



*Name of Allah, the Beneficent, the Merciful*

..... **The HOPE Bulletin** .....

**Health, Ongoing Projects, Education**



(Vol. 4:3)

September 2009

AAIIL Worldwide Edition

Editor: Akbar Abdullah

CALIFORNIA JAMA'AT PROJECT: APPROVED BY THE CENTRAL ANJUMAN, LAHORE

## **INTRODUCTION**

In this, the September 2009 edition of *The HOPE Bulletin*, we are pleased to introduce a new column, "History: Memoirs of *Jama'at* (in the country under discussion)". We have decided to begin with our *Jama'at* in Indonesia where our revered *muballig*, Mirza Wali Ahmad Beg (1890-1971), missionary from Lahore, made a lasting impact within our *Jama'at* in Indonesia.

Captain Abdus Salam Khan, the author of the article on the life and mission of Mirza Wali Beg, has this to say: "He was not only a missionary; he was also a visionary and revolutionary. He was an ardent freedom lover and took an active part in the Khilafat Movement..."

While covering this article we obtained valuable information from Dr. Zahid Aziz, Editor, *The Light*, UK edition, who has collected a reservoir of historical information about our elders of the *Jama'at*.

Now we are seeking from our worldwide *Jama'ats* articles on the life and mission of our elite missionaries from Lahore who had influenced the growth and preservation of *Jama'ats* in their respective regions. We would like to learn more about the life and mission of Maulana Sheikh Muhammad Tufail, Raja Bedar and others who had an impact in the growth of our *Jama'ats* in the Caribbean countries of Trinidad, Suriname and Guyana.

We also plan to cover the life and mission of Professor Muhammad Abdullah, and missionaries Mirza Muzaffar Beg and Hafiz Sher Muhammad who left a lasting impact and legacy on the growth and survival of our *Jama'at* in the Fiji Islands.

==\*==\*==\*

# JAMA'AT NEWS

## **Impressions of Lahore Taryabetti Course 2009**

Brother Shaukat A. Ali, who attended the ten-day *Taryabetti* course at Lahore, submitted his impressions to us, as follow:

The *Tarbiyatti* Course at Darus Salaam in Lahore was attended by about 160 members whose ages ranged from 3 years to 103 years. The large majority of them were, of course, children of various ages from different parts of Pakistan. These are the future leaders of the Society. Unfortunately, the Course, which is usually held in July, had to be postponed to August this year, and, as a result, children from some districts could not participate because the schools had resumed after the summer break on 1 August. If the course was held in July, the number could have exceeded 200. All this augurs well for the future of the *Jamaat*.

Another important activity that resumed a few years ago is the training of *Muballigeen*. *Muballighs* like Fazal Haq, who is now in Fiji, are being trained annually. They are attending a three-year full-time course of instructions at Darus Salaam. Arrangements have also been made for post-graduate training as well as Refresher Courses for those who were trained earlier.

All these sterling efforts will allow the Central Anjuman to send fully trained, mostly young *Muballighs* to any part of the world, apart from, of course, all districts in Pakistan. The newly trained *Muballighs* are able to communicate in the English language and are computer literate. By the time they are posted abroad, they will therefore be able to communicate in the English language and make PowerPoint presentations.

Those of you who come to the *Salana Duaiyya* (Annual Prayer Gathering), which will be held from 23 to 27 December, will be able to meet some of the recently trained *muballighs* as well as those who are undergoing training currently.

One of the very important activities of the Central Anjuman in Lahore in recent years is the establishment of the official website [www.aaiil.org](http://www.aaiil.org). *Alhamdulillah*, you will be delighted to note that we recorded over 1.1 million hits during July. This month, by the 27th, we had already surpassed that number with four days to spare and it appears, *Insha Allah*, we will record over 1.2 million hits this month. The other very important news pertaining to our website is the volume of materials being downloaded, for example, by the 27th August 48,000 Urdu Holy Qur'an was downloaded this month. On 27th August alone over 4,000 copies were downloaded in one day! This is a remarkable achievement by any standards.

On behalf of Hazrat Ameer, Prof. Dr. Abdul Karim Saeed Pasha sahib, the Central Anjuman and the Web Team, I would like to thank all of you for promoting the website [www.aaiil.org](http://www.aaiil.org) and request that you continue to promote it even more vigorously as it is doing the work of scores of *muballighs* put together. On the basis of the visits to the site it is obvious that people are thirsty for knowledge and the invaluable material we have on the site, and people from over 150 countries are visiting it. For the information of those who may not be visiting the site regularly or frequently, we have thousands of books, articles, periodicals, as well as audio recordings available for free downloading. Additional materials are being uploaded on daily basis.

The other recent achievement of the Central Anjuman is the live broadcast of events from Darus Salaam in Lahore. I saw and heard the *Jumuah Khutbah* being delivered by Hazrat Ameer today (28 August 2009) and felt as if I was sitting among our brothers at the *Masjid* in Darus Salaam. Video and audio reception were excellent in Phuket, Thailand. Members from Guyana, UK and other places also saw and heard it.

==\*==\*==\*

## **PRAYER & HEALTH NEWS**

### **Healing prayers for ailing members of worldwide *Jama'ats***

We are again requesting members of our "Prayer Circle" to pray for Dr. Khaliel Ghafoerkhan of Suriname; Br Saeb Lalla of New Zealand; the mothers of Br. Muhammad Ali in Pakistan, Dr. Zahid and Shahid Aziz in the United Kingdom, and Nizam ud Dean and Jalal Ud Dean of Fiji; Sis Akela Haroun of the U.S.A.; Begum Safoera Hoeseni of the Netherlands; the Begum of Br Santoe Sahib of Holland; the father of Manfred Yahya of Germany, and all other ailing members of our worldwide *Jama'at*.

### ***Du'a* from Shaukat A. Ali, Bangkok, Thailand**

We are saddened to note that brother Muhammad Ali's mother is critically ill and pray fervently that Allah *swt* grant her speedy and complete recovery which leaves no ailment behind – *aameen*.

*Allah Hafiz.*

### ***Du'a* request for the daughter of Zubair Mahmood, Pakistan (submitted by Mudassar Aziz)**

*Assalamualaikum Wa Rahmatullaahi Wa Barakatahu.*

My daughter Sana, 26 years old mother of two (1½ year old son and 3½ month daughter) is battling for life at Aga Khan University Hospital from last 2 ½ months. She is suffering from 4th stage cancer. The power of *dua*. Therefore as a helpless father, I beg all of you to pray for my daughter. Please include her as a part of each and every *dua* of yours. Please pray to ALLAH that He should give her body the strength to respond to the medication, that He should somehow miraculously heal her of this disease and *Insha Allah* grant her a healthy and long life (*AMEEN*).

Please, please pass this message on to as many brothers and sisters as you can. If even ten percent of you would remember to pray for my daughter then it would mean a lot for us. Your *duas* and Allah's mercy is our ONLY hope. *Jazaakalah*.

Please don't forget, BEFORE YOU CLOSE THIS MESSAGE PLEASE FWD. ALLAH *aap sab ko apni amaan mein rakhay..* Please Please *apni Duaoo'n mein Yaad Rakhhiyaga*.

Allah's Messenger (*sal-allahu- alleihi-wasallam*) said, "Pass on knowledge from me even if it is only one verse" (*Sahih Bukhari*).

Best wishes and regards.

**Prayers for Muhammad Ali's mother, Begum Safoera Hoeseni, and mother of a friend**

***Du'a from Shahid Aziz***

Dear brother Akbar Abdullah

*Assalam Alaikum.*

In the UK prayers have been said for brother Muhammad Ali's mother and sister Safoera. I request you to ask the world-wide prayer circle to include the mother of a friend of mine in this as well. We have been praying for her in the UK and these prayers have borne fruit in that, despite the doctors' initial pessimistic views, she has sufficiently improved to be allowed home. However, she is still in need of both *dua* and *dwa*. The family lives in Oxford in the UK and have gone through very difficult times. So please pray to Allah to give them strength and patience as well.

With salaams to your wife and others in the US.

Kind regards.

***Du'a from Shaukat A. Ali***

*Assalamu Alaikum.*

*Alhamdulillah*, we are pleased to note that there has been some improvement in the condition of Br. Muhammad Ali's mother and continue to pray that Allah *swt* grant her speedy and complete recovery which leaves no ailment behind – *aameen*.

At the same time we also pray that Allah *Ta'ala* grant speedy and complete recovery to sister Safoera Hoeseni which leaves no ailment behind – *aameen*.

*Allah hafiz.*

***Du'a from Akbar Abdullah***

Dear Brother A. S. Hoeseni Sahib:

*Assalam-o-Alaikum W.R.W.B.*

I am sorry to learn about the illness of Begum Sahiba. May Allah (*swt*) with His bountiful mercy and with His graceful blessings grant Begum Sahiba an early *shifa* with speedy recovery without any further pain, discomfort or suffering. *Aameen*.

Please extend my *du'a* and *salaam* to the family and the *Jama'at*.

*Allah Hafiz*, Br. Akbar Abdullah,  
Humble seeker of your prayers

## **Acknowledgement of thanks from Brother Hoeseni, The Hague, Netherlands**

*Assalamu alaikum.*

Thank you for your dua to Almighty Allah. There is some improvement of health.

I have conveyed your salaam, and the *dua* to her.

Thanks again.

*Wa assalaam.*

==\*==\*==\*

## **HEALTH INFORMATION**

### **Swine flu: Ten things you need to know**

#### **1. No cause for panic.**

So far, swine flu isn't much more threatening than regular seasonal flu.

During the few months of this new flu's existence, hospitalizations and deaths from it seem to be lower than the average seen for seasonal flu, and the virus hasn't dramatically mutated. That's what health officials have observed in the Southern Hemisphere where flu season is now winding down.

Still, more people are susceptible to swine flu and U.S. health officials are worried because it hung in so firmly here during the summer — a time of year the flu usually goes away.

#### **2. Virus tougher on some.**

Swine flu is more of a threat to certain groups — children under two, pregnant women, people with health problems like asthma, diabetes and heart disease. Teens and young adults are also more vulnerable to swine flu.

Ordinary, seasonal flu hits older people the hardest, but not swine flu. Scientists think older people may have some immunity from exposure years earlier to viruses similar to swine flu.

#### **3. Wash your hands often and long.**

Like seasonal flu, swine flu spreads through the coughs and sneezes of people who are sick. Emphasize to children that they should wash with soap and water long enough to finish singing the alphabet song, "Now I know my ABC's..." Also use alcohol-based hand sanitizers.

#### **4. Get the kids vaccinated.**

These groups should be first in line for swine flu shots, especially if vaccine supplies are limited — people six months to 24 years old, pregnant women, health care workers.

Also a priority: Parents and caregivers of infants, people with those high-risk medical conditions previously noted.

### **5. Get your shots early.**

Millions of swine flu shots should be available by October. If you are in one of the priority groups, try to get your shot as early as possible.

Check with your doctor or local or state health department about where to do this. Many children should be able to get vaccinated at school. Permission forms will be sent home in advance.

Check with your doctor or local or state health department about where to do this. Many children should be able to get vaccinated at school. Permission forms will be sent home in advance.

### **6. Immunity takes awhile.**

Even those first in line for shots won't have immunity until around Thanksgiving. That's because it's likely to take two shots, given three weeks apart, to provide protection. And it takes a week or two after the last shot for the vaccine to take full effect.

The regular seasonal flu shot should be widely available in September. People over 50 are urged to be among the first to get that shot.

### **7. Vaccines are being tested.**

Health officials presume the swine flu vaccine is safe and effective, but they're testing it to make sure. The federal government has begun studies in eight cities across the country to assess its effectiveness and figure out the best dose. Vaccine makers are doing their own tests as well.

### **8. Help! Surrounded by swine flu.**

If an outbreak of swine flu hits your area before you're vaccinated, be extra cautious.

Stay away from public gathering places like malls, sports events and churches. Try to keep your distance from people in general. Keep washing those hands and keep your hands away from your eyes, nose and mouth.

### **9. What if you get sick?**

If you have other health problems or are pregnant and develop flu-like symptoms, call your doctor right away. You may be prescribed Tamiflu or Relenza. These drugs can reduce the severity of swine flu if taken right after symptoms start.

If you develop breathing problems (rapid breathing for kids), pain in your chest, constant vomiting or a fever that keeps rising, go to an emergency room.

Most people, though, should just stay home and rest. Cough into your elbow or shoulder. Stay home for at least 24 hours after your fever breaks. Fluids and pain relievers like Tylenol can help with achiness and fever. Always check with a doctor before giving children any medicines. Adult cold and flu remedies are not for them.

### **10. No swine flu from barbecue.**

You can't catch swine flu from pork — or poultry either (even though it recently turned up in turkeys in Chile). Swine flu is not spread by handling meat, whether it's raw or cooked.

*Source:* U.S. Centers for Disease Control and Prevention, New York City Department of Health and Mental Hygiene.

=\*=\*=\*=

## **RAMADAN MESSAGE & NEWS**

### **PRESIDENT OBAMA'S RAMADAN MESSAGE**

[Courtesy. Nizam ud Dean, AAIIIL, Suva, Fiji]

On behalf of the American people – including Muslim communities in all fifty states – I want to extend best wishes to Muslims in America and around the world. *Ramadan Kareem.*

Ramadan is the month in which Muslims believe the Koran was revealed to the Prophet Muhammad, beginning with a simple word – *iqra*. It is therefore a time when Muslims reflect upon the wisdom and guidance that comes with faith, and the responsibility that human beings have to one another, and to God.

Like many people of different faiths who have seen Ramadan through our communities and families, I know this to be a festive time – a time when families gather and meals are shared. But I also know that Ramadan is a time of intense devotion and reflection – a time when Muslims fast during the day and perform *tarawih* (TA-RA-WEEH) prayers at night, reciting and listening to the entire Koran over the course of the month.

These rituals remind us of the principles that we hold in common, and Islam's role in advancing justice, progress, tolerance, and the dignity of all human beings.

For instance, fasting is a concept shared by many faiths – including my own Christian faith – as a way to bring people closer to God, and to those among us who cannot take their next meal for granted. And the support that Muslims provide to others recalls our responsibility to advance opportunity and prosperity for people everywhere. For all of us must remember that the world we want to build – and the changes that we want to make – must begin in our own hearts, and our own communities.

This summer, people across America have served in their communities – educating children, caring for the sick, and extending a hand to those who have fallen on hard times. Faith-based organizations, including many Islamic organizations, have been at the forefront in participating in this summer of service. And in these challenging times, this is a spirit of responsibility that we must sustain in the months and years to come.

Beyond America's borders, we are also committed to keeping our responsibility to build a world that is more peaceful and secure. That is why we are responsibly ending the war in Iraq. That is why we are isolating violent extremists while empowering the people in places like Afghanistan and Pakistan. That is why we strongly and actively support a two-state solution that recognizes the rights of Israelis and Palestinians to live in peace and security. And that is why America will always stand for the universal rights of all people to speak their mind, practice their religion, contribute fully to society and have confidence in the rule of law.

All of these efforts are a part of America's commitment to engage Muslims and Muslim-majority nations on the basis of mutual interest and mutual respect. And at this time of renewal, I want to reiterate my commitment to a new beginning between America and Muslims around the world.

As I said in Cairo, this new beginning must be borne out in a sustained effort to listen to each other, to learn from each other, to respect one another, and to seek common ground. I believe an important part of this is listening, and in the last two months, American embassies around the world have reached out not just to governments, but directly to people in Muslim-majority countries. And from around the world, we have received an outpouring of feedback about how America can be a partner on behalf of peoples' aspirations.

We have listened. And like you, we are focused on pursuing concrete actions that will make a difference over time – both in terms of the political and security issues that I have discussed, and in the areas that you have told us will make the most difference in peoples' lives.

These consultations are helping us implement the partnerships that I called for in Cairo – to expand education exchange programs; to foster entrepreneurship and create jobs; and to increase collaboration on science and technology, while supporting literacy and vocational learning. We are also moving forward in partnering with the OIC and OIC member states to eradicate polio, while working closely with the international community to confront common health challenges like H1N1 – which I know is of particular to concern many Muslims preparing for the *hajj*.

All of these efforts are aimed at advancing our common aspirations – to live in peace and security; to get an education and to work with dignity; to love our families, our communities, and our faith. It will take time and patient effort. We cannot change things over night, but we can honestly resolve to do what must be done, while setting off in a new direction – toward the destination that we seek for ourselves, and for our children. That is the journey that we must travel together.

I look forward to continuing this critically important dialogue and turning it into action. And today, I want to wish Muslims across America and around the world a blessed month as you welcome the beginning of Ramadan. May God's peace be upon you.

## **Pastor joins Muslims in Ramadan month of prayers, fasting**

[Courtesy Akela Haroun]



Ben Ries, pastor of the Sterling Drive Church of Christ, center left, talks with Monem Salam, center right, as a group of local Muslims meet at a community room at the Bellingham RE Store to break their daily Ramadan fast and pray together on Wednesday, Aug. 25, 2009. Ries has decided to participate in day-long fasts during the Islamic celebration of Ramadan, which lasts from Aug. 22 to Sept. 19 this year. Ries hopes that his actions will help bridge the gap between Christian and Muslim communities. "It enhances your own understanding and broadens your worldview," Ries said.

**DEAN KAHN; THE BELLINGHAM HERALD**

Ben Ries of Bellingham is observing Ramadan, the Muslim holy period of fasting and prayers.

That's quite a commitment, because Ramadan entails forgoing food and liquids during daylight hours for a month.

It's also unusual because Ries is the pastor of Sterling Drive Church of Christ.

Ries holds firmly to his faith, but says his fasting, prayer and reflection during Ramadan can help him become a better Christian, as well as a better pastor, husband, father, and member of a diverse world often fractured along religious lines.

"Part of my reflection is, 'Who am I in this world?'" he said. "I'm not so narcissistic to think I have everything figured out."

Ries, 30, became pastor of his small Bellingham church two years ago. In the past, he has observed limited fasting during Lent and one-day fasts while a student, but nothing as rigorous as Ramadan's month of daytime fasting.

Ramadan marks the month in which Muslims believe the Quran, their holy book, was revealed to the Prophet Muhammad. This year, Ramadan started Aug. 22 and ends Sept. 19.

About a week before Ramadan began, Ries learned that Brian McLaren, a nationally known evangelical writer and speaker, planned to partner with a Muslim and observe Ramadan.

Ries, who met McLaren at a retreat earlier this summer, was intrigued by the idea. Ries knew little about Islam, but thought a good way to learn would be to experience Ramadan with a Muslim mentor.

He presumed that some people might be bothered by his decision, but sees no conflict with his Christian faith, and hopes the experience can be one healing step toward a better world.

"As a Christian, I believe this world is broken," he said. "It's not as it's supposed to be."

So he Googled "Bellingham" and "Muslim" and found Monem Salam's online forum about Islam at [TheBellinghamHerald.com](http://TheBellinghamHerald.com).

Salam is president of Saturna Brokerage Services, a subsidiary of Saturna Capital Corp., in Bellingham. Last year, Salam and his family were the subject of "On a Wing and a Prayer," a documentary about his effort to obtain a private pilot's license, and about their life as a Muslim family in a small American community.

Ries emailed Salam, and they met for lunch to discuss his request to have Salam be his mentor during Ramadan. Ries had never observed Ramadan before, and Salam had never partnered with a non-Muslim interested in doing so.

"It seem liked it could be a good partnership," Salam said. "We could both learn from each other."

Their families met over dinner, before Ramadan, and Ries and Salam will meet sometimes at community meals where people observing Ramadan break their daytime fast.

Ries has begun reading the Quran, and is keeping a journal about his reflections and experiences. He wakes up around 4 o'clock each morning, before sunrise, to pray and maybe eat.

“I’m not a big breakfast person, so it’s been difficult for me,” he said.

The daytime hunger isn’t as bad as the daytime thirst, he said, but, unlike truly hungry people, he knows there’s sustenance once the sun goes down.

“It raises your awareness about hunger in the world,” Ries said.

The documentary about Salam and his family shed light on what it’s like to be Muslim in America. By observing Ramadan, Ries can spread that light further by sharing his experience with his church members and other non-Muslims, Salam said.

“He’s breaking some ground here,” Salam said. “Hopefully, in the future, we’ll have more individuals doing it.”

==\*==\*==\*

## **ALL ABOUT US**

### **Hakeem Shah Nawaz (1871-1918)**

Based on the account in the compilation *Yad-i-Raftigaan*.

Translated and adapted by Akthar Masud Choudry, Secretary, AAIIIL, Hayward, CA, USA

Hakeem Shah Nawaz was born in 1871 in Montgomery (now Sahiwal District in Punjab Province, Pakistan). His father, Nizamuddin Bhatti Rajput, was a small landholder.

Shah Nawaz, along with his elder brother, Sardar Khan, set out from home in quest of religious learning at an early age. They went from place to place, wherever any well-known religious scholar of the time was residing. They eventually completed their religious studies in Meera Sharif and Ganda Kus, two villages of Campbelpur (now Attock) District. During this sojourn, Shah Nawaz not only became a *hafiz-e-Qur’an* (one who has committed the whole of the Qur’an to memory) but also became an accomplished scholar of Arabic, Persian, the Qur’an, *Hadith*, *Fiqh*, and other religious studies, and he attained excellence in *tibb* (traditional medicine).

As a result of his achievements, righteousness and intelligence he became an elect of his teacher in Ganda Kus Village and also married into a family of his close relations.

On account of their spiritual bent of mind, both brothers became devotees of Pir Mahar Ali Shah of Golra. According to some reports, his elder brother, Sardar Khan, became a *khalifah* of the *pir*, and because of his divinely-bestowed knowledge Hakeem Shah Nawaz was given the title of “Asmani Mulla” by the *pir*.

On completing his religious studies and *hikmat (tibb)*, Hakeem Shah Nawaz settled in Rawalpindi and established his clinic there, and in a short time he became a renowned physician (*hakeem*) of the town.

In spite of all his learning and accomplishments in religious studies and *tibb*, he still felt a sort of vacuum in his spiritual life. A sympathiser gave him a copy of *Barahin-i-Ahmadiyya* by Hazrat Mirza Ghulam Ahmad, the Promised Messiah. After reading this book, Hakeem Shah Nawaz went to Qadian, and after meeting Hazrat Mirza Ghulam Ahmad he took *bai'at* at the Promised Messiah's hand in 1896.

On learning this, his brother, Sardar Khan, became very upset with him and Hakeem Shah Nawaz was not only ostracised but also subjected to all sorts of difficulties by Pir Mahr Ali Shah and his followers. However, no persecution could make Hakeem Shah Nawaz budge from his decision. Consequently, through Divine grace, his brother, too, became an Ahmadi.

\*\*\*

In fulfilment of the condition of the *bai'at* that one makes a solemn promise to give precedence to religion over one's worldly concerns, Hakeem Shah Nawaz started delivering *dars-e-Qur'an* regularly and engaged himself in debates and preaching to Christians, Arya Samajists, followers of other religions, and atheists. The following statement of Mirza Ghulam Rabbani, a resident of village "Qabeel" of Gujar Khan District, is an account of some of Hakeem Shah Nawaz activities:

"I met Hakeem Sahib for the first time in 1913. In those days I had great hatred towards Ahmadis. One day I was passing in front of the Arya Samaj centre where they were holding a public meeting and a large number of people had gathered there for a *jalsa*. One Arya speaker was busy attacking Islam and was repeatedly challenging any Muslim *maulvi* to answer his objections. In reply, there was silence. On seeing this I was greatly shocked, and addressing the Muslims in the audience I said it is a matter of great shame that the Arya's objections were not answered. One person told me that there is a gathering of many '*ulama* in Kailyanwali Masjid and that I should go and inform them. I went there and found the '*ulama* debating about *Qaza-i-Umari*. I told them about the matter at the Arya centre. They all became quiet, and then one *maulvi* said to let the Aryas bark.

On hearing this I was about to return, disappointed and worried, when someone said I should go to Hakeem Shah Nawaz, the *Mirzai*. I immediately went to him and found him busy attending to his patients. On seeing the state I was in, he affectionately asked me the purpose of my visit. I told him the whole story. Hakeem Shah Nawaz advised me to return immediately and to continue noting down the Aryas' objections and to ask them the references on which they were basing their objections. He said he would follow me there shortly.

I went there and when the Arya speaker made any objection, I asked him in a loud voice to quote the reference. At this unexpected voice, the entire gathering was stunned and everyone's eyes turned to me. The speaker looked towards me in a state of surprise and quoted the reference, which I noted down. I continued asking and noting down the references of the objections raised.

Meanwhile, Hakeem Shah Nawaz arrived and a debate started. On hearing the most logical and irrefutable answers given by Hakeem Sahib, the Muslims in the gathering started calling out '*Jazak Allah*' and '*Murhaba*.' The Arya speaker was perturbed and it became difficult for him to escape from this situation. Eventually he ended his lecture through some lame excuse.

The joy of the Muslims present there is hard to describe."

Mirza Ghulam Rabbani narrated another instance of a Christian *padre* who was raising objections against Islam and the Qur'an and the satisfactory answers to those objections that were provided by Hakeem Shah Nawaz.

On seeing his interest in religion, Hakeem Shah Nawaz asked Mirza Ghulam Rabbani to attend his *dars-e-Qur'an* and to raise those objections of the opponents of Islam in order to obtain answers to them. He further told him to cross-examine him on those answers. Mirza Ghulam Rabbani states that by attending the *dars-e-Qur'an* he became sure that Ahmadis are staunch Muslims.

He also said: "As I became closer to Hakeem Sahib I experienced an amazing change in myself. Through His special grace Allah enabled me to study twenty *paras* of the Qur'an by joining in the *dars-e-Qur'an* given by Hakeem Sahib. The spiritual enjoyment which I experienced in his *dars*, none else can realise it."

Mirza Ghulam Rabbani reported having witnessed many miraculous occurrences at the hands of Hakeem Shah Nawaz. He was a great devotee of Islam and his love for the honour of Islam and the Holy Prophet Muhammad (pbuh) was exemplary. He was a Divinely-inspired person whose company made many persons devotees of Allah.

He narrated that once, in his presence, a poor patient came to Hakeem Shah Nawaz for treatment. Hakeem Shah Nawaz gave him medicine and charged him two annas (one-eighth of a rupee). A rich patient came with the same complaint and Hakeem Shah Nawaz gave him medicine and charged five rupees for it. When Mirza Ghulam Rabbani enquired about the large difference in charges for the same treatment and medicine, Hakeem Shah Nawaz explained that he had both cheap and costly medicines for the treatment of the same disease, both equally effective. However, had he given the rich person the less expensive medicine, he would have thought it would not work, so he was given the more expensive medicine.

\*\*\*

Mian Sharif Ahmad of Rawalpindi narrated that his father, Mian Muhammad Ismail, developed some doubts about the existence of God due to the influence of the philosophic talk of one of his friends, Deen Muhammad, who was a free-thinker. Mian Muhammad Ismail visited many '*ulama* in the hope of removing these doubts, but on hearing his questions, all of them recited "*La haulawa la-quwatta*" and refused to answer any questions. Someone advised him to go to Hakeem Shah Nawaz the Mirzai to seek answers to his questions. When Mian Muhammad Ismail arrived at Hakeem Shah Nawaz's clinic, the latter enquired from him the purpose of his visit. In reply, Mian Muhammad Ismail said: "Hakeem Sahib, you treat physical ailments. Do you also treat spiritual ailments?" Hakeem Shah Nawaz asked, what was the matter, to which Mian Muhammad Ismail replied that he had some doubts about the existence of God. Hakeem Shah Nawaz said, "Doubts arise in the mind of every thinking person," then he listened to Mian Muhammad Ismail's concerns. He then provided satisfactory explanations for the objections, and said that the atheist who had met Mian Muhammad Ismail was not a learned person. Hakeem sahib added: Now I will tell you what the objections of learned atheists are, and the answers to them. This meeting went on for a couple of days, until Mian Muhammad Ismail was fully satisfied. Hakeem Shah Nawaz added that this spiritual ailment was not one that could be fully treated in a short visit. He therefore advised Mian Muhammad Ismail to attend his *dars-e-Qur'an*. Mian Muhammad Ismail started attending the *dars* and after some days Hakeem Shah Nawaz gave him a beautifully-bounded copy of *Barahin-e-Ahmadiyya*. After reading this book, the existence of God was fully established in Mian Muhammad Ismail's mind and the poison of atheism was completely removed. He became a close friend of Hakeem Shah Nawaz, who took him to Qadian where Mian Muhammad Ismail joined the Ahmadiyya Movement by taking *bai'at* at the hand of Maulana Nur-ud-Din. After this, his whole family also joined the Movement.

Mian Sharif Ahmad narrated another interesting event. He said that a family that was in the tailoring business used to reside in the Old Qila (Fort) area and were *mureeds* of Pir Jamaat Ali Shah. Pir Jamaat Ali Shah visited Rawalpindi during the time when Hakeem Shah Nawaz's *dars-e-Qur'an* and scholastic excellence had become well-known in Rawalpindi and whoever, whether Christian, Arya or Muslim scholar, challenged him in religious debate was defeated. The tailoring family asked the *pir* to debate the claims of Hazrat Mirza Ghulam Ahmad with Hakeem Shah Nawaz. Pir Shah responded: "Ahmadi and religious scholar? It is next to impossible!" The tailors responded that Hakeem Shah Nawaz was a great scholar and eventually Pir Shah agreed to a debate. When Hakeem Shah Nawaz was approached to debate with Pir Shah, he asked that Pir Shah have dinner at his (Hakeem Shah Nawaz) home after which the exchange of views could take place. However, Pir Shah responded that he would not eat food at the home of a *Mirzai murtad* (apostate) and that Hakeem Shah Nawaz should be brought to him.

Hakeem Shah Nawaz arrived at the appointed time, and when he entered the room Pir Shah was sitting with a sheet draped over his face. Pir Shah peeped through this veil and taunted Hakeem Shah Nawaz on the size of his beard saying that it was too small. To this Hakeem Shah Nawaz said that if entry to Paradise is dependent on the size of a person's beard, then Sikhs will be the first to enter. Pir Shah felt humiliated at this sharp response to his taunt and thereafter the debate began. He came up with a principle of Arabic grammar. Hakeem Shah Nawaz kept quiet. Pir Shah made a show about why Hakeem Shah Nawaz was unable to answer his question. In response, Hakeem Shah Nawaz said: "Shah Sahib, this is a grammatical rule from a child's elementary schoolbook. I have come to debate about the truth of the claims of the *Imam* of the Age." Pir Shah replied that he would first test Hakeem Shah Nawaz's scholarly knowledge before debating with him as he did not debate with ignorant people. To this, Hakeem Shah Nawaz said that he too had a right to test the scholarly knowledge of the *pir* and asked him a grammar-related question. Pir Shah was dumbstruck. Hakeem Shah Nawaz asked the tailor family to ask the *pir* to answer his question. Pir Shah did not know the answer, so he kept quiet, which resulted in the family telling him that previously he was their *pir* but hereafter he would be only their guest and not their *pir*. Further, the entire family joined the Ahmadiyya Movement.

Mian Sharif Ahmad narrated yet another event. He said that there was a *maulvi* in Rawalpindi called Tahliwala Maulvi (*tahli* is Persian for the shesham tree) as he used to climb to the top of the shesham tree and shout abuses about Hazrat Mirza Ghulam Ahmad. Hakeem Shah Nawaz brought legal action against him, and through a Court order got him exiled from Rawalpindi. [A reference to this case is probably made by the Promised Messiah in his book *Haqeeqat-al-Wahy* (*Nishan* [Sign] No. 140.)

\*\*\*

Once, a *maulvi* who was a resident in the mountainous areas came to Rawalpindi and told his acquaintances that he was a great scholar of grammar and if there is any scholar in Rawalpindi then he would be interested in challenging him. His friends took him to Hakeem Shah Nawaz and explained the purpose of the visit. On hearing it, Hakeem Sahib informed the *maulvi* that he would like to have a conversation with him in Arabic. On hearing this, the *maulvi* got worried and went away without further discussion.

Hakeem Shah Nawaz was a scholar of religious studies and was counted among the scholarly elders of the Ahmadiyya *Jama'at*. His studies were vast and Allah had blessed him with a sharp memory. He could correctly quote from voluminous books, and as a result of his extensive and deep studies he could easily and promptly solve even the most intricate religious issues. He had deep insight into the teachings of the

Quran, Hadith, Fiqh, and Arabic grammar. He was a spiritual person whose prayers were answered. Through his *tabligh*, a sizable Ahmadi *jama'at* was formed in Rawalpindi.

In addition to being a scholarly and spiritually-enlightened person, Hakeem Shah Nawaz was a renowned physician (*hakeem*) in Rawalpindi and surrounding areas. Patients used to come to him from distant places for treatment and used to offer him handsome fees. Allah had favoured him with a healing capacity, for both the physical and the spiritual. When patients from the Rawalpindi area went to Maulana Nur-ud-Din, he used to tell them to go to Hakeem Shah Nawaz in future. Similarly, when Hazrat Maulana Nur-ud-Din was bedridden with his last illness, he used to send his patients to Hakeem Shah Nawaz for treatment.

\*\*\*

When, in 1908, on the passing away of the Promised Messiah, the *bai'at* of Maulana Nur-ud-Din was taken as *Khalifah*, Hakeem Shah Nawaz objected by saying that the *khalifah* of a *khalifah* (the Promised Messiah had called himself a *khalifah* in his writings) does not make any sense. He did not take *bai'at* at the hand of Maulana Nur-ud-Din, saying that those who had taken *bai'at* at the hand of the Promised Messiah had no need to take *bai'at* at the hand of Maulana Nur-ud-Din or anyone else. When someone said that there was no harm in accepting Maulana Nur-ud-Din as *khalifah*, Hakeem Sahib said “You do not see that after the camel there is a *toda* (an infant camel).” By this, Hakeem Sahib was referring to the establishment of a family *gaddi*.

According to Maulana Abdul Haq Vidyarthi, when some people enquired from Maulana Nur-ud-Din about the status of those who had not taken *bai'at* at his hand, he said: “Those who have taken *bai'at* at my hand are my disciples and those Ahmadis who have not taken *bai'at* at my hand are my *pir bhai* (brothers who are followers of the same *pir*, that is, the Promised Messiah).”

Hakeem Shah Nawaz was suffering from heart disease for many years and this condition worsened as time passed and ultimately he passed away on 27 December 1918. *Inna lillahi wa inna ilaihi rajioon*. He was survived by four sons: Ghulam Qadir Khan, Nasarullah Khan, Ruhullah Khan and Zafarullah Khan, and eight daughters. One of his daughters (who was the maternal grandmother of Dr Zahid Aziz and Shahid Aziz of the UK *Jama'at*) was the wife of Maulana Abdul Haq Vidyarthi. Another son-in-law of Hakeem Shah Nawaz was Malik Ilahi Bakhsh of Rawalpindi, who wrote several valuable Urdu booklets about Ahmadiyyat and the claims of the Promised Messiah in the 1960s.

Some of the children and grand-children of Hakeem Shah Nawaz were very capable and highly-regarded in their professions and careers. His descendants are today living in Pakistan, U.K. and U.S.A.

\*\*\*

### **Sardar Khan**

After the Split in 1914, all of Hakeem Shah Nawaz's children and his elder brother, Sardar Khan, became members of the Ahmadiyya Anjuman Isha'at Islam Lahore and remained active members of the Rawalpindi *Jama'at*. His elder brother was one of those seventy Ahmadis who had signed a sworn statement on the calling of Maulana Muhammad Ali that they had joined the Ahmadiyya Movement before 1901 by taking *bai'at* at the hand of the Promised Messiah and that till his death Hazrat Mirza Ghulam Ahmad had not changed his position as to his claims. (This sworn statement was given in refutation of the claim by Mirza Bashiruddin Mahmud Ahmad that the Promised Messiah had changed his claim in 1901 or thereafter.)

Sardar Khan was such a devotee of the Promised Messiah that after taking *bai'at* he stayed with the Promised Messiah. He was a Sufi type of person who believed in *fana-fi sheikh* and, like the Ashab-e-Suffa, remained at the threshold of his *sheikh*. He used to say that if someone was to say that the sun was really the moon he might consider believing it but if someone was to say that Hazrat Mirza Ghulam Ahmad was not a truthful claimant of being the *Imam* of the Age, he would not believe that at all, as he had seen him closely, day in and day out, and had the honour of being with him and observing him for many years from such close quarters that he claimed to know him thoroughly. He used to spend all his time at his threshold and was always looking forward to being of service to him and considered it his good fortune to be of service to the Promised Messiah and to remain as close to him as was possible for anyone.

The Promised Messiah had a room on both ends of which papers, pen and inkpot were kept. When he had to write a book then he used to stand on one end of the room and start writing. Deeply lost in thought, he used to stroll to the other end of the room and continue writing there. Sardar Khan used to collect and arrange the Promised Messiah's papers and used to wait for instructions from him. The Promised Messiah would become so absorbed in his thoughts that he would even forget about eating, and in order to divert his *sheikh's* attention that he might eat something, Sardar Khan used to stretch himself on the floor in his mentor's way so that when he walked from one end of the room to the other there was an obstacle in his way. He would then ask: "Sardar Khan, what is the matter?" To which Sardar Khan used to reply: "Sir, you have not taken food today." He would say: "Really? Have I not taken food yet?" Sardar Khan used to say: "No, not yet." Then he would say: "Then you must be feeling hungry too. Alright, let us call for the food."

Sardar Khan stayed in Qadian until the Promised Messiah passed away in 1908, after which he returned to Rawalpindi. During Hakeem Shah Nawaz's illness, Sardar Khan used to give *dars-e-Qur'an* and Friday *khutba* in his place and used to recount many anecdotes from the Promised Messiah's life which used to leave a deep impression on the minds of his listeners. He passed away on 19 November 1922. *Inna lillahi wa inna ilaihi rajioon.*

=\*=\*=\*=

## **HISTORY: MEMOIRES OF THE JAMA 'AT IN INDONESIA**

[Contributed by Captain Abdus Salam Khan]

### **Mirza Wali Ahmad Beg (1890-1971)**

He was not only a missionary; he was also a visionary and a revolutionary.

He was an ardent freedom-lover and took active part in the Khilafat Movement.

He was sent by the Lahore Ahmadiyya Anjuman as a missionary to Indonesia in 1924. He was supposed to support himself in Indonesia as the Anjuman was not in a position to finance him. He gladly took up this challenge.

Perhaps it would not be an exaggeration to say that he sowed the seeds of the Indonesian Revolution in the minds of his pupils, Dr. Soekarno and Dr. Hatta, seeds that sprouted and that led to the foundation of the largest Muslim country in the world called Indonesia

During his farewell gathering at the Lahore Railway station in 1924, he told his *Amir*, Hadhrat Maulana Muhammad Ali: “I shall return only when I have completed my mission and accomplished something. Meanwhile, just pray for me.”

He remained in Indonesia for the next thirteen years.

He returned in 1937, when I heard him address our *Jalsa Salaana*. He electrified the gathering with the heart-warming saga of his work in Indonesia, a work he started from scratch and with no funds at his disposal. He had not only succeeded in founding a large Ahmadiyya community there, nay, he had even got the English translation of the Holy Quran by Maulana Muhammad Ali translated into Dutch. Later, in 1946, the Indonesian *Jama'at* had it translated into Javanese. They also had most of our literature translated into Javanese. The seminal work, *The Religion of Islam* by Maulana Muhammad Ali, became so popular there that it became a standard reference work for all judges and university scholars.

After a brief stay in Lahore he proceeded to Holland in 1938, where he got busy with organizing a *Jama'at* and arranging for the publication of our literature into Dutch. But World War II caught up with him. He was arrested by the German Army and put in a prison camp. One day, when he did not turn up for the morning fall-in of the prisoners, the German officer sent after him found him praying in his cell, offering the *Fajr* prayers. Asked why he was not at the mandatory fall-in parade, he told him: “Just as you obey your Feuhrer, so too I must obey the commands of my Feuhrer, Allah the High.” The German officers were so impressed that they dumped him at the Berlin railway station from a moving train carrying the rest of the prisoners to a camp in Poland. The police at the station apprehended him and asked him if he knew anyone in Berlin. He remembered his old friend, Dr. Rauf, who was working for *Radio Berlin*. The police conveyed him to Dr. Rauf, who gave him a job as a broadcaster in Arabic at *Radio Berlin*.

After the end of WWII he was questioned in Germany by the British on his possible collaboration with the Hitler regime. He was released on condition that he leaves Germany within fifteen days. With assistance from a German friend he got his marching paper rescinded and thereafter made his way to England. In England, the Indian High Commissioner was reluctant to grant him financial assistance so he could return to India. He approached Sir Zafrullah Khan, who pleaded with the Indian High Commissioner to render sufficient grant for his travel to India, to which the latter yielded and gave him 150 English pounds.

Next we find him in Delhi in the late forties, where Soekarno, on a visit to India, spots him from a distance at the Friday prayer congregation at the Jamia Masjid and ran to touch his knees as a mark of respect for his teacher and mentor, much to Nehru's astonishment. He was invited to the Indonesian Embassy where Soekarno asked him if he could do anything for him. Mirza Sahib requested him to ask Nehru to permit him to go to Pakistan. As a result, he was flown to Karachi by a special plane at Nehru's behest. He spent the rest of his years in Karachi, working as a resident missionary there.

Regarding his work in Indonesia, the following excerpt from the biographical sketch of our late Indonesian brother, Raden Sodewo, would be of interest to readers:

“He was an intelligent student and loved English poetry and language. When Mirza Wali Ahmad Beg, missionary from the Ahmadiyya Anjuman Isha'at-i- Islam, Lahore, arrived in Indonesia, his keen interest in English poetry helped develop a close relationship between the two.

Mirza Wali Ahmad Beg not only helped Br. Soedewo in obtaining proficiency in the English language and understanding poetry, but he also explained to him that there is yet another poetry more beautiful and inspiring, namely, the Holy Quran, the revealed word of Allah. The idea struck this intelligent young man and he started studying the English translation and the commentary of the Holy Quran by Maulana Muhammad Ali. The study of the Holy Quran impressed him so much and created in him such a love for the Quran that he decided to render it into Dutch.”

Inspired by his mentor, Mirza Wali Ahmad Beg, Brother Soedewo went on to translate almost all our literature into Dutch.

\*\*\*

The following note appeared in the fortnightly *The Young Islam* about the work of Mirza Wali Ahmad Beg in its Nov. 15, 1934 issue:

### **Revolution in Java**

The world is so much accustomed to hearing of political and economical upheavels in lands that it may sound rather strange in these days of materialism to speak of moral and spiritual change in a country.

In the last mail we had the privilege of receiving a copy of the Introduction to Holy Quran in the Dutch language from Mr. Abdul Radjab. As we handled the book it gave us delight and aroused several kinds of feelings within us. It was only over a decade that a missionary was sent by the Ahmadiyya Anjman Ishaat Islam, Lahore to Java. In the course of ten years he has been able not only to form a society in that place but has infused such a strength into it that it can undertake to complete the noble work of translating the Holy Word into the language of the rulers of the place.

The work of presenting the Word of God in a suitable shape so that it fulfils the present requirements and appeals to modern taste is a task the importance of which cannot be overrated. In a country where a section of its inhabitants has stood up with sincerely and devotion for such a work, it may be said that spiritual revolution in that land has begun.

But transformation does not come of its own. It is always due to the courageous rising of a noble soul who lights the light of enlightenment. Never has anything been achieved by mere wish. It has always been a complete self-annihilation in a cause, a sincere devotion, and unflinching faith and an incessant toil that create a change. Who knows how many nights Mirza Wali Ahmad Beg has stood up in earnest prayer before the Almighty to grant him success in the noble mission? Who is aware what difficulties and obstacles he had to contend with before he could make himself heard in a foreign land? Can we rightly judge the amount of labour and devotion this man must have spent ere he could arouse sleeping souls?

Mirza Wali Ahmad Beg has already achieved a glorious success through the Grace of God. What strikes us most admirable in the man is his spirit of faithfulness and his unflaunting nature. He has worked incessantly for years without the least idea of publicity.

In an age when the idea of liberalism has taken a perverted sense, most of us feel shy of mentioning the name of the Movement which is the only sign of life in Islam. We are sometimes apprehensive to speak of the founder of a movement who has given us all the light we possess.

Mirza Wali Ahmed Beg’s work in a foreign land wholly dispels our imaginary fears. The Mirza Sahib has not only kept before him the true spirit and the work of the Movement in its real form, but he has in fact formed a branch of the Movement in Java. It is this faithfulness to the parent-body—a co-ordination and centralization of all activities, which is needed more than anything else. Let our young men emulate the worthy example of Mirza Wali Ahmad Beg.

Dr. Zahid Aziz, Editor of *The Light*, UK edition, provided the following link to his blog in which Dr. Hamid Rahman of the USA wrote about the noble mission of Mirza Wali Ahmad Beg:

<http://ahmadiyya.org/WordPress/2008/05/05/indonesias-first-presidents-respect-for-ahmadiyya-missionary/>

For Urdu-reading members we plan to e-mail separately three articles from *Paigham-e-Sulah*, which were also provided by Dr. Zahid Aziz from aaiil.org.

==\*==\*==

## **RELIGIOUS EDUCATION**

### **The meaning of *Inna Lillahi wa Inna Ilahi Raaji’oon***

We say this statement when someone dies. Also, some of us may say it when we lose something, or suffer a setback or harm. But, do we know what it means?

Everyone knows that it means “To Allah we belong and to Him is our return.” But do we really understand these words and their implications in a Muslim’s life? It means: whatever we have is not really ours. It belongs to Allah.

Take a look around you; everything you see, all that you have and all that there is – in you, on you, around you – belongs to Allah alone. It is Allah Who has given you all the property and goods you possess, and He is the true Owner of it all. So the cars that you own, the houses that you live in, the businesses you possess, all truly belong to Allah.

The kids that He blessed you with, the health that He gave you, the time that He has allowed you, are all His. Even the bodies we live in and the life that we have belong to Allah alone.

“And to Allah belongs the inheritance of the heavens and the earth” (*Surah Aal-Imraan*: 180).

“The kingdom of the heavens and the earth and everything in them belongs to Allah. He has power over all things” (*Surah al-Ma’ida*: 120).

“Say: To Allah belongs the East and the West” (*Surah al-Baqarah*: 142).

Now, since everything belongs to Allah, then we have to include even our souls in that list. The very souls that we think of as our “self”; our “*nafs*”; our “being” – whatever you want to call it – that very thing that distinguishes you from the rest of the world, belongs to Allah. It is not yours. In fact, you are not yours. You belong to Allah.

And this is the essence of the concept of slavery to Allah in Islam.

And since He is the true Possessor of everything, and everything is His property, He allots what He wills to whomever He wills and then He takes it away. After all, it was Allah's to begin with.

So He may give you some thing and then take it back after a while.

He will bless you with a precious child that you love dearly...and then He may take it away.

He will grant you money, honour and status and then He may take it away.

He will give you youth, vitality and health and then surely He will take it away.

In fact, everything you have will only be with you for a very short while. And then the Owner will claim His Right.

So when Allah does reclaim what was rightfully His, why mourn our losses?

Just like a friend who lends you his book and then after a few days, he wants it back and you give it back to him ... no regrets ... no sorrow ...no questions asked. Similarly, if Allah takes back some of His blessings upon you for some reason....so be it. Say *Alhamdulillah*. Don't grieve. Be patient. Submit to the will of Allah, being pleased with His decision for you. For surely He will only do what is best for you.

Just think...The Owner came and took it back.

Remember...that you're not the real owner.....you were never the real owner to begin with. You only had everything because it was Allah who gave it to you in the first place. If He didn't give it to you, you wouldn't have had it in any way. In fact, you couldn't have e had it.

Remember...man enters into this world empty handed...and leaves it empty handed.

Remember... everything we have, all the blessings we enjoy, are gifts from Almighty Allah – gifts that we enjoy for a limited period until He takes them away whenever He deems fit.

They are a trust from Allah...a loan to you....to see how you respond to these gifts from Allah and how you use them.....in the obedience of the Almighty, thanking Him and worshipping Him...or...to the disobedience to the One Who gave then to you in the first place.

Take note of the words of the Prophet (*Sal Allaahu Alaihi wa Sallam*) on the occasion of the death of his son, Ibrahim: "Our eyes are filled with tears, our hearts with grief, but we say nothing with our lips except that which pleases Allah. Verily, to Allah we belong, and to Him we return" (*Bukhari*).

And we all know the famous incidence about the companion Abu Talha and his wife when one of the sons died and Abu Talha was not at home. She washed and shrouded him and when Abu Talha came home and asked about his son, she said: "The child is quiet and I hope he is in peace" (*Bukhari*).

*Subhaan Allaah*. Such patience! And such *iman* in the statement, "*Inna lillaahi wa inna ilayhi Raaji'oon.*" She truly understood its meaning and the affect it should have on her life as a Muslimah, submitting to Him and being pleased with whatever He has decreed for her. She knew that whatever she has is not truly hers. Rather, it is Allah's, and He took back whatever He owns at its appointed time.

And it is because of this *iman* so strong, this understanding, that the Prophet (*Sal Allaahu Alaiyhi wa Sallam*) made *dua* for them and Allah blessed them immensely.

“They (i.e. Abu Talha and his wife) had nine sons and all of them became reciters of the Quran (by heart)” (*Bukhari*).

“Be sure we will test you with something of fear and hunger, some loss in goods or lives, but give glad tidings to those who are steadfast, who say when afflicted with calamity: To Allah we belong and to him is our return. They are those on who (descend) blessings from Allah and mercy and they are the once that receive guidance” (*al-Baqarah*: 155).

==\*==\*==\*

## **PUBLICATION**

### **Web link to *The HOPE Bulletin* on Central Anjuman’s official website**

The aaiil.org Webmaster will place online, at <http://aaiil.org/text/articles/hope/hopebulletin.shtml>, some selected issues of *The HOPE Bulletin* and some articles and special photographic supplements which do not carry any sensitive or confidential matters of our worldwide *Jama‘at*.

### **Why is God invisible to us?** [Courtesy *A Spiritual Note*, Paramaribo, Suriname]

#### ***Taqwa***

“Who believe in the Unseen and keep up prayer and spend out of what We have given them” (Quran, 2:3).

*Taqwa* means “abstaining from evil and anything injurious to one’s spiritual well being.” This quality would fail to evolve in man if the presence of Allah (Who is Omnipresent) could be visualized by our physical senses. For example, if the chief law enforcement officer of a country is physically present in an area, then those who are aware of his presence are disposed towards following the laws and avoidance of criminal behaviour. This does not mean that each one of those individuals is a truly righteous and law abiding citizen. The real measure of their character can only be established during the physical absence of the legal authority. If one abstains from evil while not being able to see the Divine Being, only then can it be said unequivocally that the quality of *taqwa* (abstinence from evil) has truly developed in that person.

#### **Light intensity**

Our eyes cannot even stand a slight increase in intensity of light. This is the reason scientists advise us not to look at the sun directly. Our sun is a small star, whereas there are billions of other stars which are thousands of times larger in mass and the quantity of light they generate. These heavenly bodies are only a reflection of the light (*nur*) and power of the Creator. As the Holy Qur’an states: “Allah is the Light of the heavens and the earth” (24:35).

How can we then expect to see the Divine Being with our eyes?

The Holy Qur’an has explained this in the incident relating to Prophet Moses: “And when Moses came at Our appointed time and his Lord spoke to him, he said: You cannot see Me; but look at the mountain; if it remains firm in its place, then will you see Me. So when his Lord manifested His glory to the mountain,

He made it crumble and Moses fell down in a swoon” (7:143).

Thus when Allah cast the reflection of His power on the mountain, it was made to crumble, and Moses fell down in a swoon. If something as strong as the mountain could not bear the manifestation of Divine Power, how can the human eye (which is the most delicate part of the human body) stand up to it?

### **Concentration**

Often enough, our attention is distracted when we see something beautiful around us: a lovely flower, a wondrous sunrise, a newborn baby in its innocence, etc. If we would see Allah – Who has the most beautiful qualities – with our physical eyes, would we then be able to pay attention to something else?

### **Spiritual view**

Right after the verse “Vision comprehends Him not,” the Holy Qur’an states: “Clear proofs (*basa’ir*) have indeed come to you from your Lord; so whoever sees (*absara*), it is for his own good; and whoever is blind, it is to his own harm” (6:104).

The Arabic word used here is *basa’ir* which is the plural of *basirat*. This word stands for the discerning faculty of the human mind. The verses just quoted, therefore, mean that the human visual faculty cannot comprehend the Divine Being. However, the discerning faculties of the human mind can recognize and find Him through the luminescent proofs and arguments presented in the Holy Qur’an, which appeals to human wisdom.

Source: *Lessons in the Holy Qur’an* by Naseer Ahmad Faruqi.

[We urge our readers to read other *Khutbas* delivered by the late Naseer Ahmad Faruqi listed in the online publication, *Lessons in the Holy Qur’an*, translated in to English by our learned brother, Dr. Mohammad Ahmad, President of AAIIIL of USA. *Jazak Allah! – Editor*]

### **Altaf Hussain’s views on Ahmadis’ religious freedom**

During a recent interview, Altaf Hussain, MQM leader, said that Ahmadis should be allowed religious freedom in Pakistan. Please click on the following link to download the video: <http://aaiil.org/altaf.flv>  
[You may need VLC, which is available at <http://www.videolan.org/vlc/>, to play the file.]

### **Live broadcasts from Lahore & United Kingdom on Archive**

#### **Darus Salaam, Lahore, Pakistan**

Kindly follow the following link

[www.ustream.tv/channel/atc2009](http://www.ustream.tv/channel/atc2009)

#### **Darus Salaam, Wembley, United Kingdom**

The 4th Sept *khutba* and *dars* are now online.

*Khutba* is at the following link

[http://www.virtualmosque.co.uk/video\\_latest.php](http://www.virtualmosque.co.uk/video_latest.php)

*Dars* is at the following link

<http://www.youtube.com/watch?v=6w0YDznQPZ4>

==\*==\*==\*

## WHAT OUR READERS SAY

### **Encouragement from Riaz Ahmad Choudhary, Jammu, India**

*Assalam-o-Alaikum W.R.W.B.*

It is a matter of great satisfaction that your *Hope bulletin* is making good progress by addressing all the issues concerning the worldwide AAIIIL rather has become a bridge for communicating to all the happenings in *Jamat*. It is very appreciable that beside giving history, background of our members of AAIIIL, a new chapter of history, background of *Jamats* throughout the world will find a place in the *Hope bulletin* in near future. We can simply pray to Almighty Allah to give you and your team members courage, strength for your untiring efforts for the cause of AAIIIL through the medium of this internet edition of *Hope bulletin*.

Also accept congratulations on behalf of members of AAIIIL Jammu for the Holy Month of Ramadan and convey our condolences to bereaved families of *Jamat* and we also pray to Almighty Allah for early recovery of brothers and sisters who are ailing and undergoing treatment. *Amin*.

Allah Hafiz

### **Dr. HSM Boedhoe, Rotterdam, Netherlands**

*Assalaam alaikum wrb.*

I've been to Turkey for 2 weeks and I'm very glad to receive this special supplement now. I'm very glad to see that all the delegates have the same opinion as I have of the convention, and that is, it was marvellously organised with love and peace in the air.

Even when I look back at the photos it feels like I'm still between all the great people I met in UK.

I conduct now you and your family and every Muslim, especially of our AAIIIL members, special Ramadan Mubarak.

May Allah give us health and strength and *imaan* to fulfil this month and our duties as a proper Muslim.

*Allah Hafiz,*

### **Mansoor Baksh, Guyana, appreciates early invitation to *Salana Duaiyya 2009***

Thanks for this timely invitation. *Inshaa Allah*, I will circulate it.

==\*==\*==\*

# **HOPE MEMBER SERVICE**

## **Recipe of the Month**

### **Thai fried rice**

#### **Ingredients**

- 1/3 cup vegetable oil
- 200g green beans, trimmed and cut in about 3cm lengths
- 2 large onions chopped
- 2 garlic cloves chopped
- 1 tablespoon red curry paste
- 3 eggs, lightly beaten
- 4-5 cups cold cooked rice
- 1 cup chopped coriander leaves
- 2 tablespoons fish sauce

#### **Method of Preparation**

- Heat oil in a large wok on high.
- Stir fry beans, onion and garlic for about 2 minutes until garlic starts to colour.
- Add red curry paste and stir well.
- Make a well in the centre of the mixture and add the egg.
- Stir for 2 minutes until it starts to set.
- Add rice and stir fry for another 2 minutes to heat through.
- Add coriander leaves and fish sauce and cook for another minute.

==\*==\*==\*

## **PHOTOGRAPHIC PRESENTATION**

### **Ramadan around the world**

[Link courtesy Akela Haroun. Additional photographs can be viewed at  
[http://www.boston.com/bigpicture/2009/08/ramadan\\_2009.html](http://www.boston.com/bigpicture/2009/08/ramadan_2009.html)]



Officers of Malaysia's Islamic authority use a telescope to perform *rukyah*, the sighting of the new moon of Ramadan, in Teluk Kemang, south of Kuala Lumpur, Malaysia



*Tarawih* at Al Akbar mosque in Surabaya, East Java, Indonesia



Kenyan child reads verses from the Qur'an in a *madrassa* in Nairobi, Kenya



Friday prayers at a mosque in Beijing, China



A boy holds candy in his hand as he reads the Qur'an in a mosque in Amman, Jordan



Kashmiris offer prayer on a street in Srinagar, Jammu and Kashmir



Children praying at a mosque in Manila, in the Philippines

## **CONTACT INFORMATION**

**Akbar Abdullah**  
**Editor, The HOPE Bulletin**  
**Mailing Address:** P.O. Box A2127  
211 South Clark Street  
Chicago, IL 60690, U.S.A.  
**E-mail Address:** [akbar\\_786us@yahoo.com](mailto:akbar_786us@yahoo.com)  
**Telephone Number:** (773) 539-6892  
**Facsimile Number:** (773) 539-9975

