



In the name of Allah, the Beneficent, the Merciful

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

Health, Ongoing Projects, Education



(Vol. 2:7)

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AAIIL Worldwide Edition

Editor: Akbar Abdullah

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

INTRODUCTION

I join the *The HOPE Bulletin* Team in wishing you, your family, and the *Jama'at* a very joyous, prosperous, healthy and spiritually fulfilling New Year 2008. May Allah (*swt*) bless you all and keep you under His protection and His care at all times. *Aameen*

The year 2008 has a special significance for our worldwide Ahmadiyya *Jama'at*, for it marks the one hundredth year death anniversary of our beloved Founder, Hazrat Mirza Ghulam Ahmad (may Allah shower His *Rahmah* on him). This is a time for us to ponder how successful our Movement has been in implementing the essence of Hazrat Mirza Sahib's vision of reformation of *Deen Islam*. It is hoped that during this all-important gathering in Lahore in May of 2008, when representatives of the worldwide Ahmadiyya *Jama'ats* will be assembled there, not only will the successes of our Movement be addressed but also any shortcomings that have crept into our efforts over the past century will be dealt with.

In order to achieve any measure of success we must re-examine our grassroots again in as much as review the mission and teachings of Hazrat Mirza Sahib so as to follow and act upon them devoutly. In this *Bulletin*, under the Feature Article segment, we are publishing Hazrat Mirza Sahib's "Address to my *Jama'at* (Community)." In reading this message we see that even now we are subjected to the same opposition and abuse that were confronted at the time of Hazrat Mirza Sahib. To be successful in our mission it is well-advised to heed the suggestions of Hazrat Mirza Sahib. In our work we seek Allah's guidance and pray that He instils in us His spirit and His blessings to bolster our resolve to succeed in the mission and teachings of Hazrat Mirza Sahib. *Aameen*.

On another note, the biggest killer in the United States and perhaps in other countries also is from heart attacks caused by cardio-vascular diseases. Many of us are not aware of the working of our heart organ let alone be concerned about heart vessel blockages caused by such high risk factors as genetics, smoking stress, diabetes, obesity, high blood pressure, cholesterol and lack of exercise.

In the attachment to our January *HOPE Bulletin* we are pleased to send you as a function of **HOPE Member Service** a presentation of the heart function, heart diseases etc. courtesy Dr. Khaliel Ghafoerkhan of Paramaribo, Suriname.

JAMA'AT NEWS

Farewell to Mohammad & Akela Haroun, UK Jama'at



Mr and Mrs Haroun (centre) holding the farewell card

Stalwarts of UK Jamaat moving to USA

The Ahmadiyya Anjuman Isha'at Islam Lahore U.K. holds a meeting on the first Sunday of every month. The proceedings are now webcast, enabling people everywhere to join the proceedings on the Internet. The meeting starts with a lecture and is followed by a question-answer session. The meeting held on Sunday 4th November 2007 was different and special as at this meeting farewell was said to two of its oldest and very sincere founder members: Mr. Mohammad Haroun and Mrs. Akela Haroun.

The meeting opened with an introduction to the proceedings, after which Mr. Nasir Ahmad led the congregation in the recitation of the last ten chapters of the Holy Quran. Mr. Mustaq Ali presented the main address. His topic was *Love for Allah*. He explained that Allah loves the whole humanity and one way in which we can thank Him is to manifest His love in our lives by loving humanity. He elucidated how love of Allah brings wholesome change in a Muslim's attitude and behaviour. While dealing with various facets of nobility which are developed in human character as a result of inculcating true love of Allah, he extensively quoted verses from the Holy Quran, Sayings of the Holy Prophet, and writings of the Founder of the Ahmadiyya Movement in this regard. He illustrated his talk by narrating incidents from the lives of the companions (may Allah be pleased with them all) of the Holy Prophet Muhammad (may peace and the blessing of Allah be upon him) who would lay down their lives for their brothers. He said that this love is not to be between Muslim brothers only. He mentioned the incidents during the crusades when the great Muslim military leader Salah-ud-Din (Saladin) helped his enemy Richard the Lion Heart, King of England, recover from his illness. He ended by paying tribute to Mr. and Mrs. Haroun who are migrating to Florida in the USA.

Mr. Nasir Ahmad then related a brief sketch of Mr. Mohammad Haroun's life. He explained how Mr. Haroun had been instrumental in creating and strengthening *Jama'ats* in Guyana (South America) and the United Kingdom, and related his early life and the difficulties which he faced with courage and perseverance. Besides earning his livelihood, and looking after his mother and brothers and sisters, he sacrificed his extra time and money for the cause of Islam.

The meeting broke for *maghrib* prayers. Mr. Shahid Aziz then thanked Mr. Haroun for his efforts and praised him for his qualities, after which the meeting was open to everyone to speak. Mrs. Rehana Ishmael paid a moving tribute to Mr. and Mrs. Haroun, recounting their early days in the United Kingdom and how they missed the community atmosphere of Guyana. She spoke highly of their affection and hospitality. The UK *Jama'at* President, Mrs. J. Khan, with deep and overwhelming feeling, also paid glowing tributes to their selfless and consistent services to the *Jama'at*.

Mr. Haroun then recounted his difficult early days in the U.K. in the 1960s, the visits to the Woking Mosque, and how it was taken away from our *Jama'at* in the late 1960s. The work then had to be restarted by Maulana Shaikh Muhammad Tufail from his home at 3 Orchard Close in Woking. Mr. Haroun thanked everyone for their kindness in arranging this farewell at such a short notice and also for the deep feelings of love and appreciation expressed for him and his wife. He hoped that we would keep in touch.

[Courtesy December 2007 issue of *The Light*, UK Edition.]

***Tabligh* by Nizam Ud Dean, Masjid Noor, Fiji**

Jazak Allah! We are elated to read of Br Nizam Ud Dean's *tabligh* efforts in Fiji. He wrote the following letter to one of his contacts who is interested in becoming an Ahmadi. *Alhamdollillah!* He has been helpful and rendered sound advice and direction to the enquirer. We have advised him to let Br Zahoor-ur-Rahman of Central Anjuman establish contact with the interested person who resides in Pakistan.

"Assalaam alaikum wa Rahamat-wullahu wa Barakatahu.

I have received a copy of your email requesting information on how to join the Ahmadi *Jamaat*, Ahmadiyya Anjuman Ishaat-i-Islam, Lahore. Please let me know what your address is and we will try to contact the nearest branch of our society who can then help you with further

information and how you may be able to join the society. In the meantime, I wish to refer you to our *Jamaat's* website, which is <http://www.aaail.org>. You will be able to access a lot of information here on what our society does and what it is. You can access a lot of our literature here, and even ask questions on matters that are of interest to you.”

Welcome to our new members

We are blessed with the increase of our readership to *The HOPE Bulletin* by the addition of two new members, Toyab Ahmadali from Paramaribo, Suriname, and Amir Aziz, General Secretary, Central Anjuman, Lahore, Pakistan. *Jazak Allah!*

Our global readers are urged to provide us with the e-mail addresses of members, friends and relatives who are interested in receiving the *Bulletin*. Your enthusiasm and assistance in raising our publication's readership will be highly appreciated.

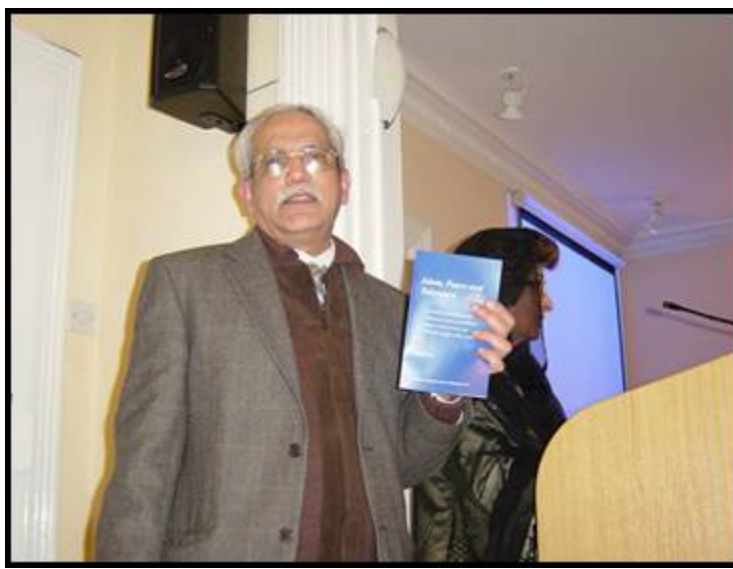
PRAYER & HEALTH NEWS

Saleena, daughter of Amir Aziz, Lahore, Pakistan

Hazrat Ameer requests the members of our global “Prayer Circle” to pray for child Saleena, beloved daughter of Amir Aziz, General Secretary of Central Anjuman, who underwent very delicate eye surgery in a Lahore Hospital in Pakistan. *Alhamdollillah!* By the grace of Allah (swt) the surgery was successful. Members are kindly requested to pray for Saleena's complete *shifa* and recovery and to pray also for all our other brethren elsewhere in the *Jama'at* who are ailing.

PUBLICATIONS

Islam, Peace and Tolerance (also available online) by Dr Zahid Aziz, Editor, *The Light*, U.K. Edition



Dr. Zahid Aziz displaying his book, *Islam, Peace and Tolerance*, at the London Mission House during *Eid-ul-Adha* prayer gathering

This book refutes the common, misconceived notion that Islam is a violent and intolerant religion, which calls upon its followers to wage unceasing war, called *jihad*, against all non-Muslims. It is alleged that Islam prohibits all freedom of religion, propagates its message by force, and coerces Muslims by threat of the death penalty to remain within its fold. Another charge is that Islam does not tolerate any criticism of its teachings and urges the faithful to kill anyone who speaks against it.

What does the Holy Quran actually teach on these questions and what kind of example did the Holy Prophet Muhammad set in these matters? To find out, please read the book *Islam, Peace and Tolerance* by clicking on the link of this book: <http://www.ahmadiyya.org/islam/islam-pt.htm> .

ALL ABOUT US

Life sketch of Maulana Syed Muhammad Ahsan Amrohi

(Part two of a two-part series.)

[English translation of *Yade Raftagan*, Volume 1, by Choudry Masud Akthar, Secretary, AAIIIL in Hayward, California, USA.]

A few examples from his writings

As already stated, the Promised Messiah used to ask Maulana M Ahsan Amrohi to write answers to the questions which were asked or sent in writing to the Promised Messiah. Further, very often, answering the objections of opponents was also handed over to him. A few of such answers, as an example of his learning, may be of interest to readers:

1. When, on the publication of *Ek Ghalati Ka Izala* (A Correction of an Error) was published in 1901, some opponents alleged that Hadhrat Sahib had laid a claim to prophethood. The Promised Messiah asked Maulana M. Ahsan Amrohi to write a reply thereto. [This reply was published in *Al-Hakm* in 1901 and Sheikh Yaqoob Ali, its editor, had written about it that it was written with the support of *ruh-al-qudus*.]

This reply was approved by the Promised Messiah. In it, by giving seventeen quotations from *Aik Ghalti ka Azala* wherein there is a denial of any claim to prophethood, Maulana goes on to explain that in that *ishtahar* word *Nabi* (Prophet) and *Rasul* (Messenger) had been used in the same sense in which they were used in prior books, that is, simply in their dictionary or partial meanings, and no new claim had been made (in *Ek Ghalati Ka Izala*). (The English translation of this reply is available in *The Ahmadiyya Case*.) This reply, as a matter of fact, is the final word on the differences of the Ahmadiyya sections on the matter of the *Nabuwat* or *Mujaddiyat*.

2. In 1902, someone asked the Promised Messiah whether the use of the word *muhaddath* only about Promised Messiah is not proper or permissible. In *Al-Hakm* of 24 May 1902, Maulana replied in these words:

“*Mujaddad*, *Muhaddath*, and *Nabi*, all these words (pertaining to the Promised Messiah) are synonymous, therefore elucidation in any of the two ways is correct and both these elucidations are found in the Book and the *Sunnah-e-Sahihah*.”

This clearly means that the Promised Messiah, according to the terminology of the *Shari'ah*, is a *Muhaddath* and only in the dictionary meaning can he be called a *Nabi*.

3. In one of his articles which appeared in *Al-Hakm* of 21 October and 10 November 1903, Maulana wrote:

“In the *hadith*, ‘*Lam yabqa min an nabuwat-e-illal mubashsharat*’ (Nothing is left of prophethood except *mubashsharat* [good tidings]). Exception is continual or uninterrupted and *al* in *al-mubashsharat* is beneficial for distinction. Thus, in brief, the meanings of the *hadith* are that *nabuwat* has two parts: one pertains to commandments, whether those about *fariaz o wajbat* (duties and obligations), or about *halal* and *haram* (permitted and unpermitted), and the other part, which are *mubashsharat* (good tidings), under which all *mubashsharat* (good tidings), whether those pertaining to *anzarak* (warnings) or *bashsharat* (good news) are included. From these two parts, the part or type which relates to *mubashsharat* continues till the Day of Judgement. Evidently, when out of the two parts of *nabuwat* (prophethood) one part is continuous, therefore *nabuwat-e-juzvi* (partial prophethood) continues. Yes, *nabuwat-e-kulli* (complete prophethood) has been terminated.”

After the passing away of Maulana Nur-ud-Din, Maulana Muhammad Ahsan Amrohi took *bai'at* at the hand of Mirza Bashiruddin Ahmad. He was one of those persons who proposed Mirza Bashiruddin's name for *Khilafat*. He did not know that Mirza Bashiruddin Mahmud considered the Promised Messiah a full-fledged *nabi* and considered those who had not accepted full-fledged *nabuwat* of the Promised Messiah as *kafir* and outside the pale of Islam.

When Maulana M. Ahsan's book *Mubahsa-e-Rampur* was published, Qazi Akmal wrote a letter to him saying that Maulana, in his book, had supported the views of Maulana Muhammad Ali. It came as a big surprise to him as what he had written in the book was a presentation of the beliefs of the Promised Messiah.

This awakened him and he conducted research on the beliefs of Mirza Mahmud Ahmad and found that they were against the beliefs and teachings of the Promised Messiah. He started correspondence with Mirza Bashiruddin Mahmud Ahmad advising him to bring his beliefs in line with those of the Promised Messiah. In view of Maulana's views, Mirza Bashiruddin Mahmud Ahmad sent a deputation of '*ulamas* to Maulana Amrohi. Maulana Abdul Rahman Misri was one of the members of this deputation. He wrote that one day in a one-on-one discussion with Maulana Amrohi, he asked him when he paid attention to the beliefs of the Lahore *Jama'at*. Maulana in reply mentioned the letter of Qazi Akmal which diverted his attention to research the beliefs of both sections, and that when he found out that Mirza Bashiruddin Mahmud Ahmad was not willingly prepared to make amends in his beliefs which ran contrary to the Promised Messiah's then he published a declaration of the renunciation of the *bai'at* which he had taken at the hands of Mirza Bashiruddin Mahmud Ahmad, and thus he joined the fold of the Ahmadiyya Anjuman Ishaat-e-Islam, Lahore. Thereafter he also announced the dismissal of Mirza Bashiruddin Mahmud Ahmad from the *Khilafat*.

Afterwards, Maulana M. Ahsan Amrohi wrote two books, *Khatam-an-Nabiyin* and *Ismohoo Ahmad*, in which he explained that the beliefs of the Promised Messiah were not contradictory to the belief of *Khatam-an-Nabiyeen* in any way and the prophesy of *Ismohoo Ahmad* in the Qur'an pertains to the Holy Prophet Muhammad, peace be upon him.

Maulana Syed Muhammad Ahsan Amrohi passed away in Amroha when he was in his late eighties. Some of his descendants presently reside in Karachi, Pakistan.

FEATURE ARTICLE

ADDRESS TO MY JAMA'AT (COMMUNITY)

By Hazrat Mirza Ghulam Ahmad

(Translated from *Malfuzat*, Vol. 7, pp. 203-208 by Kalamazad Mohammed, BA. Dip. Ed., Editor, *The Message*)

Today my *Jama'at*, too, has to face the same difficulties that confronted the Muslims in the time of the Holy Prophet Muhammad (*sas*). Thus, the most familiar and the first of all the problems a person has to deal with when he becomes a member of my community is that, generally speaking, his friends, relations and his fraternity distance themselves from him even to the point that his mother and his father and his brothers become inimical to him. They refuse to respond to his greeting of "Peace be onto you," and do not wish to read his funeral prayer (*janazah*). This kind of difficulty is very common. I am fully aware that there are many weak-spirited people to whom such a problem causes great perturbation. However, they must bear in mind that this sort of problem is inevitable. You are not superior to the prophets and the messengers of Allah, Most High, and so this kind of trial and difficulty must arise so that your faith in Allah, Most High, may become strengthened and that you may be afforded the opportunity to make a pure transformation in yourselves. You should make constant supplication (*du'a*) when this happens and you should imitate the example of the prophets and the messengers and choose the path of patience and perseverance. In fact, no damage at all has been done to you, for those friends who desert you because you have accepted the truth are not really true friends otherwise they should have stayed with you. Therefore, you should not quarrel nor do harm to those who abandon you and separate themselves from you just because you have chosen to become members of God's anointed community. Instead, you must secretly make supplication to Allah, Most High, to bless them also with the same insight and knowledge which He has bestowed on you out of His abundant grace. Make firm the purity of your example and the nobility of your conduct so as to prove to them that you have chosen a beautiful way of life. Pay heed to this fact. I am appointed by Allah, Most High, in order to give you continuous guidance so that you should keep away from all places where quarrels and mischief may erupt and remain calm and patient even in the face of abuses. You should return evil with good and if an opponent is hunting for an opportunity to do evil, you should move away from that environment whilst replying with gentle words. Many a time it may happen that a person may display vehement opposition to you and in doing so he may become so heated as to cause a great commotion which may influence the onlookers to become so inflamed themselves as to become ready to do violence. However, when they receive gentle words in return and curses are not answered by curses, then they themselves will become ashamed and evince sorrow and penitence for their ill-tempered outbursts. I truly urge you not to abandon the virtue of patience (*sabr*). I assure you that patience is a weapon that can bring greater results than those won by the gun. It is patience that wins over hearts. You must certainly remember that it hurts me very deeply when I hear that someone from this community has fought with someone else. Thus, I am never happy and Allah, Most High, Himself does not wish that this community which is chosen to stand as an example of righteousness should choose a path other than that of rectitude. On the other hand, I assure you that the Almighty has strongly emphasised the point that if there is someone in this community who does not practise patience and fortitude in his affairs, then such a one should be aware that he does not belong to this *jama'at*.

You can become highly and vehemently provoked because the opponents curse me in the filthiest way but you should seek the assistance of Allah, Most High, in this matter. It is beyond your powers to settle this

affair. My business is in the hand of the Almighty. When you hear these dirty abuses yourself, you should exercise patience and forbearance. You cannot fathom the extent of the abuses I hear from these people.

It often happens that letters filled with abuses come to me and sometimes open postcards, too, packed with curses arrive with no stamp attached and I have to pay the cost of postage and when I read them I find that they abound with profanities. So dirty are their maledictions that I know for sure that no messenger was ever assaulted by such obscenities and I am not certain that Abu Jahl himself was the source of such filthy abuse in his time. However, all this I have to put with so when I display patience, you, too, must do the same. Just as the branch is not bigger than the tree, so, too, the disciple is not greater than the master. You shall see for yourselves how their wickedness and their evil plots can in no way faze me. If I were not sent by Allah, Most High, I would certainly have become terrified at their imprecations. However, I know for a surety that Allah, Most High, commissioned me as His messenger so why should I be worried over such frivolous words?

This can never happen. Think for yourselves – whom have their curses injured – me or them? Their *jama'at* has decreased whilst mine has increased. If their abuses and imprecations can prove to be an impediment, how come a community of two hundred thousand people has arisen? Have these new members come from the ranks of the opponents or from somewhere else? They have made a pronouncement (*fatwa*) to the effect that I am an unbeliever (*kafir*), but what has been the effect of this pronouncement of heresy? Ironically, my community has grown larger. Now, if this movement was built on tricks and subterfuges, then this *fatwa* (pronouncement of heresy) was bound to have a deleterious effect on it and that said pronouncement would have proven to be a serious obstacle to my progress. However, whatever comes from the Almighty can never be crushed by man no matter how many stratagems he may employ in opposing me. Those who can recognise the truth are struck with sorrow at this evil attempt. However, I declare openly that those people who are opposed to me are really wishing and trying to block the progress of a mighty river in full flow with nothing but their bare hands. But the result is that they can never succeed. They wish to provide an obstacle by their curses but they must remember that they will never be able to do so. Tell me, is it the attribute of noble-mindedness to hurl invectives at people? I grieve very much at the degraded state of those who call themselves Muslims – those who use their tongues with such barefaced effrontery! I swear by the Almighty that I have never heard from the mouths of sweepers and cobblers such foul invectives as issue from the tongues of those who regard themselves as first-rate Muslims. By their profanities these people expose their true condition and acknowledge the fact that they are evil and sinful. May Allah, Most High, open their eyes and may he have mercy on them.

Even if these abusers number ten million, they still cannot do any harm whatsoever to the Almighty. They know that they will waste the price of a postcard but they do not perceive that in squandering the cost of this card they are really putting a black mark in their book of deeds. I still cannot understand why they find it compelling to hurl all these invectives at me. Is it merely because I advise people not to forsake the Holy Qur'an and neither to belie the Holy Prophet Muhammad (*sas*)?

It inflames their anger when it is mentioned that the Holy Qur'an states that the Prophet Jesus (*as*) is dead and will never return to earth. They refuse to believe in this fact and stubbornly cling to a belief that goes contrary to the Holy Qur'an. If I had not come and Allah, Most High, had not instituted a movement they could have said (and believed) whatever they wished for there was no one amongst them to apprise them of the truth and alert them to it. Now, when the Almighty has commissioned me and sent me and I am the very one whom the Holy Prophet (*sas*) had designated as a judge (*hakam*), then it is not up to them to quibble over whatever judgement I give. The way of righteousness was for them to listen to my words and ponder deeply over them rather than rushing to contradict them. I declare with all sincerity that after my

advent they had no right to open their mouths (in opposition) for I have come from Allah, Most High, in the capacity of a judge (*hakam*).

It is not too long ago that the conformists exposed the errors of the non-conformists and brought them to light and other sects were fighting and quarrelling amongst themselves like wild beasts with each sect branding the others as unbelievers and deeming them impure. If there was a path open for solace and comfort or reconciliation why then did such vast differences and schisms arise in a single people? Errors had already crept into the creed and people had strayed far from the path of truth. In the face of such deep divisions it was incumbent on the Almighty to give a decision. And this in exactly what He did by sending down a judge amongst the warring groups. Now, tell me in what way have I exceeded the limit of the Holy Qur'an or fallen short of it that you are so impassioned in your opposition to me?

It is true that on the basis of this revelation which Allah, Most High, has explained in His perfect and glorious Book I affirm that Prophet Jesus (*as*) is dead. Nevertheless, why is there so much opposition to this statement? Have the opposers not read and deliberated over the Holy Qur'an? Have they no shred of shame that they still call themselves Muslims and Unitarians? They say that they consider the Holy Prophet (*sas*) as the noblest of all the prophets and the best of all creation yet when that word *tawaffa* (he caused to die) is used in reference to him, they say it means he has died and when the same word (*tawaffa*) is used in reference to Prophet Jesus (*as*) they take it mean that he has been taken up to heaven alive in his physical body. Have they no modicum of honour and self-respect? So why are they perpetrating such disrespect on the Holy Prophet (*sas*)? Has the Holy Qur'an not used the expression "*We shall cause thee to die*" in relation to the Holy Prophet (*sas*) and the same expressions – "*He caused to die*" and "*when You caused me to die*" – are employed in reference to Prophet Jesus (*as*)? So how does the expression mean one thing in a particular place and convey an opposite meaning elsewhere? Do they consider the Holy Prophet Muhammad (*sas*) such a weak prophet that they bury him in the earth and elevate Prophet Jesus (*as*) alive in his physical body to the heavens? If they had true love for the Holy Prophet Muhammad (*sas*) and if they had genuine reverence for his grandeur and glory, why did they not say that he, too, has ascended alive to heaven? Then I also would consider that the Messiah, Prophet Jesus (*as*), did not possess a unique distinction. However, in the present circumstances, my heart cannot countenance the thought that I should attribute to the Holy Prophet (*sas*) such a meaning that runs counter to the Holy Qur'an itself and also to the dictionaries as well as the explanations of the Holy Prophet Muhammad (*sas*) and thereby become guilty of an affront to the dignity of the Holy Prophet (*sas*).

I truly agree that the person who has written that whoever says that the Holy Prophet Muhammad (*sas*) is dead is an unbeliever (*kafir*) has really spoken the truth.

The result of attributing this special distinction to Prophet Jesus (*as*) is that thirty hundred thousand Muslims have become apostates. For the sake of Allah, Most High, please do not create such an enormity that would result in a diminution in the majesty and the sublime rank and dignity of the Holy Prophet Muhammad (*sas*) by holding on to the false, self-demeaning belief that he is dead and is buried on earth whilst the Messiah has been transported to heaven alive. I aver that the Messiah has died and in no way is he alive as is proven in the Holy Qur'an itself in the verse, "*When Allah said: Jesus, I shall cause thee to die (inni mutawaffika)*" (3:54), and as the Prophet Jesus (*as*) himself confirms: "*I said to them naught save as Thou didst command me: Serve Allah, my Lord and your Lord; and I was a witness of them so long as I was among them, but when Thou didst cause me to die (falamma tawaffaitani) Thou wast the Watcher over them. And Thou art Witness over all things*" (5:117).

I still urge that the Christians should not be afforded an opportunity to carp and cavil at Islam. Therefore, listen to my words and do so with profound deliberation and retire to your homes and continue to ponder deeply over what I have spoken to you.

EDUCATION

[Circulated by Central Anjuman, Lahore, Pakistan.]

AHMADIYYA ANJUMAN LAHORE
5 Usman Block, New Garden Town, Lahore, Pakistan

International Essay Writing Competition

An International Level Essay Writing Competition is being held as part of the commemoration of one hundred years of the demise of Hazrat Masih-i-Mau'ood, Mirza Ghulam Ahmad of Qadian. The purpose of the competition is to stimulate and encourage excellence in writing and research in the field of religious studies. Our goal is for members of the *Jama'at* to reach a deeper understanding and appreciation of matters relating to the Ahmadiyya Movement in general and the life, mission and achievements of its founder in particular. The competition is open to all members of the Worldwide Lahore Ahmadiyya *Jama'at*.

The competition will be held in two categories:

- **Urdu**
- **English, Dutch and Indonesian**

Each category is further divided into three levels:

- **Level 1:** Age group up to 15 years
- **Level 2:** Age group 16 to 25 years
- **Level 3:** Age group over 26 years

There shall be one award in each category for each level (that is a total of six awards) as detailed below:

*In the name of Allah, the Beneficent, the Merciful.
Read in the name of thy Lord who creates –
Creates man from a clot,
Read and thy Lord is most Generous,
Who taught by the pen,
Taught man what he knew not.*

<u>Level</u>	<u>Topic</u>	<u>No. of Words</u>	<u>Award</u>
1	How Can I Serve The Ahmadiyya Movement	2,000	Pk Rs 10,000

2	Write A Detailed Review Of Any Book Of Hazrat Mirza Ghulam Ahmad Sahib That You Have Appreciated Most Comparing It With At Least Three Of His Major Books. Explain The Main Rationale For Writing That Book; The Major Arguments Adduced And The Impact The Book Created On The Religious Debate Of The Time And Later.	4,000	Pk Rs 15,000
3	The World Today Is In The Grip Of "Islamophobia" Or The Fear And Hatred Of All Things Relating To Islam And Muslims. Allah Ta'ala Ordained Hazrat Mirza Ghulam Ahmad Sahib As The Mujaddad (Reformer) Of The Age And Masih-I-Mau'ood (The Promised Messiah) To Propagate The True Islamic Teachings To The World. Analyse The Prevalent Misconceptions About Islam Which Are A Hurdle To Its Acceptance And Discuss How These Can Be Overcome In The Light Of Hazrat Mirza Sahib's Teachings.	8,000	Overseas winner will be awarded return air ticket to Pakistan to attend the Centenary Convention being held in Lahore Pakistan in May 2008 or the Salaanah Duaiyya (Annual Prayer Gathering).in December Pakistani winner will be awarded return air ticket to attend an International Lahore Ahmadiyya Convention abroad.

Eligibility and Rules

- Entry is open to all members of the Worldwide Lahore Ahmadiyya Jama'at.
- Essays must not exceed the number of words specified for each level.
- The paper must be typed or neatly handwritten, double-spaced, with footnotes wherever applicable, on one side of white 8.5" x 11" paper (A-4 size).
- First page must only show the title of the essay, author's name, name of the Branch Anjuman he belongs to, his complete postal and email addresses and phone number. Author's name must not appear anywhere on the paper in order to keep the author's identity anonymous; papers will be numbered for judging purposes.
- Title of the essay should be repeated at the top of the second page above the essay.
- Scholarly essays will be analytical and not merely descriptive and be properly documented with footnotes and endnotes, in accordance with general academic standards.
- Criteria of contest shall be scope of research, accuracy, creativity, conciseness, spelling, grammar, organisation, logical development of topic and original critical/creative thinking. Credit will be given for originality of thought, a clear writing style, breadth of research and source materials (including books, web sites and other sources) and a critical approach to the sources used.

- To qualify for an award the essay must score an aggregate of at least 70% marks.
- All entries shall become the property of Ahmadiyya Anjuman Lahore. No entries will be returned.
- Only one entry will be accepted per member.
- Entries must reach the Central Anjuman by **15 January 2008**. Essays should be sent by registered/speed post to:

Mr Aamir Aziz, 5 Usman Block, New Garden Town, Lahore, Pakistan.

Alternatively, by email to: centralanjuman@yahoo.com

- The Central Anjuman will have the sole discretion on the appointment of judges whose decision will be final and binding on all contestants.
- Entries not conforming to the above shall be rejected, and no communication will be entertained on the matter.

Policy on Plagiarism

Plagiarised essays/excerpts will not be given any credit on creativity.

21 September 2007

Aamir Aziz
General Secretary

POEMS

(Composed by Capt Abdus Salam Khan, Rancho Cucamonga, California.)

O Prophet of Mine!

Gathered in thy person I divine
 O Prophet of mine
 The hallmarks of the ancients
 Their shining signs!
 The quickening breath of Jesus does blow
 Joseph's angelic looks do show,
 The White Hand of Moses does shine
 In thy holy person,
 O Prophet of mine!

The above is an English rendering of the Persian verses:

*Hoosan-e-yusaf, dumay Eesa, yuday baize daaree,
 Ancheh khoobaan haman darand wa tu tanha daaree.*

God wanted me to tell you ...

(Courtesy Dr Khaliel Ghafuerkhan, Paramaribo, Suriname.)

Everything that is going wrong in your life today shall be well with you this year. No matter how much your enemies try this year, they will not succeed. You have been destined to make it and you shall surely achieve all your goals this year.

For the remaining months of this year, all your agonies will be diverted and victory and prosperity will be incoming in abundance. Today God has confirmed the end of your sufferings, sorrows, and pains because He that sits on the throne remembers you. He has taken away the hardships and given you joy. He will never let you down.

I knocked at heaven's door this morning. God asked me: "My child! What can I do for you?"

I said: "Lord, please protect and bless the person reading this message."

God smiled and answered: "Request granted."

WHAT OUR READERS SAY

Abid Raza, President AAJIL, New Zealand

The name of the "HOPE" Bulletin is apt and very befitting and I eagerly await the issue. This is a very balanced report of the *Jamaat's* global activities which covers all facets: news of ailing global members and prayers for their *shifa*; news of members who are called to rest and request for *janaza ghaibana*; condolence messages and tributes; and brief news of the Global *Jamaat* and their activities, and news from H.O. *Eid* greetings and prayers from our dear beloved Hazrat Ameer Sahib for the ailing and deceased.

I pray that Allah *Subhanatalla* keep you in good health to continue with the service of our chosen *Jamaat*.

Dr. Mujahid Ahmad Saeed, United Kingdom

May I congratulate you for putting together another brilliant issue..." (referring to the *Eid-ul-Fitr* 2007 Text supplement).

Nur Jahan Alam, Sydney, Australia

Thank you for the photo journal. It is really nice to see members of the *Jamaat* all over the world. Congratulations on putting it together.

Amir Aziz, General Secretary, Central Anjuman, Lahore, Pakistan

Thanks for the mail and for letting me be a member of *HOPE*, which is a great hope for all of us. Your efforts in this regard are highly laudable. Keep me in your prayers. *Salam* to all our brothers in the *Jama'at*.

Request from Dr. Khaliel Ghafuerkhan, Paramaribo, Suriname

My cousin Maulvi Toyab Ahmadali, *Imaam*, Imdadia Isha'at Islam (branch of SIV), also wishes to get the *HOPE Bulletin* and Supplements.

Appreciation from Br. Jalal Ud Dean, Suva, Fiji

Thanks for the *Eid* photographs supplement. The supplement gave us all a fair indication to our AAI-Lahore followers and our *Jama'at* size in those countries.

It reminds me of the *Aiya'at* in the Qur'an at 3:103, which reads: "And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful.

Members of the society at large know very well that AAI-Lahore members are Muslims who fall within that category of *Aiya'at* 3:103; but these members of the wider society do not have that openness in them to make public admissions of accepting AAI-Lahore as Muslims, largely for fear of reprisal from their own contemporaries....

Appreciation from Justice Nazhat Shameem

In reference to Brother Jalal Ud Dean's "Muslim Presentation to Fiji Judiciary," Justice Nazhat Shameem writes, "I was there. His presentation was really good and I was very proud."

Now she plans to arrange another presentation session with judges in Fiji.

QUESTION & ANSWER

Question [from a friend of Abid Raza in New Zealand]:

... I would greatly appreciate you explaining the meanings of these passages ex the Koran: Sura 5:51-5:74 & 9:5. ...

Answer:

According to Maulana Muhammad Ali's English translation of the Holy Qur'an, the translation of the above listed verses are:

"O you who believe, take not the Jews and Christians for friends. They are friends of each other. And whoever amongst you takes them for friends he is indeed one of them. Surely Allah guides not the unjust people" (5:51).

"Will they not then turn to Allah and ask His forgiveness? And Allah is forgiving and Merciful" (5:74).

"So when the sacred months have passed, slay the idolaters, wherever you find them and take them captives and besiege them and lie in wait for them in every ambush. But if they repent and keep up prayer and pay the poor-rate, leave their way free. Surely Allah is Forgiving and Merciful" (9:5).

Even though in his letter Brother Abid's friend did not insinuate anything, however, these are some of the verses that Christian opponents take out of context and malign Islam as a religion that was spread by the sword, and also these verses give comfort to the misguided "Islamic terrorists" who create destruction and havoc in the Western world and elsewhere, besides slaughtering innocent lives.

When we brought the question to the attention of our learned brother, Dr. Zahid Aziz, we received the following response:

“Some explanation is given by Maulana Muhammad Ali that he (the questioner) can look up in the Qur’an commentary.

I have also dealt with these verses in my recent book "Islam, Peace and Tolerance" which is available online here: <http://www.ahmadiyya.org/islam/islam-pt.htm> . See pages 33-42 which cover all these verses.”

In reference to 9:5, Dr. Zahid Aziz brilliantly defends the circumstances under which the Holy Prophet and the early Muslims were commanded by Allah to take up sword in self-defense, which he fully explains on pages 33-36 of his book.

On pages 37-42 Dr. Zahid Aziz discusses the true meaning of “Relations of friendship with others,” thoroughly defining the conditions cited in the Holy Qur’an that surrounded 5:51.

Verse 5 of chapter 74 is cited in section 10 of the Holy Qur’an under “Christian Deviation from the Truth,” which relates to the belief in the “Trinity of Godhead.” And Allah says that if they desist from such belief and turn to Allah, Who is Forgiving and Merciful, and then ask for His forgiveness for going astray.

HUMOUR OF THE DAY

[Courtesy Muhammad Ameen Sahu Khan.]

Question: What is the truest definition of Globalization?

Answer: Princess Diana's death.

Question: How come?

Answer: An **English** princess with an **Egyptian** boyfriend crashes in a **French** tunnel, driving a **German** car with a **Dutch** engine, driven by a **Belgian** who was drunk on **Scottish** whisky: followed closely by **Italian** *paparazzis* in **Japanese** motorcycles; treated by an **American** doctor, using **Brazilian** medicines.

And moreover this is sent to you by a

Indian,

using

American (Bill Gates's) technology, and you're probably reading this on your computer, that use

Taiwanese chips, and a
Korean monitor, assembled by
Bangladeshi workers in a
Singapore plant, transported by
Pakistani lorry-drivers, hijacked by
Indonesians, unloaded by
Sicilian longshoremen, and trucked to you by
Mexican illegals..... That, my friend, is

Globalization.

HOPE MEMBER SERVICE

Recipe of the Month

Rice Pilaf

Ingredients

- 1 & 1/2 cup rice (soaked in hot water)
- 1/2 cup cut vermicelli
- 2 & 1/2 cup water
- 1/4 cup butter
- 1 tsp salt

Method of Preparation

- Brown vermicelli in butter.
- Add drained rice.
- Stir over medium heat for 1 minute.
- Stir in salt and water. Turn to high, bring to boil.
- Cover and simmer on low for 20-25 minutes.

For colour and a sweet, tart taste, add a 1/2 cup of raisins or dried cranberries

PHOTOGRAPHIC PRESENTATION

[Courtesy Ameen Sahu Khan]

Pervez Musharraf was invited inside the Kabah Shareef on his last visit to Makkah. *Allahu Akbar!* for our eyes get to see what we only dream of seeing beyond the walls of the Kabah.



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