



In the name of Allah, the Beneficent, the Merciful

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

Health, Ongoing Projects, Education



(Vol. 2:11)

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AAIIL Worldwide Edition

Editor: Akbar Abdullah

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

INTRODUCTION

Editor's Note

While the Central Anjuman is enthusiastically planning to stage Hazrat Mirza Sahib's centennial commemoration at Lahore from May 23rd till May 27th, our heart goes out to our brethren in Indonesia who are under threat of losing their Muslim identity in their country. The good news for our *Jama'at* so far is that after three months of monitoring, the Bakor Pakem (Coordinating Board for Monitoring Mystical Beliefs in Society) recommended that the Qadiani *Jama'at* does not follow the true Islamic beliefs and should be banned, but did not find anything wrong with our Lahori *Jama'at*, thus our *Jama'at* was spared from their recommendation. However, the pressure is from the orthodox Islamic groups to include the Lahori *Jama'at* in the ban category, along with the Qadiani group.

During this crisis, Hazrat Ameer Sahib called upon the worldwide Lahore Ahmadiyya *Jama'ats* to fast and render fervent prayers to seek Allah's help to protect our brethren in Indonesia and, above all, to foil any attempts of organizations there to influence the government to ban the true Muslim identity of our *Jama'at* members.

Under the prevailing circumstances the Indonesia *Jama'at* at its Board meeting decided not to take any visible action since the Monitoring Board during the three-month-long surveillance did not find any fault in their activities that may be construed as repugnant to Islam. Their fear is that any agitation on their part will incite the radical Islamic group who will react with possible violence to secure the ban on the Lahori *Jama'at* to go along with the Qadiani group, since the latter has been singled out by the Monitoring Board as not fully adhering to the tenets of Islam.

In view of the volatile situation there it is quite prudent on the part of our Indonesia *Jama'at* to maintain a low-key position for now, while conducting their day-to-day *Jama'at* activities as before. May Allah (*swt*) protect them from any harm and make them succeed in their mission. *Aameen*.

We strongly urge our worldwide *Jama'ats* not to become complacent but rather to do something positive, such as to publish printed literature with factual and cutting arguments on why the Qadiani *Jama'at* is in error in their beliefs about the claims and declaration of Hazrat Mirza Sahib. Now is the time to vigorously propagate within the Qadiani *Jama'at* with printed literature in hand. The ban on our *Jama'at* in Pakistan, does not preclude us from propagating to the members of the Qadiani *Jama'at*. This propagation against the Qadiani *Jama'at* should be conducted the world

over. The longer the Qadiani *Jama'at* is allowed to sit on this false premise, the more our *Jama'at* will suffer at the hands of mainstream Muslims.

In this centennial gathering some sort of guideline may be formulated for our worldwide *Jama'ats* to follow. In the meantime, we can provide to our worldwide Lahore Ahmadiyya *Jama'ats* with some useful literature which they can publish on a low budget scale and distribute amongst the Qadiani *Jama'ats* within their country, and, where permitted, circulate among non-Ahmadis, as well. Besides the most comprehensive 37-page transcript of a slide presentation on the claims of Hazrat Mirza Sahib by Dr. Zahid Aziz which we have already e-mailed, we are pleased to attach as an accompaniment to this month's *HOPE Bulletin* an eight-page leaflet entitled "Introducing Lahore Ahmadiyya Movement" compiled by Dr Zahid Aziz and published by the UK *Jama'at*.

In addition, we strongly recommend the reprinting of booklet *Ahmadiyya Anjuman Isha'at Islam, Lahore – Their belief about the Promised Messiah* written by Masud Akhtar Choudry as a rejoinder to Professor Dr. Qazi Muhammad Barkatullah (a Qadiani) who alleged that Maulana Muhammad Ali (of blessed memory) believed and gave sworn declaration that Hazrat Mirza Sahib was a *nabi* (prophet). The link to this book can be located under the Publication section of this month's issue of *The HOPE Bulletin*.

SPECIAL FEATURE PRESENTATION

Centenary Convention in Lahore, May 2008

[Reproduced from *The Light*, UK Edition, April, 2008 issue]

To mark the 100th anniversary of the death of the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad, the Ahmadiyya Anjuman Lahore is holding an International Ahmadiyya Convention from Friday 23rd May to Monday 26th May at its Centre at Darus Salaam, Lahore. The Founder passed away on 26th May 1908 in Lahore at the house of Dr Syed Muhammad Husain Shah in the locality known as Ahmadiyya Buildings. Later, from 1914 to the mid-1970s, the centre of the Ahmadiyya Anjuman Isha'at Islam Lahore was located at Ahmadiyya Buildings. Below we reproduce some edited extracts from the booklet *An Account of the Last Days and Death of Hazrat Mirza Ghulam Ahmad*, recently compiled by Mr Nasir Ahmad.

At that time in 1908 the wife of Hazrat Mirza Ghulam Ahmad was not keeping good health, so she expressed her wish to go to Lahore for a change of climate. When the holy *Imam* sought Allah's guidance in this regard through *istikhara* prayer, the following Persian couplet was revealed to him on 26th April 1908:

"Do not feel secure against the vagaries of fortune."

He became very worried on receiving this Divine warning. But since there was no specific interdiction but only a warning about some future danger, and his wife was insisting on visiting Lahore, he left Qadian for Lahore on 27th April 1908. After arrival in Lahore on the 29th, he received still another revelation in Persian:

"Do not count on this transitory life."

In Lahore he stayed first at the house of Khwaja Kamal-ud-Din. After some days he decided to stay for a longer period. Therefore Hazrat Maulana Nur-ud-Din, Maulana Muhammad Ahsan Amrohi and some other friends also came to Lahore from Qadian. The staff and office of the newspaper *Badr* was also shifted to Lahore temporarily so that the latest news about the *Jama'at* and reports about the activities of the holy Founder could be published. After some days, the holy Founder's wife visited the house of Dr. Syed Muhammad Husain Shah and she liked it very

much. Due partly to her preference and partly to the insistence of Dr. Syed Muhammad Husain Shah that they stay at his house, the holy Founder, along with his family, shifted to this house.

For holding congregational prayers, the arrangement at that time was that these were held at the open space on which the present Ahmadiyya Mosque is now situated. A marquee was installed there and thick cotton carpets with white sheets over them were spread on the ground. No one could have known at that time that the place where the Promised Messiah and Mahdi of Allah was offering his Friday prayers would one day be the Central Mosque of the Lahore Ahmadiyya Movement, which would be a centre for the propagation and dissemination of the teachings of Islam in the world. At the same open ground, Hazrat Maulana Nur-ud-Din used to deliver *Dars-i Quran* every evening.

Ever since the holy Founder came to Lahore, the opponent *mullahs* had set up their camp in the lawns of Islamia College, which was opposite to Ahmadiyya Buildings, across Brandreth Road. Every evening they would gather there to voice their opposition and make foul-mouthed speeches against the holy Founder. Among the uproar of shouting and hooliganism by the *mullahs* and their crowd, Hazrat Maulana Nur-ud-Din would continue his evening exposition of the Holy Quran solemnly and seriously, full of jewels of knowledge and wisdom. He would not even hint at the misbehaviour of the opponents. It was the desire of the holy *Imam* that the message of the Ahmadiyya Movement be conveyed to the leaders of the Muslim community of Lahore, so Khwaja Kamal-ud-Din sent out invitations to all prominent Muslim citizens of Lahore to lunch on 17th May 1908. A big marquee was installed in the courtyard of Dr. Syed Muhammad Husain Shah's house, where all the guests gathered. Khwaja Kamal-ud-Din briefly introduced them to the Founder. Hazrat Mirza Sahib started his speech at about 11 o'clock.

This was his last message, and was delivered at Ahmadiyya Buildings to the citizens of Lahore. Hazrat Mirza Ghulam Ahmad intended to deliver a public speech on 31st May, in the open ground at Ahmadiyya Buildings, in which he wished to convey to the Hindu community a message of peace and reconciliation, explaining how the two major communities of the Indian subcontinent could live together in peace and harmony. For this he started writing a lecture that was later published as a booklet entitled *Paigham-i Sulh* or *Message of Peace*. The holy *Imam* was busy day and night exerting himself in hard intellectual work. Before coming to Lahore, he had written a voluminous book, entitled *Chashma-i Ma'rifat*, which was published on 15th May 1908. This effort affected his health greatly. In Lahore, his engagements became more strenuous. From morning till evening there was a constant stream of visitors asking all kinds of questions, to which he replied with amazing patience and kindness.

On 25th May, after spending the whole day writing *Paigham-i Sulh*, he went out for a walk as usual in the evening. When he returned, he fell ill and his digestive system was affected. He had attacks of diarrhoea, but treatment administered by Dr. Syed Muhammad Husain Shah and Hazrat Maulana Nur-ud-Din, and later during the night by Dr. Mirza Yaqub Beg, had no effect. Towards the end, Dr. Sutherland, a well-known physician who was also Principal of the Medical College, Lahore, was called. At last, at about 10.15 a.m. on Tuesday 26th May 1908, corresponding to 24th *Rabi'-uth- Thani* 1326 A.H., Hazrat Mirza Ghulam Ahmad of Qadian left this temporary world and went to his Beloved Creator — *Inna lillahi wa inna ilai-hi raji'un*. His last words were: "O my Beloved Allah, O my Beloved, O my Beloved, O my Beloved Allah."

The rites of bathing the body and wrapping it in the funeral cloth were complete by 2.30 p.m. At about 3.00 p.m. a large gathering joined the *Janaza* prayer for Hazrat Mirza Sahib. Afterwards, groups of both his followers and non-members of the Movement came and paid their last respects to him. His face was radiating spiritual lustre as it did when he was alive.

On hearing the news of his death, his inveterate opponents went wild with jubilation and marched in procession on the house of Dr. Husain Shah while shouting abusive and obscene slogans. The police had to be called to disperse the mob.

At about 4.00 p.m. his body was carried on shoulders by a large number of Ahmadi from Ahmadiyya Buildings to Lahore Railway Station where a train compartment had been reserved. The opponents followed behind, staging a

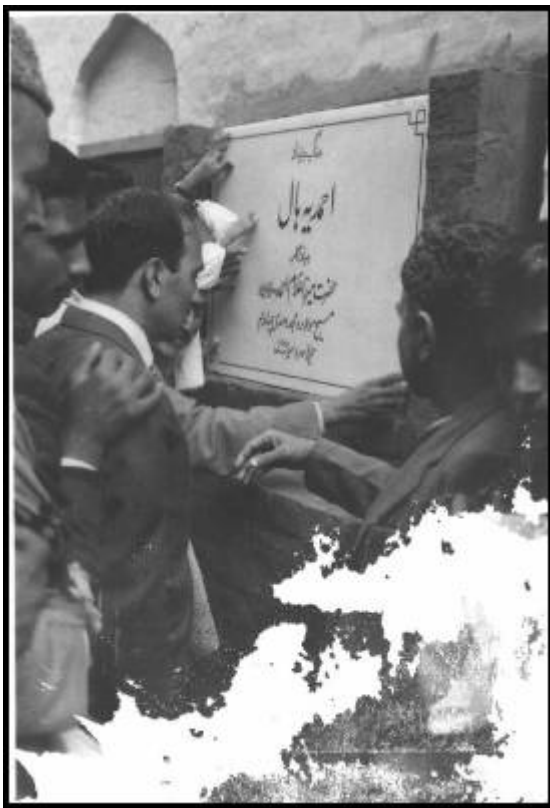
mock funeral procession, with one of them being carried like a dead body. They maliciously reported to the railway authorities that Hazrat Mirza Ghulam Ahmad had died of cholera, a contagious disease, so that the body would not be allowed to be carried by train. When Ahmadis heard of this, Shaikh Rahmatullah, a leading businessman of Lahore and devoted follower of the Promised Messiah, obtained from Dr. Sutherland, who had attended the Founder close to the end, a medical certificate to the effect that the death was due to diarrhoea.

It being summer time, the body was kept in a box with heavy blocks of ice around it. The train left Lahore at 5.45 p.m. and reached Batala at 10 p.m. The compartment carrying the body was detached from the train and the coffin remained within it. At 2.00 a.m. the body was taken out of the coffin and placed on a bier, which was then carried on the shoulders of his devotees to Qadian. After the *Janaza* prayer on 27th May, led by Hazrat Maulana Nur-ud-Din, and the *Asr* prayers, the body was placed in the middle of the garden so that all the people could see the face of their departed *Imam* and pay their last respects.

Approximately 1200 men and women had gathered on that occasion. At last the body was taken to the *Bahishti* graveyard and laid to rest in the ground.

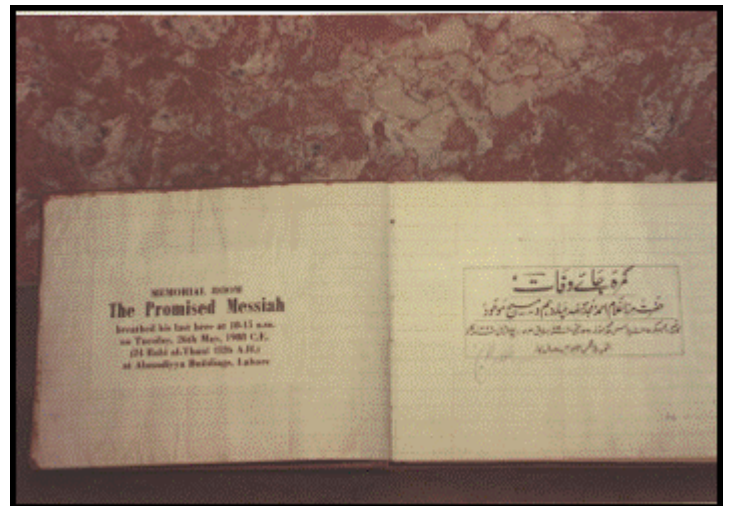
The Promised Messiah Memorial Hall

[Photograph courtesy Br. Nasir Ahmad, United Kingdom]



**The Promised Messiah Memorial Hall
Ahmadiyya Buildings, Lahore**

[Photo taken when the stone-laying ceremony of The Promised Messiah Hall at Ahmadiyya Buildings was done. It was in fact on this and the adjacent plot that the two Ahmadiyya Markets and the Promised Messiah Memorial Room have been built.]



The room in Ahmadiyya Buildings on Brandreth Road, Lahore, where the Promised Messiah breathed his last



These two photos show the Bashir Badshah Reading Room, which was dedicated by late Hazrat Khwaja Kamal-ud-Din in memory of his eldest son Khwaja Bashir Ahmad, who along with his wife died in the worldwide influenza pandemic of 1918/19.



The ground floor portion of the building was donated to the Central Anjuman and it later also became the Central Library of the Anjuman.

FEATURE ARTICLE

Quotations from the writings of the Promised Messiah

[Compiled by Masud Akthar Choudry]

Advice to followers

If someone calls me bad names and uses abusive language about me, then uttering harsh abusive language in retaliation about any righteous person or an elect of Allah is a great sin. In such an event it is better to forgive and pray in the favour of the ignorant opponent for, had people known by Whom I have been raised, then they would not call me names. ... Therefore, O dear ones, be patient; ultimately the matter which is hidden will become manifest.

Allah knows that I am from Him and have been raised timely. But what treatment can I give to the hearts which are hardened and eyes that are closed? ... Show forbearance and keep praying continuously and make true *taubah* your intercessor and tread the earth in humility. Allah is not the kinsman of any nation. If after calling yourself His *Jama'at* you do not choose *taqwa* and purification and fear of Allah does not appear in your hearts, then understand for sure that Allah will destroy you earlier than your opponents because you were the ones whose eyes were opened to truth yet even then you chose to sleep over it.

Never think that Allah stands in need of you. If you will not follow His commands and if you will transgress His limits, then He will destroy you and instead will bring another nation which will follow His commandments. The object of raising me was not only that I may show that Isa (*as*) is dead. This was just to remove an obstacle from the hearts of Muslims and to manifest a fact to them; rather, the real object of my coming is that the Muslims may be firmly established on absolute *tauhid* and a living relationship with Allah appear in them and absorption and humility in their prayers and *ibadat* may manifest and their hearts be cleansed of all kind of filth. (*Ishtahar-Tableegh-i-Haq*)

Heavenly-afflicted hardships are means to spiritual enhancement

There are two ways to achieve Allah's pleasure and affinity. One is elevation through following the commandments of the *Shariah*. These are *tashre'e* hardships, which are obligatory for man. There are hardships which are in the control of man which he can even evade. The other are those hardships with which Allah afflicts man. By placing a whip in someone's hand if he is directed to strike his body, then most probably he will not do so because man does not like to cause pain to himself. Allah says in the Qur'an that He will try us with fear, loss of wealth and property, loss of life and loss of fruits. Just think: a person sows seeds and after six months of hard labour the crop grows and flourishes then suddenly it is destroyed as a result of hailstorm and he faces hunger and destitution. Then Allah says in the Qur'an, "Give good news to such persons who say, 'We are for Allah.' That is, they are firm in submission to the pleasure of Allah. This saying, "*Inalilah*," is only on the part of Muslims. ... Thus hardships or afflictions are of two kinds: one is that which is based on commandments, but in these there is scope for excuses. A person who is weak in faith can find excuses for not performing fasting, prayers, *zakat* and *haj*, therefore, to make good the deficiencies, visitation of heavenly hardships takes place so that what could not be fulfilled through human hands may be fulfilled through Divine help. ... An'as says that these afflictions are the result of past misdeeds. We say these are the means of future spiritual advancement. (Speech to the deputation of Muslim nobility of Lahore on May 17, 1908)

Partaking of the Holy Spirit

And you, too, partake of the Holy Spirit by compassion and by purifying your souls, because without the Holy Spirit true *taqwa* cannot be obtained. Totally shedding all base desires of the self, choose for the sake of winning the pleasure of God that path compared to which no path can be narrower and straighter. Don't fall in love with the pleasures of the world, for they take you away from God. For the sake of God choose a life of austerity. The pain which pleases God is better than the pleasure which makes God angry. That defect which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you will come to Him, then He will help you along whichever path you tread and no enemy shall ever be able to harm you. You can never win the pleasure of Allah unless, relinquishing your honour, disavowing your wealth, discarding your life, you bear such hardships in His way as make you suffer pangs of death. But once you have suffered hardships for Allah, you will come in the lap of God like a beloved child. You will be made heirs of those pious persons who have preceded you. The door of every blessing will be opened to you. But there are few who belong to this category ... if you shall in reality die by killing your base selves then you shall appear in God and God shall be with you. The home in which you live will be blessed and God's mercy will descend on the walls of your houses. The city where such a person lives will be blessed. If your life, your death, and every action and movement of yours and your kindness and your anger will be for God to test and shall not sever your relationship with Him, rather, under these trials, you will move closer towards God, then, I truly say to you, that, you will become a chosen people of God. Let the Greatness of God take root in your heart and confess His Unity not only with your tongues but with your actions, too, so that God, too, shows you His mercy and kindness in His Divine actions. Refrain from malice and treat human beings with true compassion and benevolence. Adopt every path of righteousness, for who knows from which of these paths you will be accepted? (*Al-Wassiyat* [The Will], 1905)

JAMA 'AT NEWS

News from the Centre, reported by Amir Aziz, General Secretary, AAII Lahore, Pakistan Trip to Wazirabad

Hazrat Ameer, two ladies, Br Adil Hussain and I visited Wazirabad *Jammat*. It was a very successful trip. Hazrat Ameer delivered the Friday sermon and led the prayer. Members of the Sialkot *Jammat* also joined us. Hazrat Ameer advised the members to pray to Allah for all sorts of assistance as He listens to prayers and responds to the same. He also explained that it is time we have to stand and work for Islam and take the message to the whole world.

After the Friday prayer, I conducted an educational workshop whose theme was "Is Ahmadiyyat a Religion?" The main focus was to elaborate the aims and objectives of our Movement.

Children of Wazirabad recited the Holy Quran and poems. Idress Amir, the grandson of Syed Nasir Ahmad Sahib, delivered a speech in which he narrated the history of Wazirabad mosque, which was the first mosque built outside Qadian. The *Imam* of the Wazirabad mosque, Mr. Mohiud din, conducted the whole ceremony and thanked Hazrat Ameer and the delegates for this very timely visit.

Hazrat Ameer ordered that the mosque be renovated as it is our heritage; therefore Central Anjuman decided to renovate it as it is the grandeur of our history.

Visit to Karachi

Central Anjuman sent Mr. Zahoor ur Rehman, Assistant Secretary of AAII, to Karachi to visit and invite people for the convention. He delivered the Friday sermon, which was much appreciated. He also visited members and invited them to participate in the May Convention. He distributed all newly published books by the Central Anjuman. Members showed great interest and bought all the books.

The Karachi *Jammat* also arranged a *darse Quran* on Saturday evening. Mr. Zahoor ur Rehman delivered *dares*, which was followed by dinner. The President of the Karachi *Jammat*, Mian Khurram Aftab, thanked Central Anjuman for this very beneficial trip.

The ladies of the Karachi *jammat* are doing their utmost to organize the *jammat* and arrange educational programmes.

Delegate to Peshawar

A youth delegation of the AAII visited the Peshawar *jammat* to meet our very dear brother Saqib and the other members. They invited Peshawar members to participate in the May Convention to commemorate 100 years of Hazrat Mirza Sahib.

Visit of Peshawar *Jammat* members to Centre

Saqib Bari, his brother Dr. Manzoor Ahmed, and other members of the Peshawar *jammat* visited the Centre. They came to thank Hazrat Ameer, *jammat* members and the Centre for showing great concern for Saqib Bari's abduction. A programme was arranged in the Centre in which Saqib told the members about the hardships he faced during this time of test and trial. I conducted *dua* for his deceased father and for the safety of members all over the world.

Annual General Meeting of AAII, New Zealand

The Annual General meeting of the New Zealand *Jama'at* was held on Saturday, March 8, 2008 at the residence of Mr. and Mrs. Adil Hussein of 50 Ranfurly Rd, Papatoetoe, and a suburb of Auckland.

Welcome:

The president, Mr Abid Raza, called the meeting to order at 6.30 PM. The board was dissolved and the AGM followed. Shabir Buksh chaired the voting.

The following members were voted for 2008:

Br Hanif Buksh suggested that all board members from last year (2007) should be re-elected. This suggestion was seconded by Br Saheeb Hussein. All members agreed to continue.

President

Br Abid Raza

Vice President

Br Saheeb Hussain

Br Hafizullah

Secretary

Br Shabir Buksh

Asst Secretary

Br Shahid Raza (Br Ehteshaam Raza moved the vote, seconded by Br Shabir Buksh)

Treasurer

Br Adil Hussain

Asst Treasurer

Sr Shammi Sahib (Br Abid Raza moved the vote, seconded by Sr Zubeida Hussein)

Board Members

Br Hanif Buksh, Br Irshad Zullah, Br Ehteshaam Raza, Sr Shah Akbar

New board member elected

Sr Zubeida Hussein (Br Abid Raza moved the vote, seconded by Br Shabir Buksh)

Correspondence from Br. Nizam-ud-Dean, Board Member, Masjid Noor, Suva, Fiji

With the Qadianis now denying in Indonesia (now retracted by their Centre) that they have ever regarded Mirza Sahib as a prophet, it is interesting to read what their real founder, Mirza Bashiruddin Mahmud Ahmad, had written in his book (*Truth About the Split*) in 1924. Here is the book and you can judge for yourself, and see especially on pages 56 to 61 on what he has to say about those who do not accept Mirza Sahib as a prophet and those who have not even heard of his name. This book is a Qadiani publication.

[Dr. Zahid Aziz has quoted from this book and commented on numerous times in our magazines, including *The Light*, and on our websites. In fact, throughout the history of our *Jama'at* this book has been mentioned frequently As an example, please open the link <http://www.ahmadiyya.org/qadis/takfir1.htm>. – Editor.]

PRAYER & HEALTH NEWS

Mian Umar Farooq Sahib, Senior Vice-President and Chairman of Foreign Missions

I spoke to Mian Umar Farooq Sahib on April 29th and he informed me that he is in his last week of treatment and will be returning to Pakistan soon. To maintain the benefit of treatment he received here he plans to continue his treatment in Pakistan during the next few months.

Mian Sahib thanks the members of our global “Prayer Circle” who prayed for him during the course of his treatment in the USA. Members are requested to continue to pray for his speed and complete *shifa*. May Allah, with His bountiful mercy, bless him with good health soon. *Aameen*.

***Dua-e-shifa* from Br Riaz Ahmed Choudhary, AAAIL, Jammu, India**

We, all members of aaiil Jammu, do pray to the Almighty Allah for the early and speedy recovery of Senior Vice-President/Chairman, Foreign Mission Committee of AAAIL, Janab Umar Farooq Sahib, from his ailment. *Ameen*. Please convey our good wishes, *salaam* and *dua* to him.

Latest condition of Br. Isaac Mohammed Santoe

I spoke to Br A.S. Abdul Santoe this morning about the latest on his brother, Isaac Mohammed Santoe. According to him, Br Isaac is recuperating well at home after the bypass operation. In a few weeks he will resume as out-patient stage 2 and stage 3 cardio-vascular therapies towards full recovery. The global members of our “Prayer Circle” should continue to pray for full the *shifa* of Br Isaac. May Allah (*swt*) bless you all and keep you in His safety at all times. *Aameen*.

Mothers Day in the month of May commemorated in the West

In this special month dedicated to all mothers, the global members of our “Prayer Circle” are kindly asked to pray for the *shifa* and well-being of the mothers of Sis Mary Ghafoerkhan, Brs Zahid Aziz and Shahid Aziz, and Brs Jalal Ud Dean and Nizam-ud-Dean, and also our sister, Akela Haroun, mother of daughter Rafeena, and other mothers of the worldwide *Jama'ats* not listed here. Hazrat Ameer has the above-mentioned mothers listed with all the other ailing brothers and sisters for whom he and the Central *Jama'at* pray regularly.

DU'A

[Courtesy Br. Shabir Buksh, Secretary AAII, New Zealand]

Sadaqat-ul-Jariyah

The Actions Which Outlive You!

1. Give a copy of the Quran to someone and each time they read from it, you will gain *hasanaat*.
2. Donate a wheelchair to a hospital and each time a sick person uses it, you will gain *hasanaat*.
3. Share constructive reading material with someone.
4. Help in education a child.
5. Teach someone to recite a *du'a*. With each recitation, you will gain *hasanaat*.
6. Share a *du'a* or Quran CD.
7. Participate in the building of a *masjid*.
8. Place a water cooler in a public place.
9. Plant a tree. Each time a person or an animal sits under its shade or eats from the tree, you will gain *hasanaat*.

POEM

[The poem below, composed by Captain Abdus Salam Khan of California, USA, reflects the Qura'nic verse, “*Wul 'asr-ai..innul insa'an-a la-fee khousrin.*” (By the Time; surely man is in loss!) – 103:1, 2.]

The Time

The process of change
is a part of the Plan
Things evolve as
they travel their span.
In the mornings,
looking in the mirror to shave
All I can see
is a strange old man!

ALL ABOUT US



Life Sketch of Dr. Mirza Yaqub Beg (1872-1936)

[Researched and written by Choudry Masud Akthar, Secretary, AAAIL, Hayward, California, USA.]

Dr. Mirza Yaqub Beg was born in 1872 in Kalanaur, District Gurdaspur. His father, Mirza Niaz Beg, was a land owner in Kalanaur and a God-fearing, righteous person with a Sufistic bent of mind. He was *Zilidar* in the Canal Department.

After passing his High School Examination, Mirza Yaqub Beg joined Medical College in Lahore in 1890. His younger brother, Mirza Ayyub Beg, also came to Lahore in 1891 for college education. In Lahore, they were renting a house in Anarkali Bazaar. In 1891, when Mirza Yaqub Beg was a second year student in Medical College, Hadhrat Mirza Ghulam Ahmad Sahib came to Lahore. Dr. Abdul Hakim Khan, who was a third year student in Medical College, informed Mirza Yaqub Beg about the Promised Messiah's visit to Lahore and both of them went to meet the Promised Messiah, who was staying at Mehboob Rayon's house near Hira Mandi. The house had a large gate which was closed and a window was kept open for entry and exit through which both of them were let in.

Some persons were present in the courtyard where Mirza Yaqub Beg was introduced to Maulana Nuruddin Sahib. When Mirza Yaqub Beg extended his hands for a handshake, Maulana Sahib said, "Not here; like this," and embraced him with love. Dr. Mirza Yaqub Beg later wrote that with this embracing by the Maulana Sahib he felt a special type of feeling; his chest became cold and he felt as if an electric current had entered his body which filled his heart with special feelings of contentment and exhilaration which he had not experienced ever before in his life.

They then proceeded to the sitting room where the Promised Messiah was sitting and was talking to people in an informal manner. People were enquiring about various religious and spiritual matters and he was answering their queries. During this time, a person came in and hurled filthy abuses in the face of the Promised Messiah, who quietly listened to the abuses. When the person was finished, the Promised Messiah said, "My brother, utter some more." On hearing these words the person felt ashamed and asked for forgiveness, saying he had not recognized him.

At that time among the visitors there was a well-educated Hindu gentleman. He said he had read the stories of forbearance and toleration of the Christ but had not seen anyone dyed in those colours. Then, pointing towards the Promised Messiah, he said, "This gentleman is the only one whom I find completely dyed on these colours and he will succeed in his mission for sure." On seeing the countenance of Hadhrat Mirza Ghulam Ahmad Sahib and observing his demeanour, Mirza Yaqub Beg was fully convinced that he was truthful and could not be an impostor.

At sunset, the Promised Messiah went upstairs for offering *Maghrib* prayers and Dr. Abdul Karim Khan asked Mirza Yaqub Beg about returning home. Mirza Yaqub Beg said he would return only after taking the pledge of allegiance (*Bai'at*) at the hands of the Promised Messiah. Accordingly, a message was sent through Hamid Ali, the personal attendant of the Promised Messiah, and they were asked to go to the upper floor where the Promised Messiah administered *Bai'at* by repeating all the ten conditions of the *Bai'at*.

The next day, Mirza Yaqub Beg's younger brother, Mirza Ayyub Beg, without informing him, went to see the Promised Messiah and took *Bai'at* on his very first visit. In those days, due to the severity of opposition to the Promised Messiah, taking pledge at his hands was generally not publicly announced. Therefore, both brothers kept this matter secret from each other and neither one of them knew that the other had taken *Bai'at* at the hands of the Promised Messiah. However, after some time it did not remain hidden as a change in day to day life of both brothers was noticed by the other. Prior to *Bai'at*, both of them did not attach much importance to the religious rites and were quite lax in the performance of prayers, fasting and other ordinances of the *Shariah*. After taking the *Bai'at*, not only did they start offering regular five times daily prayers but they also offered *Tahajjud* prayers. Mirza Yaqub Beg wrote that he felt a state of ecstasy and absorption in his prayers and experienced seeing true dreams which had a novel and fascinating condition. Until then, he had read only one or one and a half part (*sipara*) of the Qur'an. Now he started reading the Qur'an and Maulana Raheemullah Sahib, an Ahmadi with a Sufistic bent of mind who was *Imam* of a *masjid* near the water tank in the street where Sikhs lived, started coming daily to Mirza Yaqub Beg's residence in Anarkali to give lessons in the recital of the Qur'an, and thus he had completely read the Qur'an by his second year of Medical College.

Mirza Yaqub Beg's father, Mirza Niaz Beg, who was posted as *Ziladar* in Kukkar Hatta District, Multan, on seeing the disinclination of his sons towards performing their religious duties prior to taking *Bai'at*, used to say that instead of providing a school and college education it would have been better if he would have sent them to a *madrassah* for religious studies and he would have also loved them to look after their lands as agriculturists. Now, after the *Bai'at* when both sons went to stay with him to spend their summer vacations, he observed a change in their lives. They were regularly performing their five daily prayers and also the *Tahajjud* prayer and were crying to Allah during prayers and supplicating to Him with extreme humility and regularly reading the Qur'an. On seeing this change he was wonderstruck that this change had occurred. The sons had not apprised him of their *Bai'at* with the Promised Messiah.

About a year after taking the *Bai'at*, Mirza Yaqub Beg visited Qadian where he met the Promised Messiah, Maulvi Abdul Karim and other followers of the Promised Messiah. On seeing the spiritual atmosphere there, he thought that he should invite his father to join this spiritual brotherhood. Because of his father's favours and love for him he wished to do this favour him, that he should convey to him the good news of the advent of the Promised Messiah and extend an invitation to him to join the *silsilah* of the Promised Messiah. Accordingly, while in Qadian, he wrote a sixteen-page letter to his father and, before mailing it, he read it out to the Promised Messiah and the assembly of his followers who were sitting with him in the *masjid*. On hearing the letter, the Promised Messiah observed, "I wish my sons were like this." On receiving the letter, Yaqub Beg's father, who himself had once spent two years of his life as a hermit in the company of Sajjadah Nasheen of Rattar Chattar by completely abandoning the world and had returned home only at the death of his father, and fearing that Yaqub Beg too may become a hermit like him by quitting his studies, wrote back to him advising him not to be hasty in this matter. He informed him that he will come and meet Mirza Sahib and then will advise him about him. Since he himself had spent many years of his life in *Tassawaf*, therefore, he had the knowledge of recognizing the *Sufia-e-Karam* (saints). He could breathe the aroma of a saint and determine the spiritual state of that saint.

In reply to this, Mirza Yaqub Beg wrote an eighty-page letter to his father giving more details about the Promised Messiah and further assuring him that he should not worry about his academic career as he was more diligent in this matter than before and that his retentive memory had increased much and that he studied devotedly so much so that

whatever he read once he could recite by heart. The time which other boys spent playing or idly talking, he spent in offering prayers and reading the Qur'an.

Dr. Yaqub Beg once wrote that the result of this change in his life's routine after taking the *Bai'at* was in spite of the fact that he had joined Medical College after High School while other boys had come after spending two years (for FA, FSc) or four years (for BA, BSc). Even from his second year onward, that is, the last four years of Medical College, he used to pass the examination by standing first for all those years and as a result was earning a stipend for his studies. At the end he was made the House Surgeon, a post which was offered only to the student who was considered to be the best. When the Promised Messiah was busy in debates with Abdullah Atham in Amritsar, Mirza Yaqub Beg's father came to Amritsar to see the Promised Messiah. In his first meeting he was convinced of the piety and spiritual attainments of the Promised Messiah and took *Bai'at* at his hands, and as a matter of honouring him, Maulana Nuruddin Sahib renewed his *Bai'at* by joining with him in taking the *Bai'at* afresh. Mirza Niaz Beg informed both his sons who were present in Amritsar that the scent of the Promised Messiah was so strong that it seemed that his whole body was nothing but fragrance.

Dr. Mirza Yaqub Beg wrote that when he went to Qadian for the first time, in those days the number of guests used to be small. Maulvi Abdul Karim was very influenced by the views of Sir Syed Ahmad Khan and used to ask a lot of questions to the Promised Messiah, therefore, much of the Promised Messiah's time used to pass in answering those questions. This kind of debate was very useful in that it provided a chance for learning for those who were present at those question and answer sessions. Ultimately, Maulvi Abdul Karim Sahib recognized the weakness of Sir Syed Ahmad Khan's views and became an ardent believer in Allah and Unity of Allah.

Maulvi Sahib had very special compassion for Yaqub Beg and Ayyub Beg. During his visit Mirza Yaqub Beg saw in a dream that the Promised Messiah had made him and Maulvi Abdul Karim as brothers. When he told that dream to the Promised Messiah, he said, "From today both of you are brothers to each other." This special relationship remained with them for life.

During Maulvi Abdul Karim Sahib's last ailment, Dr. Mirza Yaqub Beg was staying in Qadian for three months and was taking lessons in the Qur'an and *Hadith* from Maulana Nuruddin Sahib. He spent about two months treating Maulvi Abdul Karim. At times, when Maulvi Sahib's disease got serious, Dr. Mirza Yaqub Beg spent days and nights for weeks in his treatment without even getting a wink of sleep. Not even a most devoted son would have rendered this much service or shown so much concern for his father as was done by Mirza Yaqub Beg. Finally, when Maulvi Abdul Karim Sahib passed away Dr. Mirza Yaqub Beg and Maulvi Muhammad Ali Sahib were crying so bitterly and incessantly that the Promised Messiah had to remind them to be patient and submit to the Will of God.

When Mirza Yaqub Beg and his brother Ayyub Beg had taken the pledge at the hands of the Promised Messiah in 1891, they were the youngest members of the Promised Messiah's followers and all the elders of the community used to show a special compassion towards them. If there was one day's vacation in college they would go to Qadian by night train, spend the day there and return by the next night's train to Lahore. Similarly, when Maulana Nuruddin Sahib went to Lahore from Jammu, the Beg brothers used to spend all available time in his company. They would reach where the Maulana was staying early in the morning. At times, when he was still asleep, and they would lay down by his side. He would explain to them the meanings of prayer and *Surah-e-Fateha*. Then they will offer morning prayers with him and remain in his company till the college starting time and return again after college. They would leave when he went to sleep. Maulana Nuruddin Sahib had developed a special compassionate liking for the Beg brothers. He had many friends in Lahore and used to stay at their homes but at times he would stay at the Beg brothers' residence in Anarkali. If he was visiting Lahore for only a few hours, then he would visit them in college. Due to this special compassion he used to call them *beta* (son). Even during his *Khilafat* days he used to address Dr. Mirza Yaqub Beg as *beta* (son) or at times *bhai* (brother). Similarly, the Promised Messiah used to treat both the brothers as his own sons. When Dr. Mirza Yaqub Beg took his final Medical Examination the Promised Messiah received an *ilham*, "You have passed the examination." The Promised Messiah has explained this *ilham* in *Haqeeqat-*

al-Wahy in the words, “I had supplicated for Yaqub Beg. Since there is an affinity between him and I, therefore, Allah has addressed me, but in fact Yaqub Beg was meant thereby.”

The Promised Messiah would often summon Dr. Mirza Yaqub Beg from Lahore for his own treatment, his wife’s and other members of his family. On one such occasion, when he was called to treat the Promised Messiah’s wife, and Dr Yaqub Beg was going downstairs in the new home after examining her, the Promised Messiah said, “Please pray for her health too because a brother’s prayer in favour of his sister is accepted. During the Promised Messiah’s last ailment, Dr. Mirza Yaqub Beg was summoned to Ahmadiyya Buildings from his residence in Gumti Bazaar at 2:00 AM. When he arrived, the Promised Messiah said, “Please prescribe medicine for treatment and please also pray for my recovery,” and added, “in reality, the treatment is in the heavens.”

After passing his Medical Examination Dr. Mirza Yaqub Beg went to Qadian. His job appointment letter was received there. On receipt of this letter he saw the Promised Messiah and said that he was about to embark on a new career in life and requested advice which may serve as a guide in his professional life. The Promised Messiah said, “In your profession, your relationship with your patients will be with their physical being and not their spirits or souls. Therefore, a person who spends his whole night in prayers and remembrance of God and one who uses abusive language about God day and night should be equal in receiving treatment for their physical diseases.” Dr. Mirza Yaqub Beg remembered this advice of his spiritual mentor and guide for the whole of his life and wherever he worked as a doctor, worshippers of God – Hindus, Muslims, Sikhs, Christians – as well as atheists, all received the same treatment at his hands and all of them always reposed their confidence in him equally. He remained popular amongst all of them so much so that Maulvi Muhammad Hussain Batalvi, though an enemy of the Promised Messiah, was a great admirer of Dr. Mirza Yaqub Beg and once he, along with a deputation of *Ahle-Hadith*, came to see Dr. Mirza Yaqub Beg at his home in Lahore to specially thank him for medical treatment to his wife and himself. Once, Maulvi M.H. Batalvi came to know that Dr. Mirza Yaqub Beg was going to Qadian. He received him at the Batala Railway Station and took him to his own home and treated him with sumptuous food and then saw him off the next morning, walking with him up to the road to Qadian. He said, “Whenever you visit Qadian, please stay at my home on your way; you have a right on this house because Mirza Sahib (the Promised Messiah) also used to stay at this house.”

Dr. Mirza Yaqub Beg used to say that the great success which he achieved in the medical profession was the result of the Promised Messiah’s prayers and his being a member of the *silsilah* founded by the Promised Messiah. He was of the view that his exemplary moral character and piety, which was praised equally by friends and foes, was the result of keeping company with the Promised Messiah and the pious and righteous persons who had gathered around him. He used to say that all Ahmadis should manifest through their good moral character that special difference acceptance of Ahmadiyyat made in their personalities. Like the companions of the Holy Prophet (peace be on him), every Ahmadi, through his or her high moral character, should be a special exemplar and become a minaret of enlightenment for the sake of the service and dissemination of religion so that others may be attracted towards the path of guidance and people may be convinced of the truth of the Promised Messiah by seeing their truthful intentions, pious lives and righteousness.

Dr. Mirza Yaqub Beg was a God-fearing person and often treated poor patients free of charge, and when the patient had no means to purchase medicines he would also pay for the medicine, including tests, and even for food. He was a hospitable person. His home used to remain full of guests at all times. People used to come from outside Lahore, stay at his home, enjoyed sumptuous meals and get medical treatment for their illnesses. He was one of the leading doctors of Lahore in his time.

During his college years, he used to donate one rupee per month to the Ahmadiyya Movement. After becoming a doctor he used to pay one hundred rupees per month as monthly *chanda* (subscription). He used to donate thousands of rupees on every special appeal for the projects of the Anjuman. For his piety and devotion and dedicated services to the cause of Ahmadiyyat, the Promised Messiah nominated him a member of the Majlise Motamaddeen of the Sadar Anjuman in 1905, a position which he held till the Split in 1914. In 1914, after the Split, he became one of the Five Founding Members of the Ahmadiyya Anjuman Ishaat-e-Islam, Lahore. In the beginning, all the expenses of this

Anjuman, which was being raised from scratch, were met by donations from Sheikh Rahmatullah Sahib, Dr. Syed Muhammad Hussain Sahib and Dr Mirza Yaqub Beg Sahib. He generously donated towards funding of the Anjuman's projects, which, amongst others, included construction of the Anjuman's office building, financing of the Working Muslim Mission and construction of the Berlin Mosque, printing of the English translation of the Qur'an, opening of the Mission in Indonesia, printing of *Paigham-e-Sulah* (Urdu), *The Light, Young Islam* etc. and other literature on Islam, salaries of the missionaries, editors of the publications, office staff, school teachers, and much more. In addition to this, Dr. Mirza Yaqub Beg used to make generous donations towards all Muslim causes. He used to make large donations to Anjuman Himayat-e-Islam, Lahore, which was formed for building schools and colleges for the education of Muslim children and youth. In addition to donating funds, Dr. Mirza Yaqub Beg used to work as Honorary Medical Officer of Islamia College, Lahore where he used to provide medical services for a few hours daily for the treatment of students of Islamia College. This meant a sacrifice of time during which he could have made thousands of rupees a month.

In recognition of his services and lavish donations he was elected as a member of the Board of Trustees of the Anjuman Himayat-e-Islam which was called the Council of Anjuman Himayat-e-Islam. In 1936, Maulvi Ahmad Ali, a Sunni *Maulvi* of Lahore who was running his own Anjuman under the name Anjuman Khaddamul Muslimeen, had become a member of the Council of Anjuman Himayat-e-Islam. He moved a resolution that Ahmadi should be removed from membership of that Anjuman and no Ahmadi should be allowed any employment in the Anjuman nor should any Ahmadi student be granted admission to any educational institution being run by the Anjuman Himayat-e-Islam. Dr. Mirza Yaqub Beg protested this resolution but to no avail. Maulvi Ahmad Ali got his object and the resolution was passed through majority vote. Dr. Mirza Yaqub Beg was shocked and on returning from the meeting he suffered a stroke from which he did not recover. He passed away after two or three days. *Inna Lilah-e-Wa Inna Ilaih Rajeo'on.*

In his *Wassiyat Nama* (The Will) Dr. Mirza Yaqub Beg donated to the Central Anjuman the two properties he had built and owned within the compound of the Ahmadiyya Buildings located at Brandreth Road, Lahore.

He left behind two sons: Mirza Daud Beg, who was at that time practicing homeopathy medicine in Turkey; and Mirza Abdur Rahman Beg, who was an Officer in the Railways and who, after retirement, settled in Austin, Texas, USA and was son-in-law of the late Hazrat Ameer, Dr. Saeed Ahmad Khan Sahib.

Dr Mirza Yaqub Beg had three daughters. One of them was the late Begum Razia Madad Ali, mother-in-law of the present Hazrat Ameer, Dr. Abdul Karim Saeed Pasha Sahib, and Dr. Zahid Aziz of the UK. She was a very active member of the Ahmadiyya *Jama'at*, like her venerable father.

PUBLICATION

Publications report from the Centre

Booklet on Miani Sahib Graveyard and Darus Salaam complex, at Lahore, Pakistan

A booklet containing information about the Miani Sahib Graveyard and Darus Salaam complex will be ready by the convention. It contains a map of the graves, information about the persons buried there, and also their services are included briefly.

***Islam and Civilization* by Khwaja Kamal-ud-Din**

Khwaja Kamal-ud-Din Sahib's book *Islam and Civilization* has been printed and distributed, as well. It is available in our book depot.

***Khutabat* by Maulana Muhammad Ali**

Two more series of Maulana Muhammad Ali's *Khutabat* have been printed and distributed. These are also available in our book depot.

Publication of the Lahore Ahmadiyya Anjuman for Propagation of Islam, Inc., Hayward, California, USA

Br Masud Akhtar Choudry (B.A, LL.B), Secretary of AAIIIL, Hayward, California, USA, published a 72-page booklet, *Ahmadiyya Anjuman Isha'at Islam, Lahore – Their belief about the Promised Messiah*, as a rejoinder to Professor Dr. Qazi Muhammad Barkatullah (a Qadiani), whose article appeared in the *Ahmadiyya Gazette*, Canada.

There are no printed copies available. However, readers can read the brilliant response on the Central Anjuman's official website by clicking on the link given below. When the page opens, please click on the "pdf" to open the entire book.

<http://aaiil.org/text/books/others/misc/aaiilbeliefspromisedmessiah/aaiilbeliefspromisedmessiah.shtml>

WHAT OUR READERS SAY

Appreciation from Br. Nasir Ahmad, UK

"It is amazing how you gather all the details about every event, especially the photographs. Such details and photographs bring to the readers a vivid picture about the event or the person. May Allah bless you and keep you in good health and high spirits."

Br Nasir Ahmad, our prayers are also for you that Allah (*swt*), with His bountiful mercy, will grant you a healthy life so you can continue to serve our *Jama'at* with greater vigour. *Aameen.* – Editor.

Encouragement from Sister Fauqia Aziz, UK

"Once again, production of a very inspiring *Bulletin* which brings Hope to all of us. We have been blessed with such great memories of great stalwarts of our *Jamaat*, like Shah Sahib that I just read. These fill us with pride and give us encouragement to do as much as we can for our *Jamaat* and seek reward of Allah. We are very weak people and need reminders of how to live our lives from writings like this. I also thank Masud Akhtar bhai for his effort in translating this article.

Dear brother, we have an example of someone looking after and feeding people, no matter who they are, when they arrive and where they come from are treated with respect and hospitality at our London Mosque (Darussalam) single handed by our sister Bano Anwar. May Allah give her long and healthy life.

I feel we should also talk about and appreciate work done by people all over the world by our *Jamaat* members. May Allah grant them *Sawab* in this world and the next."

Sis Fauqia Aziz, thank you for your encouragement. I totally agree with you, for Sis Bano Anwar is a saint of a lady. I first met her in 1994 when I stayed approximately two weeks at Darus Salam, London. Her kind hospitality still rings fond memories in my ears. The beauty of it all is that she never considered doing her work as a burden, for there was always joy and smile on her face. May Allah be pleased with her and amply reward her for the much desired service she is rendering for the *Jama'at*. *Aameen.*

I also noticed the same cordiality and friendliness when I spent a fortnight after the *Salana Duaiyya* 2004 at the residences of her brothers Javed Sadiq and Tahir Sadiq in Islamabad, Pakistan. May Allah (*swt*) also be pleased with them. *Aameen.* – Editor.

Welcomed letter from Sis Akela Haroun, USA

“Thank you so much Brother Akbar. I am not too bad but still there is no movement in the left side of my body. I pray that Allah will smile with me and answer everyone’s prayers and also my prayer to help me regain everything I have lost in the movement in my body.

The weather is very good here, which might help somehow. It is a long process to get there I have been told, so I have to pray and be patient.”

Sis Akela Haroun, thank you for your very encouraging letter. *Alhamdollillah!* Have faith and patience in the merciful Allah for He will come to your rescue when you least expect it. In a way I am envious of you for you are enjoying the sunny weather of Florida while I am shivering in the freezing weather of the Midwest, Chicago. May Allah have mercy on you and grant you full recovery soon. *Aameen.*

Hazrat Ameer, the Centre and the global *Jama'at* members are requested to please continue to pray for the complete *shifa* of our dear sister. Thank you all.

HOPE Member Service

Recipe of the Month

Vegetable Fried Rice

Ingredients

- 3 cups water
- 1 1/2 cups quick-cooking brown rice
- 2 tablespoons peanut oil
- 1 small yellow onion, chopped
- 1 small green bell pepper, chopped
- 1 teaspoon minced garlic
- 1/4 teaspoon red pepper flakes
- 3 green onions, thinly sliced
- 3 tablespoons soy sauce
- 1 (8 ounce) can baby peas, drained
- 2 teaspoons sesame oil
- 1/4 cup roasted peanuts

Method of Preparation

1. In a saucepan bring water to a boil. Stir in rice. Reduce heat, cover and simmer for 20 minutes.
2. Meanwhile, heat peanut oil in a large skillet or wok over medium heat.
3. Add onions, bell pepper, garlic and pepper flakes, to taste.
4. Cook 3 minutes, stirring occasionally.
5. Increase heat to medium-high and stir in cooked rice, green onions and soy sauce. Stir-fry for 1 minute.
6. Add peas and cook 1 minute more.
7. Remove from heat. Add sesame oil and mix well.
8. Garnish with peanuts, if desired.

HUMOUR OF THE DAY

The Shoe Box

A man and woman had been married for more than 60 years. They had shared everything. They had talked about everything. They had kept no secrets from each other except that the little old woman had a shoe box on the top shelf of her closet that she had cautioned her husband never to open or ask about.

For all of those years, he had never thought about the box, but one day the little old woman got very sick and the doctor said she would not recover. In trying to sort out their affairs, the little old man took down the shoe box and took it to his wife's bedside. She agreed that it was time that he should know what was in the box. When he opened it, he found two crocheted dolls and a stack of money totalling \$95,000.

He asked her about the contents. "When we were to be married," she said, "my grandmother told me the secret of a happy marriage was to never argue. She told me that if I ever got angry with you, I should just keep quiet and crochet a doll."

The little old man was so moved; he had to fight back tears. Only two precious dolls were in the box. She had only been angry with him two times in all those years of living and loving. He almost burst with happiness. "Honey," he said, "that explains the dolls, but what about all of this money? Where did it come from?"

"Oh," she said, "that's the money I made from selling the dolls."

PHOTOGRAPHIC PRESENTATION

[Courtesy Mudassar Aziz of Pakistan. This is a part of the sub-Continent where Hazrat Mirza Ghulam Ahmad and many of our *Jama'at*'s stalwarts were born.]



Lake in the Kaghan Valley



Mingora, Swat Valley



Lake Karumbar, in the Hindu Kush Mountains



Ushu and Utror Valleys of Swat



Lake Karumbar



A beautiful meadow



Dudipatsar Lake



Shangri-La Resorts & Lake



Deosai – one of the highest plateaus in the world



Deosai



Lalazar



On the way back from Dudipatsar Lake



Shogran



Bureth Lake

Accompanied attachment

An eight-page leaflet entitled “Introducing the Lahore Ahmadiyya Movement” compiled by Dr Zahid Aziz and published by the UK *Jama'at*.

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

Telephone Number: (773) 539-6892

Facsimile Number: (773) 539-9975

