



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

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

**Health, Ongoing Projects, Education**



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**Editor: Akbar Abdullah**

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

## **INTRODUCTION**

### **Editor's Notes**

As a prelude to my impression on the activities of the Centennial gathering at Lahore which will, *inshaa Allah*, appear along with those of other foreign delegates in our forthcoming comprehensive supplement, I would like to touch a little on the circumstances that led me to attend this all-important lifetime event to participate in this august assembly of local members and foreign representatives at Lahore to pay homage to one of the world's greatest reformers, *Mujaddid-e-Azam*, Hazrat Mirza Ghulam Ahmad of Qadian (may Allah be pleased with him).

As the days approached nigh to the convening days of the *Jalsa*, I was most certain I would not be attending the gathering at Lahore due to a severe breathing problem. I informed Br Umar Farooq Sahib of my decision not to attend. I did not contact Hazrat Ameer as I felt that, despite my condition, he would persuade me to go to Lahore.

A few days later when I phoned Hazrat Ameer to offer my regrets on not attending the *Jalsa*, he placed a guilt-feeling on me by saying that this 100<sup>th</sup> year death anniversary of Hazrat Mirza Sahib would only come once in our lifetime. He told me to take another week to reconsider my decision and in the meantime he and the *Jama'at* will pray for my safe journey and return home. From that time on I started thinking positively and, *Al-hamdollillah*, it took me less than twenty-four hours to decide to attend the *Jalsa*. Within forty-eight hours my ticket was booked and I informed Hazrat Ameer that a ticket would have been difficult to obtain if I had delayed for another week to make my decision to attend.

Believe me, my dear readers, that after I made the decision to attend the *Jalsa* I experienced some remarkable changes in my life, all for the better. What I am going to report now is not bragging (heaven forbid!) but for *tabligh* purposes. On the night when I first phoned Hazrat Ameer, as I was in *Isha* and *Tahajjud* prayers, I could experience waves of blessings descending on me. It was then I made up my mind to attend the *Jalsa*. The next evening I was working on Hazrat Mirza Sahib's Memorial Room supplement and all of a sudden waves after waves of blessings descended and when it became full-bodied blessings I had to lie down and savour it and ponder that after 100 years the spirit of Hazrat Mirza Sahib is still alive.

**[www.aaiil.org](http://www.aaiil.org)**

In this short passage I cannot relate all the good things that happened but there is one incident that reaffirmed my faith in Allah and led me to shout in a public place, "There is a God! There is a God!" Prior to my departure to Lahore I had a very important tax paper to post to the Cook County Revenue Department. On that day I parked my car somewhere around the middle of the mall parking lot and first walked to a photocopying shop to make copies and then to a card shop to purchase a graduation card for my granddaughter, then I drove to the post office to mail the letters.

Alas! The important tax envelope was missing. I headed back to the mall to retrieve it. This time I found a single parking spot between the two shops I had visited earlier. First I went to the copy shop and the letter was not there. Then I went to the card shop but the letter was not there either. I then returned to my car and for no reason I went to the back of the car and my eyes caught on an envelope behind the car parked on my right. I picked it up, all dirty with tire tread marks but to my great delight it was the lost envelope which I was looking for. I could not help but shout several times, "There is a God!" The salesgirls from the card shop came out and some passers-by stopped and I related the story and then took off to the post office to mail the letter.

What are the chances that I find one parking space available in front of the stores and that is only a few yards from where I dropped the letter? I thought that there must be a Divine hand in play, which prompted me to shout, "Believe me, there is a God!"

When I was in Lahore, good things even happened to my children. My eldest daughter, who was going through a period of severe depression, became better. My second daughter had a serious court case pending against her for driving with an expired licence which she could not renew as the Social Security Administration would not approve a name change due to marriage since she lost her citizenship papers. She applied for a duplicate citizenship certificate but that would take months to process. Again, in her case, the Divine hand came in to play. The same Administration that had refused to grant a name change decided to grant her one, so she was able to get the drivers licence in her new married name and prior to the court case she was able to see the State's Attorney to drop all charges against her, so she would not have to stand before a judge and pay stiff fines. *Al-hamdollillah!* All praise is due to Allah (and Allah alone). *Aameen.*

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Due to the large amount of space given to the bio-sketch of Al-Hajj Khwaja Kamal-ud-Din, we have excluded a number of our regular segments from this issue. Further, due to my absence from the USA I regret the delay in announcing some important news and I have omitted some announcements altogether as their time has expired.

## **JAMA 'AT NEWS**

### **Nizam-ud-Dean's online *tabligh* work from Suva, Fiji**

In response to an enquirer who is interested in Ahmadiyyat, Br Nizam-ud-Dean wrote:

"I have been given your message that you wish to join the Ahmadiyya Movement. Please understand that our society is known as Ahamadiyya Anjuman Ishaat-i-Islam (Lahore) and is not the same as the Qadiani *Jamaat*, which calls itself the Ahmadiyya Muslim Mission. Our beliefs are different from the Qadianis in many respects and we firmly believe that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) was the last of the prophets and that no prophet, either old or new, can come after him. I have attached here a list of our beliefs and you should look at these. If, after reading these, you are still interested in our *Jamaat*, please let me know and we will arrange for further information to be given to you on how to join our *Jamaat*.

In the meantime, if you have further questions, please go to this website and see if your questions are answered there: <http://www.aaiil.org>.”

*Jazak Allah!* We commend Br Nizam-ud-Dean for his propagation effort via the Internet and encourage other young aspirants in the world to engage in online *tabligh* activities.

### **A request from Tariq Ahmad, USA**

*Al-hamdollillah!* We complied with Br Tariq Ahmad’s request by immediately sending a copy of the Holy Qur’an to the new convert in Islam who resides in Chicago. We also commend the efforts of the Central Anjuman’s website [aaiil.org](http://www.aaiil.org). ... Tariq Ahmad wrote:

“This person has accepted Islam through our website ([aaiil.org](http://www.aaiil.org)) and has requested a copy of the translation of the Holy Quran to be sent to her.

Information removed in the online version (Webmaster of [aaiil.org](http://www.aaiil.org))

Would it be possible for you to send her a copy of the Holy Quran? Even a paper back copy should be fine.”

### **Centennial celebration in Masjid Noor, Suva, Fiji**

The following report is filed by Br Nizam-ud-Dean of Suva, Fiji:

“Our 100th Anniversary Masih Mauood Day was celebrated on the afternoon of Saturday, 7th June, 2008, immediately after the *Asr* prayers. This was to allow everyone the opportunity to attend, as our set day of 26th May fell on a Monday, a working day.

There was a gathering of some 100 attendees, men, women and children, including some Sunni guests. The event commenced with a Quran *Tilawat* by Faroon Ali. Talks on Hazrat Sahib’s life were given by Mehboob Raza (General Secretary), Abdul Naseem (*Pesh Imam*) and Abid Aziz. Imran Sahu Khan rendered a *nazam*. This was concluded with a *dua* by Maulvi Abdul Kuddus Hussein.

Following the *Maghrib* prayers, a delicious dinner was enjoyed by all.”

*Jazak Allah* for this encouraging report.

## **PRAYER & HEALTH NEWS**

### ***Du‘a* from Abid Raza, President AAAIL, NZ**

Br Abid Raza wrote to convey to Brothers Shahid Aziz and Dr. Zahid Aziz that he, along with his family and members of the New Zealand *Jama‘at*, are praying for the *shifa* and speedy recovery of their beloved mother. Unfortunately, I accidentally deleted his message.

### **Update from Shahid Aziz on his mother’s health**

“She is still in hospital but has been moved to a rehabilitation facility. However, her sugar levels are abnormally high and are not coming under control.”

The global members of our “Prayer Circle” are kindly asked to continue their *du‘a-e-shifa* for the dear mother of brothers Shahid Aziz and Dr. Zahid Aziz. May Allah (*swt*) have mercy on her and grant her an early *shifa* without any discomfort, pain or suffering. *Aameen*.

### **Mian Umar Farooq, Central Anjuman’s Senior Vice-President returns to Pakistan**

After two long months of treatment as an outpatient in a Baltimore hospital, Mian Umar Farooq Sahib, Central Anjuman’s Senior Vice-President and Chairman of the Foreign Mission Committee, returned to Pakistan with his family. He expects to return sometime in the near future for further evaluation and more treatment if necessary. The members of the global *Jama‘ats* are kindly requested to continue to pray for Mian Sahib’s full *shifa* and speedy recovery. May Allah (*swt*), with His bountiful mercy and graceful blessings, grant Mian Sahib an early *shifa* without any pain, discomfort or suffering. *Aameen*.

*Al-hamdollillah!* During the Centennial gathering at Lahore, our respected Mian Umar Farooq Sahib was quite active throughout the *Jalsa* and he stayed in Lahore until the final day to actively participate in the International Consultative Committee meeting held in the Darus Salam Masjid’s subterranean terrace. *Jazak Allah!*

## **OBITUARY NEWS**

### **Passing away of Begum Hazra Mohammed**



From L to R: The late Begum Hazra Mohammed, Br. Enayat Mohammed and Dr. Mujahid Ahmad Saeed  
(Photo courtesy Dr. Mujahid Ahmad Saeed)

### **Obituary Announcement by Ashraf Ali**

This is sad news of the passing of Sr. Hazra, the wife of Br. Enayat Mohammed, Chairman of the Ahmaddiya Muslim Literary Trust of Trinidad & Tobago. Sr. Hazra passed away this evening and her *Janazah* will be performed on Thursday at 3.00 PM, *insha Allah*. We pray that Allah will grant her peace in *Barzakh* and *Jannat-ul Firdos*. *Ameen*.

### **Obituary announcement in Dutch by Riaz Ahmadali**

*“Ik heb zojuist vernomen dat mw. Hazra Mohammed, echtgenote van Enayat Mohammed van Trinidad, is overleden. Verdere bijzonderheden heb ik nog niet.”*

### **Translation by Brother Santoe Sahib**

According to this mail from Mr. Riaz Ahmad Ali from Surinam, Mrs. Hazra Muhammed, spouse of Mr. Enayat Muhammed from Trinidad, has passed away. *Inna Lillaahi Wa Inna Elaihi Raadji' un*. Details may follow later.

## **CONDOLENCES**

### **In loving memory of Bhabi Hajarrah by Nasir Ahmad**

*Kul-lu man ‘a-lay-haa faa-nin/w. Wa yab-qaa waj-hu rab-bi-ka, zul ja-laa-li wal ik-raam.*

“Everyone on it passes away – And there endures for ever the person of thy Lord, the Lord of Glory and honour” (55:26-27).

The moment I came to know about the sad demise of our lovely Sister Hajarrah, all memories attached to the beautiful house at 93 Calcutta Road No. 4, Carapichaima, Freeport, Trinidad were revived in my mind.

In 1985, the 10th anniversary of the Ahmadiyya Anjuman Isha‘at-i Islam Trinidad and Tobago was held and I went to Trinidad for the first time and stayed with the family of Br Enayat Mohammed. On that occasion there were two other families – Mrs. Nasira Tufail and Mr. Mushtaq Zai Malik – who also stayed at that house. We all stayed there, taking part in the busy programme of the anniversary. Arrangements made by Br Enayat’s family were so immaculate and the atmosphere at the house was so homely with Bhabi Hajara playing the role of anchor-lady that we felt as if we are staying in our own home, enjoying the smiles and hospitality of someone very near and dear. Since then I have visited Trinidad three times and every time I have stayed there, attracted by the love, affection and hospitality of Br Enayat and Bhabi Hajara.

I can never forget the back balcony of the house, sitting on the rocking chair, mostly used by Bhabi Hajarrah, and enjoying the cool evening breeze and the scenic beauty of the green garden outside. Br Enayat, after returning from *Fajr* prayer, would always spend time and hard work watering and taking care of the garden. Every morning, when Sis. Feroza came, Bhabi Hajara would tell her the menu for the day and would always see that my favourite nicely baked brown bread was in stock.

The last time when I was in Trinidad, and Bhabi was not keeping good health, yet still from her bed she would supervise the house and even sometimes with her stick would manage to walk around checking things for herself. Most of the meetings of the Trinidad Ahmadiyya Anjuman and later the Muslim Literary Trust were held at that house and Bhabi silently made all the arrangements along with the well-thought-of helping-hand and cooked or baked dishes prepared by Sis Zarina and Sis Vena. Those used to be extremely pleasant and enjoyable gatherings and certainly unforgettable.

One spiritual memory which I would always cherish is the prayer room at that house. It was next to my bedroom. Br. Enayat always gets up early in the morning and says his *Tahajjud* prayers. My sleep is very light and on a slight sound or movement, especially in the early hours of morning, I would wake up. So when Br Enayat entered the prayer

room for his *Tahajjud* prayers, I would awake as well. I was in a way inspired by his noble practice and would get up and say my *Tahajjud* prayers as well. I think besides the month of Ramadan I was never so regular in saying my *Tahajjud* prayers as I was during my stays at his house. After finishing the *Tahajjud* prayers, both of us would go to the mosque for the *Fajr* prayer. After returning from *Fajr* prayer, Br Enayat would prepare tea for Bhabi Hajara and then go down to the garden to do his bit of gardening.

Whatever the circumstances Bhabi Hajara would never complain and always had a smile on her face and was ready to help anyone in need of any kind. Her kitchen was a sort of lunchroom for most of the lady workers at the printery.

I must say that she was a wonderful partner of Br Enayat and an anchor lady who was behind him through thick and thin. Even in her long illness she was extremely patient and had great faith in Allah. I always found her reciting prayers lying on her bed.

My whole family and I were fortunate to have Br Enayat and Bhabi Hajara in Lahore for the Annual Gathering of Dec. 2005. In December it is very cold in Lahore and keeping in mind her illness and her difficulties in sitting at the *Jalsa* arena for long, I used to advise her not to go to the evening sessions, but she would say, “No, Bro. Nasir. I love to attend all the sessions.” And she did manage to do so. My daughter Nagina invited her to her in-laws family house in Wazirabad – a city about 70 miles from Lahore. We went in a car and stayed for a day there. There we all enjoyed a lovely gathering and later fresh sugarcane juice at the family’s agricultural lands. I did not know that that would be my last meeting with her. Though I would talk to her on the phone off and on and I even had a talk with her last month, yet I never thought that her time of departure would be so sudden and soon.

Allah has His Own ways and He knows best. We make our own guesses according to our limited knowledge, in terms of ifs and buts. I would just imagine as if she preferred to leave for the next world from this house where she had many cherished memories rather than to shift to another newly built house. Her heart would always be in this house though her soul is in the next world. May Allah shower His choicest blessings, forgiveness and mercy on her noble soul and keep her in peace and eternal comfort.

Over the years our two families had come very close to each other and always shared each other’s pains and joys. At this moment of extreme sorrow and bereavement, I, together with my sons and daughters and other members of the family express our deepest and heartfelt sympathies and pray that Allah may keep Br Enayat in continued good health and strength to bear this very sad bereavement of such a wonderful life companion. I hope and pray that Allah may enable Br Enayat to continue his devotion and love for the cause of Islam for which he has spent almost all his life. *Amin.*

### **Message from Jalal Ud Dean, Suva, Fiji**

I’m quite saddened to hear of the demise of Begum Hazara Mohammed, beloved wife of Brother Enayat Mohammed, Chairman of AMLT, Trinidad. *Inna Lillahe Wa Inna Ilehi Rajeroon.*

Although I do not know of the exact date, I take it that Begum Hazara Mohammed expired last week. We will most certainly and gloriously service Begum Hazara Mohammed with a *Janaza Gaibana* at our next *Jummah* gathering; as that is the only time we have members in sufficient numbers.

I have not met the family to date. Regardless, the demise of any practicing Ahmadiyya is a member of the extended family of Ahmadiyyas; and we must all feel the sadness that Br Enayat Mohammed and her immediate survivors are feeling. I have been led to believe that she was a substantial force in the women’s circles and in bonding Ahmadiyya women.

On behalf of my mother and daughter, I’m extending my deep sympathy to Br Enayat Mohammed and to all her survivors. In such intense moments, our sincere feelings must radiate to hub with Br Enayat Mohammed and the family. *Amin.*



### **Message from Shaukat A. Ali, Coordinator, Pacific Region**

We are very deeply distressed to learn of the sad death of Begum Hazara Mohammed. *Inna-lillahe wa inna Ilaihi rajioon*. We pray that Allah SWT grant the departed soul eternal peace and abode in the highest pedestal of *Jannat-ul Firdous -aameen*.

May Compassionate and Merciful Allah grant you and the other members of the bereaved family strength, comfort and *sabr* to bear this sad loss. Please convey our deepest sympathy and condolences to all the members of the family. Our sincere and heartfelt *dua* and prayers are with you all at this time of great anguish.

### **Message from Abid Raza, President AAAIL, NZ**

Please convey to Br Inayat Mohammed and his bereaved family our heartfelt condolence in the passing away of Mahrooma Begum Hazra Mohammed. *Inna Lillahe Wa Inna Lillahe Rajeeoon*. May merciful Allah grant her a high place in *Jamaat-firdoss (Ameen)* and grant *sabr* to the rest of the family to bear the burden of grief. *Janaza Gaibana* will be held on Friday at our *Jamaat* prayers.”

### **Message from the Editor, *The HOPE Bulletin***

Dear Brother Enayat Mohammed:

*Assalam-o-Alaikum W.R.W.B.*

*Inna Lillahe Wa Inna Ilehi Rajeeoon.*

I am deeply saddened to learn of the untimely demise of Bhabi. I learned the sad news immediately after my arrival from Lahore. I e-mailed Sis Nadara Khan to obtain your phone number so I can personally condole with you. Unfortunately, I did not get any response as Nadara is still abroad.

When I first met Bhabi in Lahore two years ago I found her to be a pious and kind sister. May Allah (*swt*) with His graceful blessings grant mercy to Bhabi and rest her soul in high places in *Jannate-Firdous* which He has promised to all righteous people. *Aameen*. May Allah (*swt*) also render fortitude and *sabr* to you, the family and the *Jama'at*. *Aameen*.

*Allah Hafiz*, your grieving brother, Akbar Abdullah

## **ACKNOWLEDGEMENT**

My dear brother Akbar Abdullah,

*Wa alaikum assalamu wa rahima tullahe wa barakatahu.*

On behalf of myself and my family, I wish to express our heartfelt thanks for you expression of sympathy on the passing away of my dear wife. Your response has been of great consolation to us on this great loss and we thank you again for your prayers and best wishes.

Very special thanks to you brother for informing our Ahmadiyya *Jamaats* throughout the world about the passing away of my dear wife.

*Allah Hafiz*, Enayat

## ALL ABOUT US

### **Life Sketch of Al-Hajj Hazrat Khwaja Kamal-ud-Din (1870 – 1932)**

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



Khwaja Kamal-ud-Din was born in the walled city of Lahore in Punjab Province in India in a family of Kashmiri origin.

After completing high school, he joined Forman Christian College, which was, and still is, run by an American Christian mission. Many of the professors, including its principal Dr J.C.R. Ewing, were Christian missionaries. Young Khwaja, during his college days, was almost a freethinker, if not an atheist, whose every ambition was directed towards achieving a successful worldly career, and religion, in particular, had no place in his thinking. He was a libertarian of the highest order. The influence of Dr Ewing and his other padre colleagues had captured the mind of the youthful Khwaja to such an extent that he was seriously thinking of embracing Christianity, not that Christian doctrines had anything attractive to offer to this brilliant liberal-minded youth who considered religion as a whole as a useless thing, but simply for the lure of an attractive worldly career which was offered by the ruling Christian government to those who aligned themselves with it.

Dr Ewing and other padres were frequent guests at dinners hosted by Khwaja Kamal-ud-Din at his residence, and reciprocally Khwaja Kamal-ud-Din at dinners hosted by them. He would often be invited to their missionary public meetings where Dr Ewing would ask him to answer the objections or questions from the audience on Christian doctrines and Khwaja Kamal-ud-Din would rise in support of the padres' talk.

Khwaja Kamal-ud-Din was about to convert to Christianity when, through good luck and Divine mercy, *Barahin-e-Ahmadiyyah*, a book written by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and *Mujaddid* of the fourteenth century *Hijrah*, fell into his hands. He read it and it registered such an intense influence on his mind and soul that his heart was opened to the light of God-consciousness. The lure of worldly gains after which he had been thirsting was completely swept away from his mind. His eyes were opened to the existence of God and the truth of the religion of Islam. He was able to see through the errors of the Christian doctrines and discovered the excellences of the teachings of the Qur'an, the Holy Prophet Muhammad (pbuh), and the teachings of Islam. He was not only saved from falling



into the ditch of fire which the Christian padres had prepared for him but he also became aware of his own personal weaknesses and follies. A complete mental revolution overtook him. A new Khwaja Kamal-ud-Din was born.

When he went to Dr Ewing's next missionary meeting, and Dr Ewing, after presenting the Christian doctrines, asked Khwaja Kamal-ud-Din to endorse these doctrines, Khwaja Sahib, instead of supporting Dr Ewing's speech, exposed its fallacy in such a scathing manner that the padre felt very small and wound up the meeting saying it seemed that Khwaja Sahib was not feeling well that day. After the meeting, he pulled Khwaja Kamal-ud-Din aside and asked him what was the matter that he had expressed such strange views. Khwaja Sahib responded:

“The fact is that till now my whole outlook in life was the achievement of worldly gains and, for that purpose, Christianity appeared to me to be the best religion.

But now I have read a book written by a Divinely appointed person which has opened my eyes and so worldly gains have become a worthless thing in my sight. This book has manifested to me that, except Islam, no other religion befits designation as religion because Islam alone is the religion which enables one to attain God and have a living relationship with Him, and that is the real object of a true religion.

Thus, after reading this book, I have become a born-again Muslim. This is an Islam which I have discovered as a result of knowledge and wisdom and it has overwhelmed my heart and soul. This is not an Islam one carries because one was born in the house of Muslim parents, that is, by accident of birth.”

On hearing these words, Dr Ewing was very disappointed that all the efforts that he and his colleagues had put into winning this brilliant young man to the fold of Christianity had proved to be fruitless.

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Khwaja Kamal-ud-Din passed his B.A. examination at the University of Punjab in 1890 and became the first Muslim from the walled city of Lahore to earn his Bachelor's degree from that university. Thereafter, he joined the Law College and, along with that, he took a lecturer's job at Islamia College, Lahore, which was established by the Anjuman Himayat-i-Islam, Lahore. Meanwhile, he regularly kept reading the literature being published by Hazrat Mirza Ghulam Ahmad.

In 1892, when the Promised Messiah was on his way to Multan, Khwaja Kamal-ud-Din met him on the Amritsar Railway Station platform. In an unusual manner, the Promised Messiah embraced him and accepted *bai'at* from him. Khwaja Kamal-ud-Din narrated this event in the following words:

“When Hazrat Sahib (the Promised Messiah) embraced me, my heart felt a strange comfort which bestowed peace of mind on me. All doubts and distractions were so completely washed away as if they had never existed, and instead my heart was filled with certainty and cognizance and thereafter all evil inclinations and matters appeared most repulsive.

I felt this state of peace and comfort of heart and soul for months and such a taste, pleasure and fondness for *ibadat* (adoration and prayers) developed in me that during *Tahajjud* and other nightly prayers such a state of absorption with humility and submissiveness appeared to such an extent that longing for it ever increased.”

This state of absorption during *salah* by Khwaja was noticed by friend and foe alike who saw him during prayers.

Mr Rias Ahmad Jaffary, a well-known literary figure of the Indo-Pak sub-continent, who was educated at Nadwatul Ulama, Lucknow, happened to see Khwaja Kamal-ud-Din performing *Asr* prayer when Khwaja Kamal-ud-Din had gone to address an All-India conference in 1924. Mr Jaffary recorded his impressions in his book, *Deed-O-Shaneed* (a collection of personal impressions about people he saw and heard). He wrote:

“After Khwaja Sahib’s speech, the conference was adjourned to the next day. All the guests went to their respective rooms. One room was reserved for Khwaja Sahib and he went to it.

At the end of the conference I was roaming about and passed by Khwaja Sahib’s room. There was complete silence. No one was in the gallery except me. I saw Khwaja Sahib all alone offering his ‘*Asr*’ prayer. I have seen all kinds of people – great and small, learned and unlearned – offering their prayers, but witnessing the concentration, absorption, humility and submissiveness with which Khwaja Sahib was offering his prayer made a deep impact on my mind and created an indelible impression which still exists to this day.

It is possible that some people still consider him a *kafir*, but my heart carries a deep impression of his practice of Islam which even the vicissitude of time could not efface.”

(The entire article, entitled “A Hidden Saint and Apparent *Kafir*,” appears later in this issue of the *Bulletin*. – *Editor*)

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During his law studies, Khwaja Sahib taught at Islamia College, Lahore. It was there that he met Maulana Muhammad Ali in 1893 when Maulana joined as a lecturer in Mathematics. This acquaintance was to develop into a lifelong friendship between the two.

After earning his LL.B (Bachelor of Law) degree, Khwaja Kamal-ud-Din moved to Peshawar and set up his law practice there.

#### **Devotion to the Promised Messiah and sacrifices made in defending him in legal proceedings**

The following excerpt from *Mujaddid-i-Azam* by Dr Basharat Ahmad sheds light on the devotional services and sacrifices made by Khwaja Kamal-ud-Din to the Promised Messiah:

“Khwaja Kamal-ud-Din Sahib was a very sincere, close and beloved *mureed* (disciple/follower) of the Promised Messiah. He rendered great services and sacrifices for defending the Promised Messiah in every forum, and his sacrifices in the legal cases of Maulvi Karam Din Jehlumi in Gurdaspur Court surpass all others.

When the criminal complaint filed by Karam Din against the Promised Messiah alleging intentional defamation and the Promised Messiah’s complaint of defamation against Maulvi Karam Din were being heard in the Court of First Class Magistrate at Gurdaspur, Khwaja Kamal-ud-Din, who had his legal practice in Peshawar, stayed in Gurdaspur for over two years, not caring that his legal practice, which was the source of income for his family, had been abandoned.

Maulvi Muhammad Ali, who was also a pleader, supported Khwaja Kamal-ud-Din in these cases, but it was Khwaja who was the senior advocate. Mr Ogarmous, Barrister-at-Law, who was engaged for transfer applications of the cases in the High Court, Lahore, came only for two or three hearings, but after that calling him was not considered necessary.

The arguments presented by Khwaja Kamal-ud-Din during the proceedings in these cases were wonderful and had the magistrates trying them being just and well-intentioned. The cases could have been decided in favour of the Promised Messiah much earlier. (Hearings of these cases, which started in 1902, were prolonged by the two Hindu Arya Samajists trial magistrates for over two years out of prejudice against the Promised Messiah.) Once, Khwaja Kamal-ud-Din was required to put in writing arguments for placing on file. The adjournment granted for this purpose was very short and Khwaja wanted to put in very convincing and detailed arguments concerning all issues involved in the case. He started writing his arguments at 5 am on 25 August 1904 and

kept writing continuously up to 10 am 26 August 1904, that is, for over 24 hours. The only breaks he took were for offering *salah* or answering the call of nature. Hard work to this extent was amazing.

Meanwhile, Khwaja Kamal-ud-Din's family was faced with extreme financial and economic hardships. Khwaja's income from his legal practice having ceased, they had no other means of income. Ornaments were sold, debts were incurred to meet the day-to-day living expenses, but Khwaja Sahib was so deeply and devotedly involved in defending the Promised Messiah that he did not care a whit for these hardships and never mentioned them to anyone. Once, when the hearings were adjourned for a little longer period, with the Promised Messiah's permission he went to visit his family in Peshawar. Maulvi Abdul Karim Sialkoti, who was fond of Peshawar, accompanied him. During this visit, Khwaja Kamal-ud-Din sold his wife's gold bangles for three hundred rupees so that they could subsist for some time. Somehow, Maulvi Abdul Karim found out about this and on his return to Qadian mentioned it to the Promised Messiah. On hearing this, the Promised Messiah was very distressed and said: '*Insha Allah*, we will pray for him.' Then he went inside his house and sent three hundred rupees with his son Mian Mahmud Ahmad to Maulvi Abdul Karim to give to Khwaja Kamal-ud-Din. Maulvi Karim asked Mian Mahmud Ahmad to pass the money to Khwaja Kamal-ud-Din. On receiving it, Khwaja Kamal-ud-Din immediately went to Maulvi Karim and enquired what the money was for. Maulvi Karim said that he had informed the Promised Messiah about Khwaja's financial difficulties and that the Promised Messiah had sent the money for him. Khwaja Kamal-ud-Din protested, saying: 'Maulvi Sahib, what have you done? Whatever I am doing I am doing to discharge my duty in the cause of Allah. I cannot accept this money.'

Maulvi Karim responded: 'If I did not tell the Promised Messiah, then whom else could I tell, as after Allah he alone is our resort in this world. Please quietly keep this money and give thanks to Allah for it. Coming from the Promised Messiah, is blessed, and Hazrat Sahib has also promised to pray to Allah to ease your financial hardships.'

After that, people started engaging Khwaja Kamal-ud-Din to handle their legal cases in the Gurdaspur and Lahore High Courts and he was surprised to witness the acceptance of the Promised Messiah's prayer in his favour so quickly. Thereafter, all his financial problems were solved for ever.

After Khwaja's Kamal-ud-Din financial problems were over, his daughter fell ill in Peshawar and he was receiving regular letters about her illness with requests to return home. To these he advised his family to get treatment for her from the best available doctor since he could not return until his cases were completed. In reply to a telegram about the serious condition of his daughter, he again advised his family to continue treating her and he requested the Promised Messiah to pray for her. In response to a telegram that his daughter had passed away, he advised his family to bury her and told them that he still could not return till his cases had been completed.

These sacrifices are worth recording in golden words. The Promised Messiah was watching these sacrifices and was constantly praying for Khwaja Kamal-ud-Din. One day, he summoned Khwaja Kamal-ud-Din and said to him: 'I have received an *ilham* about you in which you have been called *husn-i-bayan*. This honour of being *husn-i-bayan* is a Divinely conferred favour on you which will not be restricted only to court cases but is a Divine sign which the whole world will hear and be surprised at.'

This proved to be true. Whoever had a chance to hear Khwaja Kamal-ud-Din's speeches, whether in India, Europe, Asia or Africa, will attest that the audience was spellbound." (*Mujaddid-i-Azam*, Vol. II, pp. 977-979)

In his article on Khwaja Kamal-ud-Din in *Paigham-i-Sulh*, Dr Basharat Ahmad wrote that once, in his presence, the Promised Messiah told Khwaja Kamal-ud-Din to keep visiting him often and to keep benefiting from his company as one day he may have to go abroad for the *tabligh* of Islam. This is exactly what happened. Thus, the same Khwaja

Kamal-ud-Din who was once ready to convert to Christianity became the first Muslim missionary of Islam in Europe in the twentieth century.

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On 15 January 1901, the Promised Messiah issued a proclamation under the title “*Aik Zaroori Tajreez*” (A Necessary Proposal), in which he proposed publishing a magazine in English through which the sublime teachings of Islam and strong arguments and such matters which bestow spiritual peace and satisfaction which have been manifested to him may be (translated into English and) circulated among Europeans and other persons who know English. Since this required financial arrangements, he invited people to assemble in Qadian on *Eid-ul-Adha* day to put in place these arrangements, either by establishing a trading company or through donations. His friends and followers assembled on this day, and on 31 March 1901 it was decided the publishing would be carried out through donations rather than through a trading company, and for this purpose a body under the name Anjuman-i-Isha‘at-i-Islam was formed under the patronage of the Promised Messiah. Maulvi Nur-ud-Din was appointed its president, Maulvi Abdul Karim the vice-president, Khwaja Kamal-ud-Din the secretary, and Maulvi Muhammad Ali the assistant secretary of this Anjuman.

On 1 April 1901, at a meeting of the Board of Directors, the name of the monthly magazine was chosen as *The Review of Religions*, and Maulvi Muhammad Ali and Khwaja Kamal-ud-Din were chosen as editors of this publication. It was also decided that the magazine’s office would be located in Lahore and its first issue would be published on 1 October 1901. However, due to certain reasons, this date was delayed and at a meeting of the Board of Directors it was decided that the directors should be those who reside in Qadian. Khwaja Kamal-ud-Din was allowed to opt out due to his commitment to legal cases and instead Maulvi Muhammad Ali was appointed secretary. It was also decided that the magazine would be published from Qadian instead of Lahore and its first issue be published in January 1902. Further, if more than three hundred buyers were available, then an Urdu edition may also be published simultaneously. The magazine’s publication started accordingly.

Two important points should be borne in mind in this regard, that, in spite of having named the *jama‘at* of his followers in the Census of 1901 as *Musulman Firqah-i-Ahmadiyya*, the Promised Messiah and his close followers, or associates as one may choose to call them, did not deem it fit to include the word *Ahmadiyya* for publication purposes or for *tabligh* in Europe or other parts of the West. The reason is not far to seek. The Promised Messiah believed that there is no place or scope for sectarianism in Islam. He considered sectarian names like Sunnis, Shias, Khamarij, Hanifis, Shafiis, Malikis, Hambalis, Chistis, Qadries, Naqshbandis, etc. as *bida‘at*. Since the Census form had a column for sect under Religion, therefore it was under this legal compulsion that he felt the need to name the *jama‘at* of his followers as Ahmadi to satisfy this requirement. He chose to name his *jama‘at* Ahmadi after one of the two names of the Holy Prophet Muhammad (pbuh).

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Following the example and views of the Promised Messiah, Khwaja Kamal-ud-Din established the Working Muslim Mission as a non-sectarian Islamic mission for the propagation of Islam in the West and the rest of the world. Some narrow-minded members of the Ahmadiyya Movement are in error in criticising Khwaja for not having named his mission along sectarian lines.

The second point worth noting is that after the Split, the members of the Ahmadiyya community who had established their headquarters at Lahore chose the same name, Anjuman Isha‘at-i-Islam, for their organisation, prefixing the word Ahmadiyya to it as a symbol to indicate their sect for the purpose of the Census.

When the Promised Messiah established the Sadr Anjuman Ahmadiyya in 1905, he nominated Khwaja Kamal-ud-Din as one of the fourteen members of the *Majlis-i-Mau‘tamideen* (General Council), to whom the management of the affairs of the *jama‘at* was assigned.

After the Karam Din case, Khwaja Kamal-ud-Din moved his law office from Peshawar to Lahore and was soon counted among the leading advocates of the High Court. His monthly income was in the thousands, out of which he generously spent in the cause of Allah. In response to the Promised Messiah's instructions, he used to visit Qadian frequently. Every Friday, along with Sheikh Rahmatullah, Dr Mirza Yaqub Beg and Dr Syed Muhammad Hussain, he went to Qadian to offer prayers in the company of the Promised Messiah and stayed till Sunday afternoon to listen to the Promised Messiah's discourses.

When the Promised Messiah went to Delhi on 22 October 1905 with his family, with his permission Mufti Muhammad Sadiq, Editor, *Badr*, Sheikh Yaqub Ali Turab, Editor, *Al-Hakm*, Maulvi Syed Muhammad Ahsan and Dr Mirza Yakub Beg travelled with him.

That year, 27 October was a Friday. Khwaja Kamal-ud-Din was so accustomed to offering Friday prayers in the Promised Messiah's company that he went to Delhi on 27 October, arriving before the Friday prayer.

In 1906, when the Promised Messiah established the Sadr Anjuman Ahmadiyya Qadian, he nominated fourteen members to its *Mau'tamideen*, and Khwaja Kamal-ud-Din was appointed by him as the Legal Adviser of that Anjuman in addition to being one of its members.

Khwaja Kamal-ud-Din's ancestral home was inside the walled city, Lahore. Dr Syed Muhammad Hussain Shah had built a house on Brandreth Road. Khwaja Kamal-ud-Din also built a house on Brandreth Road near Dr Shah's. Later, when Dr Mirza Yakub Beg also built his house there, the area became known as Ahmadiyya Building, which in time became the headquarters of the Ahmadiyya Anjuman Isha'at-i-Islam, Lahore.

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The Promised Messiah's wife was not keeping good health. She expressed a desire to go to Lahore for a few days for a change of climate, and also to be near Drs Mirza Yaqub Beg and Syed Muhammad Hussain Shah for treatment. The Promised Messiah himself was not keeping in good health at this time. When he sought Allah's permission through *istikharah*, he received a verse in Persian which clearly indicated that his life was about to end, yet, his wife insisted on going to Lahore. Thus, he and his family left Qadian on 27 April 1908 and stayed at Khwaja Kamal-ud-Din's house in Ahmadiyya Building. Maulvi Nur-ud-Din, Maulvi Dr Syed Muhammad Ahsan and the staff of *Badr* also went with him.

After some days, when the Promised Messiah's wife visited Dr Syed M. H. Shah's house, she liked it for its spacious rooms. Dr Shah had been requesting that the Promised Messiah bestow him the honour of being his host, therefore the Promised Messiah and his wife moved to Dr Shah's house while the other guests stayed at Khwaja Kamal-ud-Din's house. This stay was for about a month, till the passing away of the Promised Messiah on 26 May 1908.

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A British tourist, Professor Clement Reg, who had served as Professor of Astronomy in a university in Australia for a long time, was visiting Lahore on a lecture tour. When he came to know about the Promised Messiah from Mufti Muhammad Sadiq and that he was staying in Lahore at that time, he showed a keenness to meet the Promised Messiah. On the first day he went along with his wife and asked questions like whether God is universal or only for a particular nation, about the beginning of the world, the origin of man, Darwin's Theory, the effect of the planets and stars, the reality of sin, the reasons for sin, the doctrine of Christian salvation, life after death, about the human soul, and whether meeting the souls of the deceased was possible. On this day, Maulvi Muhammad Ali acted as interpreter. The professor was so impressed that he requested another visit. It was agreed and on that visit, his wife and younger son accompanied him. At this meeting, he asked about the existence of God, the concept of God, His attributes, and love of God. He wanted to know about the affliction of pain and distress and suffering in life, etc. During this session, Khwaja Kamal-ud-Din served as interpreter. Prof. Reg was so influenced that in his future lectures, instead of saying

that Jesus Christ gave his life for the atonement of mankind, he said that atonement is a Christian belief for their own atonement. About Darwin's Theory, he now said that it was Darwin's view and may not necessarily be a correct one.

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During the Promised Messiah's last visit to Lahore, Khwaja Kamal-ud-Din hosted a luncheon meeting on 17 May 1908 for the leading Muslim nobility of Lahore, among them judges and advocates of the High Court, professors, doctors, etc. They were so fond of meeting and hearing the *Mujaddid* of the century that all of them arrived for this meeting one hour earlier than the appointed time. Khwaja Kamal-ud-Din introduced them to the Promised Messiah. On their insistence, the Promised Messiah started his speech at 11 o'clock. At about 12 o'clock, he said that since it is lunchtime, therefore he would like to stop speaking. However, the audience responded that they eat every day but such valuable spiritual food that he was imparting was not available elsewhere, therefore he should continue with his speech. Thus, he continued speaking and lunch was served at 1 o'clock instead. The topic of his speech was "Two ways of achieving the nearness and pleasure of Allah." It was printed in *Al-Badr* and is a delight to read.

Amongst other deputations, one of leading Hindu nobility from Lahore also waited on the Promised Messiah and asked his views about how peace between Hindus and Muslims could be achieved. The Promised Messiah's views impressed them tremendously. Due to the importance of the subject, the Promised Messiah started writing an article on it entitled *Paigham-e-Sulh*, which he intended to deliver in a speech on 31 May 1908 in the grounds of Ahmadiyya Buildings before a gathering of Hindu and Muslim dignitaries. His busy schedule of meeting the deputations during the day and, over and above that, putting in long hours in writing this article, took a toll on his already failing health and he had serious attacks of neurasthenia as diagnosed by Dr Sutherland, the Principal of the Medical College, who was called to treat him on the night of 25 May 1908, before the Promised Messiah finally passed away at 10.30 am on 26 May.

The meeting on 31 May 1908 had to be postponed, and Khwaja Kamal-ud-Din, in consultation with the Muslim and Hindu nobility of Lahore, arranged a reading of the article prepared by the Promised Messiah on Sunday 21 June 1908 at 7 pm in the Punjab University Hall instead. The article was printed. The meeting was presided over by Justice Sir Pertole Chander, Chief Justice of the Lahore High Court, and was attended by Muslim and Hindu judges, advocates, professors and other intellectual members of the society. Khwaja Kamal-ud-Din had the honour of reading this paper in his most attractive and impressive style of delivery.

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During the time of the *Khilafat* of Maulana Nur-ud-Din, the issue of the Cawnpur *Masjid* erupted. Khwaja Kamal-ud-Din, along with Maulana Muhammad Ali, as representatives of the Muslim and Ahmadiyya community, played a prominent role in the matter. They delivered speeches for the protection of the religion, rights of Muslims and the protection of their places of prayer, seeking guarantees of freedom and protection of the fundamental right of professing and practising religion. Since both of them had a legal background as well as religious learning, therefore the substance of their speeches was much superior to those delivered by other religious or political leaders. They addressed public meetings throughout the United Province of India and became very popular among the educated class of Muslims there.

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In 1912, one of Khwaja Kamal-ud-Din's clients hired him to pursue his legal case in England. The Sadr Anjuman Ahmadiyya was already working on a plan to open an Islamic mission in the United Kingdom, for which Dr Syed Muhammad Hussain Shah had offered his services and had received eight months leave from his job. Now this opportunity for Khwaja Kamal-ud-Din to go to the UK without any expense on the part of the Anjuman was God-sent one and it was decided that during his stay there he would explore the possibility of establishing a mission there. After his arrival in England, Khwaja Kamal-ud-Din not only did this, but also informed the Anjuman that he had decided to



stay there to propagate Islam. The Sadr Anjuman agreed and approved this proposal. Thus Khwaja Kamal-ud-Din became the pioneer Muslim missionary of Islam to the West by abandoning his very successful legal career worth thousands of rupees per month.

This mission was started in London but in 1913 it was moved to Woking, Surrey, where the Woking Mosque became its headquarters. Later, it became the Woking Muslim Mission Trust, and operated for over fifty years.

In 1914, after the split of the Ahmadiyya *Jama'at*, Khwaja Kamal-ud-Din became one of the five founding members of the Ahmadiyya Anjuman Isha'at-i-Islam, Lahore. The Woking Muslim Mission was being run as an Islamic non-sectarian mission, yet one of the conditions of the Trust Deed was that the *Imam* at the Woking Mission shall always be appointed by the Ahmadiyya Anjuman Isha'at-i-Islam, Lahore. Such *Imams*, on assuming office, had to sign an undertaking that he will preach non-sectarian Islam only.

In the beginning, Khwaja Kamal-ud-Din single-handedly ran the mission. He had started publishing a monthly magazine under the name of *The Islamic Review*, which was mailed to various countries. He not only had to write articles for this publication, but he also had to perform all other related duties like taking the articles to the press for printing, bringing back the printed copies, packaging and addressing and taking the packages to the post office for despatch. This involved a lot of manual labour, in addition to the mental and intellectual input, and Khwaja Kamal-ud-Din performed all these duties by himself. Later, Mr Nur Ahmad, a *mulhim-billah* (recipient of *ilham*), who was Khwaja Sahib's clerk during his legal practice, went to Woking to assist Khwaja in his missionary duties.

This mission achieved tremendous success and went a long way in correcting the false picture of Islam that had prevailed in the West for centuries. It gained a large number of British and other European converts from among men of letters and intellectuals, among them knights, lords, barons, priests, educationists, etc. So great were Khwaja Kamal-ud-Din's achievements as a missionary of Islam that Dr Sheikh Muhammad Ikram, D. Lit, in his *Cultural and Spiritual History of Muslim India* (published by the Islamic Cultural Centre, 7 Club Road, Lahore), in the preface to the third volume of the book titled *Mauj-e-Kathur*, has taken pride in mentioning Khwaja Kamal-ud-Din's name as "our most successful missionary of Islam in the West, during the century."

In addition to his work as missionary in the UK, Khwaja Kamal-ud-Din attended and delivered speeches at various international interfaith conferences in various countries. He toured India in 1914, delivering speeches in towns and provinces, inviting Muslims to engage and help in the propagation of Islam. In 1919, he also toured various countries in Asia and Africa, carrying the message of Islam to those areas and inviting Muslims residing there to wake up and help propagate Islam. These speeches, a collection of which was published under the title [Islam to East and West](#), are worth reading. He returned to Woking in 1921.

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The influence of the Promised Messiah had changed Khwaja Kamal-ud-Din into a dervish (Sufi) type of person who had devoted his life in the cause of Islam. He was a living example of *fana-f-sheikh*, as treading in the footsteps of his spiritual mentor he too had forsaken all worldly concerns in the cause of Allah. His absorption in devotional prayers has already been mentioned. He had become *sahib-e-kashf-o-ilham* and had performed *hajj* twice.

He toured India once again in 1924 to make appeals for assistance in his efforts in the propagation of Islam in the West. On his second *hajj* journey, Lord Headley Al-Farooq, a British member of the House of Lords, accompanied him. On the way they addressed public meetings in Cairo, Egypt. Lord Headley also visited India with him. They were enthusiastically welcomed by the Indian Muslims. In public meetings, hundreds of thousands gathered to hear their speeches in Lahore and other cities.

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Khwaja Kamal-ud-Din was suffering from diabetes. His health was deteriorating so he handed over the work of the mission to the *Imam* sent by the Anjuman as his replacement. Meanwhile, Maulvi Abdul Majid, who was assisting Khwaja Kamal-ud-Din in editing *The Islamic Review*, was made its editor, a duty he carried out till 1971. Khwaja Sahib's mind was on the *tabligh* work. Even during his illness he continued writing so much that when he got tired and was not able to sit he used to ask his brother, Khwaja Abdul Ghani, to write while he dictated. During those days, he wrote his book, *Mujaddid-i-Kamal*, about the Promised Messiah and his legacy. Ultimately, the diabetes took its toll and this great *mujahid* of Islam passed away in Lahore in December 1932. *Inna lilah-e wa inna ilaih-i-rajo'on*. From Allah we are to Him we return. Thousands of people joined in his funeral and he was buried in the Ahmadiyya section of Miani Sahib Muslim Cemetery.

Khwaja Kamal-ud-Din was not only a logical and impressive orator, but also a versatile writer. He had deep insight in the comparative study of world religions. In addition to a large number of articles which were published in *The Islamic Review*, he authored the following books:

### **Urdu**

[\*Saheefa-e Aasafiyya\*](#) (*Tabligh* of Ahmadiyyat to the Nizam of Hyderabad Deccan)

[\*Umm-ul Alsina\*](#) (Arabic – The Mother of Languages)

[\*Nabi-e-Kaamil\*](#)

*Mujaddid-e-Kamil*

### **English**

[Towards Islam](#)

[The Religion of Jesus and The Traditional Christianity](#)

[The Ideal Prophet](#)

[The Threshold of Truth](#)

[The Existence of God](#)

[Woman from Judaism to Islam](#)

[Message of Islam](#)

[Table Talk](#)

[Islam — My Only Choice](#)

[Open Letters to the Bishops of Salisbury & London](#)

[Islam to East and West](#)

A comprehensive list can be found at <http://ahmadiyya.ws/urdu/books/mainbook.shtml> (Urdu) and <http://ahmadiyya.ws/text/books/bookmain.shtml> (English).

Khwaja Kamal-ud-Din was survived by three sons – Khwaja Bashir Ahmad, Khwaja Nazeer Ahmad, Bar-at-Law and the author of *Jesus in Heaven on Earth*, Khwaja Naseer Ahmad, and one daughter.

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***HA'Y WALI POSHEEDAH – KAFIR KHULA***  
**(A Hidden Saint and an Apparent *Kafir*)**  
**Rias Ahmad Jaffary**

In 1924, the annual conference of Nadwatul Ulama was held at Lucknow with pomp and splendour. Maulana Habib-ur-Rahman Khan Sherwani, Nawab Sadr Yar Jang Bahadur of Hyderabad Deccan, came specially to preside over the conference. Students of Nadwatul Ulama had played a significant role in the Khilafat Movement and the All India

Congress Party. That is why a considerable number of political leaders also attended the event. Maulana Shaukat Ali, “the Lion of Islam,” was conspicuous among them.

I was a first-year student of the Nadwatul Ulama. The annual examination had just ended and the junior students were allowed to avail the vacation and go home. However, due to the overwhelming lure of the conference, I chose not go home till the end of the conference.

I was standing on the side veranda of the Hall when a friend of mine said to me: “Let us go and listen to Khwaja Kamal-ud-Din’s lecture.” I immediately went along with him. On the stage, a handsome imposing person was delivering a fine speech. His voice was so loud and resounding that even at the back row of the Hall each and every word of his speech was audible. His face was quite full and he had a black beard. Instead of the typical-style pyjamas and *achkan* (*sheerwani*), he was wearing a coat, and on his head he had a turban with tassels. The speech, on the topic “The Propagation of Islam,” was so impressive and convincing that everyone was listening to it attentively with amazement.

The general impression about Qadianis (Ahmadis) is that they are *kafirs*. Khwaja Sahib also belonged to the same movement. It was a matter of wonder how the heart of a *kafir* had so much sympathy for Islam, such great fervour for the preaching of Islam, and such tremendous enthusiasm for the propagation of Islam. Later, I came to know that Khwaja Sahib had already set up a permanent centre in England for the propagation of Islam and many people in Europe had entered the fold of Islam through him. He was also publishing a magazine in English and its Urdu version was published monthly under the title *Ishaat-e-Islam* from Lahore. Later I also learnt that he was a member of the Ahmadiyya Community which does not believe Mirza Ghulam Ahmad Sahib to be a prophet but only a *mujaddid*. Anyhow, the more I came to know about his Islamic activities, the more respect and esteem for him increased in my heart. I never accepted for a moment that, God forbid, he was a *kafir*, although most people consider him a *kafir* and firmly refuse to accept him as a Muslim.

After Khwaja Kamal-ud-Din’s speech, the conference was adjourned to the next day. All the guests went to their respective rooms. One room was reserved for Khwaja Sahib and he went to it.

At the end of the conference I was roaming about and passed by Khwaja Sahib’s room. There was complete silence. No one was in the gallery except me. I saw Khwaja Sahib all alone offering his ‘*Asr* prayer. I have seen all kinds of people – great and small, learned and unlearned – offering their prayers, but witnessing the concentration, absorption, humility and submissiveness with which Khwaja Sahib was offering his prayer made a deep impact on my mind and created an indelible impression which still exists to this day.

It is possible that some people still consider him a *kafir*, but my heart carries a deep impression of his practice of Islam which even the vicissitude of time could not efface.” (Rias Ahmad Jaffary, *Deed-O-Shaneed*, pp. 160-163, 1948 edition; pp. 120-121, Second Edition, 1987. Published by Rais Ahmad Jaffary Academy, 1-B, 5 Mimaar Terrace, Gushan-i-Iqbal No. 1, Karachi, Pakistan.)

## **WHAT OUR READERS SAY**

### **Kidney transplant information from Brother Shabir Baksh. Secretary AAAIL, NZ**

A wealthy Saudi businessman (his name is Maen Al-Sanea) has donated the sum of money equivalent to the cost of 60 kidney transplants to be done in a Saudi hospital. Until now, the hospital has only received 4 cases. If you know anyone who is in need of a kidney transplant and cannot afford the cost of such operation, please inform them of this. They can contact the hospital on Phone: 0096638826666 Extension: 4444.

## **HOPE Member Service**

### **Recipe of the Month**

#### **Oven Roasted Potatoes**

##### **Ingredients**

- 1/8 cup olive oil
- 1 tablespoon minced garlic
- 1/2 teaspoon dried basil
- 1/2 teaspoon dried marjoram
- 1/2 teaspoon dried dill weed
- 1/2 teaspoon dried thyme
- 1/2 teaspoon dried oregano
- 1/2 teaspoon dried parsley
- 1/2 teaspoon crushed red pepper flakes
- 1/2 teaspoon salt
- 4 large potatoes, peeled and cubed

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

1. Preheat oven to 475 degrees F (245 degrees C).
2. In a large bowl, combine oil, garlic, basil, marjoram, dill weed, thyme, oregano, parsley, red pepper flakes, and salt.
3. Stir in potatoes until evenly coated.
4. Place potatoes in a single layer on a roasting pan or baking sheet.
5. Roast for 20 to 30 minutes in the preheated oven, turning occasionally to brown on all sides.

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