements on either side, on which the foot passengers walk, while those who ride use the roadway in the center".⁵

He painted the pictured of Nile, Alexandria and Cairo in the following words:

"There is no need for a traveler on the Nile to take any provision with him, because whenever he wishes to descend on the bank he may do so, for ab-lutions, prayers, purchasing provisions or any other purpose. There is a continuous series of bazaars from the city of Alexandria to Cairo".⁶

1327-1330- To East Africa and back to Arabia⁷

After completing Hajj for the first time, Ibn Batuta decided to visit Iraq and Iran. It is at this point that his globetrotting career really began.⁸ However, he kept coming back to Mecca from different directions during his visits and in total performed Hajj 7 times.

He stopped in Basra, Iraq, which in earlier centuries of Islamic history produced great Muslim philosophers, theologians, scientists, poets and historians.⁹ While in Iraq, Ibn Batuta also visited the city of Baghdad, which had recently faced the Mongolian invasion and, as a result, had lost its intellectual splendor. Baghdad was the capital of the Islamic empire ruled by Abbasid Ca-

liphate. Abbasid Caliphate had come into power in 751 after defeating Umayyad dynasty. Once a powerful military and intellectual force, the influence of Abbasid Caliphate had decreased in the mid 13th century. The Mongols overran Baghdad in 1258. They destroyed the Grand Library of Baghdad, containing countless historical documents and books on subjects ranging from medicine to astronomy. According to some claims, Mongols slaughtered hundred of thousands of people.¹⁰ The impact of the Mongolian invasion was still visible in the 1320s, when Ibn Batuta visited Baghdad. He describes Iraq's sad state in the following words:

"Her outward lineaments have departed and nothing remains of her but the name... there is no beauty in her that arrests the eye, or summons the busy passer-by to forget his business and to gaze".¹¹

After visiting Iraq and Iran, he returned to Mecca, from where he sailed down the eastern coast of Africa through the Red and Arabian Seas, and further, to modern day Tanzania and Somalia. From there he sailed back to Oman and took an overland caravan route to Arabia and then back to Mecca again. While in Mogadishu (Somalia), he received great hospitality from the local people. In 14th century Eastern Africa, the spread of Islamic culture was not synonymous with

the peopling of the region by Persians.¹² The rulers, scholars, officials and big merchants, as well as the port workers, farmers, craftsmen, and slaves, were dark-skinned people speaking African tongues in everyday life.¹³ For Arabs and Persians, East Africa was a kind of Medieval Society, a fertile, well-watered land of economic opportunity and a place of salvation from drought, famine, overpopulation and war at home.¹⁴

1330-1341-To India, through Anatolia and Asia¹⁵

Ibn Batuta was now a skilled traveler, however the travels required money. He heard that the Sultan in Delhi, India, was seeking learned men to work as *Qadi* (judges) to interpret Islamic law. So in 1330, Ibn Batuta set out for India. He traveled through Asia Minor (comprising most of the modern republic of Turkey) Central Asia and Afghanistan.¹⁶ While traveling through modern day Turkey, he speaks in his book of "*prestige enjoyed by doctors of law among Turks*".¹⁷ In 1333, he crossed the towering Hindu Kush, which separates Inner Asia from the Indus and finally reached India, where he met with the Sultan of Delhi, Muhammad Tughluq. He got a position as a *Qadi*, and served the King

for almost eight years. Ibn Batuta described the King Tughluq, who was also a learned scholar, in his *Rihla*, as:

"The King of India... makes a practice of honouring strangers and showing affection to them...the majority of his courtiers, palace officials, ministers of state, judges, and relatives by marriage are foreigners and he has issued a decree that foreigners are to be called by the title of Aziz (Honorable)"¹⁸

1341-1349-He Moves from India to China and encounters many adventures¹⁹

In 1340, the Sultan of Delhi appointed Ibn Batuta to lead a mission to China. He reached China passing through southern India, Ceylon, Maldives Island, Bengal, Burma and Sumatra.²⁰ Ibn Batuta notes China as "*the safest and most agreeable country of the world for the traveler*".²¹ However he was not impressed by China's paganism:

China was beautiful, but it did not please me. On the contrary, I was greatly troubled thinking about the way paganism dominated this country. Whenever I went out of my lodging, I saw many blameworthy things. That disturbed me

so much that I stayed indoors most of the time and only went out when necessary. During my stay in China, whenever I saw any Muslims I always felt as though I were meeting my own family and close kinsmen.²³

1349-1354-Journey back home; visit to Grenada and the final adventure to Mali²³

Ibn Batuta returned again to Mecca in 1346 to perform the *Hajj* one more time. When he had completed his duties in Mecca he began his journey home to Fez in Morocco. He arrived in Fez in 1349. However, the thirst for traveling had made his soul restless. In 1350 he was on the move again; this time to Grenada on the Iberian Peninsula. Still not completely satisfied that he had traveled all of Dar al-Islam, he joined a caravan to cross the Sahara to visit Mali. In 1355 he finally returned home for good²⁴ after spending 30 years of his life traveling.

***Rihla* as the Historical Document**

Ibn Batuta's story teaches us about the Islamic world in the 14th century. Through his writings, we find out about the hospitality, customs, educational methods and the geographical conditions of the Muslim world. James Preston, a renowned

scholar of geographical education admitted more than 25 years ago that Ibn Batuta's book, written as it was in Arabic,

*"Made little impact on the Christian world. Even today, when some of our schools teach children about the intense heat of the torrid zone, reference could be made to Ibn Batuta, who six centuries ago, pointed out that the climate along the equator was less extreme than the climate in the so-called temperate zone in North Africa."*²⁵

It may be argued, however, that lately the contributions of Ibn Batuta to the subject of history and geography are being recognized. For example, Paula Ranciato of the Yale-New Haven Teachers Institute, an educational partnership between Yale University and New Haven Public schools, acknowledged the historical value of Ibn Batuta's travel narrative. Referring to Ibn Batuta's *Rihla*, she said:

*"The importance of the narrative in a social studies class is the ability of our students to examine and explore people's dreams and experiences in a social and cultural context."*²⁶

Joan Arno and Helen Grady, educators of younger children, admit that the study of the adventures of Ibn Batuta provide a mechanism for teach-

ing about the early 14th century.²⁷

Ibn Batuta employed personal experiences to construct a social history of the 14th century Islamic world. His informative narratives contained fascinating portraits of political and cultural elites. He discusses his meetings with Sufis. He sought knowledge from legal scholars. His *Rihla* also provides in depth details of local cultures and sensibilities. However, some argue that personal experiences are not wholly reliable because of the informant's tendency to "exaggerate and idealize what they did". No doubt, personal narratives may contain errors and biases, and do not necessarily constitute a complete historical record by itself. Nonetheless, personal narrative helps us gain meaningful insights into understanding how people lived in the past.

Paul Kegan, in his book "Ibn Batuta, Travels in Asia and Africa 1325-1354" says the following about the use of Ibn Batuta's narrative of the Islamic world:

"Its monuments too abide, for those who may have the fortunate to visit them, but its men and manners are to most of us ut-

terly unknown, or dimly conceived in the romantic image of the Arabian Nights. Even for the specialist it is difficult to reconstruct their lives and see them as they were. Histories and biographies there are in quantity, but the historians for all their picturesque details, seldom show the ability to select the essential and to give their figures that touch of the intimate which makes them live again for the reader. It is in this faculty that Ibn Battuta excels."

Conclusion

The modern mind might question the value of Ibn Batuta's 30-years of travelling. In today's world, knowledge is generally acquired for monetary reasons, status or prestige, but in the Middle Ages, the purpose of acquiring knowledge was for the sake of knowledge itself. Ibn Batuta's travels should be an inspiration for young people to travel and explore the different cultures of the world and expand their horizons. The knowledge of cultures acquired through travel, tends to be more authentic and reliable unlike the knowledge acquired through mass media, which reduces the complexity of cultures into sound bites. Granted that Ibn Batuta did not have to worry about customs and passports but don't forget that he traveled when modes of transportation were as inconvenient as donkeys, horses, camels and ships

and the threats of storms, illnesses, pirates and bandits were a constant danger. His courage and commitment should be an inspiration to all those who thirst to explore the ocean of knowledge.

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In-Charge Research Cell Rabwah

Research Cell Jamia Ahmadiyya

P.O Box #2 Rabwah (Chenab Nagar) PAKISTAN

Emails: tahqeeqi@yahoo.com, tahqeeq@gmail.com, Ayaz313@hotmail.com

GOOD FAMILY RELATIONS: THE ISLAMIC WAY

Yusef A. Lateef

The Islamic family is not only related by blood, as parents, children, uncles, aunts, cousins and adopted children, they are also related by faith -- they are connected by a system of religious beliefs which are prescribed by God in the Holy Qur'an and complemented by the *Hadith* and the *Sunnah*.

It is through acting upon the teachings of the Holy Qur'an, and the *Hadith*, and *Sunnah* that the Islamic family is coherently related. In other words, the Islamic family strives throughout their life time to assimilate, and to reflect in their actions the teachings of the Holy Qur'an, the *Hadith*, and the *Sunnah*.

In speaking of relations and connections, the words of an old Gospel song come to my mind, a song in which the promotion of the glory of God is objectified for having created mankind. The words go something like this:

"The head bone connected to the neck bone, the neck bone connected to the shoulder bone, the shoulder

bone connected to the arm bone, the arm bone connected to the wrist bone, the hip bone connected to the leg bone, and the leg bone connected to the foot bone", and so on, and in conclusion ascribing glory and praise in adoration God for having created man.

The point I want to make here is that surely, as God created the human family, it is only God, Who can direct and connect the human family, it is only God, Who can provide the proper guidance for the human family: and this guidance, by the Grace of God, is acquired by the human family, *Insha Allah*, when they seek Allah's guidance the Islamic Way.

The Islamic way of good family relations are blessings from Allah, acquired when the family vigilantly seeks guidance through Allah and the Holy Qur'an. Good family relations come when the family follows the guidance of their Lord--that is the Islamic Way-- and it is the family who follows the

guidance of their Lord who shall prosper.

It is the family who creates peace who shall receive the blessings of peace. They shun disorder, for shunning disorder is the Islamic Way. The family who believes in the unseen and observes prayer, and spends out of what Allah has provided for them, are connected to the peace that comes from Allah. Their love for Allah, and for Allah's creation flows from their hearts toward each other and all mankind.

The Islamic family hears with their hearts, they speak with their hearts, and they see with their hearts, they serve each other and humanity ceaselessly, this is the Islamic Way.

The good family is humble toward each other and humanity for fear of Allah -- for they know that Allah is not unmindful of what they do. The good family believes and they do good works. For such, Allah has said they are the dwellers of Heaven.

Frequently Allah sees

the Islamic family turning to the Sacred Mosque which they like.

The Islamic family vies with one another in good works. Good works are the family connection that's stronger than blood-ties-- this is the real family relation, the family of good works, the family of righteousness, the family of love, the family who has compassion, the family who serves humanity.

And where so ever the Islamic family may be, they turn their faces and their hearts towards the Sacred Mosque.

The Islamic family relation is that they remember Allah much and they are thankful to Allah, and they are grateful to Allah.

Each person within the Islamic family has a goal which dominates each one of them, but they attempt to seek help with patience and prayer; they believe that Allah is with the steadfast.

The Islamic family is a family who spends their wealth to seek the pleasure of Allah, and to strengthen their souls, and if they receive no pleasure from Allah and their souls are not strengthened, they are pleased with whatever Allah affords them.

The Islamic family is steadfast, truthful, humble, and they spend in the way of God, and they seek forgiveness in the latter part of the night. The Islamic Way for the family is to hold fast, all together, by the rope of Allah, and be not divided; and they frequently remember the favors of Allah which He has bestowed upon them.

The family relation is that they invite each other to goodness and enjoin equity and forbid evil.

The Islamic family is connected to the idea of making their scales heavy with good deeds, and their hearts are expanded for the love of Islam. The Islamic family is connected in that they give praise to Allah for giving them shape and life.

The Islamic family is connected in that they seek refuge frequently in Allah against the evil suggestions whispered by Satan.

The Islamic family is connected in that they believe in Allah and His Messenger, the Holy Prophet Muhammad^{saw}. The Islamic family is connected in that their hearts tremble when the name of Allah is mentioned, and when His Signs are recited to them they in-

crease their faith, and they and they put their trust in their Lord. They observe Prayer and spend out of that which Allah has provided for them.

The Islamic family is connected in that they strive to keep the Mosque of Allah in a good and flourishing condition, they believe in Allah, they observe prayer, they pay the *Zakat*, they believe in the angels, the Prophets, the Revealed Books and the Day of Judgment.

They are connected in that they strive in the cause of Allah with their property and their persons.

They believe and do good works--they seek the guidance of their Lord because of their faith. They seek opportunities to do good works. Their prayer therein is "Glory be to Thee, O Allah, and their greeting therein is Peace." The Islamic family are friends of Allah, and Allah has created love between them. Their hearts are soft, yet, firm for the love of Islam. They realize that it is Allah Who provides for their sustenance. They strive diligently to be the best in conduct.

PLAGUE

Khalil Akhtar, Marietta, GA

One of the many signs Hadhrat Masih Mau'ood^{as} showed us is of plague. We also read in the Holy Bible in Matthew 24:7, "For nation shall rise against nation and kingdom against kingdom, and there shall be famines, pestilences and earthquakes in diverse places." In the dictionary the meaning of pestilence is given as plague. Hazoor^{as} published a poster on the 26th of February 1898, and warned people of plague which was going to be spread in the country and which had no remedy except the repentance and asking forgiveness from God. Then again he had advised the people on the 17th of March 1901, when solitary cases of plague had been reported in the country, that they should refrain from jest and mockery. He also prayed for a Divine change in the people. But alas, they turned a deaf ear and increased their transgressions and haughtiness, resulting in the wrath of God.

In 1902 the plague became so furious that people died a dog's death. Sometimes, members of the entire family were suffering from the disease and no one

was left even to give them water. The corpses were decomposing and no one could perform burials. The people were afraid to touch a patient lest they should become infected. In short, they were in great misery and trouble.

Hazoor^{as} published a book, *Dafe-ul-Bala* on the 23rd of April 1902, in which he advised people of hygienic conditions as well as cleanliness of their hearts and repentance of their wrongdoings and sins — they should turn to God, Who had commissioned him for this age as the Reformer. He reminded them of the poster published on the 26th of February 1898, and again warned them that the plague would not stop until they changed their thoughts and behavior and believed in God's Messenger. Qadian would be saved from the calamity because God's Messenger was sent there. The town would be saved from the disaster except for some rare cases. The safety would be a sign of God's protection. In those places where the naughty and wicked people dwelled, the plague would play a big role and destroy

and uproot them.

Hazoor^{as} also warned them that anybody who would dare to say that such and such a town would be saved from plague, would be hard-hit with the destruction and misery because he had been insolent to God. He warned his opponents who had denied the one appointed by God such as Maulvi Mohammad Hus-sain Batalvi, Pir Mehar Ali Shah Gohlarvi and Nazir Hussein Dehlavi, etc., to publish that such a town would be saved from the plague, if they dared. It would be in the interest of the common man and they would come to know the truth. Otherwise, they would confirm their falsehood and fabrication.

God gave him glad tidings that his house would be saved completely from plague. Hazoor^{as} invited some of his friends to come and stay with him at his blessed house. Maulvi Abdul Kareem^{ra} was already living there. Hadhrat Hakeem, Maulvi Noorud Din^{ra}, Maulvi Mohammad Ahsan Imroh^{ra} and Maulvi Muhammed Ali also came to his house. They were all very welcome there and

stayed there very healthily, and not even a mouse died there.

At times when the plague was at its worst, in Qadian Maulvi Mohammad Ali got a very high fever. It was feared that it was the plague. The fever was so high that Maulvi Mohammad Ali lost hope of survival — he even made his will and told Mufti Mohammed Sadiq^{ra} to make all the necessary arrangement (Mufti Mohammad Sadiq^{ra} was the first Muslim missionary to the United States and many African Americans became Muslim at his hands.) When Hazoor^{as} saw the embarrassment and confusion he told the people who were present that it could not be the plague. He added that if he suffered from it, then be certain that “God forbid” he was a liar and his revelations were false. Then Hazoor^{as} saw his pulse and the miracle of God Almighty was evident — the wrist was cold and there was no sign of sickness. Hazoor^{as} was so certain of his revelation that there would not be any case of plague in his house.

In October 1902, he wrote a book named *Kashti-e-Nooh* (Noah’s Ark), in which he thanked the government for the efforts made to protect the people

from plague. But he forbade taking the vaccination. As God had promised him, “I shall Myself protect all those who are in the house— So, because of this promise of protection he said that they should not be vaccinated. Hazoor^{as} said he did not want to mar the great sign by being vaccinated and opting other means of avoiding the plague.

Moreover, he had written for his community his “Teaching.” He wrote, “Let it be absolutely clear that a mere verbal pledge has no value if it is not supported by a genuine and firm resolve to live up to it in every way. Therefore, whoever fully lives up to my teachings, he alone enters the house of mine with reference to which God Almighty has promised, “I shall Myself protect all those who are in this house.

If rarely someone belonging to our *Jama’at* dies from plague, it will not injure the dignity of the great prophecy as some of the companions of the Holy Prophet^{saw} also gave their lives, while the over-all victory was awarded to the Muslims. So the community will increase by leaps and bounds and by the Grace of God Almighty, this sign will shine forever.”

Exalted Status of the Holy Prophet^{saw}

Manifestation of the Living God and the Light Divine

That light of high degree that was bestowed on the perfect man was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies, emeralds, sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in the perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the chosen one (peace and blessings of Allah be on him). That light was bestowed on this man and, according to their ranks, upon all those who bore the same colour to some degree. . . This dignity was found in its highest and most perfect form in our lord and master and our guide, the immaculate Prophet, the righteous one, testified to by the righteous, Muhammad, the chosen one (peace and blessings of Allah be on him).

[*Ayena-i-Kamalat-i-Islam, Roohani Khazain, Vol. 5, pp. 160-162*]

“Three Cups of Tea: One Man's Mission to Promote Peace . . . One School at a Time”- Greg Mortenson and David Oliver Relin

Mansura Bashir Minhas, (Miami, FL)

Greg Mortenson set out to honor his sister who had died after a prolonged illness. As a mountaineer, the best tribute that he envisioned was to place her necklace on the peak of K2, the second highest mountain in the world. Little did he realize that this expedition would set him on a course, which would change the destiny of numerous villages in the foothills of the Karakoram mountains. This rugged terrain has captured the fascination of mountaineers since ages, but never were they motivated to consider measures for its social uplift and development. A failed attempt left Mortenson injured, dejected and with broken spirits. As he recuperated in the small village of Korphe, he was struck by the hospitality and wisdom of the village chief Haji Ali. Mortenson made a rash promise to a young girl who sought his help in building a school for her village. In the coming years, he returned to fulfill that promise, and embarked

on a mission to promote literacy for girls in many other impoverished regions of Pakistan and Afghanistan. His initial success propelled him to expand his efforts in the region which have resulted in 78 schools to date. The fact that he achieved astounding success in a region which is deemed to be the most ‘dangerous’ in the world today, makes his feat even more commendable. ‘*Three Cups of Tea*’ chronicles the events, struggles, challenges and triumphs of Mortenson as he accomplished this daunting task.

‘*Three Cups of Tea*’ is significant as it lends valuable insight into the problems and issues that confront the tribal regions of Pakistan and Afghanistan. As the ‘war on terror’ unfolds and the world is forced to pay attention to this troubled region, Mortenson’s strategy makes sense. He insists that educating the illiterate masses of the region is a key to solving the problem of ter-

rorism and violence. Lack of basic education for the masses in Pakistan is fueling extremism and intolerance. Poor people are lured to send their kids to the *Madressahs*. These schools become breeding grounds for terrorists –they also provide free boarding and lodging in addition to the hard-line and fanatical indoctrination.

I recently attended an event hosted by the West Palm Beach Literacy Coalition in Florida where Greg Mortenson was the guest speaker. It was an honor to talk to this champion of peace and offer my personal thanks for his humanitarian efforts in my native country, Pakistan. His humbleness and sincerity is remarkable. In his talk, he elaborated on his efforts and explained that the key to ending terrorism lies in promoting literacy in Pakistan. Mortenson has charted out the course which should be adopted by the United States as it fights its ‘war on terror’. Education is one

area which needs urgent attention and if foreign aid is diverted towards this endeavor, it can help Pakistan in the long run. It was encouraging to learn that President Obama wishes to engage in policies whereby this challenge will be tackled with 'minds' and not 'guns'. General David Petraeus, the US commander in Afghanistan has been immensely inspired by '*Three Cups of Tea*' and has made it mandatory reading for his troops on ground in Afghanistan, which allows them to understand the complexities of the challenges that they face.

Mortenson has become a true ambassador of Pakistan as it has achieved center-stage in world politics. His accomplishments are a beacon light for others and offer some hope for the troubled region. Mortenson's humanity is extraordinary but his vision and understanding of Islam also makes him a spokesperson for the religion which is widely misunderstood and misrepresented in the West. In his countless TV interviews, book signings and talks, he explains the fundamentals of Islam and elaborates on the concept of Jihad. He often quotes the *Hadith* which says that 'God loves the ink of a scholar more than the blood

of a martyr'. He links his efforts to promote literacy to Qur'anic teachings by reiterating that the first word to be revealed to Hadhrat Muhammad Mustafa^{suw} was '*Iqra*' (read).

Greg Mortenson's success proves that even one person can accomplish a lot, provided the intentions are true and sincere. Mortenson's humility, sheer passion, respect for traditions, sincerity and nobility have allowed him to achieve astounding success. His relentless efforts in the face of utmost hardships are inspirational. He was never deterred by the stereotypes and misconceptions about the region that he had ventured into, even after his brush with the fundamentalist elements of the region in the form of '*fatwas*' and kidnapping. People like Greg Mortenson brings hope to the world in these tough times. He proves that the world can be a better place only by adopting strategies that surpass political, ideological, cultural and religious divides.

For more information:

www.gregmortenson.com
www.penniesforpeace.org
www.threecupsoftea.com

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PUBLIC RELATIONS ACTIVITY BY NEW ORLEANS JAMA'AT

**Mobashir Ahmed
Metairie, LA**

"The New Orleans *Jama'at* has been actively pursuing the national, the state legislators and government officials to participate in our monthly meetings as key note speakers. We have had United States Attorney, Jim Letten, Special Agent In Charge of the FBI, David Welker, former Lt. Governor of Louisiana, James E. Fitzmorris and in our most recent meeting (April), the Lt. Governor of Louisiana Honorable Mitch Landrieu spoke to the entire Muslim community under the auspices of the AMC. This meeting consisted of 125 participants which included the *Imams* of several mosques, their followers and several black Muslim leaders. The Lt. Gov. spoke about the progress in the state as well as the dire need to coalesce in creating harmony, peaceful co-existence and becoming a strong force in helping the state government.

Mitch Landrieu invited Mobashir Ahmed to be part of his task force to build a stronger commercial base in the state and also to become a member of his faith-based organization in creating viable channels to eliminate homelessness, drug abuse and violence in the communities.

Sheriff Newell Normand of the Jefferson Parish and Senator David Vitter are slated to speak during the next 2 meetings. This practice of getting to know the national and/or state leaders has created a distinctly profound influence and established significant propinquity and closeness with governmental officials. It has given us a higher profile and larger visibility within the community and made us well known in the governmental circles.

The Governor of the state of Louisiana, Bobby Jindal has committed to attend in the fall. AMC is the only Muslim community who is being perceived by these elite government leaders to be the viable and most initiated entity. As a matter of record many non-Ahmadi Muslim leaders and their constituents follow our schedule and request attendance in our gatherings.

Conference on "Reformers of the World" Organized by AMC-Seattle

Imran Ghumman

On Masih Mau'ood day a World Religions Conference on "Reformers of the World" was held at the Ahmadiyya Muslim Community center Seattle. Forty five guests came and the total attendance was one hundred.

Dignitaries who attended were:

- Larry Gossett (King County Council Member). Larry was a speaker and he spoke on Martin Luther King Jr. Larry was the executive director of Seattle's Central Area Motivation Program, Puget Sound's oldest community based anti-poverty agency. In 2009, the University of Washington Alumni Association named him one of the 100 most influential persons to ever graduate from the UW. More details about Larry are at <http://www.kingcounty.gov/Gossett/Biography.aspx>
- Julie Moore (Secretary to the city director)
- Members of Everett Peace Action group
- Executive officer of student clubs at Edmonds Community College.

Media Coverage:

jtnews.net (The voice of Jewish Washington) covered this conference. The reporter interviewed me and published a column about the conference. Some extracts from the column are:The Ahmaddiya's credo is "Love for all and hatred for none."....Ahmad, who founded the sect in 1889 in the village of Qadian in Punjab, India, was and is the fulfillment of the coming of the Messiah.....Ahmadi Muslims have earned the distinction of being a law-abiding, peaceful, persevering and benevolent community....Ahmad, said, "I will unite all religions and all mankind..."

Highlights:

Refreshments and dinner were served. A bookstall of *Jama'at* books was setup. Guests picked up twenty books and twenty five DVDs on Revival of Faith - Islam Ahmadiyyat.

Comments:

Thank you, it was a great experience and we truly enjoyed and learned a lot from it. I also want to thank you for providing me with some reading materials, we have been reading the Qur'an and find it very interesting. (*Cari Pandergrass - Executive officer of student clubs at Edmonds Community College*) Thank you Imran, We were very happy to attend. Please let me know of future conferences and events as well. (*Secretary to the city director of Lynnwood, WA*) It was very nice to meet you.... I enjoyed the meeting and appreciate the opportunity to learn more about other religions. I enjoyed it very much. Your group is very welcoming and friendly. It was nice to learn views of other faiths. And the food was delicious.

An Exceptional Woman: *Amatul Hafeez Sahiba,* *Wife of Professor Dr. Abdus Salam*

*An interview (with personal observations) conducted by
Atika Saddiqa, Upland, CA*

Translation by Anisa Bushra Salam Bajwa

If we were to cast a cursory glance into the life of Mrs. Amatul Hafeez Salam, wife of Prof Dr. Abdus Salam Sahib, and catch a glimpse of the circumstances therein, the picture that would develop before us would comprise a mixture of several hues. There are innumerable facets to her personality and each facet shines like a diamond. In spite of these myriad qualities within her personality, there is a balance to be found in her temperament. She believes in maintaining an equitable balance in her point of view, in her discernment and counsel, her excellent Islamic values and when dealing with the practicalities of daily life. Aside from her magnanimity and broadminded outlook, firmness and earnestness are deeply rooted in her character. She is a peace-loving woman and regardless of whether it is a hectic or a peaceful time, she rarely complains. She

does not believe in self-conceit and knows that lack of ostentation is proof of the greatness of a human being. She is a self-possessed person and considers this aspect of the ego to be an attribute, along with humility and meekness, love and sincerity. This sincerity is exhibited in her speech and in her actions as well. In her company, the sense of her amiability and joy fills the air and wins one's heart.

This event is taking place in Orange County, California at the beautiful home of Dr. Hamidur Rahman. Respected Amatul Hafeez, wife of Professor Dr. Abdus Salam, is visiting from London at this time. Today is May 10th 2006 and, fortunately for us, Mabroor Jattala has been able to persuade her to grant us an interview. It was past 4 p.m. A cool breeze was blowing in harmony with the California

sunshine of May, making the weather perfect. Mabroor Jattala and I arrived outside Dr. Hamidur Rahman's house with Imranul Haq at the appointed time. He dropped us off and left; we were taken to the back lawn of the house by the side of the family swimming pool, where Mrs. Salam was engrossed in reading the papers. Seeing her dressed in a simple, white *shalwar kameez* (tunic and loose pants) it appeared to me that the purity of her soul and the inner *noor* (light) of her physical form were distinctly enhanced through the outline of the white outfit. This represents the mirror image of her entire life. The simplicity of her clothes also compliments her unassuming manner.

The interview commenced; I inquired about her life story. I am presenting a summary of what I felt and whatever I took

away from all that she shared with me.

I had seen respected Mrs. Salam multiple times in the gatherings of *Lajna Imaillah* Los Angeles. She had honored my humble residence with a visit on two occasions as well. But I had never experienced the opportunity of seeing her in this informal way. The truth is that an individual's personality cannot be understood correctly until she or he is released from the limitations associated with more formal behavior. We shall catch a few glimpses today of this most respected individual's personality; our gaze will remain fixed intently upon these fleeting scenes.

The milestones of her life's journey are etched clearly on her countenance and the profound depths of the past are peeking out through the brilliance of her eyes; they express her passionate concern about the religious and moral training of the next generation as it revolves around uppermost in her mind. There is distinct seriousness in her speech, loving tenderness in her words and a halting quality in her tone. Her heart is often restless with an aching and longing for the preservation of Islamic values and the culture of

Ahmadiyyat. An accurate analysis of her life produces an outcome which indicates that greatness and holding one's head high are inconceivable without constant self-discipline and courage. It is only through meeting respected Amatul Hafeez Sahiba in person that one realizes that not only was she fortunate to be the wife of our world-renowned scientist, Dr. Abdus Salam (1926-1996), but that he, in turn, was also a most fortunate husband. He was blessed with a life partner who is the embodiment of eastern culture and refinement, Islamic values, devotion and righteousness. She is extremely affectionate and sociable, eagerly and genuinely hospitable, a gracious hostess so devoted to her guests that she takes considerable pleasure in serving them with her own hands, piling food onto their plates. It is only face-to-face that an invited guest can appreciate this extraordinary person's humility.

The first question I asked was:

Question: It would be useful to know the details of your early life in a way that portrays an accurate picture of your home and family. Could you include the events surrounding your migration from your ances-

tral home, Jhang, to Qadian?

Response: *Mrs. Salam responded after a pause:*

"Our ancestors were natives of Jhang. They learnt about Islam and became Muslims due to the influence of Hadhrat Bahauddin Zakaria^{rh}. Among my forefathers was a prince (named Hadhrat Makhdoom Sa'ad after his conversion to Islam) the son of a Hindu Rajput King who renounced the world in order to reside in the company of his mentor. Ultimately Hadrat Makhdoom Sa'ad was buried inside the mausoleum of Hadrat Bahauddin Zakaria^{rh}. My paternal grandfather was a recipient of revelations, a pious and righteous man who was devoted to worship. And my grandmother's character and qualities resembled his. Even though I never knew them, I have heard mention of their lives and their qualities from my parents and from other elders of the family. They had three children; the eldest was my father, whose name was Ghulam Hussain, the next was *Chacha Jan* (younger brother of father), Muhammad Hussain (respected father of Dr. Abdus Salam), and my *Phoophi Jan* (sister of father), Jannat Bibi, was the youngest.

My father was born on January 21st, 1874 in Jhang. He attended M.B. Middle School in Jhang City and was first in his middle school examination (8th grade) in the entire province of Punjab. He passed his Matriculation examination (10th grade) from Jhang Government High School and came second in the province. There was no college in Jhang at that time, which is why he attended the Christian (mission) College, Lahore (currently known as Forman Christian College - FC College) to further his education. He obtained his Bachelor's degree with distinction. After working for some time at the Government High School in Jhang City, he was employed by the Punjab Education Services (PES). He was quickly promoted to the position of Assistant Director of Schools in Dera Ghazi Khan. He was appointed headmaster in Ludhiana through his hard work and excellent job performance, moving on thereafter to work as the District Inspector of Schools. After retirement in 1932, he lived in his ancestral home of Jhang City for some time and later (in 1934 or 1935) he moved to Qadian and established residency there. From 1934 to 1947, he worked as Head of the Education Depart-

ment in Qadian. Following the establishment of the country of Pakistan, conditions in general took such a severe turn that he returned to Jhang, where he owned property and where his siblings lived as well. He was very keen on education and maintained close relations with learned and scholarly people through his extensive studies. Among these, a well-known learned person, Shaikh Ismail Panipati, has described my father's character in detail in his biography of Muhammad Hussain (my father's younger brother and father of Abdus Salam), alluding to my father's cheerful and pleasant personality."

Respected Mrs. Salam continued the conversation:

"After retirement my father left for *Hajj* and did not return for several months. When he was asked about his long absence, it came to be known that someone had informed Sultan Bin Abdul Aziz Ibn Sa'ud that he was a most learned person with command over several languages. The king had therefore asked him to translate several books into English; hence he could not return home until that work was completely finished. He explained that he had told Sultan Bin Abdul Aziz Ibn

Sa'ud that, according to a *Hadith*, there was oil to be found in the land of Arabia.

Translation of Hadith:

"The Holy Prophet^{saw} said: 'The Day of Judgment will not come until a fire comes out of the earth in the land of Arabia which will illuminate the necks of camels as far as Basra.'

(Bukhari, Kitabul Fitn, Hadith Number 1993).

Consequently, Sultan Bin Abdul Aziz Ibn Sa'ud, signed a contract with the Saudi Arabian Mining Syndicate Ltd., incorporated in England, to drill for oil. And due to this company's efforts, oil was indeed discovered in the land of Arabia. This was how my father guided the ruler of the land of Arabia in light of this blessed *Hadith*."

Respected Mrs. Salam continued the conversation by saying:

"I was born on December 23rd 1924 in Jhang City. I was the youngest of five brothers and three sisters. My respected mother's name was Sehba Begum."

Question: Where did you start your education and in what circumstances? How did you integrate your academic achievements

with your religious home environment and with the educational programs of the *Jama'at* and what influence did all this have on you personally?

Response: "I acquired my initial education from the primary school in Jhang City. A year later, when I was in 6th grade, my father emigrated to Qadian. I started my studies there and passed the middle school exam (8th grade). At the time when I was getting ready to start 9th grade, Hadhrat Musleh Mau'ood^{ra} had, by chance, recently initiated religious education classes in Qadian. During an audience with him, Hazoor^{ra} advised that I should enroll in the classes for religious education rather than in 9th grade. In compliance with his instructions therefore, I acquired a four-year education in the College for Religious Education. The history of Islam, the Arabic language, and Islamic jurisprudence were taught in these classes. Hadhrat Musleh Mau'ood's^{ra} own daughters, Bibi Amatul Mateen Sahiba, Bibi Amatul Rasheed Sahiba and Bibi Amatul Aziz Sahiba attended these classes, along with respected Amatul Rashid Shaukat and respected Naseerah Nuzhat, women whose names are among the most well-

known of *Jama'at* Ahmadiyya. In 1947 circumstances suddenly changed forever. The partition and creation of Pakistan took place in the middle of 1947 and we had to go back to Multan. After spending a few months there, we returned to live in Jhang City, which I have mentioned already when I was talking about my Father."

Question: Tell us of some significant event that took place in your association with the organizations of *Nasiratul Ahmadiyya* and *Lajna Imaillah* before your marriage. Did anyone in particular have an impact on you? Please share your experience. Also, could you relate an educational experience that could serve as a guiding light for us?

Response: "Bibi Amatul Rasheed was the first secretary of *Nasiratul Ahmadiyya*, the granddaughter of our first Imam, Hadhrat Khalifatul Masih I^{ra}. Under her leadership, the *Khilafat* Jubilee was celebrated in grand fashion in 1939, in which the *Nasirat* also participated. Hadrat Apa Maryam^{ra}, Umme Tahir (mother of Tahir, the fourth *Khalifah*) presided over this function and for the first time this humble one had the honor of reciting a poem. I shall recite

the first verse of this poem:

*O nation of Ahmadis think
very carefully
What have you done for
the sake of the religion of
Allah?
You claim heritage to the
Companions of the Holy
Prophet^{saw}
Tell us what you have
done to emulate them*

The attendees enjoyed this poem very much, particularly my teacher, Maimoonah Sahiba, who expressed much praise. She was a teacher of Islamic jurisprudence at the College for Religious Education. After this I joined *Lajna Imaillah* when I was fifteen and took part in an exam on the famous Ahmadi book "*Kashti-e-Nooh*" literally, 'Noah's Ark' - available as 'Our Teaching' earning first place. There was also a speech competition in which I came first as well; my speech was on the topic of truthfulness. I was awarded these prizes from Hadhrat Nawab Amatul Hafeez Begum Sahiba^{ra}.

I was diligent about observing *Purdah* (modesty) from a young age and I would characterize this as a guiding light for all of you to follow. I observed *Purdah* myself and explained the importance of it to my daughters as well. I always encouraged members of my

Lajna to observe *Purdah*; I was never negligent about repeating this message. I always prayed as well and whatever the outcome, the rest is in the hands of Allah, the Exalted.”

Question: What role did your parents, brothers and sisters play in shaping your personality?

Response: “I was the youngest of my sisters and brothers. My older brothers were already away from home, studying or working, so my parent’s character had a profound effect on me. Nevertheless, it is clear that the Islamic values and characteristics exemplified by my older brothers and sisters were also influential as a practical role model for me. *Chacha Jan* (younger brother of father, here referring to Dr. Salam’s father) has written about my father in his diary:

‘My respected brother was extremely perceptive, had excellent manners, was pious, most knowledgeable, patient, and very sympathetic to those in need.’ ”

Mrs. Salam continued the conversation and said:

“Aside from my immediate family members, I also maintained a close relationship with Hadhrat

Amma Jan^{ra}, Hadhrat Nawab Mubarka Begum Sahiba^{ra}, Hadhrat Nawab Amatul Hafeez Begum Sahiba^{ra} and Hadhrat Umme Tahir Sahiba^{ra}. In those days Hadhrat Umme Tahir^{ra} was General Secretary of *Lajna Imaillah* and her commendable attributes helped in the fine tuning and embellishing of my natural disposition which had originated from the spiritual environment in our home.”

Question: You were married within the family - what role did Dr. Salam’s and your parents play in this matter? Were yours and Dr. Sahib’s wishes taken into consideration here?

Response: “I completed my education when I was around 21 and was married two years later. This marriage was based upon specific dreams that our parents had. The day before my birth, my father dreamt that the regal carriage of the youngest daughter of Hadhrat Masih Mau’ood^{as}, Hadrat Nawab Amatul Hafeez Begum Sahiba^{ra}, was coming towards him. It stopped outside his home and a young girl alighted, saying, ‘*Assalaamo Alaikum*’ (peace be on you) in a clear voice. He understood from this dream that a girl would be born, which is

why he decided to name me after Hadrat Nawab Amatul Hafeez Begum^{ra}. Likewise, respected *Chacha Jan* (father of Dr. Abdus Salam) also had a dream prior to Dr. Salam’s birth. The interpretation of these dreams is alluded to in poems written by my father and *Chacha Jan*. When the news came of the birth of Dr. Salam, *Chacha Jan* was sitting next to my father, who was singing a lullaby to this humble one, Amatul Hafeez.

Speaking in a low and dignified tone, Mrs. Salam became emotional at this time and her eyes brimmed over with tears. It made me want to hear her recite these couplets even more and I urged her to do so with my eyes. It is not easy to reveal everything that is in one’s heart; it demands a great deal of mental and emotional preparation, clarification and understanding. Mrs. Salam’s understandable distress was dispelled to some extent because of a book entitled “Chaudhry Abdus Salam” whose author was Abdul Hamid, one of the (six younger) brothers of Dr. Abdus Salam. In it, he has written these same verses extempore in Punjabi. They assume a semblance of prayer; an excerpt of them is presented here:

Apa will come and bring
a child; you will play with
her in your lap
You will kiss her fore-
head; kiss her face; you
will make her quiet
While we are talking a let-
ter comes from Suntokoon
It is the Mercy of our
Lord that Abdus Salam is
born*

* We used to call our
Mother 'Apa'.

Question: After marriage how were your duties affected by Dr. Salam's routine, especially after he became increasingly busy and more well-known? How did you fulfill your obligations? Please relate some incidents that took place during these particular circumstances.

Response: *Respected Amatul Hafeez Sahiba smiled and said:*

"After marriage I lived with my in-laws in Multan for a while. Dr. Sahib was busy working to acquire his doctorate at Cambridge University. According to the regulations of this University, this degree could not be awarded in a period of less than three years. He (Dr. Salam) completed three year's worth of work in one year. The University laws were

amended, and he was awarded a doctoral degree after only one year. Following this, Princeton University awarded Dr Sahib a Fellowship in January 1951 due to his extraordinary intellect and he left for America.

Dr. Salam met Einstein at this institute; he was the Director there and was 72 years old. Dr. Salam worked there for eight months and then returned to Cambridge. He arrived back in Pakistan in September 1951. I was aware of Dr. Sahib's intensely busy schedule even before marriage. He gave preference to his education and research above all else; consequently, I had prepared myself mentally to accept that none of my demands should become a hindrance to his work."

Respected Mrs. Salam continued:

"In September 1951 he (Dr. Salam) was appointed Professor of Mathematics at Government College, Lahore, as well as Head of the Department. At the time of his appointment, he was given seven promotions in advance; his is perhaps a unique example in the history of the Government of Punjab. After some time we were allocated a

residence near the University Post Office on the now old campus of Punjab University. Before this residence was given to us, Dr. Sahib would spend six hours every week traveling to Multan to visit us. Our first daughter, Aziza, was born in Multan. She was around one and a half years old when we moved to Lahore.

During that year (1953) the *Jama'at* Ahmadiyya was being made the target of every possible kind of oppression. Dr. Sahib was not willing to leave his country. Meanwhile he was offered a lectureship at Cambridge University in England. Working in Lahore had brought Dr. Sahib to the harsh realization that the environment there was not conducive to scientific research. Even setting all this aside, he struggled desperately over the decision to leave his parents, his siblings, and other relatives and friends. Eventually, after consulting his parents, he went ahead and accepted the offer from Cambridge on September 30th, 1953 and at the end of that year the three of us left for England by sea. At that time our eldest daughter, Aziza, was around three and a half years old. The Government of Punjab had granted Dr. Sahib a leave of absence for

three years, in order for him to assume the lectureship at Cambridge."

Question: Were you content with the role that Dr. Sahib played as a father given his busy schedule? Did Dr. Sahib consider family excursions and outings an important part of life; was he interested in them?

Response: "There are so many incidents concerning Dr. Sahib's busy schedule and excursions; I shall be happy to relate a few."

Respected Amatul Hafeez Sahiba's words bore no trace of formality or affectation.

She said: "During the first year after our arrival in Cambridge (we were there from 1954-56), Dr. Sahib went to take his driving test and did not return for several hours; I waited for a long time and eventually went to look for him. He told me in a most despondent tone that this was the first time in his life he had failed any test; he really took that failure to heart. I learnt how to drive relatively quickly. Dr Sahib also passed his test on the second attempt; nevertheless he preferred me to drive whenever we were going anywhere. I would

drive, therefore, whenever we went out to take care of daily chores or for recreation; Dr. Sahib would invariably select the location for the latter. That year, (1954, in Cambridge), during the Christmas holidays, Dr. Sahib showed me where all the grocery and other shops were; in fact these were not far from our flat. He would talk about his hectic academic and research schedule; I was also well-aware that his work took preference over anything else; therefore, I assumed responsibility of all household business. When the children were young, (translator's note: the rest of this paragraph refers to life in London, not Cambridge) I used to take care of household chores after taking them to school and dropping Dr. Sahib off at his college. I also used to take care of essential *Lajna* work during that time so that I could pay full attention to the children in the afternoon. I would be even busier in the evenings when Dr. Sahib came home. Members of *Lajna* were gently advised not to telephone me in the evenings when he was in London. I had to take care of the children's outings and entertainment by myself as well; Dr. Sahib would take us to interesting places for outings whenever he had time.

Our middle daughter, Asifa., was born in Cambridge in November 1954. I am fortunate that at least one of my three daughters, namely, Asifa, remained in London after marriage; this has been a blessing and a source of comfort to me. We were still in Cambridge when I was expecting our third child, at which point I went back to Pakistan for some time. During this period, Imperial College of Science and Technology (University of London), offered a professorship to Dr. Sahib; he maintained this position in that same college from January 1st 1957 until 1993. Our third daughter, Anisa (Bushra) was born in Jhang City. She was three years old when Dr. Sahib's father added 'Bushra' to her original name, since I was expecting our fourth child by then. One year after her birth, I returned to England by which time Dr. Sahib had bought a house for us in Putney, a suburb of southwest London. (translator's note: Mrs. Salam lived in this same house throughout her 50 years in London. Ahmad Salam still lives there with his wife and children.) Dr. Sahib's parents also came to live with us there and three of his brothers, Abdul Majid who had studied at Cambridge; Abdul Hamid, who came for some professional

training and Abdul Rasheed also stayed with us. With all this family staying with us, my workload increased and the children would sometimes go off to school with the neighbor's children, rather than my taking them."

Respected Amatul Hafeez Sahiba continued:

"I was unable to return to Pakistan for ten years when my children were young; and so life went on in this way with the blessings of Allah, the Exalted. Our son, Ahmad Salam, was born in 1960. At that time, Dr. Sahib's parents returned from Pakistan, having been away from London for two and half years."

Question: Where did you travel with Dr. Sahib? Tell us please about a memorable trip.

Response: *Respected Mrs. Salam responded with carefully chosen words.*

"My first trip was to Moscow where Dr. Sahib went to take part in the anniversary meeting of the Russian Academy of Sciences. Dr. Sahib showed me schools in Moscow and explained their curriculum and activities. He also took me to see the Czar's Palace and its gardens. We stayed

there for one week."

After this Mrs. Salam paused for a moment; her eyes were particularly bright; she was, perhaps, struggling to control powerful emotions.

After a while she continued: "The trip to Sweden is similarly unforgettable. This was at the occasion of the Nobel Prize ceremony. For this trip, family members were joined by the former Pakistani Ambassador to Italy, Aftab Ahmad Khan. Aftab Ahmad Khan was Dr. Sahib's childhood friend and confidante; he was able to help Dr. Sahib with his turban which he wore for the ceremony. Members of the Royal Family of Sweden and the spouses of all the recipients of the prizes were seated in the first row. At the beginning of his address following the ceremony, Dr. Sahib recited verses from *Surah Al-Mulk*. This was the first time in Sweden's history that the Royal Family and so many renowned scholars heard the words of the Holy Qur'an."

Question: By the Grace of Allah, the Exalted, you served as *Sadr* of *Lajna Imaillah* Ahmadiyya for a long time. Tell us some incidents of your association with the *Jama'at* and with

Khilafat. Also tell us what methods you adopted that rendered the *Lajna* organization such a solid foundation that it continues to progress even today.

Response: *Respected Amatul Hafeez Sahiba was silent for a while, as if recollecting several incidents. Then she spoke with confidence but maintained her humility and said:*

"In the beginning there was no office for *Lajna* at the Fazal Mosque, London; there was no telephone, no copier - nevertheless, the work still had to be done. It was merely through the Grace of Allah, the Exalted, that we were able to accomplish all this work even in the bitter cold. I was honored to serve as *Sadr Lajna Imaillah* from 1960 to 1988. Forty-five new branches (chapters/*majalis*) were established during this period. This humble one has lived through four blessed periods of the respected *Khulafa* of Ahmadiyyat. I was fortunate to serve *Lajna* during the time of Hadhrat Khalifatul Masih II^{ra}, Hadhrat Khalifatul Masih III^{rh} and Hadhrat Khalifatul Masih IV^{rh}. *Lajna Imaillah* held a program when Hadhrat Hafiz Mirza Nasir Ahmad Sahib^{rh} came to London in 1976-77 and

during his previous visits as well. Similarly, at the time of Hadhrat Khalifatul Masih IV's^{rh} arrival in London in 1984, I had the opportunity to serve under the guidance of the *Imam* of the London Mosque, Ataul Mujeeb Rashid Sahib, with his wife, Qanita Rashid and others who included the late Majida Shahnawaz and the late Amina Kahloon, wife of Anwar Kahloon. All these women contributed sincerely and with great enthusiasm to complete the tasks assigned to *Lajna*.

Question: How would you characterize the cooperation of *Lajna* members with you? Was there anyone whose dedication impressed you enough to be considered praiseworthy?

Response: "There is no member who did not make every effort to fulfill their obligation with sincerity, loyalty and affection. Therefore, this humble one cannot possibly single out one individual. May Allah, the Exalted reward each and every one of them; it is solely through His Guidance that we are able to make progress. In fact, when we take a look at the activities of *Lajna Imaillah*, London today, we see the signs of those blessings of Allah, the Exalted which He has always showered on

Jama'at Ahmadiyya. This is why we should be truly thankful to Allah, the Exalted alone."

Regarding her association with the Khilafat, Mrs. Salam added:

"I might mention here as well that, after arriving in London in 1984, Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV^{rh} assigned me the blessed task of washing and starching his turban, something I had also done for Hadhrat Khalifatul Masih III^{rh} during his visits to London. Hadhrat Mirza Tahir Ahmad^{rh} also asked me to wrap a soft, black cotton cloth around his ring (inscribed with *alaisalaho bekafin abdohu*) to protect it temporarily when he wore it. Later on, he had this inscription permanently repaired by a jeweler.

Question: You have spent most of your married life in London. What role did Dr. Sahib play with regard to the children's education and moral training in that society?

Response: "Dr. Sahib paid full attention to our children's education. As far as their dress code was concerned, that remained my domain. It was Dr. Sahib's routine to interrogate each

child individually about the entire day's study when we gathered together for dinner and to guide each child accordingly."

Question: Was Dr. Sahib satisfied with the children's education? Can you tell us of any significant incident in this regard?

Response: "Dr. Sahib was obviously more pleased with our eldest daughter, Dr. Aziza Rahman's education since she had acquired a doctorate in science. For our other children as well, seeing their total commitment and enthusiasm with regard to their studies, he continued to express his contentment."

Question: How did Dr. Sahib react to the successes that were granted to him? In particular how did you both react when news of the Nobel Prize was received?

Response: Dr. Sahib was at home on the day when the announcement was made about the Nobel Prize (October 1979). Official notification was received via telephone at 12 noon on that day. As soon as we heard the news, we went immediately to Fazal Mosque, London; I was driving. We both offered supererogatory prayers of deep gratitude. After that

the flood gates of congratulations opened from all around.”

Question: Which other subjects did Dr Sahib take an interest in other than science? Was he interested in literary work in any language?

Response: “Before I respond to this question I would like to say that there was absolutely no subject in which Dr. Sahib was not interested. As far as literary work is concerned, Dr. Sahib actually wrote a drama when he was a student, which was published in the ‘Ravi’, the student magazine of Government College, Lahore, under the editorship of Dr. Wazir Agha. Besides prose, Dr. Sahib also had an interest in poetry; he owned a collection of the works of all the great poets. He studied history with great interest. Among modern day poets, he was known to appreciate the work of Faiz Ahmad Faiz and would quote couplets from his poetry in conversation and in his writing. He prepared a lecture following Faiz Ahmad Faiz’s death, which he dictated to me due to pain in his thumb at the time. Thereafter on February 27th, 1988, the Faiz Foundation arranged a grand function in Dr Sahib’s honor at the Lahore Inter-

continental Hotel. At this function Dr. Sahib spoke of his own literary inclinations, stating that, in spite of their different points of view on religion, he and Faiz had much in common. He would often quote this couplet of Faiz:

*I have dissected each and every atom several times
The curiosity of this curious eye is never satisfied*

In one of his interviews, Dr. Sahib said:

‘I have always liked poetry. Is it actually difficult to write poetry? I may have written only one or two poems but all good scientists have always maintained a healthy interest in good literary work. Only those who are educated in liberal arts and nothing else seem unable to maintain dual interests. I, myself, have always taken an interest in literature.’ ”

Question: Respect of parents and teachers was one of Dr. Sahib’s most commendable qualities. Did he emphasize the importance of this to his children as well?

Response: “*Chacha Jan* (younger brother of my father) was devoted to offering prayers. It was Dr. Sahib’s obedience to his par-

ents that increased his yearning for knowledge. He truly loved and cherished his parents. He brought them to live in London for three years. He used to recite verses of the Holy Qur’an on this topic to our children. He lived up to these verses himself and urged his children to do so as well.”

Mrs. Salam went on:

“Both Dr. Sahib and I tried to train our children in an atmosphere of deep love, respect, and friendship. Full attention was paid to their religious as well as secular education and to practical training. We tried to guide them by our own example. He was very sensitive to the children’s education and training. He used to ask the children for their school reports and would take time to guide them whenever he came back from trips to foreign countries. He strongly emphasized the importance and value of time; he avoided having a television at home out of fear that it would be a waste of time, even though he was a most generous father. He always addressed the children with love, affection and respect when resolving their issues. He would speak softly to them; his mild manner exerted an influence that had a profound effect on the children.

As far as respect of teachers is concerned, he continued to remind the children to honor and to respect their teachers. I believe it was in 1955 that he wrote to *Chacha Jan* (his father) asking him to locate his teachers so that he could help them financially in their old age, as a token of his gratitude. At that time six of his teachers were still living."

Question: What was Dr. Sahib's temperament like? What was his favorite food?

Response: "Dr. Sahib had eggs and toast followed by a cup of tea for breakfast. For dinner, he preferred a curry with *shorba* (sauce) such as *aaloo gosht* (meat curry with potatoes), or fried fish, *seekh* (skewer) kebab, *maash daal* (lentils). Mushrooms were among his favorite vegetables. It could be said that his favorite food of all was fish; he enjoyed fish cooked in different ways with various flavors. He usually preferred to have only one dish per meal at the table."

Question: How did you deal with a situation where you had a difference of opinion in household matters?

Response: *Respected*

Mrs. Salam summarized her experiences with deep wisdom, perception and skilful insight.

"Dr. Sahib was extremely intelligent, very soft-spoken, and his words would inevitably leave a deep impression on the listener. He was sensitive by nature and knew how to take care of another's emotions. Consequently there was never a situation where a difference arose; frankly, it is impossible to describe the companionship of 47 years in a few hours. The world is aware of his stature in the field of science but it is difficult to find a scientist such as him, who also fulfilled his obligation to the religion of one God. At the time of his (Dr. Salam's) demise, the *Imam* of the time, (Khalifatul Masih IV^{rh}) included this prayer among all the others, saying:

'May peace (*salam*) abound on the day of your birth, on the day of your death, and on the day when you will be raised again.'

'Allah, the Exalted had bestowed this peace on him prior to his birth. This '*salam*' (prayer of peace) became the prayer both at his birth and at his death. May Allah, the Exalted elevate his status. The word

'*salam*' referenced here by Hadhrat Khalifatul Masih IV^{rh} also alludes to a vision that manifested itself to his father, Chaudhry Muhammad Hussain, which Hazoor^{rh} talked about at length at the time of Dr. Salam's demise. In this revelation, an angel handed a newborn child to Chaudhry Muhammad Hussain and said: 'Allah, the Exalted has bestowed a son upon you'. He asked for the child's name and a voice said 'Abdus Salam.' "

On Tuesday, March 13, 2007, the heartbreaking news came of the demise of Amatul Hafeez Salam in Orange County, CA. It felt as if the *Lajna Imaillah*, Los Angeles, had lost a loving and caring mother whose love and affection had been available to us for at least 30 years. She loved learning; she had a deep interest in and knowledge of the Holy Qur'an, history of Islam, life of the Holy Prophet^{saw} and the literary treasures of the Promised Messiah^{as} as well as great interest in Urdu literature.

This pious and righteous, hospitable woman had complete command in getting an audience's attention by starting her conversation in a beautiful manner and explaining matters related to education and training, regardless of whether

these gatherings were religious or worldly. She gave well-rounded advice about religion, humanity, Islamic culture, and the role of eastern women in western culture. Everyone enjoyed and appreciated her detailed and comprehensive responses. Hadhrat Khalifatul Masih V^{aba} noted that she had served splendidly as *Sadr Lajna Imaillah* UK for 28 years. She trained women in a gentle manner, was very soft-hearted, actively and consistently took part in various *Jama`at* schemes, and was an example for others in the matter of sincerity and obedience to *Khilafat*. She had an unassuming, patient, and humble personality. She was the kind of person whose dedication and sincerity in prayer was valued highly by others and one felt at peace upon asking her for prayers.

Respected Amatul Hafeez Sahiba is admirable because of her companionship with Dr. Sahib for 47 years, supporting him at each and every step of life. She spent a little more than the last ten years of her temporal life without him. Dr. Abdus Salam emphasized the use of science for the betterment of humanity in light of the knowledge he obtained from the study of

the Holy Qur'aan.

Respected Amatul Hafeez Sahiba, in her own way, also worked for the betterment of humanity, particularly for the training and welfare of eastern women living in western society. She was a *Moosia* and is buried in *Bahishti Maqbarah*, Rabwah, almost next to where Dr. Sahib is buried. Hadhrat Khalifatul Masih V^{aba} led her funeral prayer at Fazal Mosque in London, and it was also offered in absentia in many countries. We pray that our Creator and Master Allah, the Exalted elevate this soul to the highest status in His presence, that He grant her nearness to her loved ones in the next life, those who were near to her in this life, *Ameen*.

If it were possible, I would ask the dust of this grave

What have you done to this priceless treasure?

Note: The translator has made minor changes to the original text in order to make the subject matter a bit clearer and accurate.

HADITH

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa}, on behalf of his Lord, said: "A servant of Allah committed a sin and then supplicated: Allah, forgive me my sin. On which Allah, the Blessed and the High, said: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and also calls to account for it. The servant reverted to it and sinned again and supplicated: Lord, forgive me my sin. The Blessed and High said: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and also calls to account for it. The servant again reverted to it and sinned and supplicated: Lord, forgive me my sin. The Blessed and High said: "My servant committed a sin and then realized that he has a Lord Who forgives sin and also calls to account for it. I will forgive My servant and protect him from sins, in the future. My servant will act as I Wish."

(Muslim kitabuttaubah bab qauluttaubah minadhdhanubi wa an takrartudhdhanubi wattaubah, Bukhari kitabuttauhid)

Letter in the Fargo Forum

Published April 12 2009

A higher purpose in flood?

By: Syed Sajid Ahmad, Fargo

There has been some discussion whether the recent flood has been a punishment for the sins of Fargoans. When I read the Scriptures, I find that a calamity can be many diverse things: a mercy, a reminder, a warning, a trial, a punishment, or a combination of any of them.

Calamities over the millennia have been a mercy to the humans to make them learn new skills and invent new technologies – promoting knowledge and understanding of natural phenomena and how to deal with them, thus progressing humanity from its primitive stages to the well-advanced world of today. Floods have taught people how to make dams, bridges, channels, etc., and have advanced the science, engineering and arts related to such phenomena.

A calamity can be a reminder of human frailty, and the need for people to seek strength through communal cooperation and proper management of natural resources, to wake up from the slumber of routine and be cognizant of and prepared for unexpected deviations from the daily norms.

A calamity can be a warning that if proper steps are not taken, devastation can afflict the masses without distinction between good and bad. A calamity can be a trial to discern the mindful from the forgetful, the diligent from the lazy, the strong from the weak, so the humans may recognize their shortcomings and work to improve themselves individually and the society at large.

A calamity can be a punishment for neglect and procrastination, for transgressions against – and being unmindful of – the laws of nature, to bring to light the supremacy of laws of nature over wrongly attributed or imagined suppositions, freedoms, habits and customs.

The story of Prophet Jonah can serve as a good example of the implications of a calamity. If there does exist a wise Creator, and the natural phenomenon is governed by His wisdom, then He must have many a higher purpose for a flood.

Sin essentially is breaking laws of nature. May God give us the veracity to mind His laws and not transgress the natural limits, and use the right judgment in the use of God-given capabilities (sight, touch, hearing, nutrition, procreation, etc.) and God-given natural resources (fellow humans, air, water, sun, moon, earth, animals, etc.), and be equitable and just.

My Jihad-e-Akbar

Shoeb Abulkalam

A soldier by fate,
Chosen by my beloved Creator since my conscious state.

A battle with the evil which lurks inside,
Against the *Taqwa* that guards from outside.

The constant fight against Satan which has no beginning nor end,
It is always the remembrance of Allah for which I stand.

Though I am alone fighting always in a state of emergency,
My Lord has not forsaken me as He blessed me with His mercy.

Always try to equip myself first, with prayers before tackling an issue,
Before the sneaking whisperer, whispers in my ears with his *was-wisu*.

As the good fights the evil inside,
Sometimes I am Dr. Jekyll, sometimes Mr. Hyde.

When the evil takes control, and the sin is committed, I sense myself thrown in a
bottomless pit,
Defeated and wounded, with scars of shame, I feel that I'm ready to quit.

Afraid and alone, I look up the sky, call for my God, fall in prostration, crying
for another consideration,
Allah eventually lowers down the ladder for me to climb up to seek redemption.

Pathetic is my feeble heart,
Which constantly looks for a shortcut.

The door to *Taqwa* is far far away,
I must reach my goal, for this I pray.

Though the ultimate reward lie in the hereafter,
Still I have to ride this bumpy roller coaster.

This internal battle which occurs over and over,
Triumphant I must become in my own *Jihad-e-Akbar*.

KHILAFAT

Syeda Aziza Khan (Baltimore, MD)

Running springs, raised couches, and beautiful cushions arranged in a row,
 Await for me,
 That is, if heaven is my decree,
 There I'll rest my tired and weary soul.
 Yet, how blessed am I,
 That upon this very earth I can see,
 With my heart and accept Allah's decree,
 Comforting the soul and setting the spirit to ease.
 What would I have done,
 If this guidance was not here?
 I would have joined the multitude of others,
 Having turmoil in my heart or creating havoc somewhere.
 When I look around me, I see,
 Faces full of false bravado,
 Making choices based on greed,
 No one to guide them to good deeds.
 In the evening I hear the nightingale sing,
 Of the beauty and glory of what Islam used to be,
 Perched up high on an acacia tree,
 It cries its woes and lament's its broken wings.
 When nothing would be left of Islam but its name,
 And the Holy Qur'an would be thrown over our backs in shame,
 Many so-called Muslims would bring us all defame,
 And then they wonder why people think that we are to blame.
 If Islam was just a piece of straw,
 It would have burnt away in a moments draw,
 But its flicker became a flame,
 As the burning love for our Holy Prophet was revived again.
 The brilliance of the morning sun,
 Brought about another dawn,
 From a tiny village in India,
 Known as Qadian.
 He was the Second Coming as was foretold,
 His lineage to Salman Farsi was a hundred percent gold,
 Even the Heavens collaborated if truth be told,
 When the eclipse of the sun and moon occurred it was bold.
 Holy Prophet was the Seal of Prophets, is what he said,
 Whom he loved with every essence of his breath,
 In his actions and his deeds it could be seen,
 That he was guided by Allah, The *Al-Ameen*.
 Reviving everything the Holy Prophet and the Holy Qur'an revealed,
 Bringing no new laws, he brought the True Islam back with a zeal,
 Belief of the unity of Allah was renewed again,
 As Kings came to accept him from foreign lands.
 His followers gathered into the garden to hear his words,

Which enriched their lives and quenched their thirst,
As their parched souls came back to life again,
One by one they left to spread the word.
Millions upon millions have followed Ahmad, "the Guided One",
Truth be told the reason for this is only one,
When he went to join Allah's embrace,
He left a legacy behind full of honor and grace.
With the Blessings of Allah, *Khalifat* lives,
A hundred years of *Khalifat* is a magnificent gift,
Khalifatul Rashideen was a mercy bestowed,
As *Khalifatul Saliheen* is a mercy now.
The nightingale has now spread its wings and flown away,
Delivering the message of a new day,
Where peace abides and skies are not gray,
Khalifat is permanent, a guidance that stays.
Oh, Masroor! You entered this century with our pain,
When our beautiful Tahir we cried we would not see again!
Yet Allah's grace gave life to our dreams and hopes,
Bringing us "Happiness", because, Altogether we held on fast to Allah's rope.
Before that it was abundantly clear,
That Nasir to us was very sweet and dear,
Oh, Bashirudeen! "the Promised Son",
Your prose was such, not to be outdone!
Nur-ud-Din, the very first *Khalifah* of our time,
Your light upon religion was quite divine,
It illuminated our souls as well as our minds!
The Promised Messiah will attest that you were always first in line!
These are the flowers that blossomed and grew,
Out of the Promised Messiah's vines,
A plant firmly rooted since the Holy Prophets time,
Nourished and fragranced by Allah, as a continued mercy to mankind.
Running springs, raised couches and beautiful cushions arranged in a row,
Await for me,
That is, if Heaven is my decree,
There I'll rest my tired and weary soul.
Yet, how blessed am I,
That upon this very earth I can see,
With my heart and accept Allah's decree,
Comforting the soul and setting the spirit to ease.
I see the nightingale sing its song to the world,
Love for all and hatred for none,
The Promised Messiah, has truly come,
A hundred years of *Khalifat* lives! Allah's decree will not be stilled!
Surah Al-Nur bears witness to this,
In Chapter 24, verse 36,
Khalifah's will shine, Allah's light bright,
All who want to be guided, will be guided aright.
Khilafat will stay,
Till the Day of Decree,
Until then it's up to you and me,
For we are all answerable to Allah, the Almighty.

A LIVING STORY

Muhammad Sharif Khan, Philadelphia

Since childhood we children have been hearing about grandfather, who lived for away in Australia. We had seen his photographs, and he was a legendry for us children, a kind old man with smiling face and kind eyes. As I grew up, I was impressed by the Australian post office stamps with strange animals and flowers, I would wet the envelops and paste them in my album. We children were unanimous that grandfather was living in a real paradise.

As we grew up we learnt that our grandfather left his house in search of paradise and lost his way into a jungle of misfortunes and painful repentance.

Abdul Hakim Qureshi, was born to Muhammad Azim Qureshi in 1875, in city of Lahore, India. It was the time when English had already consolidated themselves in India. Locals, especially the youth, were impressed and had started marveling their life style.

After finishing school, Hakim, as most of his friends, refused to go for college education. Youth like him, were passionate to immigrate to Europe or any

other western country, and enjoy life there. His father (Abdul Azim) a revenue officer (a big shot at that time) was respected both in government and society. Hakim did not concede to the threats and persuasions by his parents and relatives. As a last resort, his parents decided to get him married (thinking that marriage responsibilities would help correct his attitude, and set a course of his life for a brighter future). A marriage was quickly arranged and Azim's niece Muhammad Bibi entered the house as daughter-in-law. The bride was a simple innocent village girl, with no education except she could read the Holy Qur'an. The couple lived happily for some time. However, thoughts of going abroad never left Hakim's mind.

One morning Hakim was found disappeared from his bed, never to return. His parents looked everywhere, asked relatives far and wide in India, with no positive return. Soon they were resigned to what was written in their fate. The bride stayed for some time with her in-laws, waiting for her husband. At last resolved to face her fate,

she left to join her brother Ghulam Muhammad, in her native village Chaksan, District Gujanwala, about 100 miles from Lahore. After a few months she gave birth to a healthy baby boy, whom she named Habib Ullah (beloved of God). She devoted herself to the care and service of the child, almost forgetting her husband.

The child grew into a fine healthy boy, nurtured in a pure village environments. He was loved and looked after by the whole village, because his family was revered. Habib's uncle Ghulam Muhammad (a retired army man) would do all the reading and writing services for the villagers. He would lead the Prayers in the village mosque and teach how to read Qur'anic scripture to the children.

After leaving home, in the middle of the night, Hakim boarded the train for Bombay, the main seaport at that time, where he got himself hired in the staff on a steamship bound for Australia. To his joy he was soon sailing far away to Australia. While in Australia Hakim, faced all the problems and endured the hardships which a recent immigrant would

face and endure in a strange land without an acquaintance. He worked hard to earn his living, and soon established his own trade as a cloth merchant, and was well off. Hakim's struggle to get established took him five long years.

In some compassionate moments he started thinking of his parents. Feeling homesick, he wrote to inform them about his welfare. His letter relieved his parents of the tension they were in, for the last six years. The happy news soon chimed across to village Chaksan, kindling hope in the heart of lady Muhammad Bibi, who was engaged head to foot in service of her son, her only hope. To the dismay of his parents there was no return address on the letter, so they could not reply back. Another letter followed after six months, another long pause of one year. This time intentionally or unintentionally Hakim wrote his return address. He was in Australia. He received a very compassionate and moving answer from his father updating him about family affairs. Most prominent was that Hakim had been blessed by a beautiful son Habib Ullah, persuading him to return home and take charge of the child, now in his fifth year, going to the nearest school of three miles on foot. The ray of hope that had sparkled in the eyes of his aging parents soon

dimmed down, when Hakim wrote back that he had married, and had four children, and had no intention to return. The poor parents were so pained to hear the news that they severed all ties with Hakim.

Hakim was satisfied with his life and trade in Australia. The lady whom he had married was an Irish Catholic, Mary Vincent. Both were living happily. They had one son and three daughters. Hakim had everything that he wished for and escaped to Australia. He was sincere with his wife and she to him, they loved and cared for each other.

Alas! Hakim's paradise soon crumpled. Soon the couple realized that they were poles apart from each other in their convictions; none prepared to accommodate the other. Hakim would go regularly to the Sydney mosque and Mary to her church. They tried to win over each other in their religion. Differences grew more serious when the children grew up. The mother would pull them to church, while the father tried to teach them the Islamic way of worship by taking them to the mosque. The poor little things were confused. The strong-willed lady wanted to make them good Christians, while the equally determined father wanted them to follow his

lead.

The controversy further flared out when the children reached marriageable age. The mother would encourage interaction with young people of the opposite sex, in the western style, dating etc. While the father insisted on arranged marriage. He had already picked up some Indian Muslims as suitors. The rift went deeper and deeper. The poor children were caught in between and were almost ruined. The community had to intervene several times.

In desperation, Hakim started writing letters more frequently to his parents, since now he realized how compassionate and loving they were, how true they were when they warned him of the imminent danger. He remembered the love of his bride. Writing home helped relieve him from the tension he was suffering. Meanwhile the events took a sharp turn. Mary got hold of a letter from India addressed to Hakim, written in Urdu. She got it read by an Urdu speaking person, and to her dismay, learned that Hakim was already married and had a son. Though she was suspicious several times in past, but because of his sincerity to her and the children, she had shrugged the idea off several times. Now the evidence was there. He was already a married person, with a grown up son! It was unbearable to

her. The news from India added fuel to the fire. Mary quickly sought divorce, and took the children away with her. The family already mentally in shambles, got scattered. The parent's continued conflict had already deteriorated them: The son, Joseph turned alcoholic, his condition worsened to the extent that he was admitted in a reformatory, where he soon succumbed. The daughter Sylvia, got disturbed, and was so scared that she decided not to marry; however, the younger two were married in the Christian way. However, despite being real sisters, they lost a sense of affiliation and broke relations. Now they have no news of each other for years.

The mother, Mary suffered mentally, the poor lady remarried thrice, looking for the lost happiness and satisfaction, soon succumbing to her broken home. Dejected, Hakim was not in a happier state, he was equally disgusted at the unexpected turn in the events. He lost everything, a loving wife, children and a house full of happiness. Everything was lost which he aspired and longed for during his youth. He tried to go back to India, to his dismay, his parents had long been demised, his wife Muhammad Bibi, was not prepared to welcome him and seek her youth in the ashes of time.

His son, Habib Ullah, now a family man, was in

Africa in the army medical service, and had accepted Ahmadiyyat. He had already exchanged several letters with his father inviting him to Ahmadiyyat, but every time Hakim refused and abused him, sticking to his own explanations and thoughts. After desperately knocking at all doors and finding them locked, Hakim decided to visit his son in Africa in 1935. At the first ever meeting, the son and father looked at each other with awe and delight. Clearly the son's eyes asked several questions, which Hakim could not answer, every time he hung his head with tears in eyes. Hakim could read several unsaid questions in his son's eyes, given the hardships which he and his mother endured alone as a "fatherless" child.

With feelings of guilt, Hakim stayed for a month or two in Africa, enjoying the company of his grandchildren, who called him affectionately "Da da, da da" (grandfather, grandfather). With feelings of happiness and warmth from his grandchildren, he left for Australia with a heavy heart to look after his business. However, regular communications started between father and son, and grandsons, who had great thoughts and love for their grandfather. As time passed, the good relations deepened.

Meanwhile, the children in Africa had grown and needed to join school and colleges, Dr. Habib Ullah Khan left his family in Qadian, India. However, because of the partition of the subcontinent in 1947, Qadian was awarded to India. The Habib family migrated to Pakistan leaving behind their belongings and one son, Muhammad Munir Shami was martyred by the Sikhs, in Qadian. The family settled in Chaksan, where the grandmother Muhammad Bibi welcomed them with open arms.

Habib Ullah Khan had retired from service and settled in Ghakkhar, Pakistan. Hakim wrote to him in 1952 that he had grown old (94 years) and was feeling very weak, his kidneys were failing. He wanted to die and be buried in Pakistan. He had already booked his seat for Lahore. The family in Pakistan was overjoyed at the good news. We all waited to welcome our grandfather, his arrival date passed. Anxiety grew, until grandfather's son-in-law told us that grandfather was suddenly taken critically ill, and died in a local hospital, and was cremated in the Muslim cemetery Sydney. So the last wish of grandfather was also not fulfilled, to die and be buried in his motherland!

My father Dr. Habib Ullah Khan, died in 1974. I was going through his files, I found several letters of my

grandfather. Naturally I was obsessed to communicate with my extended family in Australia. I wrote a letter at the return address introducing myself, requesting to communicate. I placed a request to the postmaster outside the envelope: "Please, redirect this letter if the family has changed residence." I waited for almost three months, as I was losing hope; I received an answer from a lady, who introduced herself as the granddaughter of Abdul Hakim, and she was my cousin. It was great news for the house.

Apart from other information I requested from her, one was "if she can locate the grave of our common late grandfather Hakim." She wrote back asking: "If Hakim was a Hindu, Sikh, Christian or Jew", so as to help in the location of his grave." I was wonder-struck and dismayed thinking she does not know even her grandfather's religion. A man who lost his way of returning to his country, parents, loving wife and son for a brighter future, lost all his identity. Even his last desire to be buried in his own country was not fulfilled!

Some time back I was listening to Hadhrat Khalifatul Masih IV'sth "Darsul Qur'an Class, lesson 24." While explaining *Ayyah* number 222 of Chapter *Al-Baqarah*:

وَلَا تَنْكِحُوا الشَّرِكِيْنَ حَتَّىٰ يُؤْمِنُوا ۚ وَالْأَمَةُ مُؤْمِنَةٌ
مُخْرَجِينَ مُشْرِكَةً ۚ وَلَا تَنْكِحُوا الشَّرِكِيْنَ
حَتَّىٰ يُؤْمِنُوا وَلِكَبَدِّ مُؤْمِنٍ عَيْرِيْنَ مُشْرِكٍ ۚ لَوْ
أَجَبْتُمْ أَوَّلِيْكَ يَدْعُوْنَ إِلَى النَّارِ ۖ وَاللّٰهُ يَدْعُوْا
إِلَى الْجَنَّةِ وَالشَّفِيعَةَ يُؤْتِيْهِمْ وَيَسِيْرُ أَيْتَهُ السَّاعِيْنَ
لَعَلَّهُمْ يَتَذَكَّرُوْنَ ۝

And marry not idolatrous women until they believe; even a believing bondswoman is better than an idolatress, although she may please you. And give not believing women in marriage to idolaters until they believe; even a believing slave is better than an idolater, although he may please you. These call to Fire, but Allah calls to Heaven and to forgiveness by His Will. And He makes His Signs clear to the people that they may remember.

Hazoorth explains: "To enjoy life, some people marry women who are weak in their believes. A women weak in religious believes, destroys generations. Men may also follow and loose the "Jannat" (true happiness)."

When we review the above story of my grandfather in this context; Hakim lost everything, the love and pleasure of his parents, the love of his wife, his children, country, and religion, dying as a dejected out-

cast in a strange land where his own children disowned him. Though he was a staunch religious man, but his one out of the way step of casting aside Islamic guidance, threw him into the depth of sorrow and despair.

May Allah Almighty have mercy on him, as now what Hakim earned in life is before Him!

A word of caution

The above true story sounds a word of caution for those of us who get impressed by the apparent beauty, scattered around in the West, lest we forget our roots, our religious and moral values, and lose all that we have, and fell into an abyss of nothingness.

I remember in an Urdu question/ answer meeting replying to the question: "Islam permits marriages among "people of the book" (*Ahle Kitab*), Hadhrat Khalifatul Masih IVth replied: "Ok, when you will do so, then will you be able to bear it when your children will go to church, and you will lose the happiness of your house?"

May Allah grant us the wisdom to understand the true meanings of the guidance already provided in the Book of Allah. *Ameen.*

Atfal Office of Waqf-e-Jadeed

**Mubarak Ahmad Zafar,
Additional Wakilul Maal, London**

Translation by Rizwan Ahmed. Phoenix Jama'at

The blessed and holy campaign of *Waqf-e-Jadeed* was initiated by Hadhrat Musleh Mau'ood^{ra} on 27th of December 1957. Its main objectives are education and moral and spiritual training of rural *Jama'ats* and to spread the message of unity of God in regions of India where polytheism is strong. In the beginning, this campaign was confined only to Pakistan and India. Later, Hadhrat *Khalifatul Masih IV^{ra}* expanded this campaign to all corners of the world to accommodate international needs that arose due to extra ordinary expansion of *Jama'at*.

In 1966, Hadhrat *Khalifatul Masih III^{ra}* established the *Atfal* office of *Waqf-e-Jadeed* to create love for this campaign in the hearts of Ahmadi Children. Addressing the children, he said, "I appeal today to Ahmadi children that you are the children of God and His Prophet; take up the responsibility and come forward; remove the weakness and hindrance to the

work of *Waqf-e-Jadeed* which is caused by the negligence of your elders" (*Al-Fazal*: October 17, 1966)

Then he addressed the Ahmadi mothers, "I hope that all the Ahmadi children who are bought up by you and all the Ahmadi children who are nurtured by you that they pay heed to *Waqf-e-Jadeed*. The fulfillment of this hope requires complete attention to this cause and necessitates impressing the importance of this work on the minds of young children. You cannot infuse importance of *Waqf-e-Jadeed* in the minds of children unless its value is clear in your own mind".

On the importance of *Atfal* office of *Waqf-e-Jadeed*, Hadhrat *Khalifatul Masih IV^{ra}* said, "Children should be included in *Waqf-e-Jadeed* from early childhood. This will encourage them in all aspects of financial sacrifice". During his Friday sermon of 7th of January 2008 at Pedrobad, Spain, Hadhrat *Khalifatul*

Masih V^{aba} addressed Ahmadi mothers and said, "With respect to *Waqf-e-Jadeed*, I advise Ahmadi mothers that your habits of financial sacrifice and your efforts to exceed each other in presenting jewelry for such purposes are due to the training of your elders. Barring a few rare cases, a household where financial sacrifice is discussed and where such habits are inculcated; it is observed that the children of such households also excel in financial sacrifice. Thus, in order to instill the habit of *Chanda* payment; Ahmadi mothers should have their children join *Waqf-e-Jadeed*. In Pakistan, Hadhrat *Khalifatul Masih III^{ra}* made children obligated to *Waqf-e-Jadeed* and since then Pakistani children enthusiastically give *Chanda* for *Waqf-e-Jadeed*. If the rest of the countries of the world make a special effort to attract *Atfalul Ahmadiyya* and *Nasiratul Ahmadiyya* toward *Waqf-e-Jadeed* then it will increase both the number of participants as well as the

actual amount of *Chanda* collection. If God wills then it will achieve the prime objective of inculcating the spirit of sacrifice in the hearts of members of the *Jama'at*. If Ahmadi mothers and the Auxiliary Organizations make a joint effort with a right approach then the number of financial contributors could increase by six hundred thousand and without any hindrance; the total number of contributors can reach one million”.

He further said, “Women should keep in mind that as the charity given by them from their husband’s income makes their husbands part of the charity; similarly, participation of your children in various sacrifices would make you a receiving partner of blessings. God is the Knower of the intentions and He rewards true intentions; thus, when children would be infused with the habit of sacrifice then they would be perpetual contributors to *Chanda*. This habit would remain in the children of your children even after your demise form this world and would be a source of continuous charity (*Sadqa-e-Jariah*).

Then by announcing the new year of *Waqf-e-Jadeed*, during the Friday

sermon of 4th January 2008 Hadhrat Khalifatul Masih V^{aba} said,” Hadhrat Khalifatul Masih III^{rh} asked Pakistani Ahmadi Children to bear the burden of *Waqf-e-Jadeed* to show their elders that after making a pledge and by committing themselves to a cause; Ahmadi Children are helpers of their elders in bringing revolutions in this world. Then we witnessed that Ahmadi boys and girls competed with each other in making financial sacrifices after the announcement of Hadhrat Khalifatul Masih III^{rh} in which he obligated children to the cause of *Waqf-e-Jadeed*. *Atfal* office of *Waqf-e-Jadeed* and the contribution by *Nasirat* became the distinguishing feature of *Atfalul Ahmadiyya* and *Nasiratul Ahmadiyya*. Children do not have their own personal income; they contribute from their pocket money given to them by parents and elders. Some parents also contribute on behalf of their children but it is entirely due to a higher level of interest and enthusiasm shown by the children that, in Pakistan, in terms of individual involvement, the participation of children is half then the participation of elders in the cause of *Waqf-e-Jadeed*. Even though there is still room for children involvement; but with the blessings

of God, it brings a sense of comfort that these children, who are engaged in financial sacrifice from early childhood, would ensure the financial sacrifices from future generations. Our humble prayer to God is that this spirit of sacrifice continues flourishing in our children and now when this campaign of *Waqf-e-Jadeed* has been extended to the entire world, that the children, parents and workers of *Waqf-e-Jadeed* give special attention to this cause and involve more and more children to sacrifice for *Waqf-e-Jadeed*. We should infuse the importance of *Waqf-e-Jadeed* in our children and should inculcate the spirit of sacrifice in them. In this materialistic age, those children who would be prepared for such sacrifices and who would be brought up by actually participating in financial sacrifices; they will not only be the best part of the *Jama'at* but would be a guarantee for our bright future. These children would become seekers of God’s protection, as financial sacrifice would save them from frivolous habits, from absurd endeavors and from harmful amusements and pastimes.

Then again, during his Friday sermon of the 11th of January 2009

Hadhrat Khalifatul Masih V^{aba} drew the attention of the *Jama'at* towards bringing children under the fold of *Waqf-e-Jadeed*. He said, "As I have urged you before to infuse children in *Waqf-e-Jadeed*. The number of participants to this blessed campaign can increase manifold if local *Jama'ats* try to increase the involvement from non-participating children even if they try to bring half of those non-participating children. Children should inculcate the habit of participation even if they contribute only fifty pence.

In the light of these excerpts, selected from the guidance given by the *Khulafa* of *Jama'at-e-Ahmadiyya*, it is incumbent upon every Ahmadi parent and Auxiliary Organization (Which is responsible for the training of children) to involve each Ahmadi child in the blessed campaign of *Waqf-e-Jadeed*, so that they become beneficial parts of the *Jama'at* and we become seekers of pleasure of God. *Ameen*.

HELP

HUMANITY

FIRST

A TABLIGH EVENT

Syed Sajid Ahmad, Fargo, ND

An interesting class on the topic of Jesus and Thomas in India was offered by Concordia College in Moorhead, MN. Syed Sajid Ahmad talked about the travel of Jesus to India while Dr Arland Jacobson talked about Thomas' travel to India. The class had three two-hour sessions on three Sunday afternoons in March and April of 2009. Many curious souls registered for the class. It was an interactive class with frequent discussions of the subject matter.

Dr Jacobson, who is retiring this year, had translated the Infancy Gospel of Thomas into English during his graduate studies decades ago. He brought his copy to the class and showed it to the students. It was marked all over with his notes. He read interesting portions to the class. He pointed out that it contained one of the miracles of Jesus which is mentioned in the Qur'an but not in the Bible, which is his making birds of clay on a sabbath day and then making them fly away and disappear when he was objected to violating the sabbath.

Though Dr Jacobson was skeptical that Jesus went to India, he distributed maps of the silk route in the class and pointed out that trade routes between east and west existed in olden days and it was not uncommon in those days to travel between India and the Holy Land. Syed Sajid Ahmad pointed out that parts of the Silk Road still existed and traveled to this day.

Syed Sajid Ahmad showed from various publications how the travel of Jesus had been mentioned in old documents. He also presented examples of the modern research heralded by the Promised Messiah, peace be on him in the East and ignited by the publication of Notovitch account in the West. While dozens of books have been written by researchers pointing to the presence of Jesus in India, very little has come out to refute the propositions.

The class was provided with handouts by both presenters. Syed Sajid Ahmad also provided a DVD containing a number of books including works of the Promised Messiah (peace be on him) and Notovitch. On the last day of the class, one of the students showed one of the books he had ordered and read diligently and said that he had reached the conclusion that Jesus had gone to India and that his final resting place was in India

HUMANITY IS SLEEPING

Sayyarah Hikmat

The conscience of Muslims is sleeping! We are wrongly subjected to
 insults and abuses, violence
 Day by day, havoc and devastation is hurled upon us!
 The butchers, the so-called *Mullahs* of Religion
 Shallow souls, their minds are barren
 Shed blood in the name of Islam
 To satiate their thirst for sadism!
 O God! How long will continue their dance of death and blood
 We are the victim of their devilish designs
 They are a slur on the name of Humanity!
 While religion brings love, harmony and spirituality!!
 O God! What is the cause of these hard hearts!
 Their vindictive feelings and fury finds an outburst
 Tarnishing the image of their beautiful faith!
 Faith, which is the symbol of mercy, pity and brotherhood
 But their values are a sham, hypocritical and fraud!
 Are they followers of Muhammad, the apostle of peace
 An advocate of rights, champion of justice!
 O! How long will this soil be soaked in the blood of innocents
 The harmless who believe in non-resentment!
 They have to suffer the punishment for keeping quiet
 Their slogan is, 'Love for All, Hatred for None'!
 Man is reaching Mars and the moon
 But they are groping in spiritual darkness
 But we are exposed to atrocities for minor differences
 We are subjected to arson, looting and violence
 The infants are poisoned, women molested
 The '*Kalimah*' is banned, our mosques plundered
 Ah! Where is the call of justice and fair play!
 When, humanity is bleeding and the Muslim conscience is sleeping!

Jamaluddin A. Malik of the Washington D.C. *Jama'at*

Jalal Malik

On May 5, 2009, we lost Jamaluddin A. Malik, one of the oldest members of the original metro area Washington D.C. *Jama'at*. He was the son of Malik Merajuddin, a Kashmiri by ancestry and one of the pioneers of Ahmadiyyat in the Middle East. Few pictures exist of the younger Malik Merajuddin, but some were found in the old D.C. "Fazl Mosque" (that we all grew up in) that show some of the early pioneers of Ahmadiyyat, among which is *Dada Aba* (my paternal grandfather) Malik Merajuddin. *Abu* (my father) and some of his siblings were born in Habbaniya in Iraq where the British had a presence, and where *Dada Aba* was stationed with the British Air Force. Most of the kids would spend 2 years at a time in Iraq, and then go back to Lahore, as their mother would go back and forth from Iraq to Pakistan. In Pakistan, they could get a better education. This is where *Abu* primarily grew up and formed his personality. He grew up with his siblings, and they were raised in part by their *Nana*, Babu Shamsuddin Butt, a Kashmiri as well, because *Dada Aba* was the only person in his family that entered the Ahmadiyya Muslim *Jama'at*. As a result, *Dada Aba* was shunned by his father. *Dada Aba's* father even hired someone to kill him because of his acceptance of Ahmadiyyat. Because of this my father and his siblings were raised with their mother's side of the family. *Abu* was well known, and had many, many friends. He went to the Government College of Lahore and graduated with a degree in Political Science. He married my mother (in Rabwah at the time), who is the daughter of Sufi Mutiur Rehman Bengali, a very well known missionary of the *Jama'at* to the U.S. *Nana Aba* was one of the earliest pioneers of Ahmadiyyat to the US. He was stationed here from the 1920's to the 1940's. While in the U.S., he got his M.A. in English, and wrote the books "The Tomb of Jesus" and the "Life of Muhammad". After marriage, one of the defining points in the life of my parents was their move in January 1969 to the U.S. They moved to the Washington D.C. area, and have lived here ever since. *Abu* eventually started working with TWA (Trans World Airlines) until they were taken over by American Airlines (after 9/11) and he retired from American Airlines in 2007, with over 35 years of service. He suffered from atherosclerosis and had many heart difficulties, until he finally passed on 5 May 2009.

My father had a keen sense of his faith and its impact on him and his personality. I remember many stories he told me about his father and others. His *Nana Aba* (maternal grandfather) was Babu Shamsuddin Butt, who was a *Sohabi* of the Promised Messiah^{as} and a very good friend of the 2nd *Khalifah*, Hadhrat Khalifatul Masih II^{ra}. He told us how, as a child, he had opportunities to sit for a long time with Hadhrat Khalifatul Masih II^{ra} because his *Nana* would take him with him to visit Hazoor^{ra} and Hazoor^{ra} would insist he sit down with him. They would talk for a while, my father feeling very lucky to be sitting with them as many people would be passing by.

Abu's Mamoo (maternal uncle) who was known as *Mamoo Doctor*, had a significant impact on my father and his siblings, and was one of three doctors in all of Lahore. Because of such a status, he enjoyed many favors, and developed into a very outgoing person. One of *Abu's* most known traits was his very outgoing and friendly personality. We can all remember from childhood that *Abu* had many, many friends, and was very cheerful and jolly with all of them. He also was known for having a knack for keeping good relations with a large multitude of people. We continue to hear from people, both at his work and from his past as friends or family about his happy, friendly personality. He always tried to help people whenever possible. He loved his family very much, and everyone knew they could count on him whenever needed. I was planning to move back to live with him so that we could help keep an eye on him, while he would help keep an eye on our girls. He could speak to them for hours on the phone, practicing phrases and singing songs like "itsy bitsy spider" and others. Our plan was just a few

weeks too late.

He has served the *Jama'at* in various capacities over the years, and was known for helping people in many ways. He told me how he, as one of the few people in the D.C. *Jama'at*, would receive people over the years. He told me how he received Mian M.M. Ahmad (former *Ameer Jama'at USA*) when he and *Khala Jaan* first came to the U.S. He always kept a close relation with the *Jama'at*, and we all grew up with a keen sense of our belonging to the *Jama'at*.

He was an avid sportsman and hunter. He took great pride in his sports accomplishments from college, and was even in the Pakistan Olympics for rifle shooting. Because of his accomplishments in school and college, he was able to be very outspoken about being an Ahmadi. He used to be quite proud that everyone knew he was Ahmadi, and because of this they would not bother other Ahmadis known to him. I learned hunting from him, and we used to go every year to West Virginia to hunt deer, as well as Pakistan to hunt any number of game. He was well known for his love of hunting; even Hadhrat Khalifatul Masih IVth spoke with him at length about hunting. Our present *Khalifah* knew him as "Jamal *Shikari*" or Jamal the hunter. Hazoor's family is very fond of hunting also. *Abu* was a very good old friend of our present Hazoor's older brother Mian Idrees, whose home I remember visiting as a child on a hunting trip once in Pakistan.

He was very handy, able to fix cars and almost anything in the home. I remember him even dropping an engine into his old Datsun B210 in our driveway! I learned how to fix cars and do any number of repairs to things from him. The greatest gift was perhaps learning how to do and fix almost anything, as nothing is too difficult once you start to pick away at it. I remember he used to work for hours fixing things around the house, or working on the car, something that I still get tired of after a little while. However, he would stick to it, he seemed so happy just to be working, feeling great pride once he was done. He would get repair manuals for all cars and many other types of repair projects or things he wanted to do around the house. He engineered the building of our deck in 1990, which we built from scratch. I even remember him saying how he crawled underneath our old house on Pimmit Hills Drive in Falls Church, VA, having to change out the studs underneath the house to strengthen its foundation. I can't believe he fit down there!

He enjoyed cooking, and from his girth, you could tell he was good at it. I hate cooking, but I learned his most famous dish, *Haleem*, primarily because Hadhrat Khalifatul Masih IVth told me to learn how to make it after *Abu* made some for Hazoorth on one of his visits to the U.S. He was very open with his knowledge, and shared it with anyone. He didn't ask for a reward back. He shared his *Haleem* recipe with friends in the restaurant business, as well as all our relatives. Nevertheless, I still think that he made it best when it was chicken, I don't like the beef one as much. He was jovial and always looking to share a good time. He loved visiting friends and relatives, but he would always call and try to get things for people so that he would be of some use to the people he visited. He hated seeming like a burden to anyone.

He was a great father, very cheerful and always trying to teach us to treat people well. He tried hard to keep good relations with everyone. The great number of people of all various backgrounds who came to know and love him can attest to this. The loss was sudden and he owed my girls more time, time that was taken from us prematurely, but we must be resigned to the Will of Allah. We will miss him greatly, though, I just hope we take his positive attributes and learn from them. I believe most of the positive attributes he possessed came from his ancestors, who sacrificed a great deal for Ahmadiyah. We experience problems in life, but we tend to forget that even our ancestors had many problems. Despite the normal problems in life that we all deal with, they were very devoted to the *Jama'at*. They did not let anything interfere with the devotion they owed to Allah and His *Jama'at*, and those sacrifices always left a lasting impact on my father, his siblings and all our families. I only hope that we can all learn from our ancestors, and realize that the good my father had can be re-lived if we remember where it came from. From Allah have we come, and to Him will we return.

WAQFE NAU DEPARTMENT, USA
2009 JAMIA ORIENTATION
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For further information, call Hammad Malik at
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 secretary.



61st JALSA SALANA

Dulles Expo Center
4368 Chantilly Center, Chantilly, VA 20153
Tel: 703.378.0910 Fax: 703.378.2080
Friday, June 19th – Sunday, June 21st 2009

Friday, June 19 2009

12:00PM	Lunch
1:45PM	Flag Hoisting Ceremony - Dr. Ahsanullah Zafar, Ameer Jama'at USA
2:00PM	Friday Prayers - Maulana Daud Ahmad Hanif, Missionary Incharge Jama'at USA

Opening Session

Presided by Dr. Ahsanullah Zafar, Ameer Jama'at USA

4:30PM	Recitation of the Holy Qur'an and Translation
4:45PM	Poem and Translation
5:00PM	Universal Brotherhood - Dr. Ahsanullah Zafar, Ameer Jama'at USA
5:25PM	Forging Ahead in the New Century - Waseem Syed
5:50PM	The Blessings of Sacrifice in Times of Hardship - Falahuddin Shams
6:15PM	Concluding Remarks
6:25PM	Announcements
7:00PM	Dinner
9:00PM	Salat-ul-Maghrib and Isha

Saturday, June 20 2009

3:45AM	Salat-ul-Tahajjud - Maulana Irshad Malhi
4:15AM	Salat-ul-Fajr
4:30AM	Dars-ul-Hadith - Maulana Irshad Malhi

Saturday Morning Session - Men

10:30AM	Recitation of the Holy Qur'an and Translation
10:45AM	Poem and Translation
11:00AM	Jihad Akbar of Youth - Ahmad Chaudhry
11:20AM	Messiah Films - Dr. Basiyr Rodney
11:40AM	Helpers in the Cause of Allah - Jalal Lateef
12:00PM	Announcements
1:30PM	Salat-ul-Zuhr and Asr
1:45PM	Lunch

Saturday Afternoon Session - Men

4:00PM	Recitation of the Holy Qur'an and Translation
4:10PM	Poem and Translation
4:20PM	The Reality of a Living God - Abdul Rahim Hubbs
4:40PM	Prophet Muhammad's Farewell Sermon - Maulana Azhar Haneef
5:00PM	Guest Remarks
5:20PM	Concluding Remarks
5:30PM	Announcements
6:00PM	Dinner
9:00PM	Salat-ul-Maghrib and Isha

Saturday Morning Session - Ladies*Presided by Qaneta Zafar, wife of Respected Ameer, Jamaat USA*

10:30AM	Recitation of the Holy Qur'an - Shazia Ahmad Translation (Urdu) - Bushra Hanif; Translation (English) - Rehmat Hakeem Poem - Syeda Mariah Ahmad; Translation - Mansoor Karim
11:00AM	Divine Attribute of Allah: As-Salam (The Source of Peace) - Saliha Malik
11:15AM	The Holy Prophet^ﷺ: The Perfect Model of Peace & Tolerance - Amtul Noor Haleem
11:30AM	Poem - Sundus Munir
11:45AM	Role of Women in Promoting Peace in the Family (Urdu) - Mubarika Shah
12:00PM	Role of Women in Promoting Peace in the Family (English) - Atiyya Malik
12:15PM	Poem - Samrah Ahmad; Translation - Durr-e-Sameen Prapulla
12:30PM	Recognition of Nasirat - Holy Qur'an completions
1:00PM	Announcements and Conclusion
1:30PM	Salat-ul-Zuhr and Asr / Lunch

Saturday Afternoon Session - Ladies*Presided by Dr. Shanaz Butt, Sadr Lajna Imaillah-USA*

4:00PM	Recitation of the Holy Qur'an - Mufleha Ahmad Translation (Urdu) - Maryam Bhatti; Translation (English) - Angela Asiya Poem - Hana Bushra; Translation - Naima Latif
4:30PM	Spreading the True Message of Peace - Dhiya Bakr
4:45PM	Searching for Peace: Accounts of Personal Experiences Humaira Khandakar, Amtul Qayyum Haroon
5:15PM	Poem - Bushra Latif
5:30PM	Finding Internal Peace: The Islamic Way - Shanaz Butt, Sadr, Lajna Imaillah-USA
5:45PM	Concluding remarks and Dua

Sunday, June 21 2009

3:45AM	Salat-ul-Tahajjud - Maulana Zafrullah Hanjra
4:15AM	Salat-ul-Fajr
4:30AM	Dars-ul-Hadith - Maulana Zafrullah Hanjra

Sunday Final Session*Presided by Dr. Ahsanullah Zafar, Ameer Jama'at USA*

10:00AM	Recitation of the Holy Qur'an and Translation
10:15AM	Poem and Translation
10:30AM	Finding the Right Life-Partner - Maulana Mubashar Ahmad
10:55AM	Domestic Harmony - Faheem Younus Qureshi
11:20AM	Zikre Habib: Glimpses of an Ideal Marriage - Dr. Mirza Maghfoor Ahmad
11:40AM	Announcement
11:45AM	Atfal Ameen Recognition Ceremony
12:00PM	Alme Inami Award Ceremony
12:05PM	Educational Award Ceremony
12:10PM	Concluding Address/Dua - Dr. Ahsanullah Zafar, Ameer Jama'at USA
1:15PM	Salat-ul-Zuhr and Asr
1:30PM	Lunch