



Name of Allah, the Beneficent, the Merciful

..... *The HOPE Bulletin*

Hhealth, Ongoing Projects, Education



(Vol. 3:11)

May 2009

AAIIL Worldwide Edition

Editor: Akbar Abdullah

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

**The text that originally appeared here has been omitted in the online version.
(Webmaster of aaiil.org)**

JAMA 'AT NEWS

Hazrat Ameer-i-Qaum, Dr. Abdul Karim Saeed Pasha Sahib in the UK

Dr. Pasha Sahib left Pakistan for the United Kingdom to participate in the Convention to be hosted by the UK *Jama 'at* in early July, 2009. He travelled to mainland Europe last week to participate in an interfaith religious conference. Besides his active participation during the UK Convention, he is expected to tour the Berlin Mosque and meet other *Jama 'ats* in the region.

Masih Mau'd Day in California as reported by Jannifar Khanoum

The *daras* commenced at 6:00 PM at the Oakland *Masjid* on Saturday 23rd, 2009. The program started with an opening speech by Mohammad Mustapha, President of AAAIL, Oakland, California, followed by Qur'an *tilawat* rendered by the granddaughter of Br. Ahmad Nawaz.

Brother Jaffar Ali Buksh, Vice-President of AAAIL, Oakland, delivered his speech in English. The evening's final main speech was delivered by Brother Ahmad Nawaz Sahib. The program concluded with a *dua* from Brother Mohammad Mustapha.

Following the conclusion of the evening's program, *Maghrib* and *Isha* prayers were offered. The guests then feasted themselves to a sumptuous dinner before dispersion. *Alhamdollillah!*

Reminder on UK Convention 2009 as reported in *The Light*, UK edition

A Convention is being organised by the Ahmadiyya Anjuman Isha 'at Islam Lahore U.K. to commemorate the centenary of the death of Hazrat Mirza Ghulam Ahmad.

Dates: **10th to 12th July 2009**

Compulsory Registration for Convention 2009 [useful information for foreign guests]

- To attend the Convention in any capacity whatsoever, **you are required to obtain a photo ID badge from the Convention organisers, which is mandatory.**
- The ID badge issued by the organisers must be worn at all times. Any person not wearing an ID badge **will not be allowed** to enter the Convention venue under any circumstances.

To obtain your **compulsory** ID badge, please complete the form below.

You can send this form to us in one of two ways:

By post to the following address, remembering to include your photo:

Convention 2009, Darus Salaam,
15 Stanley Avenue, Wembley, Middlesex HA0 4JQ

By e-mail. Send the information required in the form below, including your photo as attachment, to:

Name in full:
Postal address:
Home phone:.....
Mobile phone:
E-mail address if any:

I am a: **U.K. member / Delegate / Guest**
(Mark as appropriate)

You must attach a recent colour photograph for your photo ID

Masih-e-Maood Day at the Darus Salam Central Mosque, Lahore, Pakistan

The Central Anjuman celebrated Masih-e Maood Day on Sunday, 24th May at the Darus Salam Central Mosque. Members from Lahore, Okara, Sialkot, Wazirabad, Badomali, Karachi and Sahdra participated with great fervour.

All speakers threw light on the life, achievements, claims and mission of Hazrat Mirza Sahib. The participants appreciated the speeches and themes of topics. All the speakers clarified the idea that it was Hazrat Mirza Sahib who took the task of reconstruction of Islamic thought in his hands. He was the one who defended Islam against other religions.

Several poems recited by the children created a moving atmosphere in the mosque. The programme was followed by a simple dinner.

Convention report from Mansoor Baksh, Guyana, South America

Thursday, April 9, 2009

The programme to remember Anwar Shaheed at Queenstown, Essequibo attracted more than one hundred persons. Most of them were from that locality. They are of African origin and many of them are converts to Islam. They welcomed all invitees from the different parts of Essequibo. The programme lasted from *Asr* to *Isha* time. Some enthusiastic questions followed the formal inspiring presentations on Islam and the Ahmadiyya Movement. The highlight of this programme was the *duah* for the Martyr Anwar.

Friday, April 10, 2009

On Friday, the second session of the *Jalsa*, there were a lot more people than was expected. It was a real communal activity at the Maria's Delight Mosque in Essequibo. The local *Jama'at* is not an Ahmadee mosque but they have invited us to do the Annual *Jalsa* there for three years in succession. *Alhamdu Lillah*. The *Jama'at* did all the physical preparation of tents and getting chairs, setting up amplifier etc. They provided drinks. Some members of the Anjuman did the preparation of food. A lady and her family of the *Jama'at* prepared sweetmeats. Somebody brought cake. A sister brought breakfast for those brothers and sisters who had travelled from far. A brother provided transportation at extremely subsidized cost. The Ex-President of the EAOL, Brother Shaheed Mohamed, chaired and controlled the session. There were so many people involved, brothers and sisters who are not officers of the Anjuman but who took the responsibility of ensuring the successful execution of the activity. With the exception of the subsidized payment for the transportation and the cost of items for the cooking, everything was done with donations, so there were no expenses on the Anjuman (EAOL).

The presentations were of a very high quality. Speeches and *nazms* were presented by brothers and sisters from the Essequibo Coast and Wakenaam. I was invited to deliver the *Khutbah* for the Friday prayer in the afternoon.

Saturday April 12, 2009

On Saturday, we went to the Hot and Cold lake. In the evening, we attended the international *qaseeda* presentation of the joint programme of the Muslim Youth League, The Guyana United Sadr *Islamic* Anjuman and Anna Catherine Islamic Complex. They were very happy to have us as delegates there.

Sunday, April 12, 2009

This session of the *Jalsa* was held at the Amsterdam mosque in Leguan, Essequibo River. They invited the four *Jama'ats* on the Island to be part of this programme. There was a large turnout. Some of the brothers and sisters were listening to Ahmadee presentations for the first time. I presented the prophecy of the prophet Jesus where he mentioned the coming of the prophet Ahmad (*saw*). Our presentations were well received.

Monday, April 13, 2009

This session was held in Les Beholden, Berbice. Brother and sisters from Essequibo, Wakenaam, East Bank Demerara, Georgetown and other places attended this programme. An entourage of two busses and four cars went from Georgetown. It was quite a moving sight. The elder *Imam*, Haji Hussain, was there.

Presentations were done by Brother Azam Ali, Haji Roshan Khan and me. The impact on that *Jama'at* was overwhelming. Brother Hafiz, who was visibly touched, quietly renewed his call to us to solve the problems with Georgetown.

By Allah's Grace, the concluding session of the *Jalsa* was very successful. This is not our work – it the work of the angels that came down with Hazrat Mirza Sahib. May Allah bless all who were part of these activities – even if it was wishing them well. *Ameen*.

Our next activity is a *Jehad* meeting at Lima Sand on May 10, 2009.

We have an Executive meeting on May 9, 2009 to plan our Youth camp of July-August.

Please pray for us.

PRAYER & HEALTH NEWS

Sadarud Dean Sahu Khan thanks Hazrat Ameer, the *Jama'at* and global members

In a telephone conversation, Brother Sadarud Dean Sahu Khan thanked Hazrat Ameer-i-Qaum, Dr. Pasha Sahib, the *Jama'at*, and the members of our "Prayer Circle" for rendering their sympathies and condolences at the sad demise of his beloved brother, the late Kamal ud Dean Sahu Khan, who passed away and was interned in Fiji Islands.

***Du'a-e-shifa* for Brigadier Nasir Ahmad Saeed, Calgary, Canada**

Once again I urge the members of our “Prayer Circle” to fervently pray for Brigadier Nasir Ahmad Saeed and all the ailing brothers and sisters in our worldwide *Jama‘at*. May Allah (*swt*), with His immense mercy and graceful blessings, grant complete *shifa* soon, without any further pain, discomfort or suffering, to Brigadier Nasir Ahmad Saeed and all other ailing brethren elsewhere in the world. *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 Brs Zahid Aziz and Shahid Aziz, Muhammad Ali, and Jalal Ud Dean and Nizam-ud-Dean, and also our sister, Akela Haroun, mother of daughter Rafeena, and other mothers of the worldwide *Jama‘at* 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.

HEALTH INFORMATION

[Courtesy Yahoo News]

Studies: Drug shows promise against hepatitis C

LOS ANGELES – An experimental drug greatly increased the number of people who appear to be cured of hepatitis C infection, according to results of mid-stage testing. The findings also suggest the drug telaprevir, made by Vertex Pharmaceuticals Inc., which sponsored the two studies, can cut treatment time from one year to six months. However, those taking the drug reported more side effects including severe rash, nausea and anemia than those on standard treatment alone.

Still, telaprevir and similar drugs that other companies are testing offer hope of a major advance against the disease, which afflicts about 3.2 million Americans and 180 million people worldwide. It is caused by a blood borne virus that can lead to liver scarring or liver cancer.

Treatment is aimed at helping the immune system eliminate the virus. Current therapy combines the drugs peg interferon and ribavirin, but less than half on it are cured. Telaprevir and similar drugs under development are a potential game-changer because they specifically attack the hepatitis C virus.

In the two studies, roughly two-thirds given telaprevir with standard therapy for six months showed no signs of the virus after six months, which doctors considered being cured of the disease. That’s compared to 40 to 50 percent on standard treatment alone.

“We can now sit down with our patients and tell them that 2 of 3 patients can be cured with a 24-week course of therapy,” said Dr. John McHutchison, a Duke University doctor who led one study and has consulted for Vertex, based in Cambridge, Mass.

Telaprevir is in late-stage testing and is not available commercially; the company plans to seek government approval next year.

Results were published in Thursday’s *New England Journal of Medicine*.

Hepatitis C is a huge and growing problem because for years there was no way to screen the blood supply for the virus. Infection often doesn't produce symptoms for many years, so many of these cases are just now being recognized even though they may stem from transfusions a decade or more ago.

The virus is mainly spread through contact with the blood of an infected person. It can be contracted by sharing dirty drug needles, getting pricked with a hospital needle with infected blood or being born to an infected mother.

About a quarter of people exposed to hepatitis C clear it out of their bodies without treatment. But the rest develop a lifelong infection that attacks their livers. There is no vaccine against hepatitis C.

In one study of 250 people with chronic hepatitis C in the United States, 61 percent who took telaprevir with standard therapy for six months cleared the virus, compared with 41 percent on standard therapy alone. Among those who took the drug and standard therapy for a year, 67 percent had no signs of infection.

However, twice as many on telaprevir stopped treatment because of side effects.

In another study of 334 people in Europe, 69 percent on telaprevir and standard therapy for six months had undetectable virus levels compared with 46 percent on standard treatment alone.

The European study was led by Dr. Christophe Hezode of Henri Mondor Hospital in France. Hezode has consulted for Swiss drug maker Roche, which makes peg interferon and ribavirin.

Testing of even shorter treatment times did not show benefit in either study.

"Telaprevir appears to be a material advance in the therapy of hepatitis C, beginning a new era of treatment," Dr. Jay H. Hoofnagle of the National Institute of Diabetes and Digestive and Kidney Diseases wrote in an accompanying editorial.

Other doctors were more cautious.

"The new drug does show promise. However, its side effects remain a concern," said Dr. James Ou, a hepatitis expert at the University of Southern California's Keck School of Medicine.

Other companies developing similar drugs include Idenix Pharmaceuticals, Schering-Plough Corp. and InterMune Inc.

On the Net:

New England Journal: <http://www.nejm.org>

REJOINDER

Translation by Capt Abdus Salam Khan of Shahid Aziz's rejoinder published in the Urdu newspaper, *Jhang*, Pakistan

Sir,

Apropos of Mr Nasir Khan's article on "Finality of Prophethood" published in your issue of 8th instant, please allow me, on behalf of the Lahore section of the Ahmadiyya community, to offer a rejoinder to the claims made by Mr. Nasir Ahmad in the said article.

Mr. Khan says: "When Jesus will descend prior to the Day of Resurrection, he will also follow the Shariah of the Holy Prophet (pbuh)."

Khan sahib, just as you offered quotations from the Qur'an and the *Hadith* in support of your doctrine of the Finality of Prophethood, so must you back up and authenticate your above claim (about Jesus coming down again) by quoting chapter and verse from the Qur'an and the *Hadith*. To advance a baseless claim in support of your wrong beliefs does not behove you, Mr Khan.

The Lahore Ahmadiyya community holds the belief that Jesus has died, and this belief is based on thirty verses from the Holy Qur'an. Among these is the verse, "When Allah said: O Jesus, I shall cause you to die and shall elevate you to Myself" (*Sura Aal-e-Imran*, V.54).

In this verse the Arabic expression "*Muttawa-fee-ka*" means death. And this sense of this term has been accepted by Sir Syed Ahmad Khan, Ghulam Ahmad Pervaiz and Ghaamadi Sahib. They have translated this expression as death.

The most important thing about this verse is the context in which this verse came down. Imam Ibne Kathir writes: "A 60-member delegation from the Christians of Najraan appeared before the Holy Prophet and posed the question: 'Pray tell us who was Jesus' father?' While the Holy prophet remained silent, these verses were revealed in reply to this question." This shows that the subject under discussion was the status of Jesus and these verses came down as a reply to this.

Ibne Kathir further adds: "This (*Mutawaffee-ka*) means 'I shall cause you to die' " (*Tafseer Ibne Kathir*, Vol. 1, p. 430).

The same meaning of this expression is ascribed to Ibne Abbas in *Bukhari*.

Nay, we maintain that not only Ibne 'Abbas, but rather all the Holy Companions believed that Jesus had died, because when Hazrat Abu Bakr declared on the occasion of Holy Prophet's demise, "All the earlier prophets had died ...," none of the Holy Companions said: "Not so! Jesus is still alive!"

So our belief is that no prophet, new or old, can now appear after the Holy Prophet.

The fact of the matter is that your beliefs about this issue are the same as the Qadiani group; you hold the belief that a prophet will appear after the Holy Prophet and so do the Qadianis. The only difference

between you two is a semantic one: you maintain that the coming prophet would be Jesus and they assert that the expected prophet came in the person of Mirza Ghulam Ahmad Sahib.

But Mirza Ghulam Ahmad Sahib says: “Some theologians of this town publicly ascribe to me that, ‘This man is a claimant to prophethood; a denier of angels; a denier of hell and heaven; a total denier of the existence of Gabriel; Lailatul Qadr (Night of Majesty); the miracles and the *Mi’raj* (Ascension).’ Hence, in order to make known the truth to all and sundry and as a humble submission to the elders, I hereby declare that this is an utter fabrication. Neither am I a claimant to prophethood nor am I a denier of miracles nor of angles nor of *Lailatul Qadr*. I believe in all the tenets of the Sunni sect that stand proven from the Qur’an and the *Hadith*” (handbill dated 2 Oct. 1899, *Majmooa’-Ishataharaat*, p. 230).

2. “We hold the belief that our Messenger is the best of all Messengers, the highest ranking among them, and the *Khaatam-an-nabiyeen*” (the Seal of the Prophets, a seal that ended the chain of prophethood) (*Ae-eena-ai-kKamalaat-e-Islam*, p.180).

3. “This humble one saw the Seal of the Prophets in a dream” (*Barahin-i-Ahmadiyyah*, p. 248, Sub footnote to footnote 1).

4. “O Allah, send benedictions on our Messenger and his descendants, a Messenger who is the Chief of the progeny of Adam and the Last of the Prophets” (*Barahin-i-Ahmadiyyah*, Vol. 4, p.402).

5. “Similarly, our Master Messenger is one of a kind; there is no other prophet after him nor does anyone share his status and he is the last of the prophets.”

6. “Allah has given us a prophet who is the Seal of the believers, the Seal of the seers, and the Seal of the prophets. Similarly, He sent down a book upon him that is a comprehensive book and the Last of the Scriptures... It must be remembered at this juncture that the accusation made against me and my community that we do not believe the Holy Prophet to be the Last of the Prophets is a grand fabrication... We believe him to be the Last of the Prophets and this belief of mine is based on a complete spiritual insight (about which Allah is the best judge)” (*Al Hakam*, 31 July 1904).

~`

Incidentally, when Pundit Nehru went to the Arab countries, he was welcomed by banners reading “*Marhaba Rasool-us-Salam*” (Welcome, Messenger of Peace). In the 24 Dec. 1999 issue of the *Jhang* newspaper, an advertisement appeared with the heading, “On the occasion of the Martyrdom of Hazrat Ali, Mowla-e-Kainnat (The Lord of the Universe). Are those who make people recite incantations containing their own names, who call Nehru a messenger, and who call Hazrat Ali the Lord of the Universe Muslims? Nay, according you, if there is a *kafir*, it only Mirza Ghulam Ahmad Qadiani. Is there such a thing as fairness known to you?

Sir, you should also declare your own beliefs publicly and openly. You hold the belief that the Qur’an is not a complete Book because the page on which the punishment for stoning for adultery was written was eaten by a goat. So, if that verse is not in the Qur’an, then Allah’s claim that “We are surely its Guardians,” is untenable. You even believe that many verses of the Qur’an stand abrogated. You also hold the belief that the Holy Prophet (God forbid) kept Hazrat Rehana and Marya without marrying them. Just read for yourself the account about Hazrat Zainab and the Holy Prophet (my hand trembles even on mentioning this) given in Martin Ling’s book, a book that was awarded a prize of thousands of dollars by your mentor, Zia-ul Haq.

You consider the Holy Prophet to be a failed prophet because it is your belief that Jesus would come again to complete his mission. So first publicly admit to your beliefs as stated above to the Muslim public and then come and talk to us.

I end this by reiterating our beliefs that we believe the Holy Prophet to be the Last Prophet after whom no new or old prophet is going to appear. Everyone who recites the *Kalimah* is a Muslim, except when he takes the label of *kafir* upon himself by calling other Muslims *kafirs*. We do not call any other sect of Muslim *kafirs*. Hazrat Mirza Ghulam Ahmad was the *Mujjaddad* of the Fourteenth century *Hijrah*, but it is not mandatory upon Muslims to believe in a *Mujjaddid*; it is only desirable.

Shahid Aziz

COMMENTARY

Dr. Zahid Aziz's comments on Captain Abdus Salam Khan's commentary

Captain Abdus Salaam has mentioned Maulana Aziz Baksh sahib's British wife. He married her when he was an elderly widower. The Maulana's first wife, through whom all his children were born, died fairly early. How his marriage with the British lady, whose name was Mary Lucy and who was Scottish, took place was as follows.

Many years earlier a Pathan married her in England, converted her to Islam and brought her back to India. After he died, the Pathan's sons from his first wife threw her out. She started earning a living by giving English tuition in homes. She used to give tuition to the daughters of Maulana Muhammad Ali, when Maulana Muhammad Ali came to learn of her plight. As Maulana Aziz Baksh was a widower, Maulana Muhammad Ali suggested this match, which would help both parties.

She was generally known as Mem sahib. I don't recall seeing her but I remember that I was a boy in Pakistan when I heard of her death which took place in 1962 or so. She is buried in the Miani Sahib Cemetery.

ALL ABOUT US



[Photo of Maulana Ghulam Hassan Khan Niazi with Lord Headly,
taken during the visit of Lord Headly to India in 1927/1928.
Courtesy Dr. Zahid Aziz.]

Hadhrat Maulana Ghulam Hassan Khan Niazi Sahib (1848-1942)

[The biography of Maulana Ghulam Hassan Khan Niazi was published in 1960 under the title “*Hayat-e-Hassan*” and is available in the Central Anjuman’s library at Darussalam, New Garden Town, Lahore.]

Translated and adapted by Akthar Masud Chaudary, Secretary, AAAIL, Hayward, CA, USA

Hazrat Maulana Ghulam Hassan Niazi was a scion of the Niazi Pathan tribe whose elders had settled down in the Peshawar District of North West Frontier Province of India (now Pakistan). He was a teacher who was married to a daughter of Mirza Muhammad Ismail of Qhanderi, a *sufi* elder of high order who, in the early days of British Rule in North West Frontier Province, was District Inspector of Schools of the Peshawar District. Mirza Muhammad Ismail had sent donation towards the publishing of *Barahin-e-Ahmadiyyah*. After reading *Barahin-e-Ahmadiyyah* he said that the writing of the author of this book was a resemblance with the speeches of the Messiah-e-Nasiryah and he seems to be *wali* of very high order. Mirza Muhammad Ismail believed in the death of the Messiah and used to tell Maulana Ghulam Hassan Khan that the Masih was in fact dead and the belief that he is still alive is wrong and runs contrary to the teachings of the Holy Qur’an.

When the Promised Messiah claimed that he was the same Mahdi, the prophesy of whose advent in the Muslim *Ummah* had been made by the Holy Prophet Muhammad (pbuh), Mirza Muhammad Ismail instructed his son-in-law, Maulana Ghulam Hassan Khan Niazi, to go and personally see the claimant. Accordingly, Maulana Ghulam Hassan Khan went to Ludhiana in Punjab where the Promised Messiah was visiting for some days.

The Promised Messiah has mentioned Maulana Ghulam Hassan Khan Niazi's name in *Aina-e-Kamalat-e-Islam* in a list of his sincere supporters. Thereafter, his name also appears amongst those who attended the Annual *Jalsa* of 1892 and had promised to pay a monthly *chanda* (donation). This was the first *Jalsa Salana*. After that, his name is mentioned in *Azala-e-Auham* in these words: "Presently, he is with me here at Ludhiana and has come only to see me. I am certain that he is sincere and faithful and is one of those who do not care for the reproof of those who blame. He pays *chanda* out of sympathy with the cause of religion and I hope that very soon he will make great progress in the path shown by Allah and religious subtleties because of his spiritual nature."

In *Al-Hakm* of the last week of September 1902, and thereafter in *Malfoozat*, Volume V, the following note is recorded: "Maulana Ghulam Hassan Khan Sahib, Sub-Registrar, came from Peshawar and at the time of meeting the Promised Messiah said, 'Thanks Allah, that in spite of being a member of our *silsilah* (*Jama'at*), he is loved and liked by everybody, the real cause for his popularity is his *taqwa*.'"

Maulana Ghulam Hussain Khan Niazi was counted amongst the twelve most trusted followers of the Promised Messiah. He was the first person from amongst the people of Afghan origin who took *bai'at* at the hands of the Promised Messiah and was the founder of the *Jama'at -e-Ahmadiyya* in Peshawar in the N.W.F. Province. As a result of his *tableegh* efforts and exemplary righteousness, a large *Jama'at* in Peshawar was established, which on account of their number as well as their sacrifices in the cause of Islam, was considered the second or third greatest *Jama'at* in the whole of India.

His best method of *tableegh* was his *dars-e-Qur'an*, which he used to deliver between *Maghrib* and *Isha* prayers. In the beginning of his teaching career he had purchased two small houses in front of his residence and in the front portion he constructed a large room for guests and visitors and in the rear portion he constructed two rooms for guests from rural areas and for servants. In the large front room he used to deliver *dars-e-Qur'an* and *dars-e-Hadith* between *Maghrib* and *Isha* prayers and people used to come to listen to his *dars* from distant parts of the city. A large number from amongst those who attended his *dars-e-Qur'an* and *dars-e-Hadith* became Ahmadi. By the grace of Allah, after Independence, a *masjid* was constructed on the same land on which this large room was situated and this was the first ever *masjid* of the Lahore Ahmadiyya *Jama'at* which was constructed by any *Jama'at* other than the Central Anjuman's *masjid* in Ahmadiyya Buildings, Lahore.

In addition to his righteousness, *taqwa* and knowledge, Maulana Ghulam Hassan Khan was a very hospitable person. His dining room was like a langar, where scores of people would join with him at breakfast, lunch and dinner. On account of these qualities of mind and heart, his residence had become a center of knowledge and a point between Punjab and Afghanistan where he was the best of hosts. In the Government *Gazette* of well known personalities, his name appears with these remarks: "He is a great follower of Mirza Ghulam Ahmad in this Province and is well known for his righteousness and honesty."

Ahmadiyyat flourished in the N.W.F. Province as a result of exemplary character, righteousness and *taqwa*. He was gifted by Allah with great learning, and his speech was very attractive. Sahibzada Abdul Lateef Shaheed became acquainted with *Ahmadiyyat* through his efforts. One of the pupils of Maulana Ghulam Hassan Khan Niazi, Sahibzada Abdul Qayyum, was the deputy Chairman of the Kurram

Boundary Commission from the British side. Two other pupils of Maulana were also amongst the staff of the Commission. Maulana Ghulam Hassan Khan gave them a copy of *Aina-e-kamalat-e-Islam* written by the Promised Messiah and instructed them that if they found any learned person amongst the staff of the Afghanistan Government's Boundary Commission then they may give this book to him. It so happened that Sahibzada Abdul Lateef Shaheed, who was a resident of Khost, was the Deputy Chairman of the Afghan Boundary Commission and this book was delivered to him. When Sahibzada Shaheed later came to Qadian he sent for Maulana Ghulam Hassan Khan and thanked him for introducing him to *Ahmadiyyat* and said, "The *Aina-e-Kamalat-e-Islam* sent by you cleared the path for me."

When Maulana Ghulam Hassan Khan Niazi was Headmaster of Government High School Peshawar, he laid the foundation of an Islamia Middle School in Peshawar and was the President of the administrative body responsible for establishing and running this school. Later, when Maulana Ghulam Hassan Khan was appointed as Consul General of the British Government in Qandhar, Afghanistan, he toured the whole of the N.W.F. Province and Baluchistan where his pupils were holding Government jobs, and was successful in raising a sizable amount for elevating that school to Islamia High school. A plot of land was obtained outside Kabuli Gate where the Islamia High School building was constructed and about 50 shops with flats on the second floor were also constructed to provide rental income for meeting and running expenses of this High School.

Maulana Ghulam Hassan Khan initiated the matter of the Protection of *Auqaf* and formed a committee of influential Muslims for pursuing this matter with the British Government. As a result, two Protection of *Auqaf* Acts were passed by the Federal Legislature of India before Independence. After the establishment of Pakistan, an *Auqaf* Department was established by the Federal Government of Pakistan which took over the management and administration of various well known *Auqafs* relating to the *mazars* (graves) of great saints and welfare causes. Thus the dream of Maulana for the Protection of Muslim *Auqaf* was realized.

Maulana Ghulam Hassan Khan Niazi enjoyed great popularity in Peshawar not only amongst the Muslim population of Peshawar and N.W.F. Province, but he was held in honour even by Hindus, Sikhs and Christians. This was due to the fact that he was not a self-seeker and would join in any movement for the betterment of the common man. He used to help everyone without any distinction of caste or creed and will use his personal influence in helping to solve the problems of needy persons. He was elected as a Municipal Commissioner of Peshawar Municipality and was the vice-president of its Financial Committee.

He was also appointed by the British Government as an Honorary Magistrate in Peshawar. Allah had favoured him with the qualities of an honest judge who decided cases on their merit, without fear or favour. Often cases of a difficult and complicated nature involving intricate questions were referred to him for decision. The judicial Commissioner of Peshawar, who in those days was the highest Appellate Court of the Province, after reading the opinion of Maulana Ghulam Hassan Khan Niazi rendered in arbitration of highly intricate matters, observed that very often Maulvi Ghulam Hassan Khan solved the difficulties of the lower courts. The honesty and truthfulness of Maulana Ghulam Hassan Khan was so firmly established that in one case the Judicial Commissioner rendered judgement relying only on Maulana's evidence.

Maulana Ghulam Hassan Khan Niazi was a *Hafiz-e-Qur'an* (one who had committed the whole of the Qur'an to memory) who had the habit of completing the recitation of the whole Qur'an during the month of Ramadan every year. In addition, during the five daily prayers and more particularly during *Tahajjud* prayers, he used to complete the recitation of the whole Qur'an many times a year. He was a *Muffassar* of the Qur'an had also written a *tafseer* of the Qur'an which was published under the title of *Tafseer-e-Hassan-e-Bayan*. [This book is available in Central Anjuman's library at Darus Salam, Lahore.]

Maulana Ghulam Hassan Khan Niazi was a trusted and sincere follower of the Promised Messiah. In 1902, the Promised Messiah asked for the hand of Maulana Ghulam Hassan Khan Niazi's second daughter, Sarwar Sultan, for marriage with his son Mirza Mian Bashir Ahmad. The *nikah* was solemnized on September 12, 1902 and the *nikah* was conducted by Hazrat Maulana Nur-ud-Din, who also delivered the *khutba-e-nikah* (marriage sermon). This marriage and *khutba* are reported in *Al-Hakm* of 17 September 1902, 31 October 1902 and 17 November 1902. The full text of the *khutba* is also published in *Khutbat-e-Nur* (pp. 102-109). (The late M.M. Ahmad CSP, who had retired from the Civil Service of Pakistan and was residing in Washington, D.C. at the time of his death, is the descendent of Mirza Bashir Ahmad and Sarwar Sultan.)

At the time of the split of the Ahmadiyya Movement into two *Jama'ats* in 1914, Maulana Ghulam Hassan Khan Niazi openly endorsed the correctness of the beliefs held and advocated by the Founder and members of the Ahmadiyya Anjuman Ishaat-e-Islam, Lahore. Since his daughter was married to Mirza Bashir Ahmad, a special effort was made to get Maulana Ghulam Hassan Khan Niazi to join the Qadiani *Jama'at* at that time. A deal was offered to him that Maulana Ghulam Hassan Khan Niazi may take the *bai'at* at the hands of Mirza Bashir-ud-Din Mahmud Ahmad, the *Khalifa* of the Qadian *Jama'at*, while retaining his original beliefs (those of the Lahori *Jama'at*) and will not be required to endorse or agree to the beliefs of Mirza Bashir-ud-Din Mahmud Ahmad, *Khalifah* of Qadian *Jama'at*. Thus Maulana Ghulam Hassan Khan Niazi enjoyed a position of respect in both the *Jama'ats*. Since his beliefs regarding the status of the Promised Messiah and about the matter of the *takfir* of other Muslims were those which were held and advocated by the late Maulana Muhammad Ali and the Ahmadiyya Anjuman Ishaat-e-Islam, therefore, most naturally Maulana Ghulam Hassan Khan Niazi's sons and their descendents were and still are the members of the Lahore Ahmadiyya Anjuman.

On 8th November, 1928 Maulana Ghulam Hassan Khan Niazi's son, Abdul Lateef Khan, was married to the daughter of Dr. Mirza Yaqub Beg. The *nikah* was performed by Hazrat Ameer Maulana Muhammad Ali in the Central *Masjid* of Ahmadiyya Buildings, Lahore. Amongst other things, Maulana Muhammad Ali mentioned that he was very honoured and pleased as he was solemnizing the marriage between the children of his two close friends, Maulana Ghulam Hassan Khan Niazi and Dr. Mirza Yaqub Beg. He further expressed his great pleasure in the way both of them had conducted this marriage in simple Islamic teaching in spite of being men of good economic resources. It is noteworthy that in those years Maulana Muhammad Ali, in his Friday *khutbahs*, was emphasizing to the members of the *Jama'at* not to waste money on customary practices on the occasion of marriages and to set an example for the rest of the Muslim society by conducting these matters according to strict Islamic requirements, bypassing all prevailing customary practices.

Hazrat Maulana Ghulam Hassan Khan Niazi passed away on February 1, 1942 at Qadian and was buried in the Bahishti Maqbrah Graveyard (earlier he had taken *bai'at* with the Qadiani *Jama'at* while still maintaining the beliefs of the Lahori *Jama'at*). He was 94 years at the time of his death. One of his sons, Abdul Aziz, had already passed away during his lifetime. Maulana was survived by Maulana Abdullah Jan Khan Niazi, Pensioner, Abdur Rahman, Pensioner, Abdul Hameed Khan, Advocate, Professor Abdul Rahim of Peshawar University, all residents of Peshawar, and Dr. Abdul Khaliq of Azad Kashmir service and Abdul Lateef, retired Assistant Commissioner Income Tax, advisor of Income Tax to WAPDA at Karachi. In addition to these sons and three daughters, Maulana Ghulam Hassan Khan at the time of his death in 1942 was survived by 29 paternal grandsons and 24 sons and daughters by his three daughters. May Allah rest his soul in eternal peace and shower His choicest blessings on him in the life Hereafter. *Ameen.*

PUBLICATION

Special issue of *The Message* published by the AMLT, Trinidad

In the June-December 2008 issue of this newsletter, Kalamazad Mohammad and Nasir Ahmad brilliantly dedicate a comprehensive coverage to the 100th death anniversary of Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement in Islam. We highly commend their production. *JazakAllah!*

Please click on the following link to view the publication:

http://www.aail.org/trinidad/themessage/2008/themessage_200806to12.pdf

Virtual Mosque UK Manager

In our previous issue we reported that the Virtual Mosque UK is managed by Shahid Aziz, which is not the case. Actually, the Virtual Mosque is managed by Mudassar Aziz (of the UK, who is not Hazrat Ameer's Personal Assistant, Mudassar).

Virtual Mosque presentation by Shahid Aziz, Secretary, AAII, UK

An Error Corrected

A new twelve-part series by Shahid Aziz examining the claim that Hazrat Mirza Ghulam Ahmad proclaimed to be a prophet in his booklet *Ayk Ghalati Ka Izala* (Correction of an Error).

The series shows that in fact Hazrat Mirza Ghulam Ahmad did not change his claim from being a *mujaddid* to a prophet.

Please open the link below to listen to the whole dissertation:

http://www.virtualmosque.co.uk/video_series.php

Non-Ahmadis praise Hazrat Mirza Ghulam Ahmad

On ARY1 Television of Pakistan, Professor Ghamadi affirms the Ahmadiyya view that Jesus is dead. He spoke in Urdu to respond to a questioner from the audience.

Please click on the following link to listen to program:

http://www.virtualmosque.co.uk/other_video.php

WHAT OUR READERS SAY

Correspondence from Nur Jahan Alam, Sydney, Australia

Assalaam alaikum.

Thank you for your *HOPE* bulletins. We always read it with much interest.

I was interested in an article (obituary) in your previous bulletin and followed the link to the historical photos stored on the AAI website. One of the photos inspired me to write a poem, which I am sending to you for inclusion in a future *HOPE*, if you feel it is appropriate and good enough. I have already sought and been granted permission to use the photograph as part of my poem. [Read poem and see photograph below. – *Editor*]

Encouragement from Mansoor Baksh, Guayana

Thanks for keeping me up to date with what is happening in the Ahmadiyya world. “The HOPE” has become my main source of information about our global *jama'ats*. May Allah bless you to continue this wonderful project for a long time. *Ameen*.

LESSON OF THE DAY

There were about 70 scientists working on a very hectic project. All of them were really frustrated due to the pressure of work and the demands of their boss, but everyone was loyal to him and did not think of quitting the job.

One day, one scientist came to his boss and told him: “Sir, I have promised my children that I will take them to the exhibition going on in our township, so I want to leave the office at 5.30 p.m.”

His boss replied: “OK. You’re permitted to leave the office early today.”

The scientist started working. He continued his work after lunch. As usual, he got involved to such an extent that he looked at his watch when he felt he was close to completion. The time was 8.30 p.m. Suddenly, he remembered the promise he had given to his children. He looked for his boss, but he was not there. Having told him in that morning about leaving early, he closed everything and left for home. Deep within himself, he was feeling guilty for having disappointed his children.

He reached home. The children were not there. His wife was alone was sitting in the hall and reading a magazine. The situation was explosive; any talk would boomerang on him. His wife asked him: “Would you like to have coffee, or shall I serve dinner straight away if you are hungry?”

The man replied: “If you would like to have coffee, I too will have, but what about the children?”

The wife replied: “You don’t know? Your manager came here at 5.15 p.m. and has taken the children to the exhibition.”

What had really happened was ... The boss who had granted him permission was observing him working seriously at 5.00 p.m. He thought to himself, this person will not leave the work, but if he has promised his children, they should enjoy the visit to the exhibition. So he took the lead in taking them to exhibition.

The boss does not have to do it every time. But once it is done, loyalty is established. That is why all the scientists at Thumba continued to work under their boss even though the stress was tremendous.

By the way, can you guess who the boss was? He was none other than the Muslim scientist, Dr. APJ Abdul Kalam, Ex-President of India.

HOPE MEMBER SERVICE

Recipe of the Month

Butter Chicken

Ingredients

- 1 whole chicken cut up
- 1 tbsp tandoori masala
- 1/2 tbsp garam masala (cloves, cinnamon and cardamom powdered)
- 2 tbsp lime juice
- 1/2 tsp cummin powder (zeera)
- 5 tbsp of yoghurt
- Salt

Curry

- 2 tomatoes puree in a blender
- 2 onions chopped
- 1 tbsp ginger-garlic paste
- 1 1/2 tbsp butter
- 3 tbsp cream
- 1 tsp chilli powder
- Oil

Method of Preparation

- Marinate the chicken in the marinade for 1 hour.
- Heat oil in a non-stick pan and fry the chicken for 10 minutes.
- Remove the chicken and keep it aside.
- In the remaining oil fry the chopped onions till golden, then add the ginger-garlic paste and fry , sprinkle little water now and then ,till the oil separates.
- Add the chilli powder, tomato paste and cook for 10 minutes.
- Add the butter, cream and the chicken.
- Mix well and cook till done.

PHOTOGRAPHIC PRESENTATION



Group photo in January 1931 of prominent founder-members of the Lahore Ahmadiyya Movement, with other staff and workers of the Movement, at the headquarters, Ahmadiyya Buildings, Lahore.

The photo was taken on the occasion of the visit of Dr. Abdul Wahab Khan, a leading Muslim scholar of Thailand.

From left to right:

1. *Front row, on floor:* Dr. Allah Baksh, Mr. Rahmat Ali Shah, Mr. Rahmatullah and Mr. Abdul Haque Mahta.
2. *2nd row, on chairs:* Dr. Syed Muhammad Husain Shah, Dr. Mirza Yaqub Baig, Maulana Sadr-ud-Din, Maulana Muhammad Ali, Dr. Abdul Wahab Khan of Thailand, Malik Ghulam Muhammad, Dr. Ghulam Muhammad.
3. *3rd row:* Mr. Samiullah Khan, Hakim Khuda Baksh, Maulana Muhammad Yusuf Garanthi, Syed Ghulam Mustafa Shah, Maulana Yaqub Khan, Hakim Muhammad Hayat, Mr. Abdul Mannan, Sh. Ghulam Muhammad, Ch. Abdul Majid, Master Faqirullah.
4. *4th row:* Babu Ch. Manzur Ilahi, Mr. Abdul Ahad, (Unknown), Lal Husain Akhtar, Ch. Fazal Haque, Maulana Abdul Wahab, Mr. Wali Muhammad, Mr. Shukur Din, Mr. Abdul Wajid and Maulana Ahmad.

Poem composed by Nur Jahan Alam, Sydney Australia

Unknown

From left to right, he was the third standing in the back row,
“Unknown” was the title given to him.
Unknown to us in the mystery of time,
But not unknown to God.

Standing, a young man, beautifully attired in a white shirt and a white turban,
That merges with the reflection of light on the bricks.
Large hands held in each other;
Relaxed, with a half smile amongst all the serious men.

When did you become unknown to us?
Did you not have a father, mother, sister, brother, son or daughter
To carry your name?
Did the person who recognised all the others forget to recognise you?

Your jacket speaks of a hastened growth, for the shirtsleeves peep shyly from beneath.
Who pressed your clothes?
Were you a stranger amongst all,
Or someone’s son whose father brought you to meet such spiritual men?

Your long fingers display awkwardness and eloquence at the same time.
Perhaps they are the hands of a dreamer.
The patience in your eyes look forward to life, for nothing in your stance speaks of hesitation, only
of waiting.
It is almost as if you are standing ready for prayers.

Did you build great buildings and monuments to God in your life?
Or did you expire early like the morning dew in full flight of summer?
Full of promise but wilted under the glare of life.
What became of you?

Is there no one to tell us who you are and what great deeds you did?
For you stand amongst God’s beloved.
You were not a stranger then,
Why are you a stranger now?

You have become unknown to us,
But not unknown to God.

[If any member can identify the “Unknown” in the photograph, kindly write to us so we can inform our readers. Meanwhile, we request Br. Amir Aziz, General Secretary, AAIIIL, Pakistan, to float the search for the real name of the “Unknown.” – *Editor*]

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

