

# Al-Nahl

SUMMER 1993

Hazrat  
Khalifatul Masih IV:  
204,308  
noble souls  
all over the world  
enter the fold of Islam  
by taking  
pledge of allegiance  
at his hand  
on August 1, 1993.



A Publication of  
Majlis Ansarullah, USA,  
an Auxiliary of

The Ahmadiyya Movement in Islam, USA, Inc.

# Letter of Hazrat Khalifatul Masih IV Regarding Al-Nahl

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
تَحْفَظُهُ وَتُصَلِّ عَلَى رَسُولِهِ الْغَنِيمِ

وَأَجْعَلْ لِي مِنْ ذَلِكَ شَرْفًا نَصِيرًا  
إِنِّي فَتَحْتُكَ لَكَ فَتَحًا مُبِينًا  
وَاللَّهُ يَبْدُو وَتَرَى الْمُسْلِمِينَ  
وَالْمُسْلِمِينَ فِي حَقِّهِمْ  
وَالْمُسْلِمِينَ فِي حَقِّهِمْ  
وَالْمُسْلِمِينَ فِي حَقِّهِمْ

لندن  
6.4.1372  
1993/1/1

پیارے مکرم ایڈیٹر صاحب النحل - امریکہ  
السلام علیکم ورحمۃ اللہ وبرکاتہ  
آپ کی طرف سے انصار اللہ کے رسالہ النحل کا تازہ شمارہ  
ملے۔ ماشاء اللہ اچھا خوبصورت رسالہ شائع کیا ہے۔  
جزاکم اللہ احسن الجزاء فی الدنیا و الآخرة۔ اللہ آپ کے  
تمام ساتھیوں کو بھی اس خدمت کی بہترین جزاء دے  
اور آپ سب کی ذہنی اور قلبی صلاحیتوں کو مزید صیقل  
دے۔ سب خدمت کرنے والوں کو محبت بھرا سلام۔ خدا  
حافظ و ناصر ہو۔

والسلام  
خالکسار

خالد احمد  
خالد احمد

4-6-93

Dear Editor Sahib, Al-Nahl, America,  
Assalamo alaikum wa rahmatullahe wa barakatoh.

I have received Ansarullah's magazine, Al-Nahl, which you have sent to me. Masha-Allah, you have published a very beautiful magazine. May God Almighty give you best reward both in this world and in the life after death. May God give best reward to all of your companions also for their service in publishing this magazine and may God increase and enlighten further mental and physical capabilities of all of you. To all those who served in this cause, my loving salam and may God be with you.

Wassalam, Khaksar,

(Signed) Mirza Tahir Ahmad, Khalifatul Masih IV.

# Al-Nahl

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# BEING KIND TO ONE ANOTHER

AL-QURAN

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِظَ الْقَلْبُ لَا نُفِضُوكَ مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ  
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٦٠﴾

And it is by the *great* mercy of Allah that thou art kind towards them, and if thou hadst been rough *and* hardhearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters of *administration*; and when thou art determined, then put thy trust in Allah. Surely, Allah loves those who put their trust in Him. (Chapter 3, Verse 160)

## AL-HADITH

Hazrat Ayesha relates that the Holy Prophet (May peace and blessings of Allah be upon him) said: Every one has been created with three hundred and sixty joints. Then whoever affirms Allah's greatness, praises Allah, affirms His Unity, proclaims His holiness, asks His forgiveness, removes a stone or thorn or bone from a path frequented by people, enjoins good, or forbids evil to the number of three hundred and sixty, goes about having rescued himself from the fire. (Muslim)

## MALFOOZAT

I exhort the members of my Jama'at that they should show mercy towards those who are weak and unstable among them. Try to remove their weakness. Do not be harsh or ill treat them but help them understand. Look! How sometimes the hypocrites used to mingle with the Companions (May Allah be pleased with them) and yet the Holy Prophet (May peace and blessings of Allah be upon him) treated them politely. Abdullah Bin Ubayy, who had said that the superior people would expel the inferior from here (Medina), also referred to in Sura Al-Munafiqoon, meant by saying so that the unbelievers would expel the Muslims. Yet when he died, the Holy Prophet (May peace and blessings of Allah be upon him) gave his own shirt for him. I have pledged to help my Jama'at with prayers. Things can not move without prayers. Look! Among the Companions, those who were from the period of prayers, that is of the Meccan period, others could not match them in grandeur. When Hazrat Abu Bakr (May Allah be pleased with him) became a believer, what did he see? He did not witness any sign but only had the knowledge of the Holy Prophet's character and his personal affairs. That is why he accepted the Faith as soon as he heard the claim to prophethood. Likewise, I continue to say that our friends should frequently visit and stay here. One can benefit much through close friendship and increasing familiarity. Such a benefit can not be had through miracles and signs. What benefit did Pharaoh have from the miracles? Thousands deny miracles but none denies good behavior. Curiosity should lead one to investigate the facts and discover the reality from a close angle. (Translated from Malfoozat, Vol. 2, Pages 219 and 220)



# Without God There Is No Protection.

## Turn Towards Chastity.

### Satan Attacks You From Places Which You Can Not See.

Hazrat Amirul Mo'mineen, Ayyadahollahota'ala Benasrihil 'Aziz

(Following is an English translation of the Friday sermon delivered by Hazrat Khalifatul Masih IV, May Allah strengthen his hands, on May 7, 1993, at the occasion of the first majlis shura and the 12th Annual Ijtema of Majlis Ansarullah, U.S.A. The simultaneous English translation was edited by the staff of Al-Nahl for the sake of clarity. It is being reproduced here at the sole responsibility of the staff of Al-Nahl.)

يَا أَيُّهَا النَّاسُ كُلُوا مِن ثَمَرِي فِي الْأَرْضِ حَلَلًا طَيِّبًا ۖ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٩﴾ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَإِنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٧٠﴾ وَإِذَا قِيلَ لَهُمُ اسْتَبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَشْتَعِ مَا الْفَيْيَا عَلَيْهِ أَبَاءْنَاهُ أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧١﴾

After having recited verses 169 through 171 of Sura Al-Baqara, above, Huzur said:

Now by the grace of Allah, every Friday there is some event taking place somewhere around the world. The organizers of these events desire that their function should be inaugurated or at least a mention of it be made through these Friday sermons. In the beginning, I have been trying to accommodate this desire but it is such a responsibility that it would be beyond my capacity to fulfill this desire each time. By the grace of Allah, the jama'ats are progressing day by day. The number of the jama'at's organizations in the world, compared to a few years ago, have now multiplied two fold. Gatherings of the subsidiary organizations - Lajna, Khuddam, Atfal and Ansar - have likewise grown in number. In these early stages, however, to encourage them, I will have to fulfill their desire. Today, the Ansarullah organization in

America has requested that, as of tomorrow, their annual convention and Majlis Shura will be held and that I should give them a special message.

#### My first special message

is that may Allah bless this gathering and enable the people to attend in large numbers and to benefit from it. Such gatherings are always beneficial. People's enthusiasm seems to increase by attending such gatherings at least for that duration. At the same time, a person feels that his faith is being elevated to a higher level. If such a feeling remains throughout the year then by the grace of Allah, the jama'at will progress very rapidly. My message therefore is that you should protect these special feelings. These are, in fact, holy trusts granted to you at the time of annual gatherings. Whether it is the annual convention, or the gatherings of auxiliary organizations, all Ahmadis experience an

exceptional excitement. A man feels much closer to the jama'at and to its pious traditions. In order to protect those traditions, it is necessary to protect this excitement.

**There are some pious acts of yours which protect you but there are some others which you have to protect first before they will protect you.**

Out of such good deeds Allah has given the example of salat. The Holy Quran says, 'Guard the Prayer and the Prayer will guard you.' There are many good works which require to be constantly guarded, only then will they guard you in return. All of it is linked to the amount of enthusiasm in the heart. If however, this enthusiasm only rises like the froth on the water and subsides quickly then one cannot benefit permanently from such enthusiasm. So I feel that at each gathering, whoever is attending, will have to make some resolves and then protect them. At the time of each gathering, you should think of the ways to keep the pleasure you received alive for good. There is, in fact, only one method and it is that a man should become regular in his salat. This link of the Ijtema with Prayer, no matter how much you emphasize it, is not justified until whatever pleasure you receive is purely for the sake of God. If that is not the case then your enthusiasm is false and there is no need to keep it alive. Such enthusiasm develops at every ijtema, even at worldly get-togethers. Some people, who attend such worldly fairs, know it well. They enjoy these fairs far more than the religious get-togethers. Therefore, the

#### **first advice**

that I want to give you is that you should analyze your feelings and find out whether you are having pleasure because of nearness to Allah and the pious traditions or because may

be there was a good crowd and that there were some good recitations of poems and some good speeches delivered. You enjoyed it all and then returned home. If, however, you felt being close to Allah and the feeling that by attending a pious company you have received a great pleasure then you must protect these feelings. This can only be achieved through salat. In your Prayers five times a day you have to revive such feelings. You have to attend Allah's court five times a day to strengthen your relationship with Him. Every day you continue to make it better. If this is the case then the Prayer is kept alive. This is also one meaning of guarding.

**Guarding your virtues is deeply linked with constant reflection.**

If one remains unmindful then the protection is no longer provided. It is my life long experience that unless you continuously add something new to your Prayer, you cannot benefit fully from your Prayer. The five times daily worship is a blessing but from one angle, if you are not careful, there is also a hidden danger. Habitually, you continue to repeat the same Prayer over and over again. This could lead one to a point of losing interest. Such a person then begins to ignore his Prayers and goes into somewhat of a slumber. He tries, at best, to quickly get over with it so he could return to more interesting and attractive pastimes. This is a sure sign that you have not protected your Prayer and you have become unmindful and negligent.

**You can only protect your Prayers by being persistent.**

If you are persistently trying to produce a quality in your Prayer in such a manner that you always receive a new pleasure and a feeling of revival of your relationship with God, this persistence is what will then protect you. At the

time of gathering, no matter what type of gathering it is, the auxiliary organizations do have an opportunity to reflect upon such things. As a result of such experience, they should be able to make a permanent resolve. My advice is that during this ijtema, which is being held in the United States, you in particular need to **make a resolve that you will try daily to be in the proximity of Allah.**

Although, anyone anywhere tries to be near Allah but in some places it becomes a matter of life and death. Such poor societies where there are fewer means to put you away from God, temporary negligence can not destroy you. Even in a state of negligence, at such places there are fewer dangers as there are not so many robbers and thieves. United States is at the highest peak of Western civilization. Whatever evils are found in the Western society, they tend to distance one from God. These evils can be identified, when you feel that you are drifting away from God. The further away you go from religion, the more pleasure you find in materialistic activities and none in the activities which would bring you closer to Allah. The more you go to the places of worldly enjoyment, the more you move away from the enjoyment of nearness to Allah. One becomes so accustomed to such pleasures that Allah's nearness actually starts to hurt him. Sometimes it happens gradually and one does not realize how far one has slipped nor does one realize the direction in which one is headed. I have previously given an example that while your children are watching television and they are told that it was time for Prayer, you should see the reaction evident on their faces. The reaction would be such that it would deeply hurt you because the reaction that you get is actually a sign of their total destruction. They would get

up with such disgust and unpleasantness as if they were saying, "What kind of a torture is this. Whenever we are watching an interesting program, you tell us to get up and say the Prayer." This reaction is sometimes suppressed and you can only see it through certain signs and at other times it is expressed through words. Such children continue to wait until they are no longer under the influence of their parents and can find their own ways of pleasure. This destruction, most seriously in the West, is staring at you in the face and it is being cultured and cultivated in America. It is then exported to other countries. Whatever means of enjoyment, pleasure, and luxury are being invented, the greatest market of it is America. From this market, it is being exported on a wholesale basis. These things that I have expressed in a few words, if you reflect upon them, they are true in every detail. By living in a country like America, if you hold an ijtema, whether of Ansar or Lajna, make sure that you see the lasting benefit derived from these gatherings. The speeches you deliver on various subjects may be great, but in a country like America where there is a danger of losing moral values, where there are dangers being faced by our coming generation, importance should be given to such dangers. You should spend more time on such issues. Find out ways and make plans to prevent such dangers. Try to implement these plans on an ongoing basis. From time to time, you should monitor and supervise your progress. The essence of all what I am talking about is that

**you should try to seek the proximity of Allah and establish the sanctity of salat.**

You must offer your Prayer with a sense of joy so you would develop such a deep link with your Prayer that all other relationships would



become secondary. Until you attain this high aim, your Prayers will not be protected because in fact you did not protect your Prayer. To attain this high aim, you need to struggle a great deal. Whatever dangers are being faced in the Western world are far more dangerous and dreadful than those faced in the East.

There are two types of problems which are entering the homes. They are spreading fast and no one can stop them. One of them is the

### **concept of freedom**

in the West. This is such an unbalanced concept that if you analyze it, you will be amazed by the ignorance behind that thought. However, our younger generation, with this very concept is being pushed away from religion. In these countries, especially in America, when children are growing up and reaching the age of maturity, they receive a message through their friends and teachers as if to be saying, "Congratulations! You are now gaining freedom. You are entering the age where you have no need to follow the traditions or the values of you parents, religion, or morality. These are all old fashioned ideas. It was okay to follow these traditions for as long as you had to live in your parents' homes. While raising you they had some control and authority to give you moral standards. Now you have reached the age of eighteen where you are free. You can get all kinds of television programs and videos to enjoy yourself. No one can stop you anymore, nor can anyone question you. You are now totally free of all discipline." This expression - *maadar, pidar azaad* - that "you are born free of your mother and father," was coined at a time when there was no one actually free of their parents. However, it appears as if it was a prophecy. Today, this particular phrase, to a greater extent, applies to America. Every child

in that country tries to become completely free of their parents' influence even before reaching the age of maturity. Right from the beginning, Satan whispers into their ears "You don't have to follow these traditions. You are now completely free." This is evident from another voice and that is the voice of the law. This voice tells him, "In the past, if you broke the law of the people, the punishment was less severe, but now you are fully responsible and you have reached an age where you must not step outside the law. It is the law made by men with such power and supremacy that you had better not even think of breaking these laws. In the past, even if you committed a murder, you got away with a minor punishment, but if you commit the same crime now, you would be put away for life in prison, and in some states, you would even be hanged." So, this is another voice. The age is the same. It is the same line in the life of a person when he is stepping over to the other side. He hears this voice of the law, but at the same time, about God, these nations give him a different message which is, "O you children, who are reaching the age of eighteen, congratulations! You are being freed from the restrictions imposed by God and His religion" and, "O all those people who are attaining the age of eighteen, we hereby free you of all morality." As far as their social and economic life is concerned, the children who are reaching the age of eighteen are given a message that they are being freed of all values, traditions, and morality that their parents followed and that they could do what their heart desired. However, the other message is from the law warning them that if they did anything against the law made by men, they would not be spared. It is strange that the age is the same, but they are being given two contradictory messages. This

is what is called deceit or deception. If it is considered that by reaching the age of maturity, a person becomes responsible, then he must be given the same message. The two voices must be in harmony with each other. People who carry influence in the society like the teachers in schools and colleges should say to the children, "You are now getting into an age where you will be bound by the laws of the land and so, therefore, you must follow the rules of morality even more strictly than before. You should display more responsibility towards your religious values. Whatever you thought was true until now, you must continue to accept that with a greater responsibility. It is immaterial whether you are a Muslim, a Hindu, a Sikh, or a Christian. Whatever you accepted as truth, you must continue to follow it. High morality demands a mature outlook from you and so, you must value these traditions more than ever." Unfortunately, they are being given these two opposing messages. At the time of the Ijtema, therefore, you should

**reflect upon the dangers faced by you in the country that you are living in.**

You should identify those dangers. This message which is directly being given to America, is for the entire Western world, as well. In the past, I have often talked about the weaknesses found in the Eastern countries and I have asked you to reform those weaknesses. However, today, as this Ijtema is being held in a Western country, I feel I should restrict my sermon to the Western world. How should we overcome the dangers that are faced by Ahmadiyyat, the true Islam, and the challenges that confront us? **What should be our response?** As I have said before repeatedly, the sum total of all the methods is to return to God.

**Without God, there is no protection**

and to reach Allah, there is no better way but through Prayers. Keeping these two in mind, I shall now proceed to tell you in detail how to identify these dangers. The Holy Quran has warned us that the Satan attacks you from a direction and in a garb through which you cannot see him. Allah has used such words about Satan that he (Satan) is watching you, but you are not aware of it. The same is true about Allah as we are repeatedly being told that even though we can not see Him, He is always watching over us. So, you must not be unmindful and negligent in performing His duties. On the other hand, we are told that Satan is also watching us, but we are not aware of it because many of us simply close their eyes. This does not mean that because you can not see God, you should do whatever you like. What it means is, that because you can not see Him, you should develop an awareness and consciousness so that you can feel the presence of God. By reflecting upon the existence of God and with the help of your feelings, you should be able to see Him. This way, the nearer you go to Allah, the greater the protection you will have. On the other extreme, you should try to see Satan and try to understand the direction from which he attacks you: In the worldly language, it means the same as to know where the means of protection can be found: The weapons, the soldiers and strong castles for your safety. You should also know your own weaknesses, so you may know exactly where and how the enemy can attack you and try to rob you. Know the moments of negligence in which a person is asleep and his enemy is awake. The subject is the same, but in religious terminology, about Satan, you have to be on the lookout for him. You have to know the targets which he can attack. So, you have to identify these weak spots. I



have already given an example of one kind of an attack that Satan will make on you and your children. It will say to your children, "Now that you are grown up, you are free and your traditional values have no reference and no standing." This is such a falsehood that you need to

**warn your children**

and explain to them what is wrong. Make them resonate with your own thinking. If you do not prepare them now, they will go out of your control. They will listen to others but not you. Others talk of such things where man's natural ego, desires, and feelings attract him and drag him. Man would rather not resist this temptation by turning the other way as here, it is a difficult work and is a burden on their nature. They will have to sacrifice all sorts of pleasures and feelings. So, in essence, these are the dangers and these are the issues that must be dealt with in greater detail.

**Keep in view the dangers that are being faced from society, so that you can protect yourself.**

Plug the holes and gaps that may exist. In this regard the Quranic teaching has vast meanings under the word, *raabitoo*. There lies a message that, whichever society you live in, you should focus upon and identify the special dangers and block those gaps from which those dangers can enter, as you can block the mouse holes and the holes from which the scorpions and serpents may enter. Even in the animal world, you see that those animals which do not keep a close guard, are easily attacked and become prey to other animals. Allah only knows what type of satanic system is prevalent that it overwhelms man in every situation. Allah knows best whether there is a physical existence of Satan or that he simply does not exist, or whether Satan is in each man's person within himself. One

thing, however, is certain that there is a Satan; flowing in one's blood or attacking from the outside. You see its attacks and you hear its whispers and you respond to it in your everyday life. All types of confusions and doubts which make a man go towards the evil are present from the time you open your eyes in the morning to the time you go back to sleep. Even while you are asleep, that system is at work. People who have evil thoughts, after closing their eyes to sleep, the same pleasures and thoughts take over. What they could not get during the day in the physical world, now try to get through their dreams. Whether you remember your dreams or not, it is an established fact that whatever thoughts you go to bed with, your dreams would embody them. The messages given to your conscious mind are being received by your subconscious. Sometimes these are more dangerous as the messages in the subconscious are hidden deeper. In the Holy Quran Allah says:

**Satan attacks you from places which you can not see.**

Those messages in your subconscious start to act up during the day by having all sorts of thoughts in your mind. To some extent, a person knows that those messages are evil and that he may be inclined towards that evil. When you go to sleep with those thoughts in your mind, your subconscious tends to move you in the direction of thoughts of evil nature. You are not aware about what is going on. You are enjoying your sleep. You simply rub your eyes and begin a new day but the ghosts of the night still accompany you and follow you everywhere during the day. What it means is that within yourself some decisions have been made to commit some evil. Sometimes these resolves are made unconsciously. Your subconscious



makes certain decisions during your sleep and you are not aware. If, however, an opportunity arises during the day, those decisions of the night would prevail and thus the resolves of the night become the resolves of the day. The command given by the subconscious is now accepted by the conscious. So the Holy Quran has put before us a definite reality in the words that Satan attacks you from such places where you can not see him. It is the responsibility and duty of the believer to identify those places, make plans for his defense and with wisdom, he should close and block all those holes through which scorpions and serpents could enter.

There are many other things which are becoming widespread in the West. These are nurtured in America and then exported to other countries. One of them is

#### **pregnancy and birth out of wedlock.**

I have said it in English but what it means is that children should not be born out of wedlock. I have said "religious law" because there are many religions in the world and despite the fact that they have broken their links with God, whenever they perform marriages according to their law, the children born are legitimate and have all the rights. Even if they have become independent of the existence of God, it is the mercy of God that He has given them the freedom to make all those laws and traditions even outside the religion under which a man and a woman are declared husband and wife. Whatever children are then born, in the view of Allah, they are legitimate and legal. It does not mean that the only acceptable law for marriages would be Islamic law or Hindu law or any other specific laws. Whatever law Allah has put before us, according to the religion, whatever marriages are performed according to the traditions of any nation and any country,

they are legal. What all this means is that children have an established right. Unfortunately, America is the only country where they are going against this recognized law. When I read the statistics, I was amazed and my whole body shook to find out that 33 percent of the births in America were out of wedlock. Under any law, they would have no right to be born. Whether it is the law of Red Indians, Christians, tradition, atheism, or any other order, no law has given them the right to be born. This bad custom is spreading like a disease. The sad part is that it is not considered a crime. The question is, if it is not regarded as a crime, are these children legitimate? As far as the traditions and customs are concerned, Allah has given the freedom that no matter what traditions they are from, when the children are born, they are legitimate. No custom or tradition is followed in the case of illegitimate children. In this case the couple is completely free. A girl and a boy develop a relationship between them that the society does not accept. The children born as a result of such a relationship are generally known as illegitimate. If a third of the population of a country has become illegitimate, then you can assume that after so many years the whole country will have become illegitimate. It might have already happened in America. How many times? Allah alone knows best. In America, in particular, you will have to

#### **turn towards chastity.**

You will have to struggle hard towards the accomplishment of this message. This is not confined to the circle of Jama'at Ahmadiyya alone. This message should, with your hard work, reach the whole of the society. This is a great opportunity for the Ansaraullah organization to excel. If the Khuddam were to start this,

they may face dangers themselves. There are situations when you have to explain to the girls and to their parents. This can be done by creating a movement. Older people can start this movement more successfully.

The other message that I have for the Ansar is that they should

### **identify the evils**

as I have mentioned. Dig through this hole and plug up the gap, otherwise, the whole value system is in danger. The message here is that your children do not care for anything. Their own lives are nothing but devoted to the material enjoyment. They have gone so far in this regard that they fear nothing. They feel no responsibility or duty to be answerable to anyone. They do whatever they want and, unfortunately, the society accepts trend. In such a situation, there is a danger of a whole future generation getting destroyed. What it means is that single parents, whether a father or a mother, will have to look after the children. In the case of illegitimate children, it is always the responsibility of the mother to look after them and the condition under which such children are born, the mother is not even in a position to teach the child any lessons of morality. And such children, right from the beginning, are out of their control.

Here, by the way, I must mention that as far as I have studied the Holy Quran and the traditions of the Holy Prophet (peace and blessings of Allah be upon him), in the sight of Allah and Islam,

### **every child has equal rights.**

The society can not deprive them of their rights simply because a child is illegitimate. The legitimacy or the illegitimacy of a child is linked directly to the parents and to the society which has let that happen. Nevertheless, all

children born are without blame. From the Holy Quran we learn that every child is born with a pious nature. Here nature means Allah's nature. You will not find any distinction in the Holy Quran that such and such a child is born with divine nature and another is not born with that nature. Therefore, you should keep this fundamental reality and fact in view. I am trying to explain this because some Ahmadi parents, while in the process of adopting a child, question that what if that child turned out to be an illegitimate one. Will it be right for them to raise such a child? I tell them that the Holy Quran has given these children equal rights in all human values and has established the honor of every child. Whoso attacks that honor, attacks it ignorantly and is standing in clash with Allah. Every child is innocent. You must fix this in your mind and never should adopt such a behavior that children who are born, whether they are legitimate or not, are treated differently. They are all equal in human values and then there is the law of *la taziro waaziratuwwizra ukhra* in the Holy Quran that you can not burden any soul with the responsibility of another. *La yukallifollaho nafsan illa wos'aha* is yet another law, that Allah does not suffer any soul beyond its capacity. So,

**a child who is born innocent, can not be burdened with that which belongs to the parents.**

Whoso has committed the sin, let them suffer for it. A child does not even have any control over the decision of whether to arrive in this world or not. The child is not involved in that decision making at all. How can God then punish it. After His declaration of *la yukallifollaho nafsan illa wos'aha*, the child can not be called to account. However, the responsibility on the society is that they should

try to make them pious. If such children are treated properly and mercifully and are trained properly, they can become Godly.

So, there are two types of efforts that we will have to make. One is that we have to uproot this evil, especially in the Western society. The Ansarullah should make a plan and an effort to do whatever they can to bring about a feeling of the value of chastity among the Ahmadis. An evil such as this one must be uprooted altogether. If this evil is not uprooted now, it will be ready to take its revenge on you. Such diseases are born by which people who were responsible to bring such children in the world will be removed themselves. This is Allah's revenge in the shape of the deadly disease known as AIDS. Day by day these dangers are increasing. As far as I know, this disease, by the end of the century, will have spread widely and will destroy these criminals in large numbers. Keeping this in mind, it is the duty of Jama'at Ahmadiyya to try to protect humanity from destruction. They should try everything possible to achieve this goal.

The other advantage of this effort is that when this effort is made in the society from all directions, there will be a greater possibility for the protection of Ahmadis and those people who continuously try to protect their surroundings. Then, by the Grace of Allah, they will be protected and they will feel that they face less danger of destruction. So, this is one danger which I am trying to identify. This disease is spreading at a great speed and is becoming contagious. In trying to stop it, you will have to take all those steps which Islam has already prescribed. The Quranic teaching has already made a plan for you. The plan is already there. All you have to do is make a plan to implement it.

About men and women, whatever separations have been prescribed and whatever moral teachings have been given, to whom you have to show your attractive parts and to whom you do not: You do not hold male and female gatherings together and be shameless. These are the things to be controlled. It is a long drawn and well established plan. The society which the Holy Quran tends to create, is already found in there. You have to keep that plan in view and make plans on how to revive and implement it, again. This is a very difficult task. For instance, take the veil. What kind of response would you get if you were to talk about it. I remember once about Islamabad, Pakistan, I heard that some women were becoming careless about *purdah*. I sent a message to Rabwah that they should try to correct this situation by using all possible means, as it was not the responsibility of women alone. The various organizations, departments of jama'at, Khuddam and Ansar, together, should launch a movement and explain to their sisters and daughters the dangers they were facing. I did not say that they must have a veil, in the traditional sense which is known as *burqa*. However, I explained to them that I have shed full light on this subject, from time to time. Wearing a veil is not a question of a particular dress. It is a tendency which can be recognized. Sometimes a girl in a veil can be without shame. On the contrary a girl may be wearing an ordinary dress, full of modesty. What I tried to explain to them was that the tendency seemed to be that of seeking freedom from *purdah* and not that of a particular dress. So, what you see is that by being influenced by a society, they are prostrating to the pressures of that society. And then there are excuses that such and such a people were also without veil and how come you did



not tell them and why was it that you only told us? I said to them that you should present something which has no contradiction. You should

**try to establish the spirit of the veil.**

You should explain to the parents that when you send your children away, if they ignore the veil, they would face the same dangers as do other societies. I used to receive harsh words as to why they were taking this moral stand. So, from one aspect alone, which is that of the veil, when you struggle and work hard, you would realize how much patience and restraint you would need. In response to everything good, you will have to listen to something bad. A person who has made up his mind to ignore all values, seeks pleasures in this world, lives a life of luxury and thinks that no one can call him to account, will be extremely displeased when you call him towards good. He will be angry and will say to you that you have attacked his freedom and his honor. He might even ask you as to who did you think you were to explain that point to him. So, to give good advice is very difficult and this task becomes even more difficult. Therefore, you need to use wisdom. There is a difference in the manner in which you speak. It is not just a message that you have to give to the people. The question is, how should the message be conveyed? Should it be conveyed directly or by other means. For instance, if Khuddam or Ansar are trying to convey a message to the parents of a girl about some disciplinary problem, it might not be of any benefit. It will only anger the girl and her parents. They might even launch a counter instigation against one of the organizations. They would turn around and tell you to confine yourself to taking care of your own daughters and that they have the knowledge of what other people were doing. These are feel-

ings of reprisal, but you must listen to such things, patiently. So, to try to start a movement in this direction, a great amount of wisdom and planning is required. With wisdom, by the Grace of Allah, your plan will always succeed. Whenever I hear about a family that has responded in a wrong manner, I try to explain to the conveyer the manner in which they should go about doing their job. They should be very polite, choose their words very carefully and let the parents feel that they were only trying to protect them. This method, by the Grace of Allah, with a few exceptions, has produced such good results that one is left quite amazed. One then thanks Allah and is reminded of the verse of the Holy Quran, *fazakkir, innama anta muzakkir*, that you should always give good advice. Remember, however, that good advice should only be that which is true and which Holy Prophet Muhammad, peace and blessings of Allah be upon him, gave. Such advice will definitely be beneficial.

I have referred to only one evil of the Eastern society. There are many tendencies and behaviors that are very destructive. Some are small but others loom large. They are all linked to the same types of people. Sometimes there is a minor sign and it is hard to believe that it would make any difference. Yet, I have seen that when young girls have to make a decision to rebel and free themselves of the legal and moral values, you will first notice a minor change in their dress. Every eye can see it, but if you tell those children that, for example, their hairstyle was of an undesirable kind, they will get excited and question angrily about what you are trying to preach to them. If you mention to the parents about the objectionable clothes their daughters were wearing, they will again turn around and question angrily about your

authority to mention their daughters' clothes. Although the signs are true, yet, this is not the way to explain. The message conveyed by those signs is true, but your way of pointing them out has to be better. You should do this with love and affection and with great pain in your heart. Privately, you have to tell them politely that they must do more to protect their girls. And let them know that you say this because you are concerned and feel the pain. Tell them that their concern is your concern and so on. Many different ways can be found to do this job, however, no efforts can be rewarded without supplication to Allah. I know that some young boys enter the jama'at who sometimes wear earrings and some undo their shirt buttons to show the hair on their chest. I have heard that in America, those who do not have natural hair, put on wigs to display a hairy chest. By doing this, they feel somehow that they were displaying their manhood. They are actually sending a message to the innocent girls that they were ready to excite them. To see an earring or an unbuttoned shirt are all satanic garbs, where a man does not see the Satan, but an eye which can recognize, can see him distinctly. If you question a person about his earring, he is going to respond in words like, "Are you crazy? This is just a fashion." The person you question about the undone button, would perhaps respond in the same manner. I have seen that when I have explained to Ahmadi children with love and pain, they seem to understand. Since the Ahmadis have accepted the Messiah and the Imam of the time, there is a good quality among us to accept piety. There is no Ahmadi in this world who does not want to be reformed and receive the benefits in a nice way because this jama'at is well positioned on the path of righteousness. It is such a jama'at that piety has

been made a part of its nature. Hazrat Promised Messiah, alaihissalaam, says, "... To convey and give good advice is my work. I say that this jama'at has progressed well in sincerity and love. I am amazed, sometimes, to notice their excitement and sentiments. Even the enemy is amazed. There are thousands of Ahmadis who have progressed in love and sincerity, but because of the age old customs and human shortcomings, they sometimes take so much interest in the material world that they close their eyes to the religion." This is what is called the way of giving advice. This is what is called the secret of giving divine counsel. With love and affection, incline yourself towards good and accept and admit their good qualities. By availing of their good qualities, invite them towards the good. By referring to their good qualities, try to warn them of the evil. Again, Hazrat Promised Messiah, alaihissalaam, says, "We should become so pious and unselfish, that the worldly interest appears irrelevant to us." This is the power of the final judgement which will decide our destiny. If we develop this method and this nature, that whenever the material world is in clash with the religion, the world will be defeated and the religion will triumph, then no force in the world can destroy such a power. This is the

#### **secret of life.**

If you stick to it, you will gain an ever lasting life. Several types of negligence which take one away from God, will be removed from you. Until that happens, however, the situation will remain dangerous and unsatisfactory. Sometimes one displays a kind of a fear that in the face of such powerful evil currents, how could one win. This sometimes is a genuine concern but again can be resolved through supplications and earnest prayers to Allah. As the Promised

Messiah, alaihissalaam, has explained that the material of this jama'at is made of trust, sincerity and love. If people gave counsel in the same way as the Promised Messiah, alaihissalaam, did, then they can gain a great advantage. Those young Ahmadies or their children, who sometimes show signs of rebellion, will come back through such good counsel.

When these sermons began to be telecast, I heard that people started showing renewed interest and fresh enthusiasm. Young and old alike came to watch these sermons in large numbers. Recently, I received a sweet complaint that I had been mentioning stories of their enthusiasm in my past sermons but I did not mention any such thing in the past two or so sermons. In order to address this complaint, I wish to narrate two incidents.

One is about someone from Pakistan who told me that there is so much eagerness to watch these sermons even among little children that they plan their activities in such a way so as not to miss the sermon. He told me that he went to visit a brother who was not home at the time. His young son, on enquiring about his parents, told him that they had not returned home until then and that since the following morning they had to watch the sermon, his brother had al-

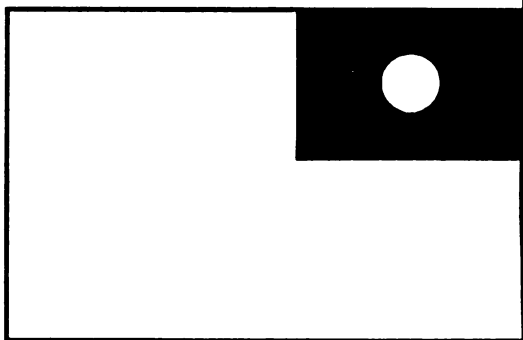
ready gone to bed and he himself was ready to go to bed too. This child then politely said that he could not, therefore, talk too long. So the child knew that he had to rise early in the morning to watch the sermon.

This is a sign that Allah has now placed the whole world so close to us for our propagation. Today you must benefit from giving good counsel and make everybody your own.

The second incident is, a lady from Germany wrote to me, that while watching one of the sermons, her little child saw tears in my eyes. The child suddenly rushed to pick up a handkerchief, came back to the television screen and started wiping away my tears by completing the gesture on the screen. This new generation, through the blessing of these televised sermons, has already entered into a revolutionary time. Your good counsel to them must begin from right here. Try to give them the values of the Islamic teachings. By providing good counsel to them, you would be making the best use of their situation. By doing so, I am sure that in America, Jama'at Ahmadiyya will Insha Allah, succeed in making at least their own society, Islamic. If that happens then you have hopes for the rest of the society, otherwise there is no hope.

## Flag of Ansarullah

The flag is made of a white cloth of length 5 feet and 2 inches and width 2 feet and 9.5 inches. In the upper right corner, there is a 2 feet and 8 inches wide and 1 foot and 5 inches black rectangle. In the center of the black rectangle there is a white full moon with a diameter of 6.5 inches.





# WHY I BELIEVE IN ISLAM

BY HAZRAT MIRZA BASHIRUDDIN MAHMUD AHMAD, KHALIFATUL MASIHI II

(This was a radio broadcast by Hazrat Al-Musleh Mauood (May Allah be pleased with him) and has been widely published by our Jama'at in different formats. However, in view of the importance of its subject matter, we at Al-Nahl feel that Ansar will greatly benefit by reading it again and is therefore being included in this issue. Editor)

I have been asked to state why I believe in Islam. When I put the question to myself, the reply I received was, for the same reason for which I believe in anything else, that is to say, because it is the truth. A more detailed reply would be that in my view the central doctrine of all religions is the existence of God and man's relationship with Him, so that the religion that can succeed in establishing a true relationship between God and man must be true, and the truth of a faith is surely a sufficient reason for believing in it.

Islam claims that the Creator of this universe is a living God and that He reveals Himself to His creatures in this age in the same manner in which He used to reveal Himself in ages past. This claim can be tested in two ways. God may manifest His signs direct for a seeker after Him, or the seeker may come to believe in God by studying the life of a person to whom God has revealed Himself. As, by the Grace of God, I happen to be one of those people to whom God has on many occasions and in a supernatural way revealed Himself, I stand in need of no further reason for believing in the truth of Islam than that I have experienced the truth of Islam in my own person.

For the benefit of people who have had no similar experience, however, I proceed to relate the grounds which, in addition to my personal experience, have been the cause of my believ-

ing in Islam.

First, I believe in Islam for the reason that it does not compel me to accept all those matters the sum total of which is called Religion merely on authority, but furnishes convincing arguments in support of its doctrines. The existence of God and the nature of His attributes, angels, prayer and its effects, Divine decrees and their sphere, worship and its need, Divine Law and its benefits, revelation and its importance, resurrection and the life after death, heaven and hell - with regard to every one of these, Islam has given detailed explanations and has established their truth with strong arguments to the satisfaction of the human mind.

Islam, therefore, furnishes me not only with faith, but also with the certainty of knowledge which satisfies my intellect and compels it to admit the need of religion.

Secondly, I believe in Islam as it does not base itself only upon the experiences of people who have passed away, but invites everybody to a personal experience of that which it teaches and guarantees. It claims that every truth can, in some manner or the other, be put to the test in this world, and it thus satisfies my reason.

Thirdly, I believe in Islam as it teaches that there can be no conflict between the word of God and the work of God, and thus resolves the supposed conflict between science and reli-

gion. It does not ask me to ignore the laws of nature and to believe in things which are contrary to them. On the contrary, it exhorts me to study the laws of nature and to derive benefit from them. It teaches me that, as revelation comes from God and He also is the Creator of the universe, there can be no conflict between that which He does and that which He says. It invites me, therefore, in order to understand His revelation, to study His work, and in order to realize the significance of His work, to study His word, and thus satisfies my intellectual yearning.

Fourthly, I believe in Islam as it does not seek to crush my natural desires but guides them along right channels. It does not, by altogether crushing my desires, reduce me to a stone; nor does it, by leaving them uncontrolled and unrestrained, reduce me to an animal, but like an expert irrigation engineer who harnesses uncontrolled waters and makes them run into irrigation channels, thereby bringing prosperity to waste areas, it converts my natural desires into high moral qualities, it satisfies my humanity.

Fifthly, I believe in Islam for the reason that it has dealt fairly and lovingly not only with me but with the whole world. It teaches me not only to discharge my duties towards myself but insists upon my dealing fairly with every other person and thing, and has furnished me with proper guidance for this purpose.

For instance, it draws attention to the rights of parents and the duties which children owe to their parents. It admonishes the children to behave obediently and tenderly towards their parents, and has made the latter heirs to that which the former may leave. On the other hand, it enjoins love and affection upon the parents for their children and imposes upon them the

duty of bringing up their children well, training them in good qualities and looking after their health, and has also made them heirs to their parents.

Similarly, it enjoins the best relationship between husband and wife and requires each to have due consideration for the needs and desires of the other and that they should behave affectionately towards each other. This was put beautifully by the Holy Founder of Islam when he said:

“A person who ill-treats his wife during day and loves her at night, acts in complete contradiction of the beauty of human nature.”

He also said: “The best of you are those who treat their wives best.”

Again he said: “Woman is fragile, like glass, and men should, therefore, treat women with delicacy and tenderness, as they would handle an article made of glass.”

Islam has laid special stress upon education and training of girls. The Holy Prophet has said:

“A person who brings his daughter up well and gives her a good training and education, thereby earns paradise.”

Islam has made daughters the heirs of their parents along with the sons.

Again, it has laid down fair rules for the guidance of the rulers and the ruled. It says to the rulers that the authority vested in them is not their private property but is a trust and that they should discharge the obligations of that trust to the utmost, like upright and honest people, and should carry on government in consultation with the people. It says to the ruled, the power to choose your rulers has been bestowed upon you as a gift from God and you should, therefore, be careful to invest only such persons with governing authority as fully deserve it, and

after vesting this authority in them, you should give them your fullest cooperation and should not rebel against them, for if you do so, you are merely seeking to demolish that which your own hands have built.

It has also regulated the rights and duties of the employer and the employed. It says to the employer: You must render to the workman his full due even before his perspiration is dry on his body and should not look down upon those who work for you, for they are your bothers whose care has been entrusted to you by God and who are the true supporters of your prosperity. You should, therefore, not be so foolish as to seek to destroy that which constitutes your own support and the basis of your power. It says to the workman: When you are engaged to execute a piece of work for somebody, you should discharge your obligation honestly and with due care and diligence.

It says to those who have been endowed with abundance of physical health and strength that they should not behave oppressively towards the weak, nor treat contemptuously those who suffer from some physical defect or blemish; for these ought to excite one's pity rather than one's contempt.

It says to the wealthy: You have been charged with the duty of looking after the poor and you must set aside one-fortieth of your substance every year so that it may be employed in the relief of poverty and distress and for the advancement of those who lack the means of advancement. It teaches them not to enhance the disabilities of the poor by lending money to them on interest but to help them with free gifts and free loans, pointing out that wealth is not given to a man that he may spend his life in luxury and riotous living, but that he should use it for the advancement of the whole

of humanity and should thus deserve the best reward here and hereafter.

On the other hand, it also teaches to the poor not to look with envy and longing upon that which has been given to other people, as these feelings gradually darken the mind and disable a person from developing such good qualities as he has himself been endowed with. It, therefore, exhorts the poor to devote their attention towards developing such talents as God has bestowed upon them, so that they should progress along beneficent lines. It directs governments to afford facilities for the poorer sections of the community for such advancement and not to permit all wealth and power to be concentrated in a few hands.

It reminds those whose ancestors had attained dignity and honor as the result of noble efforts that it is their duty to maintain that dignity and that honor with their own noble efforts, and it warns them against looking down upon others who have not been blessed in the same way, as God has made all mankind equal. It reminds them that God, who has bestowed these honors upon them, can bestow greater honors upon others, and that if they misuse the position to which they have been called and transgress against those who have not been similarly endowed, they will be laying the foundations of future transgressions against themselves by those who are now transgressed against. They should, therefore, take no pride in proclaiming their own greatness, but should take pride in helping others to become great, for true greatness belongs only to him who tries to raise his fallen brother to greatness.

Islam teaches that no nation should transgress against another nation, nor should one state transgress against another, but that nations and states should cooperate with each other for

the purpose of advancing the interests of the whole of humanity. It forbids some nations and states and individuals from uniting with each other in order to conspire against other nations and states and individuals should covenant with each other to restrain each other from aggression and to cooperate with each other in advancing those that are backward.

In short, I find that Islam provides conditions of peace and comfort for me and for all those who may wish to tread the path prescribed by it, whoever they may be, whatever they may be and

wherever they may be. In whatever position I place myself, I find that Islam is equally useful and beneficial for me and mine, for my neighbors, for people whom I do not know and have not even heard of, for men and for women, for the aged and for the young, for the employer and the employed, for the rich and for the poor, for great nations and for small, for internationalists and for the nationalists, and that it establishes a sure and certain relationship between me and my Maker.

I believe in it and how indeed could I give it up and accept something else in its place.



## Majlis Ansarullah USA Pledges \$100,000 for the National Mosque Fund

### *Ansar are Requested to Help Realize the Pledge*

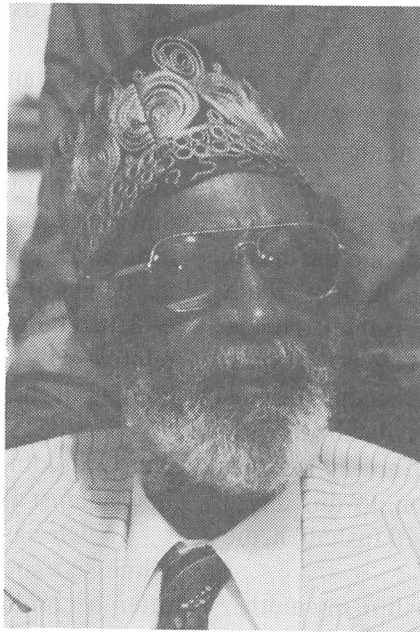
It was decided at the Ansarullah shura that Majlis Ansarullah USA will contribute \$100,000 towards the National Mosque Fund. To this end it has been decided that each ansar should give at least \$120 during the next 12 months. The work on the National Mosque in Washington, DC, drawn above, will start shortly and the mosque will be completed by June 1994, God willing. The ansar who are able to pay more are requested to contribute more than \$120 towards the National Mosque Fund. However, each ansar must pay the minimum amount of \$120 during the next 12 months. Naeem Ahmad Waseem, has been appointed as Naib Qaid Maal and Incharge National Mosque Fund. Please give him full cooperation in this matter. May God Almighty help us to fulfill the pledge Majlis Ansarullah has made towards the National Mosque Fund. — *Karimullah Zirvi, Sadr, Majlis Ansarullah, USA.*

# HOW I ACCEPTED ISLAM

(Br. Bashir Afzal died on July 18, 1993. *Inna lillahe wa inna elaihe raje'oon*. He was a senior member of the Ahmadiyya Movement who accepted Ahmadiyyat in the early days of the arrival of some of our first missionaries in the United States. He served the cause of Ahmadiyyat and Islam for a long time. He was the President of the New York Jama'at for thirty years and Za'eem Ansarullah North NJ for about ten years. May Allah bestow him a high station in *jannatul firdaus*. Ameen. Following is an account of how he received this special blessing of Allah. This account is based on an interview with the editor of Al-Nahl. Br. Afzal approved its publication. - Editor)

I was born in 1902 in Randolph county, Alabama. My parents were devout Christians. They belonged to the Baptist Church. I was raised in a very religious environment at home and I used to attend the church regularly ever since my childhood. From the very early days of my childhood, I had started an immense liking for Jesus Christ without really having understood the truth about him. Contrary to the church's belief, I somehow maintained the perception that Jesus Christ was living among us and that we had simply not found him yet. As I grew older, I became a missionary of the Baptist Church and my desire to find and meet Jesus Christ became ever stronger. When I was 21 years old, I moved to Pittsburgh, Pennsylvania, where I started working in a metal shop. Being a missionary of the Baptist Church, I was also very active in preaching my faith to all my friends. One day, a colleague at work with whom I had been discussing religious matters, came to me and informed me of a new religious organization in town. He urged me to attend their meeting as he thought I was going to like it. Little did I know that this organization was

actually the Ahmadiyya Movement in Islam. I became curious about what my colleague had told me. I immediately enquired about the schedule of their meetings and started preparing for it. It was only a couple of days later when I went to attend this meeting. Every one over there was very kind and courteous to me. One of the brothers insisted that I sat in the front row which I did. I was told that a Muslim speaker by the name of Mr Yusef Khan was going to speak. I started listening to the speaker with great attention. I heard him say that Jesus Christ never died on the cross and that he died a natural death much later. He spoke about the prophecy of the second advent of Jesus Christ. He said that this prophecy was to be fulfilled in the



(Late) Br Bashir Afzal

appearance of another person whose mission would be the same as that of the Jesus Christ: the revival of religion. What actually struck me was when he said that this prophecy had already been fulfilled in the person of Hazrat Mirza Ghulam Ahmad of Qadian, India, and that he had lived, completed his mission, and passed away. Since my personal belief all along had been that Jesus Christ was living

among us, this news on one hand made me very happy that I had been right and finally I had found Jesus Christ but on the other hand I became very sad to know that he had passed away and I had missed the opportunity of seeing him.

After the meeting I met with Mr Yusef Khan who told me all about the Jama'at. He explained to me about the Khilafat and the organization of the Movement. Eventually he invited me to join Islam. While this brother was talking to me, somehow or the other, I felt in my heart as if I had always belonged there. I felt a kind of satisfaction which I thought I had always sought after. I realized that my Creator, The Almighty God, had after all answered my prayer and here I was, standing at the footsteps of the right path to Allah. I did not hesitate any further. I requested Mr Yusef Khan for my initiation into Ahmadiyyat. Mr Yusef Khan very politely told me not to rush into the initiation. He wanted me to pray and think of all the consequences before I did that. But I had made up my mind. I told my host that I was not going to leave until my initiation was accepted. Thus by the grace and blessings of Allah, the Almighty, I became a Muslim and an Ahmadi that very night. Since my initiation, to this day, I have never looked back and will Inshallah, die an Ahmadi Muslim.

After my becoming a Muslim, my mother who loved me a lot thought that I would not visit her any more. When she mentioned this to me, I told her that I was going to love her more than before as the Holy Prophet, *sallallahu alaihe wasallam*, of Islam had laid great emphasis on the love and obedience of one's parents, especially one's mother. She was very glad to know that. I had been very careful to keep my promise for as long as my mother lived. She was likewise very happy with me until her last breath. I could see how the beau-

tiful teachings of Islam were beginning to change my life.

Since I had already possessed an immense love in my heart for Jesus Christ, whom I had always believed to be alive (actually this way Allah had informed me in a special way about the second advent of Jesus Christ, Hazrat Mirza Ghulam Ahmad), I began to read as much as I could about Hazrat Promised Messiah, alaihessalaam, his character, personality and teachings. The more literature I read, the stronger I felt about my new found faith. I got to a point in my life when I thought I was completely engrossed in the love of Hazrat Promised Messiah, alaihessalaam. His love took me to visit Qadian and Rabwah in the 1950s (I can not remember the year correctly). I loved what I saw in Qadian. I would look at the places and imagine in my mind about the various events that took place in that small village during the time of my beloved master. One could witness the power of Allah by realizing how the voice of Hazrat Promised Messiah from that still relatively little known village had reached the corners of the world. All the divine promises given to the Promised Messiah, alaihessalaam, were unfolding before my eyes and I could see how against all odds, Allah had fulfilled them.

Allah has been very kind to me. I have witnessed so many signs in my own person after becoming a Muslim. The Jama'at has always been very good to me. I became president of Jama'at Ahmadiyya, New York and by the grace of Allah, held that position for 30 years. The members always cooperated with me and respected me. I can not thank Allah enough for all the rewards He has bestowed upon me through Islam and Ahmadiyyat. My only prayer to Allah is that may He convert all the Christians to the true Islam and keep me steadfast in His way until my death. Amin.



# INSOMNIA

## Steps to a good night's sleep

(Some time ago, we had promised to start a health page in Al-Nahl. In keeping up with that promise, we are including this article which we hope to be of great benefit to our ansar brothers. We would appreciate if our doctor brothers would write such articles as we would like to see these subjects covered not purely from the physical aspects but from an Islamic point of view as well. The following article has been condensed from 'The Doctors' Book of Home Remedies' - Editor)

Insomnia ranks right behind the common cold, stomach disorders, and headaches as a reason why people seek a doctor's help. In a Gallup poll of more than one thousand adults, one third of them complained that they woke up in the middle of the night and couldn't get back to sleep.

At one time, doctors might have automatically prescribed a pill or two to ease the problem but is not always the case today. Researchers and doctors are learning more about sleep each year, and that has broadened their knowledge of how to deal with its related problems.

Indeed there are quite a few common-sense approaches you can use to try to correct the problem yourself. It may take just one therapy or a combination. In any case, the key to success is discipline. Here are some of the ways to help bring about the sleep:

**1** Set a rigid sleep schedule seven days a week. Sleep is an unavoidable interval in the 24-hour day. Therefore, people must be as regular with their habits as possible. The key is to get enough sleep so you can make it through your day without drowsiness. To help achieve that goal, try to get to bed at the same time each night so you can set your system's circadian rhythm, the so-called body clock that regulates most internal functions. Just as important is

arising at the same time every morning. As a Muslim, this should not be hard at all. Go to bed every night right after your Isha prayers and arise before Fajr prayers.

**2** Don't turn your bed into an office or a den. If you want to go to bed, you should be prepared to sleep. If there is something else to do, you won't be able to concentrate on sleep. Don't watch TV, talk on the phone, argue, read, eat, or perform mundane tasks in bed. Just concentrate on your sleep or better still, as a Muslim, remember Allah and concentrate on the creation of the heavens and the earth, as exhorted by the Holy Quran. While laying in bed with closed eyes you may also keep reciting in your heart, Surah Fatiha and Darud Sharif until sleep overcomes you.

**3** Avoid stimulants after twilight. Coffee, tea, colas and even chocolate contain caffeine, the powerful stimulant that can keep you up, so try not to consume them past 4:00 P.M. Don't smoke either, as nicotine is a stimulant, too. According to the traditions of the Holy Prophet, sallallahu alaihe wasallam, take an early and light dinner. Do not eat anything between dinner and going to bed.

**4** Question your medication. Certain medications, such as asthma sprays can disrupt sleep. If you take prescription medication rou-

tinely, ask your doctor about the side effects. If he suspects the drug could be interfering with your sleep, he may be able to substitute another medication or adjust the time of day you take it.

**5** Examine your work schedule. Research has shown that people who work on 'swing' shifts - irregular schedules that frequently alternate between day to night - have problems sleeping. The stress of an up-and-down schedule may create a jet lag-like tiredness all the time, and sleep mechanisms can break down altogether. The solution: Try to get a steady shift, even if it is at night.

**6** What to drink? Usually a glass of warm milk will help going to sleep quickly. If you are older, however, don't drink a lot of fluids before bed; you might wake up later in the night when bathroom duty calls.

**7** Create a comfortable setting. Insomnia can often be caused by stress. If you are in bed nervous and anxious, the nervous system is aroused, impairing your ability to sleep. Try to make your room more comfortable by redecorating with your favorite colors. Soundproof the room and hang dark curtains to keep out the

light. Wear loose-fitting sleeping clothes. Make sure the bedroom's temperature is just right. Be sure there is no clock within view that can distract you throughout the night.

**8** Turn off your mind. Keep yourself from rehashing a stressful day of worries by focussing your thoughts on something peaceful and non threatening. Remember '*ala, bizikrillahi tatmainnal quloob,*' so remember Allah as much as you can.

**9** Use mechanical aids. Earplugs can help keep out unwanted noise, especially if you live on a busy street or near an airport. Eyeshades will screen out unwanted light. An electric blanket can help warm you, especially if you are a person who feels cold most of the time.

**10** Exercise. Biofeedback exercises, deep breathing, muscle stretches, or yoga may help. Get some form of exercise late in the afternoon or early in the evening. It should not be too strenuous - a walk around the block will do just fine. It has been reported in the traditions that the Holy Prophet, sallallahu alaihe wasallam, used to go out for a walk after dinner.

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## Chanda Majlis Ansarullah

All ansar are requested to pay chanda Ansarullah regularly at the prescribed rates which are as follows:

*Monthly Chanda Ansar:* 1% of the monthly take home pay to be paid each month (e.g., An ansar with \$1,000 monthly income should pay \$10 per month).

*Chanda Ijtima:* 1.5% of the monthly income to be paid once a year (e.g., An ansar with \$1,000 monthly income should pay \$15 a year).

*Chanda Literature/Publication:* \$5 per year.

**Mansoor Seyyed, Qaid Mal, Majlis Ansarullah, USA.**

# First Majlis Shura and the 12th Annual Ijtema of Majlis Ansarullah, U.S.A.

Held on May 8 And 9, 1993, at Bait-UI-Zafar, New York

## Report by Majeed Mian

By the infinite mercy and blessings of Allah, the first Majlis Shura and the 12th Annual Ijtema of Majlis Ansarullah, USA, concluded successfully on May 9, 1993 with traditional fervor, prayers and good wishes. Over one hundred members from all over the United States participated in this eventful Ijtema. The unique feature of this Ijtema was, over an hour long message by Hazrat Amirul Mo'mineen

Khalifatul Masih IV (ayyadahollaho benasrihil 'aziz), through his Friday sermon of May 7, 1993, published in this issue. This message was viewed and heard all over the world as it was broadcast via satellite. The other significant event was the holding of the first ever Majlis Shura by Ansarullah, USA. A brief summary of the two events is presented here.

## MAJLIS SHURA

The first Majlis Shura of the Majlis Ansarullah, USA opened on May 8, 1993 at 8:30 am with the recitation of the Holy Quran by Dr Abdul Hakim Nasar of Rochester, NY. This was followed by repeating of the Ansarullah pledge by the members of the Shura led by Dr Karimullah Zirvi, Sadr, Majlis Ansarullah, USA,

who presided over the meeting. Sadr Sahib gave a gist of the Friday sermon of Hazrat Khalifatul Masih IV delivered on April 30, 1993, in which Huzur had stated the following:

“After Khilafat, Majalis Shura are the most important institutions in Ahmadiyyat. Khilafat and Majalis Shura are lifelines of a religious



Ijtema participants with Maulana Sheikh Mubarak Ahmad (Former Missionary Incharge), Dr Ehsan Zafar (Naib Amir II), and Dr Karimullah Zirvi (Sadr Ansarullah, USA).

organization. I have noticed that if I do not keep an eye on Majalis Shura, the people participating in the Shura start to drift away from the traditions of Shura and do things which have nothing to do with righteousness. Some do it knowingly and others because they do not know the manners of Shura. I have given addresses relating to Shura. One such address was given to Belgium Jama'at. These addresses should be listened to carefully. Shura is not like a worldly parliament. Shura has its own rules of conduct which must be observed and maintained. A pious person should always keep in mind that God Almighty is constantly watching him. So while participating in the Shura if someone degrades another person and hurts his feelings and at the same time praises himself, all these things are not liked by God the Almighty. The worse thing is *ananiyyat*, that is, to think that I am better than the other person, as this leads one to degrade the other person.

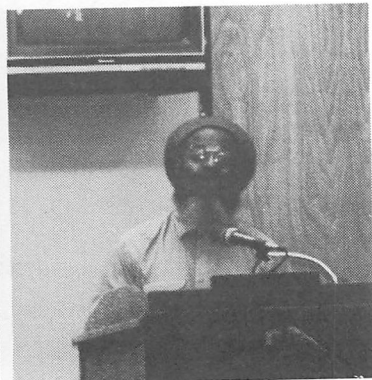
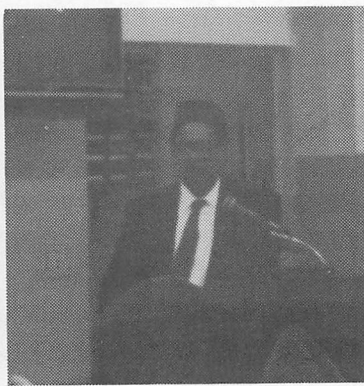
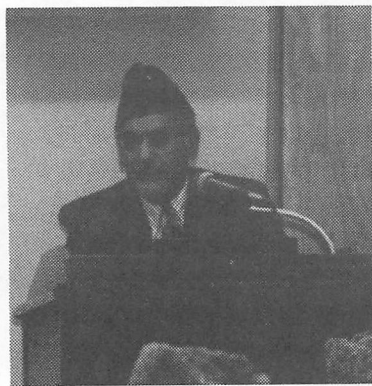
When you go to Shura, always keep in mind that God Almighty is watching you. Do *istighfar* to save yourself from satanic ideas which may come to your mind. Furthermore, whenever you give a suggestion, it should be done with prayer. Finally, whether the sugges-

tion is accepted or not, one must accept the final decision."

The Sadr Sahib prayed that may God Almighty help us to observe the guidelines given by Hazrat Khalifatul Masih IV (ayyadahollaho benasrihil 'aziz) while participating in the first Majlis Shura of Majlis Ansarullah, USA, and may God Almighty guide us to take such decisions which were best for the rapid progress of Ahmadiyyat or the True Islam. Amen.

Mr Naeem Chaudhari, Qaid Umumi, read the proposals which were not approved by the Majlis Aamla for consideration at the Shura. He also read the reasons for rejection of the proposals. Later on Qaid Umumi Sahib read the proposals which were approved by the Majlis Aamla for consideration at the Shura. At this stage, the Sadr Sahib proposed that in the light of the Friday sermon delivered by Hazrat Khalifatul Masih IV on May 7, 1993, the following proposal should also be included in the agenda of the Shura.

"Majlis Ansarullah, USA, would devise a plan for the protection of Ahmadi families and especially, Ahmadi youth, from bad influences, such as, immorality of the Western Society, so that they became a model for the rest of the



Dr Karimullah Zirvi (Sadr) addressing the shura, Dr Zafar (Naib Amir II) addressing ijtema, and Nasirullah Ahmad participating in speech competition.

Western Society.”

Mr Mansoor Sayyed presented the budget for Majlis Ansarullah, USA. He stated that he had, to that date, received proposed budgets for the year 1993 from 17 Majalis only and so the income was based exclusively on those figures. He also provided information about the actual and proposed expenses.

Sadr Sahib then briefly described the rules and regulations of the Shura and asked Syed Sajid Ahmad Sahib to come to the stage to help him to form the committees. Two committees were thus formed:

1. Finance Committee

Sadr: Syed Sajid Ahmad

Secretary: Mansoor Sayyed

2. Tabligh and Talim-o-Tarbiyyat Committee:

Sadr: Dr Mubarak A. Shah

Secretary: Mubarik Jamil

The committees deliberated on the proposals for about 2 hours and recommendations of the Committees were presented to the general body of the Shura for discussion and vot-

ing. The meeting was presided over by the Sadr Sahib and Dr Mubarak Ahmad Shah assisted the Sadr Sahib. The major decisions approved by the Shura were as follows:

1. Majlis Ansarullah will publish the salat in a form which is easy to keep at hand by children, youth and ansar for memorization and, from time to time, for a quick review.
2. In order to cover the expenses of Al-Nahl which will be published quarterly and provided to all the members and to other mission houses all over the world free of cost, the publication subscription rate of \$2 per year will be raised to \$5 per year.
3. Majlis Ansarullah, USA, God Willing, will contribute \$100,000 towards construction of the National Mosque in Washington, D.C.
4. In the light of Huzur's Friday Sermon of May 7, 1993, an organized action will be taken to save Ahmadi youth from the bad influences of the Western Society. To this effect a committee was formed and was entrusted the duty of formulating the proce-



A snapshot of the Question/Answer session.

dures to achieve the goals mentioned in Hazur's Friday sermon. This committee has been charged with the responsibility of devising ways to carry out this task and monitor its progress on a frequent basis. The members of the committee are as follow:

Dr Karimullah Zirvi (Chairman), Dr Mubarak Ahmad Shah (Vice Chairman), Syed Sajid Ahmad, Dr Rasheed Azam, Abid Ali Buttar, Majeed Mian, Nooruddin A. Latif and Tahir Abdullah.

The meeting ended at 1:30 p.m. with silent prayer led by Sheikh Mubarak Ahmad Sahib.

## THE ANNUAL IJTEMA

The 12th Annual Ijtema started on time after Zuhr and Asar Prayers on May 8, 1993 with recitation of the Holy Quran by Dr Mirza Maghfoor Ahmad of Indiana. Dr Ahsan Zafar, Naib Amir II, presided over both the opening as well as the closing sessions of the Ijtema. He was appointed by Sahibzada Mirza Muzaffar Ahmad Sahib, Amir Jama'at Ahmadiyya, USA, to represent him in the Ijtema. The Ansarullah Pledge was repeated by all the members which was led by Dr Karimullah Zirvi Sahib, Sadr, Majlis Ansarullah, USA. A poem of the Promised Messiah (alaihessalaam) was recited melodiously by Rashid Bhatti Sahib of Philadelphia. Then the Ijtema proceeded according to its prepared schedule with one pleasant addition: The showing of the recorded Friday sermon of Hazrat Khalifatul Masih IV (ayyadahollaho benasrihil 'aziz) of May 7, 1993. This, over an hour long sermon, was in direct response to a request by our Sadr Sahib. Hazur expressed his joy over the holding of this Ijtema by Majlis Ansarullah, USA. He congratulated the Ansarullah and prayed for the success of the Ijtema. He, however, reminded the members of their responsibilities to protect the youth from the ill effects of the society we were living in. He enumerated some of these effects and their impact on our moral and spiritual lives. He made clear his observations by giving examples of how some of our youth

were losing respect for the elders and how some undesirable habits were being picked up by them. Hazur amply emphasized upon Ansarullah to undertake the task of educating our youth and help create an atmosphere where they would be able to safely defend themselves from any satanic onslaughts. Huzur showed so much concern that he directed the Majlis to undertake an immediate and an on going campaign towards the improvement of this situation. He again reminded them to perform this task with diligence and with a greater concern. Accordingly, Majlis Shura, Ansarullah formed a committee which would be chaired by the Sadr Sahib himself. (A complete transcript of the English translation of Huzur's address is being published elsewhere in this issue).

The inaugural address of Dr Ahsan Zafar, Naib Amir II, was focussed on the subject of the responsibilities of Majlis Ansarullah. He also reminded the members never to overlook the purpose and mission of Ansarullah and what this organization stood for. He emphasized upon the participants the need of propagation. He said that it was necessary for us to become an unalienable part of the society without losing any of our values. He advised that by merging into the society, we could best give them the message of love and harmony which was our primary goal. Dr Zafar expressed his delight over the holding of the Ijtema and welcomed the



participants to the 12th annual Ijtema. Dr Ahsan Zafar's speech was followed by the Prepared Speech Contest and Sports competitions. The sports competitions were held in a nearby park. Before leaving for sports competitions the meeting was closed with silent prayer by Dr Ahsan Zafar.

After Maghrib and Isha Prayers, the guest speaker, Sheikh Mubarak Ahmad Sahib spoke about the responsibilities of Ansarullah regarding moral training. Sheikh Sahib pointed out to ansar that the best training they could impart was by their own example. He emphasized the fact that the Ansar must actively get involved with an ever greater concern and zest in the moral training of not only the Jama'at's youth but also its women and children. He suggested many ways of how to inculcate good moral practices among the members of our Jama'at. He, however, mentioned that the best plan could easily fail if there was lack of concern on our part. He emphasized upon the members to be seriously concerned about their goal and pray very hard for the success of their plan. Sheikh Sahib remained very active during the Ijtema. He presided over the Question and Answer session and also acted as a judge during many contests.

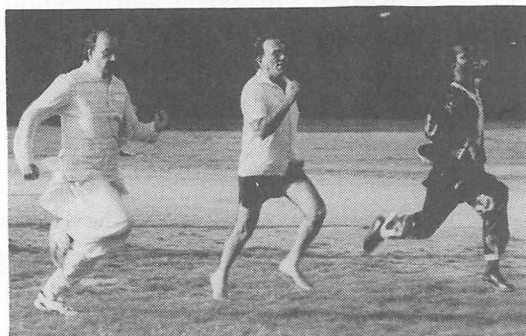
The second day of the Ijtema began with Tahajjud and Fajr Prayers, followed by a Dars-e-Quran. Later on, the second session of the Ijtema commenced with a recitation of the Holy Quran by Mr Mubarik Ahmad Jamil which was followed by repetition of the Ansarullah Pledge led by the Sadr Sahib. A poem of the Promised Messiah (alaihessalaam) was recited melodiously by Mr Abdul Hamid of New York. The following competitions were then held: Recitation of the Holy Quran, Recitation of a Poem of the Promised Messiah

(alaihessalaam), both Urdu and its English translation, and the impromptu speech contest. Members participated enthusiastically in all the competitions, in particular though, in the recitation of the English translation of a poem by Hazrat Promised Messiah (alaihessalaam).

The competitions were followed by an address by our Sadr Sahib, Dr Karimullah Zirvi. The Sadr Sahib in his address first read out a short message by Hazrat Amirul Momineen congratulating on holding the Ijtema and then proceeded to enumerate the progress of our Majlis since his election to the office, last year. He stated how the Majlis had to be reactivated from almost a scratch. Elections in all the Majalis in USA were completed. Ansar Chanda Receipt books were printed, Chanda budget system was put in place and collections had begun to come in. He also mentioned the holding of the first ever Majlis Shura by Ansarullah, USA. He vowed that Majlis Shura Ansarullah, from then on, God Willing, would be held every year. Sadr Sahib read out a letter sent to him by Huzur (ayyadahollaho benasrihil 'aziz) regarding the latest issue of Al-Nahl, first in Urdu and then its English translation. The letter was addressed to the editor, Al-Nahl. In the letter, Huzur expressed his pleasure over the receipt of a current issue of the magazine. He prayed for the success of the magazine and congratulated the editor and the staff of Al-Nahl for their contribution. Sadr Sahib also briefly mentioned about the two meetings of Majlis Aamila, Ansarullah, held at Bait-ul-Wahid, Clifton, NJ. He further stated that a "National Program" for Ansarullah had been compiled with the help of all the Qaideen and that the program was sent to Hazrat Khalifatul Masih IV for his approval. As soon as the approval was received, he said, he would begin to implement the program. The

Sadr Sahib's speech was followed by a "Tea Break." After the break a Question and Answer session was held. This session was, as usual, very interesting. Answers were given to the questions regarding moral and physical aspects of human life. Besides Sheikh Mubarak Ahmad Sahib who presided over the session, the panel included Dr Ahsan Zafar, Dr Imtiaz Chaudhary, and Dr Shahid Ahmed.

In his closing address Dr Ahsan Zafar, Naib Amir II, once again expressed his pleasure over such a successful Ijtema. He expressed his hope that in future the Ijtema would further improve both in quality and attendance. He stated that one could see an aura of grace and dignity in these gatherings in a manner that could not be seen in any other worldly gatherings. He also wished that the participants benefitted from the blessings of this Ijtema for the rest of the year. Finally, the Sadr Sahib thanked all the participants, Mr Mubarak Jamil and his team, for the success of the Ijtema. In recognition for their services, prizes were awarded to the members of Mr Mubarak Jamil's team. Prizes were also awarded to the winners of various competitions, and were given by Dr Ahsan Zafar, Naib Amir II, who also concluded the Ijtema with a silent prayer. The following were given trophies for their accomplishments in various religious and sports competitions:



Sprint winners.

## RESULTS OF THE COMPETITIONS

### RECITATION OF THE HOLY QURAN

Contestants: 13

1st: Dr Khalil M. Malik, Philadelphia

2nd: Rashid A. Bhatti, Philadelphia

3rd: Dr Abdul Hakim Nasar, Rochester

### RECITATION - URDU POEM OF THE PROMISED MESSIAH (alaihessalaam)

Contestants: 13

1st: Dr Khalil M. Malik, Philadelphia

2nd: Abdul Hameed, New York

3rd: Dr Abdul Hakim Nasar, Rochester

### RECITATION - ENGLISH TRANSLATION OF A POEM OF THE PROMISED MESSIAH

Contestants: 11

1st: Omar Ibrahim, NY, Dr Yusef A. Lateef, Boston

2nd: Rashid A. Bhatti, Philadelphia

3rd: Rafi Ahmad, New York

### TRADITIONS OF THE HOLY PROPHET (SAW)

Contestants: 11

1st: Abid Ali Buttar, Philadelphia

2nd: Safi Ullah Chaudhry, Philadelphia

3rd: Rasheed Azam, North Carolina

### PREPARED SPEECH – Contestants: 9

1st: Rashid Ahmad, Milwaukee

2nd: Dr Khalil M. Malik, Philadelphia

3rd: Dr Imtiaz A. Chaudhry, N. New Jersey

### IMPROMPTU SPEECH – Contestants: 13

1st: Rashid Ahmad, Milwaukee

2nd: Bilal Salam, Phila., Nasrullah Ahmad, Milwa.

3rd: Dr Abdul Hakim Nasar, Rochester

### LONG WALK (Over 55 Years Old)

Contestants: 15

1st: Abid Ali Buttar, Philadelphia

2nd: Naeem A. Chaudri, North New Jersey

3rd: Muhammad Amin Sheikh, New York

### LONG WALK (Under 55 Years Old)

Contestants: 19

1st: Dr Khalil M. Malik, Philadelphia

2nd: Babatunde Solola, N. New Jersey

3rd: Obaidullah Chaudhry, N. New Jersey

### VOLLEY BALL

1st: Combined team of NY and Washington:  
Mubarik Jamil, NY, (Captain), Ch. Zulfiqar Ali,  
NY, Rashid Iqbal, Kaleemullah Khan, Wash-  
ington, D.C. Abdul Hadi Nasir, NY Azhar

Mahmood Rashid Arshad, New York

2nd: New Jersey: Dr Imtiaz Chaudhary, North New Jersey (Captain), Mansoor Pal, Washington, Naeem Chaudhry, NNJ, Safiullah Chaudri, Willingboro, Rashid Aladin, NY, Obaidullah Chaudhry, NNJ, Karimullah Zirvi, NNJ

#### TUG OF WAR

1st: Team Members: (Combined Majalis): Ahmad Halim, Kalimullah Khan, Safiullah Chaudhry, Rashid Iqbal, Naeem Chaudri, Muhammad Aziz Ahmad, Salahuddin Munroe, Dr Imtiaz Chaudhry, Qazi Azhar Mahmud, Dr Abdul Hakim Nasar, Mansoor Pal, Mubarak Jamil

2nd: Team Members: (Combined Majalis): Muhammad Solola, Tahir Abdullah, Abid Ali Buttar, Chaudhry Zulfiqar Ali, Rafiq Malik, Imtiaz Rajeki, Khalil Mahmud Malik, Mujibullah Chaudhry, Obaidullah Chaudhry, Rashid Ahmad Bhatti, Dr Karimullah Zirvi

After the prize distribution and the silent prayer the participants offered Zuhur and Asar Prayers. Before departure the ansar brothers were served a delicious lunch and a group

photograph was taken.

This Ijtema was full of exciting events. Two new events were added to the contests held every year: The recitation of English translation of a Poem of Hazrat Promised Messiah (alaihessalaam) and Table Tennis. Both these events were hotly contested just as all others.

In short, the Ijtema was a great success as was obvious from the impressions of the participants. The ansar had an opportunity to be reminded of their duties through this Ijtema. They also had an opportunity to see the progress of the Majlis and meet the members gathered from around the country. This report would be incomplete without the mention of a non-Muslim joining the fold of Islam through Ahmadiyyat. He accepted Ahmadiyyat during the Ijtema and was added to the tajneed of Ansarullah, USA. The members raised the slogans of 'Nara Takbeer' and 'Islam Zindabad' during a short address by this new brother whose name is Muhammad Ibrahim Smith.

Tug of war in progress.



# THE PATHS

Dr Yusef Lateef

This poem was inspired by reading an English translation of a portion of the Urdu book, Kishti-e-Nuh (Noah's Ark), published in 1902, written by Hazrat Mirza Ghulam Ahmad, The Promised Messiah, of Qadian, India. — Dr Yusef Lateef

Begin or continue to advance on the paths of righteousness – The New World Order

The paths where all humanity exists as brothers and sisters – The New World Order

The paths where-in are the big and the small, with the unified desire to serve, each other  
and all – The New World Order

Walk with dignity on the path, with those who are humble, kind, forgiving and merciful—  
purveyors of peace – The New World Order

Walk in the path with those who pray, do good deeds and respect the rights of others –  
The New World Order

Walk the paths which open your heart to your children, the needy, the poor and your  
neighbors – The New World Order

Al-Nahl

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