



*In the name of Allah, the Beneficent, the Merciful*

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

**Hhealth, Ongoing Projects, Education**



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AAIIL Worldwide Edition

Editor: Akbar Abdullah

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

## **INTRODUCTION**

*The HOPE Bulletin* is still in its nascent stages. From time to time we endeavour to instil innovative ideas with our hope that this magazine becomes increasingly reader-friendly, furthering members' interest and enthusiasm. For our subsequent issues we propose the addition of a "Questions & Answers" segment. For the first segment we invite our readers to submit their questions on *Deen*, and we will have our panel of experts respond to these queries. Your questions should not be limited to *Deen* only, for it could also cover technical subjects such as problems experienced in the use of personal computers, etc.

In this issue of the *Bulletin* we have published Hazrat Ameer Dr. Abdul Karim Saeed Pasha Sahib's letter that was received by us in late August which could not be included in the September issue as the Editor was on his foreign travels. Hazrat Ameer has written some very encouraging comments that we did not wish to go unnoticed, so please read his letter under the *JAMA'AT NEWS* and *PRAYER & HEALTH NEWS* segments. Kindly also be aware as you read the material under "Prayer Efforts through HOPE" the condition for whom the prayers were sought may have changed for the better with Allah's mercy.

We also remind our worldwide *Jama'ats* to kindly send in their *Eid* reports and photographs so we can include their submissions in our *Eid Supplement 2007*. Thank you for your contributions and interest in our efforts. May Allah (*swt*) with His bountiful mercy bless you all and protect you at all times against any adversities. *Aameen*.

## **JAMA'AT NEWS**

Comments by Hazrat Ameer

### **Great Du'a in California**

"I congratulate all the organisers of the Great *Dua* in California and feel sure that it will go a long way in achieving the blessings of Allah for all those who are remembered in their prayers. I am sure they will be generous enough to include the non-sponsored members of the *Jamaat* whose relatives have not had a chance to sponsor or don't have the facility to know about the great gesture this *Jamaat* is showing."

### **Hindu girl memorizing Holy Qur'an**

"I was very pleased to read the news about the Hindu girl who is memorising the Holy Qur'an. I really hope she is able to do it and also pray that I will be able to hear her do it."

### **New Zealand Jama'at's question**

"The NZ questions have been quite ably answered and I am sure they are satisfied with the answers. Anyone else wanting to ask questions from the Center can direct them through Brig. Muhammad Saeed. Presently I have received some very interesting questions sent in by Dr. Hamidur Rahman who was sent a list of questions by a contact of his. I received the questions yesterday and would be getting the relevant members to come up with the appropriate answers."

### **Mian Umar Farooq's appointment**

"I pray that Mian Umar Farooq's appointment as the President of the Foreign Affairs Committee will be a useful decision on my part and it will benefit the whole worldwide *Jamaat*. I pray for his health and long life and that he is granted the wisdom to advise usefully on all matters and be able to devote his time and energy to the welfare of the *Jamaat*."

### **Poem by Captain Abdus Salam Khan**

"I was very impressed with the poem 'Life in US' by Captain Abdus Salam Khan that you published in the *HOPE*; equally impressive was the Urdu version by Muhammad Ameen Sahu Khan; please convey my compliments to both the gentlemen. I pray that they excel in their religious and literary pursuits."

### **Mian Fazl-i-Ahmad Sahib's memorial supplement**

"I really liked your coverage of Mian Fazl-i-Ahmad; the selection of the photos was superb and I thank all those who were willing to share these photos with the rest of the world. In all my travels I have met so many people who had so much praise for Mian Saheb whom they had met whilst he travelled to *Jamaats* in the UK, Holland and the Caribbean; the countries he did not visit had many members who knew him because of their visits to Lahore for the *Jalsas*. In my recent visit to Europe I met many people who were saddened by the demise of Mian Saheb. We have recently made his grandson, Usman, a member of our committee for the restoration of the room where Hazrat Saheb died 100 years back. This project is to be completed before the convention. By his participation I feel a sense of satisfaction that Mian Saheb's spirit is with us. Mian Saheb had even talked about the convention on the night of his death and was telling his family how the *Jamaat* had laid a great responsibility on his shoulders and that he would obviously need the younger people to help him make it a success. We all pray that the convention will be a success and his last expressed wish will be fully honoured. *Aameen*."

## PRAYER & HEALTH NEWS

We give below Hazrat Ameer's comments on:

### **Prayer efforts through the *HOPE***

"I appreciate how the *HOPE* is doing a great job by affording members of the worldwide *Jamaat* the opportunity to pray for the ill brothers and sisters. I join in to pray for all of them, and we have a combined prayer on Fridays too. On many occasions, the first time we get the news of illness is through the *HOPE* and that is a big credit to this service. It goes a long way to justify the 'H' in *HOPE* which stands for Health news.

While I am on the subject of health I would like to take this opportunity to request all members of the Ahmadiyya *Jamaat* to offer special prayers for the health of Dr. Ayesha Baig, my eldest sister in the USA who has had an emergency surgery for an abdominal cause; Mrs. Nuzhat Saeed, my sister-in-law who lives in Canada and is receiving chemotherapy; Mrs. Sabiha Saeed, my other sister-in-law, being treated for Hepatitis C; Mian Sheikh Farooq Sahib, a revered member of our *Jamaat* who is also on chemotherapy and was recently admitted with a gut bleed. The response to initial management in a Rawalpindi Hospital was good and it already appeared that Allah was answering our prayers. Please also pray for the mother of Mrs. Mary Ghafoerkhan, Akeela Haroun, mother and sister of Shahid and Zahid Aziz; mother of Jalalud Din in Fiji. I pray along with you that Allah blesses all of them with long, useful and healthy lives ahead."

### **Obituary announcement through the *HOPE***

"I congratulate you on all the obituary issues that you have produced. You have done full justice in covering the lives of our holy members with a cause and mission in their lives which kept them going against all obstacles and hurdles that came their way. They knew that if they kept their eyes on the goal they would see no monsters that stood as threats to their progress towards it. I join all those who have contributed to salute the memories of Mian Fazal-i-Ahmad, Maulana Jaggoe Saheb, Maulana Keeskamp and Maulana Mansur Basuki. I have also been touched by the sad demise of our members who played very useful roles in the *Jamaat*, namely your brother Khalid and Mrs. Nasrullah in Holland, both having shown strength in the face of fatal affliction by cancer. I pray for all those who have passed away and joined ranks with all the members that had passed away before them."

## ALL ABOUT US

### **Maulvi Muhammad Yakub Khan (b. 1891/d. 1972)**

[The Late Maulvi Muhammad Yaqub Khan may be seen standing 3rd from left in the "Photographic Presentation" segment]

An eminent scholar, a devout Muslim missionary, an accomplished journalist and a prominent educationalist, Maulvi Muhammad Yakub Khan was a stalwart of the Lahore Ahmadiyya Movement. He was born on 18 September 1891 in the village of Pirpai in the Peshawar District of North-West Frontier Province (NWFP), Pakistan. His father, Mir Alam Khan, was a scion of the Babar tribe whose ancestors had migrated from Afghanistan in the 17<sup>th</sup> century.

Muhammad Yakub Khan was a brilliant person and he earned his BA and BT degrees from the University of the Punjab, the jurisdiction of which at that time covered the Punjab, NWFP, Bahawalpur State, Jammu and Kashmir State, the Federally Administered Tribal Areas (FATA), Delhi and Baluchistan.

During his college days in Peshawar, he played soccer (football) and was captain of the college team.

He joined the Ahmadiyya Movement at the hands of the Promised Messiah when he was still attending college.

On completing his education, he was offered the job of Assistant Divisional Inspector of Schools, but instead he chose to become a teacher at the Taleemal Islam High School in Qadian. In 1910, when Maulvi Yakub Khan was teaching at the Taleemal Islam High School, Dr Farid Buksh, the Founder of Faridia Ghousia Islamic Government College (which is now a university) in Chak No. 333 GB, visited Qadian in search of Muhammad Yakub Khan. He had been told that he was an idealistic young graduate who might be willing to work as Headmaster of Faridia Ghousia Islamic Government College (which was at the time housed under a tree) without a salary. Muhammad Yakub Khan was reluctant to take this position because he had hopes of getting a Government scholarship to study in England. However, Dr Buksh was a resolute man and to achieve his object he went on a hunger strike. This resulted in Muhammad Yakub Khan writing to Hazrat Maulana Nur-ud-Din, asking his advice and specially mentioning that the job was without pay. The reply from Hazrat Maulana said:

“Please do go. If you do not, the school will be closed and the children of the Muslim community will be left without an education. Do not worry about a salary; when God closes one door He opens many others.”

So this bright young man, instead of heading for England, heeded his mentor’s advice, gave up his job, and headed for the primitive Chak No. 333 GB region, reciting Allah’s name, and took over the reins of this primary school. [Details of this episode and how Maulvi Yakub Khan’s sacrifice bore fruit with the primary school going on to become a middle school, then a college and finally a university can be read in the chapter “Muhammad Ya’kub Khan” of Dr Farid Buksh’s biography, *Dr Farid Buksh, Sir Syed of the Bar*, by Shamin Jullundari.]

During Maulvi Yakub Khan’s stay in Chak No. 333 GB, a public debate was held between the Lahoris and the Qadianis over the disputed issues between the two sides and Maulvi Yakub Khan was an arbitrator over this debate. Though belonging to the Qadiani group at the time, he gave a verdict in favour of the Lahoris. Thereafter, he joined the Lahore Ahmadiyya *Jama’at*, taking *bai’at* at the hands of Maulana Muhammad Ali.

As an educationist, he served as headmaster of the Muslim High School, Baddomalhi, and headmaster of the Muslim High School, Lahore, and then went on to become supervisor of all the educational institutions run by the Lahore Anjuman, which included New Muslim College at Lahore. As headmaster, he banned all corporal punishment in schools. In recognition of his achievements as a teacher, Punjab University appointed him Chief Examiner in English Language for the Matriculation Examination of Punjab University for the years 1945-1947. He used to set papers for this examination and issue instructions for the marking of the papers by the sub-examiners to whom papers were sent for marking. He was also an examiner for Pushto for Khyber University, Peshawar.

In 1921, he was appointed a missionary to the United Kingdom. During his stay at the Woking Muslim Mission (1921-1923), he also acted as editor of the *Islamic Review* and taught Pushto at London University.

In 1960, he again worked a missionary at the Woking Muslim Mission. His work and personality are best summed up in a farewell note published in the *Islamic Review* of England in its issue of October 1923  
*Islamic Review*:

“With the departure of Maulvi Muhammad Yakub Khan, who left London on September 20, 1923, *en route* for India, the Muslim Mission in England loses, for a time only, we hope, a tireless worker, a skilled leader, and a unique personality.

The two years of his ministry in this country, brief as the period may seem, have been of outstanding value to the work of the Mission, and have left behind them a mark, it may also be said, which will not easily be effected or forgotten.

Maulvi Yakub Khan left the Government Service at the call of spiritual duty in 1919, resigning a lucrative position to devote himself heart and soul to the causes of Islam. In 1921, he came to England, where his ripe scholarship and wide experience in affairs was especially welcome. He took over the conduct and management of the *Islamic Review*, together with the Publication Department of the Mission, and had charge, for a year, of the London prayer house at 111 Camden Hill Road, Notting hill Gate. During his stay, he translated *Seerut Khair-ul-Bushur* (biography of the Holy Prophet Muhammad) by Maulvi Muhammad Ali, and *The Secret of Existence* by Khwaja Kamaluddin.

When Khwaja Kamaluddin left England for Mecca and the Eastern tour in June, Maulvi Yakub Khan assumed control of the Mission, and his peculiar fitness for that somewhat delicate post became once again apparent.

To the single-mindedness and devotion, without which no high cause may hope to prosper, must be added the wisdom of the serpent and harmlessness of the dove; a mastery of the myriad weapons of theological warfare and an infinite tact in using them; a wide knowledge of men and affairs; alertness to discern occasion and to grasp opportunity, and the ability not only to grasp both sides of the question but also to demonstrate clearly and convincingly where the other side is wrong; infinite patience, infinite sympathy and infinite understanding. ... Looking back on his life and work among us during the past two years, to say that Maulvi Yakub Khan possesses all these qualities to a signal degree is not to say a word too much.

A profound thinker, a cogent preacher, and an illuminating conversationalist, he based his instruction not on reason only, but on reasonableness, which is, to many, a quality at once more appealing and more human; his inflexible principle never showed a taint of bigotry, and his devotion to the faith was compounded with wide tolerance and God-begotten charity, which are of the very essence of Islam. Argument from him bore with double force because it was untouched by rancour; and his calm and eminently logical personality had a subduing influence on the adversary, which eliminated all bitterness and compelled contemplation.

‘He made men think.’ There is perhaps no higher tribute that his fellowmen may render to a servant of the Most High.

Maulvi Yakub Khan possess, moreover, that rare quality disguised and obscured nowadays by the overworked phrase – a sense of humour – a precious gift of which is claimed by all men, yet vouchsafed scarcely to one in a thousand; and it is a gift of self-detachment – by virtue of which, had it been so ordained, he might, one feels, have aspired to emulate the achievements of a Dickens or a Gilbert, which enabled him always to take the level view in practical matters and to discharge the delicate duties of his responsible position with unvarying and conspicuous success.”

During his tenure in the UK, Maulvi Yakub Khan was editor of the *Islamic Review* and the *Muslim Revival*. On his return to Lahore, he had the distinction of being the first native editor of the prestigious *The Civil and Military Gazette* of Lahore. The inscription on his desk was “Rudyard Kipling used to work here.” He was also elected as President of the All Pakistan Newspapers Editors Conference.

That he made a great mark on the minds of the Muslim intelligentsia of the Indian Sub-Continent is evident from the following excerpt:

“Good Lord! exclaimed the Quaid as he entered the drawing room of Mian Bashir Ahmed’s residence at 23 Lawrence Road, Lahore, where my father\*, Maulvi Muhammad Yakub Khan, editor of *The Light*, had been invited by Mian Sahib to meet the Quaid at the latter’s request. ‘I was expecting a smartly-dressed man from Oxford, judging from your writings, and here you are a Maulana! You have certainly given me a surprise!’

It was the autumn of 1942, if memory serves, Maulvi Yakub Khan had gone to see the Quaid in his usual clerical clothes – a long coat buttoned up to the neck, a matching pair of trousers, a Jinnah cap, and, of course, a full beard.

It was a signal honour. Many people wanted to meet the Quaid, but the request from the Quaid that he wanted to meet the editor of *The Light* was an honour conferred in recognition of the yeoman’s service that *The Light* had rendered to the cause of the Muslim League. According to Mian Muhammad Shafi, the veteran journalist, ‘Your father was the first man to support the Quaid in the columns of *The Light*. In the Punjab, right from early 1936, the rest of the Punjab press was either hostile or indifferent.’

Later, at a tea party hosted by Maulvi Muhammad Ali, the famous translator of the Holy Qur’an into English, the Quaid made a short speech in which he recounted his association with and attachment to *The Light*. He not only read every issue thoroughly but also kept a file of the paper, he said. To illustrate how *The Light* helped in his work of advancing the Pakistan Movement, he recounted an encounter with the Viceroy, Lord Linlithgow, in the following words:

‘After I had first propounded my two-nation theory, the Viceroy said to me, “Mr Jinnah, I had always thought you to be a sensible and intelligent man ... But now that you have come out with this new-fangled theory, I have my doubts.”

I told him I would send him an editorial of *The Light* on the two-nation theory. He was to read it and let me know his reaction. A few days later I received a note from Lord Linlithgow saying: “Now I see your point of view.” ’

Here is another instance of the importance the Quaid attached to *The Light*. Aziz Baig, in his *Jinnah and His Times* (p. 35), writes:

‘Jinnah dealt so honestly and honourably with his people that, on more occasions than one, he took decisions which a typical politician would regard as insane and unnecessary.

In the mid-forties, the Muslim League ministry in the North West Frontier was toppled. *The Light*, a fortnightly journal from Lahore, not widely circulated, published a news item with the slant that it fell because it was corrupt. I was then a senior assistant editor and leader-writer with *Dawn* in New Delhi. I was rather astounded when Jinnah’s junior secretary met me and told me that Jinnah wanted this story to be reproduced in *Dawn*. Jinnah was president of the Muslim League and *Dawn*, under his patronage, was the only first-class daily paper of the Indian Muslims, tacitly supporting the policy and programme of the freedom party. Why should *Dawn* bring into disrepute its own men, and why should we proclaim and publicise the fact that, given a chance to rule a province, the Muslim League betrayed the trust reposed in them? I didn’t take the risk and phoned Jinnah late in the evening at his New Delhi residence.

I was about to broach the subject when I heard Jinnah telling me forthwith that the news item should appear in *Dawn*. This was Jinnah’s standard of probity. The moral is plain: he didn’t want to hide anything from his own people. If the people trusted the leader, the leader must trust the people and tell them the truth.’

This shows the trust that the Quaid put in the editor of *The Light* – if he said that the ministry was corrupt, it must be true.”

In the late 1920s, following the death sentence of Shazi Abdur Rashid for killing a Hindu author of a sacrilegious book, Maulvi Yakub Khan wrote in *The Light* a scathing denunciation of the Hindu mentality and warned them that as long as the Hindu dragon continued to display its vile teeth, there will always be the like of Abdur Rashid to pull out the dragon’s teeth. This was construed as an attempt to incite violence and Maulvi Yakub Khan was prosecuted for it. During the trial, he was asked by the judge to apologise. However, he promptly refused to do so and was sentenced to two years vigorous imprisonment. This strengthened his views about the two-nation theory and during the 1930s *The Light* and the *Muslim Revival* became the frontline fighters for the achievement of Pakistan.

After the passing away of Maulana Muhammad Ali, Maulvi Yakub Khan was elected President \*\* of the Lahore Ahmadiyya Movement.

During the last days of his life he was in a wheelchair as a result of a stroke. He passed away on 7 December 1972 and was buried in the Ahmadiyya cemetery, Miani Sahib Graveyard, where other stalwarts of the Lahore Ahmadiyya *Jama‘at* are buried.

[Editor’s note:

- \* The Late Maulvi Yaqub Khan Sahib was the illustrious father of Captain Abdus Salam Khan, brother-in-law of the Late N.A. Faruqi Sahib and son-in-law of the Late Dr. Busharat Ahmad Sahib.
- \*\* After Maulana Muhammad Ali (when Maulana Sadr-ud-Din became Ameer), it was Shaikh Mian Muhammad, father of Mian Fazl-i Ahmad, who was elected President. Maulana Yaqub Khan became President 3 years later. He was President for about 4 or 5 years, after which the offices of Ameer and President were again merged, as was the case in Maulana Muhammad Ali’s time.]

[This life-sketch is compiled and edited by Choudry Masud Akthar. Several excerpts are written by Captain Abdus Salam Khan].

## **PUBLICATIONS**

The book, *The True Significance of Khatam an-Nabiyyin [in Reply to a Qadiani Pamphlet]*, authored by Br. Abid Aziz of Masjid Noor, Suva, Fiji, has been placed online at Central Anjuman's Official Website, [aaiil.org: http://aaiil.org/text/books/others/abidaziz/truesignificancekhatamannabiyyin/truesignificancekhatamannabiyyin.shtml](http://aaiil.org/text/books/others/abidaziz/truesignificancekhatamannabiyyin/truesignificancekhatamannabiyyin.shtml)

We congratulate Br. Abid Aziz (who is also the brother of Mudassar Aziz (P.A. to Hazrat Ameer) and Amir Aziz, Central Anjuman's Secretary), on his great effort in Allah's path, and pray that Allah gives him the time, energy and resources needed for publishing further books. *JazakAllah!*

Brother Abid Aziz gave *khutbas* and led the *Tarawih* prayers at Masjid Noor throughout the month of Ramadan. May Allah (*swt*) bless him for this noble service. *Aameen.*

## **FEATURE ARTICLE**

### **SUPPLICATION (DU'A)**

**By Hazrat Mirza Ghulam Ahmad**

(Translated by Kalamazad Mohammed, BA. Dip. Ed., Editor, *The Message*)

Supplication (*Du'a*) is like a sweet spring of water near to which the believer sits. Whenever he wishes he can quench his thirst to his heart's desire from this spring. Just as a fish cannot live outside of water, so, too, *du'a* is like water to the believer and he cannot exist without it. The most appropriate place for his *du'a* is in formal prayer (*salah*) in which he derives such comfort and ecstasy compared to which the pleasure which a lecherous person obtains from his evil actions is like nothing worth mentioning. A most significant reward for *du'a* is closeness to Allah, Most High. Through *du'a* a man draws even nearer to the Almighty Who in turn draws the believer to Himself. When a believer makes *du'a* with total sincerity of heart and cuts himself clear of everything besides Allah, Most High, then the Almighty showers mercy on him and becomes his Guardian.

If a man should ponder over his life, he will realise that without the guardianship of Allah, Most High, his life deteriorates and becomes more and bitterer. Take a person, for example, who has arrived at the height of maturity and begins to discriminate between what is good for him and what is evil for him, and then finds that he is dogged by a series of disappointments and frustration and all kinds of calamities begin to crop up in his life. In order to escape from this situation he tries everything possible: using his wealth, courting the friendship of judges as well as devising every kind of trickery and deceit. In spite of all this, he finds it difficult to achieve success through these stratagems. In many cases, the end of all his disappointments is suicide.

If the pains and sorrows and tribulations of worldly-minded people are compared with those that prophets and messengers had to face then those calamities of the former group would pale into insignificance. Yet the severe disasters that this righteous party had to bear never made them peevisish, or despondent, or overburdened with grief and worry. Nothing could intrude in their perpetual condition of happiness and joy because as a result of their *du'a* they basked in the shade of the Almighty's patronage and protection. Just imagine if a person develops a friendship with a judge and if this judge also gives him the assurance that he can come to his assistance in every difficulty, then see how in time of calamity this person whose

problems can be solved by his high-ranking friend will exhibit little grief or worry as compared with ordinary mortals who are not so blessed. Now, look and see how a believer who has a relationship with not just a judge but the Best of all Judges, will never be perturbed in the least when he has to face trials and tribulations.

If lesser people had to withstand a hundredth part of the difficulties that fell to the lot of the prophets of God, they would have been crushed to pieces under the pressure. When these holy ones came to this world for the purpose of reforming people they met a situation where the whole nation became hostile to them. Hundreds of thousands thirsted for their blood. However, even this dangerous enmity could not interfere with their peace and serenity. On the other hand, if a person becomes the enemy of another, he cannot rest for a moment out of fear of evil from his adversary. Yet, in spite of the antagonism of a whole nation, these virtuous souls could still enjoy a life of quietude. They endured all this acrimony with a cool heart. This patient endurance is a miraculous example of supernatural power. Of all the miracles of endurance that the Holy Prophet (*sas*) exhibited, one instance stands out with striking clarity and prominence – all the people were united against him and tempted him with wealth and power, worldly rank and status, beautiful and comely maidens with one over-riding condition: that he should abandon the most sublime of all teachings: *La ilaha illal Lah*, that is, there is no god deserving of worship except Allah, Most High. In answer to all these supposedly enticing inducements, the most honourable prophet replied: "If I were doing this out of my own desire, then I would have accepted everything. However, I am doing all this under the command of the Almighty."

From another angle, his endurance of all calamities was an extraordinary feat of super-human strength. All this power and fortitude are attained by means of supplication (*du'a*), a gift which Allah, Most High, has graciously bestowed on a believer. Many a time, the fervent and piteous *du'a* of such pure souls has quashed the bloodthirsty attack of people bent on murder.

Everyone must have heard of how Hazrat 'Umar (*ra*) was on his way to kill the Holy Prophet (*sas*) and what eventually took place. However, before this incident, Abu Jahl had circulated a kind of poster among the people promising to confer enormous wealth and honour on anyone who murdered the Holy Prophet Muhammad (*sas*). Before Hazrat 'Umar (*ra*) was honoured by accepting Islam, he had made a pact with Abu Jahl and was willing and prepared to assassinate the Holy Prophet (*sas*). He was searching for an opportune moment to do so. In the course of his investigations he came to the knowledge that the Holy Prophet (*sas*) used to go the Ka'bah after midnight to perform his prayer (*salah*). Thinking that this was a fine time to accomplish his plan, Hazrat 'Umar (*ra*) went to the Ka'bah from early in the evening and sat in wait. At midnight the cry of *La ilaha illal Lah* began to ring out from the jungle. Hazrat 'Umar (*ra*) made up his mind to murder the Holy Prophet (*sas*) whilst the latter was performing prostration (*sadjah*) in prayer. The Holy Prophet (*sas*), however, began to make petition to Allah, Most High, in such a sorrowful voice and so touching was his praise (*hamd*) of Allah, Most High, in prostration that Hazrat 'Umar's heart melted. All this caused his courage to desert him completely and his hand which was predisposed to murder became weak. When the prayer was over and the Holy Prophet (*sas*) was returning home, Hazrat 'Umar (*ra*) followed him. On hearing the rustle of footsteps behind him the Holy Prophet

(sas) looked back to see who it was and on discovering that it was Hazrat ‘Umar, he addressed him thus: “O ‘Umar, will you not cease following me?”

Fearing a malediction (*bad du‘a*) from the Holy Prophet (sas), Hazrat ‘Umar replied: “O Prophet, I have given up my intention to kill you. Please do not make a *du‘a* of imprecation against me.”

From that time Hazrat ‘Umar (*ra*) used to say that that was the first night when love for Islam had germinated in his heart.

## EDUCATION

A kindergarten teacher decided to let her class play a game. The teacher told each child in the class to bring along a plastic bag containing a few potatoes. Each potato will be given a name of a person that the child hates, so the number of potatoes that a child will put in his/her plastic bag will depend on the number of people he/she hates.

So the day came; every child brought some potatoes with the name of the people he/she hated. Some had two potatoes; some three, while some up to five potatoes. The teacher then told the children to carry with them the potatoes in the plastic bag wherever they went (even to the toilet), for one week.

Day after day passed by, and the children started to complain due to the unpleasant smell let out by the rotten potatoes. Besides, those having five potatoes also had to carry heavier bags. After one week, the children were relieved because the game had finally ended.

The teacher asked:

“How did you feel while carrying the potatoes with you for one week?”

The children let out their frustrations and started complaining of the trouble that they had to go through having to carry the heavy and smelly potatoes wherever they went.

Then the teacher told them the hidden meaning behind the game. The teacher said:

“This is exactly the situation when you carry your hatred for somebody inside your heart. The stench of hatred will contaminate your heart and you will carry it with you wherever you go. If you cannot tolerate the smell of rotten potatoes for just one week, can you imagine what it is like to have the stench of hatred in your heart for your lifetime?”

### **Moral of the story**

Throw away any hatred for anyone from your heart so that you will not carry sins for a lifetime. Forgiving others is the best attitude to take. Love others even if you don’t like them.

## POEM

### **A Hymn by the Holy *Imam*, Mirza Ghulam Ahmed [Translation by Captain Abdus Salam Khan]**

How pervasive the effulgence of  
Thy Divine Glow  
The whole universe  
A reflection of Thy Divine show.

The moon, yesternight,  
With telltale signs of Thee,  
Its beauty betraying Thy Glory  
Sent me into an excited reverie.

Thy Glorious Visage, Thy Handsome Face  
Has captivated and captured my heart  
Don't recount to me the beauty  
Of the Turks and the Tartars.

Thy Resplendent Glory is seen  
In the sun's emanation.  
Thy Glamour and Glory  
In every star's scintillation.

Every lovely face,  
Is sprinkled with Thy Grace.  
Every flower is a view  
Of Thy graceful hue.

The damsel's twinkling eye,  
A constant reminder of Thee.  
The damsel's curling lock,  
A hand pointing to Thee.

## WHAT OUR READERS SAY

**Brother Shaukat A. Ali, Coordinator, Pacific Region**

“Thanks for all the messages on various issues and for keeping the *Jamaat* informed on a regular basis. May Allah (*swt*) grant you long, happy, healthy and spiritually fulfilling life. *Aameen.*”

## **LESSON OF THE DAY**

[Courtesy Ameen Sahu Khan, Sydney, Australia]

\$20.00. Sometimes we just need to be reminded. A well-known speaker started off his seminar by holding up a \$20.00 bill. In the room of 200, he asked, "Who would like this \$20 bill?" Hands started going up.

He said, "I am going to give this \$20 to one of you, but first let me do this." He proceeded to crumple up the \$20 dollar bill. He then asked, "Who still wants it?"

Still the hands were up in the air. "Well," he replied, "what if I do this?" And he dropped it on the ground and started to grind it into the floor with his shoe. He picked it up, now crumpled and dirty.

"Now, who still wants it?" Still the hands went into the air. "My friends, we have all learned a very valuable lesson. No matter what I did to the money, you still wanted it because it did not decrease in value. It was still worth \$20.

Many times in our lives, we are dropped, crumpled, and ground into the dirt by the decisions we make and the circumstances that come our way. We feel as though we are worthless. But no matter what has happened or what will happen, you will never lose your value. Dirty or clean, crumpled or finely creased, you are still priceless to those who *do love* you.

The worth of our lives comes not in what we do or who we know, but by *who we are* and *whose we are*. You are special- Don't *ever* forget it."

## **HOPE MEMBER SERVICE**

### **Recipe of the Month**

#### **Orange Smoothie Recipe**

##### **Ingredients**

**Serves 3**

- 1 cup milk
- 1 cup orange juice
- 2 tablespoons sugar
- 2 large scoops of ice cream

##### **Method of Preparation**

- Mix milk, orange juice, sugar, and ice cream in a blender or put in a large jar.
- Cover and shake.

Serve orange smoothie immediately.

## PHOTOGRAPHIC PRESENTATION

[Courtesy: [www.ahmadiyya.org](http://www.ahmadiyya.org)]

**Leading figures of the Movement with delegates to the World Islamic Conference (*Mu'timar 'Alam Islami*), 1951, Lahore**



A World Muslim Conference was held in Karachi in February 1951. After participating in the conference many delegates came to Lahore, and for nearly one week they kept on calling at Maulana Muhammad Ali's residence to meet him. [Read more details](#) in Maulana Muhammad Ali's biography *A Mighty Striving*.

The image above has been scanned from an original photograph. It was also printed on the front page of *The Light*, 8 April 1951, from which the list of names below is taken.

From left to right:

1. *Front row, seated:* Major Abdullah Battersby, Maulana Sadr-ud-Din, Mr. Haroon Nahaboo (Mauritius), Maulana Muhammad Ali, Mourad Kiouane (Algiers), Mr. Ibrahim Quraishi (Thailand), Sayyid Asadullah Shah.
2. *2nd row, standing:* Mumtaz Ahmad Faruqui, Mian Saeed Ahmad, Maulana Yaqub Khan, Ibrahim Blangket (Borneo), Maulana Aftab-ud-Din Ahmad, Masum Chang (China), Maulana Abdul Haq Vidyarthi, Abdur Rahim Jaggoe, Shaikh M. Tufail

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