



Name of Allah, the Beneficent, the Merciful

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

Hhealth, Ongoing Projects, Education



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February 2010

AAIIL Worldwide Edition

Editor: Akbar Abdullah

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

INTRODUCTION

We begin this segment with a letter received from Brother Abid Raza, President of AAIIL, New Zealand which reads:

Dear Br Akbar,
A.A wrwb.

Read the Jan issue of the *Hope Bulletin* and am grateful to you for your unselfish and untiring effort in your quest to request the global members of *Jama'at* to pray for the ailing members. In this regard, Br Shahid is recovering slowly but not out of the woods yet as Doctors have yet to diagnose the cause of his illness vide scan and MRI have established that high fever, vomiting and headaches is caused by a viral infection. He was at home in the weekend and goes back again on Tuesday 10/2/10 for further tests and admittance to the Hospital. Please accept our heartfelt appreciation from the Raza family to Hazrat Ameer Sahib and the global members for their prayers of *shifa* and would ask you all to continue with your prayer vigil .Will post keep development.

On a personal note Br Akbar: please accept our '*Shuria*' for the various phones calls from America to find out about the condition of Br Shahid Raza.

Khuda Hafiz.
Abid Raza.

Five years ago when we first announced our intention to publish the monthly *Bulletin*, Brother Abid Raza Sahib expressed his concern that our previous programme of seeking *du'a-e-shifa* would suffer greatly. We assured him then that irrespective of what additional publication we would undertake, we would not place our popular effort, "Prayer and Health News," on the back burner. *Alhamdollillah!* True to our promise, we have continued to give this segment priority, and we assure you all that seeking *du'a-e-shifa* from global members of our "Prayer Circle" will, *inshaaAllah*, continue to be our best effort.



JAMA 'AT NEWS

AAIIL, Trinidad & Tobago holds Convention 2010

The Central Anjuman endorses the forthcoming convention organized by the AAIIL, Trinidad and Tobago *Jama'at*. To avoid any last minute hitches, we urge international members who plan to participate to make their travel reservations early and obtain visas, if required. It is also advisable to contact the organizers of the convention to obtain full information that can facilitate your travel plans.

Invitation

The agenda for the morning business session will include:

- | | |
|---|--|
| <input type="checkbox"/> Presentation of Reports | |
| <input type="checkbox"/> Motions | |
| <input type="checkbox"/> New Business | <input type="checkbox"/> Election of Executive 2010 |

Lunch will be served at noon.

MOST IMPORTANT! Our Ahmadiyya Anjuman will be *honouring two persons* for their contributions to the propagation Islam and their service to the Muslim community.

Also at the afternoon session of this Jalsa the Anjuman is sponsoring *a Qur'anic recitation competition.*

We are inviting contestants between the ages of 10 to 25 years who will have to recite *Surah al-Faatiha* and the *Aayatul Kursee*.

Prizes will be awarded to the best reciters (Male and Female).

Our theme for the afternoon session is:

**“35 Years of Ahmadiyya Anjuman
My impressions, my expectations.”**

Our featured speakers include Dr. Anesa Ahamad Balthazor and Mrs. Farida Mohammed, our Religious Head Imaam Jaleelul Rahaman and our Youths.

We shall be grateful if you can support this venture as well as encourage others to accompany you.

Please bring along any members of your family and any friends with whom you would like to share this memorable event.

We look forward to meeting you, your family and your friends.

Ours is an open invitation to you all.

We request you to confirm your attendance with the number of people accompanying you.

Please do call the undersigned before January 05, 2010 at 771-9863 or 359-9341.

Further information can be obtained by contacting the following members from these *Jamaa'ats*.

- | | |
|---|--|
| <input type="checkbox"/> New Grant – Mrs. Farida Mohammed at 752-9874 | <input type="checkbox"/> Cunjal – Miss Roshni Mohammed at 320-2234 |
| <input type="checkbox"/> Fireburn – Mr. Nadeem Hydal at 788-8476 | <input type="checkbox"/> Siparia – Mrs. Salima Mohamed-Seale at 785-9915 |
| <input type="checkbox"/> Iere Village – Mr. Hamid Mohammed at 655-8007 | <input type="checkbox"/> Gasparillo - Mr. Aziz Hosein at 767-0067 or 650-3293 |

Other areas – Maulaana Mustapha Hydal at 673-1517 or kemal.hydal@gmail.com

Members and well wishers can become full Anjuman members during the taking of the Bai'at (Pledge of commitment) in the afternoon session.

Yours in Islam,
Mrs. Shaleeza Ali
Secretary – (AAII-TT)

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The Pledge (bai'at) – an Oath of commitment to implement Islam

Is it compulsory for all Ahmadies to take the **bai'at**?

The answer is no, it is not necessary.

However, it is difficult to remain an Ahmadi without taking the **bai'at**.

Ahmadies are the soldiers of Islam and as you know soldiers require a special kind of commitment.

In our Anjuman there are two kinds of members:

1. **FULL** Members who take the **bai'at** and pay a percentage of their monthly earnings to the Anjuman (we stipulate 5% or what you can spare – The Qur'an 2:219)
2. Associate members who are supporters and well wishers of the Ahmadiyya Anjuman.

As these are they who have not taken the **bai'at** they pay at least \$5.00 per month

Only the **FULL** members i.e. those who have taken the **bai'at** can be elected to the Executive Committee or Board and only **FULL** members can vote at meetings.

The purpose of this is to protect the assets and hard work of Ahmadies from being taken over by non-Ahmadies, especially as had occurred at the Woking Mosque in England.

A person who has not yet taken the **bai'at** is welcome to be a member and support the Ahmadiyya Anjuman but he or she may be influenced to oppose or abandon the Anjuman

A person who has taken the **bai'at** however, has made a serious commitment and according to the Qur'an the hand of Allah is over his or her hand –The Qur'an 48:10.

In other words he or she is given a special strength and support from Allah to carry forth the propagation of Islam.

Remember Ahmadies are condemned as **kaafirs** and heretics and non-Muslims by other Muslims. Ahmadies therefore require a special strength from Allah to stay with this Movement under all opposition.

The **bai'at** according to the Qur'an gives us this strength.

We of the Ahmadiyya Anjuman extend an open invitation to one and all to come and join hands with us in the service of Islam.



PRAYER & HEALTH NEWS

Obituary/Condolences

Hazrat Ameer, Dr. Abdul Karim Saeed Pasha Sahib on Irshaad Djoemai

Dear Ahmadali,

As-salamu alaikum wa-rahmat-Ullah wa-barakato,

I am grieved to hear the news of the death of Irshaad Djoemai; it is all the more painful considering his age. Thanks for attaching his photo with me. It has brought memories of my visit to your country some years back; it has also added to my sadness that a young friend I had made will not be there for me to meet and visit. It reinforces our belief that 'SURELY WE ARE ALLAH'S, AND TO HIM WE SHALL RETURN'.

I pray to Allah to bless his soul and grant it high abode in the LIFE which he has now entered. I pray for his family and dear and near ones he has left behind. Please pass my condolence message to his family members and close ones. I pray that Allah grants them patience in these times when they have been tried by Allah and console their feelings by the Quranic words: 'SURELY WE ARE ALLAH'S, AND TO HIM WE SHALL RETURN'.

Shaukat A. Ali, Coordinator Asia-Pacific Region on Apa Akthar-un-Nisa Begum

Assalamu Alaikum Wa Rahmatullahe wa Barakatuh.

We are deeply distressed to learn that our dear sister Akhtar-un Nisa Begum has left this world to meet with our Maker. *Inna-lillahe wa inna Ilaihi rajioon.*

We pray that Allah *Ta'ala* grant her soul eternal peace and abode in the highest pedestal of *Jannat-ul Firdous*.

Akhtar Apa will no doubt be sadly missed by all those who knew her and by all those who were familiar with her invaluable services to the *Jamaat*.

Please convey our deepest sympathy and heartfelt condolences to the members of the bereaved family as well as to Hazrat Ameer and members of the *Jamaat*. May Allah swt grant them solace, strength and *sabr* to bear this sad loss at this hour of great anguish - *aameen*.

Allah Hafiz.
Shaukat

Dua-e-Shifa

Hazrat Ameer, Dr. Abdul Karim Saeed Pasha Sahib, the *Jama'at* and the members of our "Prayer Circle" are requested to please add the following names to the list of those for whom we have sought prayers in the December issue of *The HOPE Bulletin*:

Brother Shahid Raza, an active member of New Zealand who occasionally leads prayers; Brother Hanif Buksh, stalwart of New Zealand *Jama'at* who is resting at home after a successful eye surgery; and Brother Faisal Joemanbaks of the Stichting *Jama'at*, The Hague, Netherlands, who is hospitalised with a cardiac complaint. May Allah (*swt*) have mercy on them and render them with complete *shifa* and speedy recovery soon. *Aameen*.



FEATURE REPORT

Dr Abdul Kalam's letter to every Indian

Why is the media here so negative?

Why are we in India so embarrassed to recognize our own strengths, our achievements?

We are such a great nation. We have so many amazing success stories but we refuse to acknowledge them. Why?

We are the first in milk production. We are number one in Remote sensing satellites. We are the second largest producer of wheat. We are the second largest producer of rice. Look at Dr. Sudarshan; he has transferred the tribal village into a self-sustaining, self-driving unit. There are millions of such achievements but our media is only obsessed in the bad news and failures and disasters.

I was in Tel Aviv once and I was reading the Israeli newspaper. It was the day after a lot of attacks and bombardments and deaths had taken place. The Hamas had struck. But the front page of the newspaper had the picture of a Jewish gentleman who in five years had transformed his desert into an orchard and a granary. It was this inspiring picture that everyone woke up to. The gory details of killings, bombardments, deaths were inside in the newspaper, buried among other news.

In India we only read about death, sickness, terrorism, crime. Why are we so negative?

Another question: Why are we, as a nation so obsessed with foreign things? We want foreign TVs, we want foreign shirts. We want foreign technology. Why this obsession with everything imported? Do we not realize that self-respect comes with self-reliance?

I was in Hyderabad giving this lecture, when a fourteen-year-old girl asked me for my autograph. I asked her what her goal in life is. She replied: I want to live in a developed India. For her, you and I will have to build this developed India. You must proclaim: India is not an under-developed nation; it is a highly developed nation.

Do you have ten minutes? Allow me to come back with a vengeance. Got ten minutes for your country? If yes, then read; otherwise, choice is yours...

You say that our government is inefficient. You say that our laws are too old. You say that the municipality does not pick up the garbage. You say that the phones don't work, the railways are a joke. The airline is the worst in the world, mail never reach their destination. You say that our country has been fed to the dogs and is the absolute pits. You say, say and say. What do you do about it?

Take a person on his way to Singapore. Give him a name – "Yours". Give him a face – "Yours". You walk out of the airport and you are at your international best. In Singapore you don't throw cigarette butts on the roads or eat in the stores. You are as proud of their Underground links as they are. You pay \$5 (approx. Rs. 60) to drive through Orchard Road (equivalent of Mahim Causeway or Pedder Road) between 5 PM and 8 PM. You come back to the parking lot to punch your parking ticket if you have overstayed in

a restaurant or a shopping mall irrespective of your status identity.... In Singapore you don't say anything, do you?

You wouldn't dare to eat in public during Ramadan, in Dubai ... You would not dare to go out without your head covered in Jeddah. You would not dare to buy an employee of the telephone exchange in London at 10 pounds (Rs.650) a month to "see to it that my STD and ISD calls are billed to someone else." You would not dare to speed beyond 55 mph (88 km/h) in Washington and then tell the traffic cop, "*Jaanta hai main kaun hoon*" (Do you know who I am?). I am so and so's son. Take your two bucks and get lost." You wouldn't chuck an empty coconut shell anywhere other than the garbage pail on the beaches in Australia and New Zealand....

Why don't You spit *paan* on the streets of Tokyo? Why don't You use examination jockeys or buy fake certificates in Boston? We are still talking of the same You. You, who can respect and conform to a foreign system in other countries but cannot in your own. You who will throw papers and cigarettes on the road the moment you touch Indian ground. If You can be an involved and appreciative citizen in an alien country, why can you not be the same here in India?

In America every dog owner has to clean up after his pet has done the job. Same in Japan. Will the Indian citizen do that here?

He's right. We go to the polls to choose a government and after that forfeit all responsibility. We sit back wanting to be pampered and expect the government to do everything for us whilst our contribution is totally negative. We expect the government to clean up but we are not going to stop chucking garbage all over the place nor are we going to stop to pick up a stray piece of paper and throw it in the bin. We expect the railways to provide clean bathrooms but we are not going to learn the proper use of bathrooms.

We want Indian Airlines and Air India to provide the best of food and toiletries but we are not going to stop pilfering at the least opportunity. This applies even to the staff who is known not to pass on the service to the public.

When it comes to burning social issues like those related to women, dowry, girl child! and others, we make loud drawing room protestations and continue to do the reverse at home. Our excuse? "It's the whole system which has to change. How will it matter if I alone forego my sons' rights to a dowry?" So who's going to change the system?

What does a system consist of? Very conveniently for us it consists of our neighbours, other households, other cities, other communities and the government. But definitely not me and You. When it comes to us actually making a positive contribution to the system, we lock ourselves along with our families into a safe cocoon and look into the distance at countries far away and wait for a Mr Clean to come along and work miracles for us with a majestic sweep of his hand, or we leave the country and run away.

Like lazy cowards hounded by our fears we run to America to bask in their glory and praise their system. When New York becomes insecure we run to England. When England experiences unemployment, we take the next flight out to the Gulf. When the Gulf is war struck, we demand to be rescued and brought home by the Indian government.

Everybody is out to abuse and rape the country. Nobody thinks of feeding the system. Our conscience is mortgaged to money.

Dear Indians, the article is highly thought inductive, calls for a great deal of introspection and pricks one's conscience too.... I am echoing J. F. Kennedy's words to his fellow Americans to relate to Indians:

“Ask what we can do for India and do what has to be done to make India what America and other western countries are today.”

Let's do what India needs from us.



POEM

New Year thoughts (2010)

Capt. Abdus Salam Khan, Rancho Cucamonga, California

Ah! The New Year stirring new desires,
The thoughtful soul to solitude inward retires.
Lo! The white hand of Moses on the bough
Puts out, and Jesus from ground suspires!*

O Lord! What a year – two thousand and nine
Recession, foreclosures, a general decline!
War, death, blood and gore,
The flowers of America dying galore!

Around New Year You hit us
With the Haitian quake.
For Heaven's sake
Give us a break!
We may be a degenerate sinning lot,
But where is Your Mercy,
Your Compassion, Your Grace?

*Omar Khayyaam



ALL ABOUT US

Hazrat Mian Ghulam Rasul Tamim (d. 1949)

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

Translated and adapted by Masud Akthar Choudry, Secretary, AAAIL, Hayward, CA, USA.)

Background

Mian Ghulam Rasul Tamim traced his ancestry to the well-known Arab Quraish tribe, Banu Tamim. This tribe had accepted Islam at the hands of the Holy Prophet Muhammad (pbuh). Since members of this tribe had supported Hazrat Imam Husain (may Allah be pleased with him) during the Karbala Tragedy, in Islamic history they are remembered as *Tamim Ansari*. Mian Ghulam Rasul's ancestors came to India with the Arab army led by Muhammad bin Qasim, and settled there. Some of them reached Jhangria, Multan and settled there permanently. Mian Ghulam Rasul was a scion of these Arab settlers.

He was only five months old when his father passed away. He was brought up under the loving care of his mother, who reared him in the true Islamic manner of *taqwa*, piety, righteousness, chastity and honesty, values which remained his hallmark throughout his life.

In 1886, he passed his Middle Examination (8th grade), but instead of continuing his education, he started looking for work. After working in some Government departments he finally joined the Police Department of the Government of Punjab where, after earning several promotions, he became *Kotwal* (Police Chief) of Lahore. The Lahore Kotwali Building was constructed during his tenure and his name is still affixed to the foundation stone. After that, he was promoted to Deputy Superintendent of Police for the Lahore District.

In 1922, Mian Sahib's eldest son, Mian Ghulam Abbas, who had gone to the United Kingdom to further his education and had also assisted in the proofreading and publishing of Maulana Muhammad Ali's English translation of the Quran from England, fell seriously ill. This illness was so disturbing that Mian Ghulam Rasul proceeded on a long leave of absence prior to retirement from his job and engaged in prayers for his son's recovery. Allah, in His gracious mercy, accepted Mian Ghulam Rasul's prayers and Mian Ghulam Abbas miraculously started regaining his health to recover fully. He continued assisting in the publishing of the Holy Quran and also completed his education as an Accountant. (He eventually retired as Auditor General of the Government of Pakistan, and was appointed Director of Internal Finance of the UN.)

When the period of Mian Ghulam Rasul's long leave on full salary expired and the remaining period on half pay was to commence, the Government of Punjab telegraphed him that they had cancelled his remaining leave and had appointed him Superintendent of Police for Lahore. He held this post for three years. His devotion to duty and his honesty and good behaviour were exemplary, and on account of these qualities he was held in high esteem not only by his superiors and subordinates in his department but also by the citizens of Lahore, rich and poor alike. On account of his meritorious service, the British Government conferred on him the title of *Khan Bahadur*, which, along with other titles, he returned to the British Government in response to the appeal by Qaid-e-Azam Muhammad Ali Jinnah in 1946 to Muslims of India to surrender the titles conferred upon them by the British Government.

Spiritual sojourn

Mian Ghulam Rasul Tamim was born and brought up in a Sunni Muslim family, but due to the prevailing Shia influence in the area and the deep love and sympathy for the martyrdom of members of the Holy Prophet's family at Karbala, in his early youth he became inclined towards Shia beliefs and became a regular *zakir*. Since from very young he was deeply inclined towards religion and had a great dedication towards the search for truth, after some time, failing to find peace of mind in Shia doctrines he went towards Sufism, and for quite some time remained engaged in the chanting and ecstasy caused by *qawalis* and music with the Chishtia Order of Sufis. On discovering the corrupt internal state of those so-called Sufis, who were Sufis in name only without any achievement of the heart, he became so disenchanted that he became a Wahabi, and for some time was attracted towards the philosophy of *tawhid* and the debates and arguments of the Ahl-e-Hadith about *tawhid*. After some time he became tired of the mere arguments of *tawhid*, which were completely void of any spiritualism and cognizance of Allah and his innate thirst for spiritual life remained unquenched. Meanwhile, after reading Sir Syed Ahmad Khan's *Tafsir-e-Qur'an* and some of Sir Syed's other writings, Mian Ghulam Rasul became inclined towards *Naturiyyat* (rationalism), but still could not fully satisfy his spiritual needs.

After witnessing the cult of personality-worship in Shiaism and Sufism, which at times touches the boundaries of *shirk* (polytheism) having an element of extreme exaggeration, and the complete denial of the attainment of the spiritual experience in Wahabism and the teachings of *Naturiyyat* which were deficient in Divine realisation, Mian Ghulam Rasul found himself engulfed in a confused state of mind. He recounted this mental state in these words:

“Leaving aside all the distinctive views of these sects, but accepting the common element in them, I followed the old established adage, ‘Take what cleans you and leave what is filth,’ and became a compendium of the teachings of all these sects of Muslims, although in view of my personal condition and thoughts of those days I doubt if I was a Muslim. But in spite of this mental state and reservations, I regularly kept five times *salah* and recitation of the Holy Quran, though now I feel ashamed of my offering of *salah* as if it were prayer in the real sense, and in the recitation of the Quran I used to stumble at every step. In those days Hazrat Mirza Sahib's claims were a common matter of discussion everywhere and I had a chance to cast a cursory glance on his writings *Fath-e-Islam* and *Izala-e-Auham*, but I had developed so much aversion towards the religious establishment that I did not pay any attention to the contents of these books, thinking that it was just another example of trading in religion for personal gain.”

Joining the Ahmadiyya Movement

In 1903 or 1904 Mian Ghulam Rasul was returning from Jhang to Ferozepur (now in East Punjab, India), where he was posted in those days. There was no direct road or rail link between Jhang and Lahore or Ferozepur. The only railway line available was between Multan and Lahore, therefore one had to walk to the nearest railway station on that line and take the rail from there. During this journey Mian Ghulam Rasul had a chance to talk to a Christian missionary who was travelling on the same train. They talked at length about religion. At about midnight the Christian missionary alighted at Montgomery (now Sahiwal) Railway Station and left behind a copy of *Al-Hakm* of Qadian on his seat, which he had spread to sit upon. Mian Ghulam Rasul picked up the paper, and glancing through it, went through the *tafsir of Surah Fatihah* by Hazrat Mirza Ghulam Ahmad, a short extract of which was printed in that issue. On reading it he was so influenced by it that during the four-hour journey from Montgomery to Raiwind Junction, where he had to change trains for Ferozepur, he repeatedly kept reading it and every time he re-read it he felt a new enjoyment overtaking him. About his feelings at this time, he used to say:

“It so appeared as if all other translators and commentators of the Quran whom I had read before had been standing outside a house describing the contents and state of things inside the house through their guess and imagination but this man was describing the conditions and contents of the interior of the house by standing inside it through his personal witnessing, in fact out of his firsthand knowledge and full conviction.”

He left the train at Raiwind Station at 4 a.m. and went straight to the post office. There he woke the mailman who was sleeping outside, purchased a postcard, and there and then wrote to the editor of *Al-Hakm* asking him for all the issues of *Al-Hakm* in which the *tafsir* had been serialised. He also asked to be subscribed to the newsletter. He subsequently received all the copies of *Al-Hakm* containing this *tafsir* in Ferozepur. He describes his state on reading this *tafsir* and how he took *bai‘at*, in these words:

“I read the *tafsir* by Hazrat Mirza Sahib printed in *Al-Hakm* very attentively and repeatedly. In addition, I also used to read the discourses of Hazrat Mirza Sahib which were published in that paper, but I felt that being attracted towards him was a sort of sin and the influence of Satan on me. When this attraction and faith in Hazrat Mirza Sahib started strengthening its hold on me, I felt scared and naturally went to the well known opponents and sworn enemies of Hazrat Sahib, some of whom were my friends and acquaintances, and sought their help in this matter. They accepted my request with great zeal and provided me with a bundle of letters, magazines and books against Hazrat Mirza Sahib and I went through them very attentively with an open mind and honesty of purpose so that by studying them my presumed satanic domination may be removed from my mind. However, as I went through all that opposing material, my belief in the truth of Hazrat Sahib kept on gaining strength.

During this period I had many dreams and visions pertaining to the truth of Hazrat Sahib but I kept treating them as deceptive thoughts and kept hoping that somehow this thought of the truth of Hazrat Sahib would disappear from my mind. For this reason, during that period I intentionally avoided reading any of Hazrat Sahib’s books or other material published by the Ahmadiyya Movement.

Ultimately, the thought of Hazrat Sahib’s truth and faith in him, which I had tried to dismiss from my mind, kept growing stronger and changed into certainty of belief. One day, during *Zuhr* prayer I experienced such absorption and melting of the heart as I had never before even imagined, that the truth of offering *salah* in reality dawned on me. In fact, that *salah* was the first *salah* in my entire life till then, in which I experienced the effect of *salah* on my mind and soul. After so much opening of my mind, I considered any delay in admitting and declaring the truth to be a sin. Immediately upon completing that *salah* I wrote a letter to Hazrat Sahib stating, ‘I bear witness that you are truthful in your claims and I make you a witness to this declaration of mine. I will, *insha Allah*, come personally to you, but lest death does not grant me that chance, therefore I take *bai‘at* through this letter.’ In reply, I received a letter of acceptance of my pledge. By the grace of Allah, after that I did not ever feel any wavering in my belief and faith in the truth of Hazrat Sahib.”

Mian Ghulam Rasul, through his sincerity, love, dedication and faith in the truth of Ahmadiyyat, through his speech and deeds, became an exemplary Ahmadi. The Police department of India had a very poor reputation because of the rampant corruption that prevailed in that department, but Mian Ghulam Rasul was such a police officer that through his exemplary conduct and influence a large number of police officers gave up corrupt, unjust and cruel practices and became honest, just and dutiful officers. Wherever

he was posted Mian Ghulam Rasul remained busy in *tabligh* and dissemination of the mission of Hazrat Mirza Ghulam Ahmad. His religious knowledge was deep and vast and he had a special proficiency in presenting his arguments based on thorough religious knowledge. As a result of his efforts and attractive way of *tabligh*, a large number of people joined the Ahmadiyya Movement. Hazrat Dr Ghulam Muhammad once wrote that no one in our *Jama'at* could surpass Mian Ghulam Rasul in bringing people to the fold of Ahmadiyyat.

He was an eloquent speaker and *khatib*, as well as a very good writer. He used to recite the Holy Quran melodiously. In Jhang, he got a beautiful *masjid* built near his home and he gave *dars-e-Quran* in it. An annual *jalsa* was also held in that *masjid* in which the best speakers and lecturers came to deliver discourses. When someone asked about the cost of that beautiful *masjid*, Mian Ghulam Rasul said: "Its account is between God and me." According to his will, he was buried by the side of the *masjid*, the idea being that those who came to perform *salah* in the *masjid* may offer *Fatihah* on his grave.

Mian Ghulam Rasul was a life member of the Anjuman's council of trustees and used to donate generously towards the Anjuman's projects. Allah had granted him abundant financial means and he used to spend generously in the cause of religion, seeking Allah's pleasure. For projects such as the construction of the Berlin Mosque, he not only donated generous funds but he also took long leave from his work and collected funds even from non-Ahmadis by using his contacts and influence with them.

His love for his Ahmadi friends was also exemplary. During his last ailment when he was in a serious condition and his doctors had advised him not to move from his bed, he insisted his family should take him to Lahore once more, so that he may see his friends there. Everyone opposed it but he prevailed and went to Lahore, met his friends and returned to Jhang.

Attachment to Maulana Muhammad Ali

Mian Ghulam Rasul's love and attachment to Maulana Muhammad Ali had taken the form of a close spiritual connection. Maulana Muhammad Ali also had a similar relationship with him and used to consult him on almost all matters of the Anjuman, having great faith in his honest opinion. Hundreds of such letters were exchanged between the two of them.

At the time of Partition of India in August 1947, Mian Ghulam Rasul was staying in Dalhousie with Hazrat Maulana Muhammad Ali. Due to the majority of Hindus near Pathankot, it was unsafe to travel to Lahore from Dalhousie, as Hindu mobs used to ambush the vehicles and used to kill Muslims after looting their belonging. In those days, Mian Ghulam Haider, one of Mian Ghulam Rasul's sons, was posted as Senior Superintendent of Police, Lahore. He consulted with a British commander of the area and arranged for an army convoy to take the elders to Lahore. Mian Ghulam Abbas, Mian Ghulam Rasul's eldest son, who was posted as Accountant General of the Punjab in Lahore, sent his car and driver to Dalhousie to transport the elders. Unfortunately, the car broke down near Pathankot and could not go further with the convoy and was taken by the Hindu rioters. However, the driver, Ilm Deen, reached Dalhousie with the convoy and requested Mian Ghulam Rasul and Maulana Muhammad Ali to get ready to leave quickly for Lahore. They got ready and Ilm Deen took Mian Ghulam Rasul's belongings and some of Maulana Muhammad Ali's to the convoy. Due to the rioting, the convoy wanted to leave earlier so that they could cross the border before sunset. Ilm Deen again went to Maulana's home and urged that Maulana's family move quickly, but they could not complete their preparations in time as it was practically impossible to do so at such short notice. When Mian Ghulam Rasul learned about the Maulana's decision he decided not to leave without him. Ilm Deen returned to Lahore with the convoy and the baggage which he had already secured. On hearing of the conditions, both brothers felt concerned and through great efforts arranged to send the convoy once again to Dalhousie the next day. Ilm Deen once again went with the convoy and the

next day Mian Ghulam Rasul and Maulana Muhammad Ali and their families arrived in Lahore the same evening.

Health

Mian Ghulam Rasul enjoyed good health due to his regular habit of exercise and good diet. Throughout his life he did not use warm water for bathing, nor did he warm himself by the fireside in winter. Two years before his death he developed heart disease. The best available doctors in Lahore and Karachi treated him. He was somewhat well for a short time but did not recover fully from the disease. During his last six months, his condition deteriorated further and finally on Friday 23 December 1949, just one day before the *Jalsa Salanah*, which he had never missed since taking the *bia'at*, he breathed his last during *salah*. *Inna lillah-i wa inna ilaihi rajoon.*

May Allah rest his soul in eternal peace.

Note by Zahid Aziz:

While studying at the University of Manchester U.K., I used to come across a student from Pakistan, in 1975 or 1976, who lived in the same University accommodation as I did. One day he said to me: I wish to ask you a personal question if you don't mind. I said: Please ask. He said: Are you an Ahmadi? I said: Yes, but how did you know? He said: When I hear you talking among Muslim friends here, you talk like an Ahmadi.

Then he told me the following:

I myself am an Ahmadi from Rabwah, but to hide it from other Muslims I tell people I am from Jhang [which is near Rabwah]. Although I am in the Rabwah Jama'at, I agree with the Lahore Jama'at in beliefs. I and some others used to visit Jhang and attend meetings of **the Jama'at created by Mian Ghulam Rasul**, and we accept their beliefs.



RELIGIOUS EDUCATION

Prayers from Different Religions

“O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other” (Quran, 49:13).

In this verse, the Quran teaches us to get acquainted with one another. Therefore, with this *Note* we aim to provide readers with the most important prayers of different religions.

Islam: The *Fatiha* (Origin: *The Opening Chapter* of the [Quran](#))

In the name of Allah, the Beneficent, the Merciful.
Praise be to Allah, the Lord of the worlds,
The Beneficent, the Merciful,
Master of the day of Requital.
Thee do we serve and Thee do we beseech for help.
Guide us on the right path,
The path of those upon whom Thou hast bestowed favours,
Not those upon whom wrath is brought down, nor those who go astray.

Christianity: The Lord's Prayer (Origin: Gospel of Matthew, chapter 6)

Our Father, who art in heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done, on earth as it is in heaven.
Give us this day our daily bread
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, [and] the power,
and the glory, for ever and ever. Amen.

Judaism: The *Shema* (Origin: Deuteronomy, chapter 6)

Hear, Israel, the Lord is our God, the Lord is One.
Blessed be the Name of His glorious kingdom for ever and ever
And you shall love the Lord your God with all your heart and with all your soul and with all your might.
And these words that I command you today shall be in your heart.
And you shall teach them diligently to your children, and you shall speak of them when you sit at home,
and when you walk along the way, and when you lie down and when you rise up.
And you shall bind them as a sign on your hand, and they shall be for frontlets between your eyes.
And you shall write them on the doorposts of your house and on your gates.

Hinduism: The *Gayatri Mantra* (Origin: The Vedas)

Creator of the Universe, may we receive thy supreme sin-destroying light,
May Thou guide our intellect in the right direction.

Buddhism: The Refuge Prayer

Buddham saranam gacchami
I go to the Buddha for refuge.
Dhammam saranam gacchami
I go to the Dhamma for refuge.
Sangham saranam gacchami
I go to the Sangha for refuge.

Source: www.beliefnet.com



PUBLICATION

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

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

New aaiil.org page for 2010

Here is a fresh page for the new year:

<http://aaiil.org/text/articles/hope/2010/hopebulletin2010.shtml>

WS,
Mujahid.

Virtual Mosque

as salam alaikum

Please see the blog below for a very revealing speech about *Wuzu*. New videos added every week, as well as articles daily. <http://www.virtualmosque.co.uk/>

Uncle Zahid I wish to now send these email from the address mail.virtualmosque.co.uk could you set it up so I have permission to post to the group?

Ustream.tv

Asslam o Alaikum.

You can watch my presentation on this site. ustream.tv/recorded/3465332. I would love to hear your honest feedback.

Your brother
Zahoor



WHAT OUR READERS SAY

Shaukat Ali

Dear Brother Akbar Abdullah sahib

Assalamu Alaikum wa Rahmatullahe wa Barakatuhu.

JazakAllahu Khaira for your interim and very encouraging and useful report.

May Allah *swt* grant continue to shower His choicest blessings on you and your loved ones and grant you the energy, stamina and excellent health to continue to serve the cause of the Movement; particularly with your regular and frequent reporting on events in the world of Lahore Ahmadi.

Please convey our Salaams to Bhabi sahiba, Hazrat Ameer and all the brothers and sisters there.

Riaz Ahmed Chudhary

Dear Brother in Islam

Aslamu-alikum w w

Though the response is very late but still the contents of *Eid-ul-Adha 2009* supplement with references from selected verses of Holy Quran by Amir-e-Jammat and other members of world-wide AAIIIL are in real sense the spirit behind this sacrifice of animal which is no doubt a symbolic act to fulfil the divine command. Anyhow may Almighty Allah give you more and more strength to carry forward this effort of presenting the true message of Islam. *Amin.*



Usamah said the Messenger of Allah (pbuh) said: “To whomsoever good is done and he says to the doer of it, May Allah reward thee, he has done his utmost in praising” (Tr-Msh. 12: 17).

Jazaka-Allah (may Allah reward thee) is the best form of thanking a man for any benefit or gift received from him. It is both an expression of thankfulness to him and a prayer for him, and it is the common form in which a Muslim thanks another.



HOPE MEMBER SERVICE

Recipe of the Month

Strawberry Smoothie

Ingredients

- 1 1/2 cups pineapple juice
- 2 frozen bananas
- 1 - 1 1/2 cups frozen strawberries
- 2 tablespoons raw cashews
- 4 dates

Method of Preparation

- Blend pineapple juice, cashews, dates.
- Add frozen banana and strawberry and blend.

Serve immediately.



PHOTOGRAPHIC PRESENTATION

Courtesy Manfred Yahya, Germany

My very dear Ameer, my very dear brothers and sisters, SA.

Attached you will find winter impressions round the Berlin Mosque, photographed by Brother Qamar.

All the very best & WS.

YB Manfred Yahya



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

