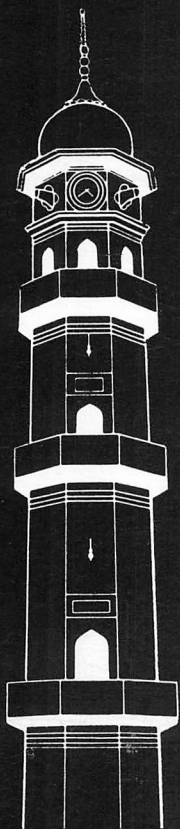


# AL-NAHL

Winter 1993



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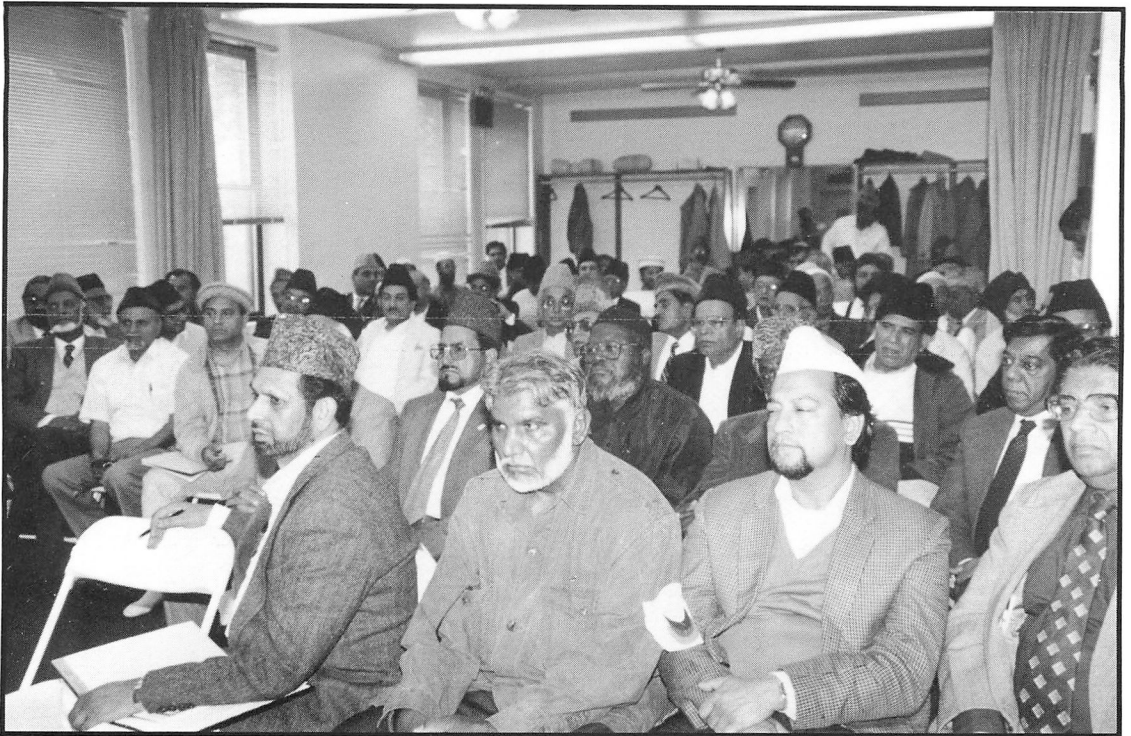
## ***In This Issue:***

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USA.

## THE ANSARULLAH PLEDGE

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I solemnly promise that I shall endeavor till the end of my life for the consolidation and propagation of Islam and Ahmadiyyat and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilafat-e-Ahmadiyya. Insha Allah.

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## Excellence of Believers

### AL-QURAN

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ  
قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ  
إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۝

*"Is he who prays devoutly in the hours of the night, prostrating and standing and fears the Hereafter and hopes for the mercy of his Lord like him who is disobedient?. Say, 'Can those who know be like those who know not?' It is only those endowed with understanding that take heed. (Sura Al-Zumar, Verse 10)*

## Etiquettes of Mosque

### AL-HADITH

Abdullah Ibn Mas'ud relates that the Holy Prophet said: Let those be nearest to me in Prayer who are of age and possessed of understanding, then those who are closest to them in these respects (he repeated this three times) and added: Beware of indulging in the nonsense of the streets when you are in the mosque. (Muslim)

## Company of the Truthful

### Hazrat Promised Messiah (A.S.A)

One of the ways of purifying one's inner self and morals is to remain in the company of the truthful. Pointing in this direction, Allah the Almighty says, *Koo Noo Maas Sadiqeen*, meaning that you should adopt the company of the truthful and the honest. So that you too become the recipient of the light of their truth. The religions which like to dissent, preach separation. Such people will certainly remain deprived of the blessings resulting from the unity of people. It is for this purpose that Allah the Almighty determined to have a prophet who would form a jamaat. He will then introduce them to each other, creating unity among them with the help of moral teachings. (Malfoozat, Vol 7)

# The Miraculous Signs of the Promised Messiah

(Peace be upon him)

**Sheikh Mubarak Ahmad**  
(Chief Missionary, Retired)

We shall show them signs in heavens and in themselves until they shall be convinced that it is indeed true. (Quran, 41:54)

A pure heart needs no abundance of signs. Just one is enough if there is fear of God in it. (The Promised Messiah)

The above cited Quranic verse indicates that God shows different types of signs and manifestations to prove the truth and veracity of His chosen ones. Hazrat Mirza Ghulam Ahmad was the Promised Messiah and Mahdi of this ummah. God showed numerous signs and miracles in his support in an extraordinary fashion. Mentioning this heavenly support, the Promised Messiah writes:

To support me, He has shown so many signs that if I count them individually, I can state on oath that to this day of July 16, 1906, they number more than three hundred thousand. (Haqeeqatul Wahiy, p. 67)

These signs were not only numerous but also exceptional and unique. Referring to this he said that he had been favored with so many signs from Allah

that there could be found no parallel to them during the last thirteen hundred years (Taryaqul Quloob, p. 336).

In his book Aasmani Faisla, the Promised Messiah divided these multitude of signs into four categories and said that the perfect believers and the perfect muttaqees are bestowed with four heavenly aids, and that these heavenly aids are perfect signs for the recognition of perfect believers:

- a. Perfect believers receive frequent glad tidings, i.e., prophecies concerning future events;
- b. Hidden matters are revealed to the perfect believer;
- c. Most of the prayers of the perfect believer are bestowed acceptance;
- d. The subtleties of the Holy Quran are bestowed to a perfect believer more than anyone else; and the perfect believer excels others in all of these four blessings.

During one of his speeches, the Promised Messiah ascribed all these categories of signs to him and said:

First, A deep knowledge of the Ara-

bic language... this sign has been given to me as a part of the extraordinary understanding of the Holy Quran;

Second, acceptance of the prayers: I can say that so many of my prayers have been accepted that no one else's would have. I cannot say whether 10,000 or 200,000 or how many...

The third sign is of prophecies, i.e., the revelation of the unknown...

Fourth sign is that of the understanding of the Holy Quran. Wisdom of the Holy Quran cannot be bestowed except to the ones cleansed. (Al-Hakam, Vol 2)

## A. Acceptance of Prayers:

The Promised Messiah says: It is a great sign of man's acceptance to God that majority of his prayers find favor with Him. There is no sign like it. This proves his nearness to Him. It is not necessary that all of a man's prayers are granted acceptance as God may also decide occasionally to assert His will. Yet there is no doubt that in the acceptance of prayers no ordinary person can compete with men of God. I do state on oath that thousands of my prayers have been granted acceptance by my God so that if I were to write them together it will form a voluminous book. (Haqeeqatul Wahiy, p. 336)

Furthermore, he wrote: I have been favored with the sign of abundance of acceptance of prayers so that no one can compete with me in this respect. I can state it on oath that over thirty thousand of my prayers have been accepted and I can prove it. (Zarooratul Imam, p. 26)

## 1. Recovery of Rabies Victim:

To name but a few, I can venture to mention a sign which is like raising the dead. The Promised Messiah, peace be upon him, says: Abdul Karim son of Abdul Rehman of Hyderabad is a student in our school. He was once bitten by a rabid dog and was sent to Kasauli specialist hospital for treatment where he spent a few days and then returned to Qadian. A few days later he was found to have symptoms of rabies and showed signs of acute hydrophobia, and was scared of water. I was greatly distressed for this young man in a strange land and felt forced to pray for him. Everybody thought that he had only a few hours to live. A telegram was sent to the Kasauli hospital but the English doctor telegraphed back: 'Sorry. Nothing can be done for Abdul Karim.' Nevertheless, I was moved for this poor young man and several of my friends also pleaded with me on his behalf. I was filled with compassion for him and I felt an extraordinary urge to offer supplications on his behalf.

My heart was aggrieved for him. Soon signs of recovery started appearing as if a dead body was quickening to life again. He was scared of water and light but soon he started improving and asked for water which he drank and also performed ablution with water and offered his prayers and slept peacefully through the night. His frantic condition had completely disappeared and in a few days' time he was fully recovered.

People who know this disease categorically state that they have never seen a case where a man affected by rabies



and having reached the acutest stage has ever recovered from it. What more can be said about the hopelessness of his condition than the certification from Kasauli specialists who had confirmed his irretrievable condition and telegraphically informed us that nothing could be done for him...

When I started praying for him, God instilled it in my mind that he should be administered a certain medicine which was given to him a few times and he recovered. Indeed it was nothing short of a dead man rising again.

Abdul Karim lived for 28 years thereafter and died a natural death in 1933.

## 2. Recovery of Lala Malawamal:

Another sign of prayer was a Hindu Arya, Lala Malawamal, who had considerable acquaintance with the Promised Messiah and was a witness to quite a few of his signs. He was afflicted by T.B. and his condition became serious and started to deteriorate rapidly. In a dream Lala Malawamal saw that a poisonous snake had bitten him. Disappointed from every side, he turned to the Promised Messiah with great humility and perturbation so that the Promised Messiah was moved to pray for him whereupon the Promised Messiah received the revelation: "O fire, be peaceful and cool."

The burning fever soon started to cool down and Lala Malawamal not only fully recovered but also survived the Promised Messiah by over 50 years.

## 3. Skeleton Walks:

Another sign of prayers concerns the

Promised Messiah's own brother, Mirza Ghulam Qadir. The Promised Messiah, peace be on him, says: Once I saw in a dream that Mirza Ghulam Qadir's days were numbered, may be not more than 15 days. He fell ill suddenly and was soon reduced to a mere skeleton so that his bed would appear to be empty. He was always in a state of unconsciousness and would normally pass water and purge himself in bed. Every available physician said that he had but a few days to live.

I was a young man then, full of vigor and able to undertake arduous spiritual exercises and firmly believed that my God had absolute power over everything except that He may already have determined otherwise or it may be against His inviolate laws or repugnant to His Unity. I, therefore, started praying for him having three objectives in view:

Was I worthy of my God's favors; was it possible to secure postponement of a decreed matter already revealed; and whether a man reduced to a mere skeleton could recover from that acute stage. By the Glory of my God in whose hand is my life, I say that following my prayers, he started showing signs of recovery. I saw another dream in which I found him walking in the lounge unaided.

After I had been praying for him for about 15 days, he expressed the desire to walk which he did with the support of a stick or another person's hand, which he abandoned very soon and then lived for another 15 years. This is how kind our God is!



#### 4. Something Out of Nothing:

This is what is called raising from the dead, but now witness what is called the creation of something from nothing. Patwari Munshi Ata Muhammad belonged to a village Nathpur near Qadian. He had been married for a long time and had three wives but had no children. An Ahmadi met him and started preaching to him, apprising him of the advent of the Promised Messiah, that he was the Mahdi people had been waiting for. He was receptive to the message but said that before he could contemplate joining Ahmadiyya he would like to ask for a prayer for something and if that prayer was granted he would be convinced of the truth of the Promised Messiah.

Accordingly he wrote to the Promised Messiah requesting him that he pray for him that he be blessed with a male issue from his eldest wife who was of advanced age. The Promised Messiah, peace be upon him, replied that he had prayed as requested and had the glad tidings that he would be favored with a handsome and prosperous boy from the wife of his choice provided he observed the repentance of Hazrat Zakariah.

A few months later he found his wife crying that not only she had had no children in the past but now that she had ceased in the manner of women any future hopes for them had also been lost. She requested her husband to take her to her own brother in Amritsar where she might try some sort of treatment.

He did not take her to Amritsar but obtained the services of a local lady gynecologist who, after casual observation, said that there was no need for any treat-

ment because in her opinion it appeared that God had made a mistake. She was of the firm opinion that the woman was incapable of bearing a child but at the same time she had noticed that she was pregnant, indicating that God had definitely made a mistake. Munshi Ata Muhammad advised the lady not to be surprised at God's doing as it was indeed in fulfillment of the prayers he had requested the Promised Messiah to make on his behalf, and he also started telling his friends that he was sure of being blessed with a handsome and prosperous boy in due course.

This is God's doing and certainly marvelous in our eyes. Munshi Ata Muhammad was himself fully convinced about the impossibility of him having an issue but the powers of God are strange and they are certainly moved in favor of his chosen servants even to the extent of achieving impossible things. Munshi Ata Muhammad was blessed with a handsome son who obtained a good education and became an executive engineer in due course.

This was a great sign not only for Munshi Ata Muhammad who was now a devoted Ahmadi and a faithful servant of God. In my school days I used to visit the village of Nathpur and often met both the father and the son as great signs of Allah. Both of them are no more amongst us now and we therefore pray that God may bless their souls.

#### 5. Supreme Lecture:

Another mighty sign of the acceptance of prayer in an unprecedented manner contained a prophecy. This con-

cerns the lecture which was delivered at Lahore and has been published as the *Philosophy of the Teachings of Islam*. Some Hindu dignitaries of Lahore planned to hold a multi-religion meeting to discuss five questions and invited representatives of different faiths. One of the organizers, Swami Shogan Chandar travelled to Qadian to request the Promised Messiah's participation, to which the Promised Messiah, peace be upon him, readily agreed. He prayed to God to help him in expounding the supremacy of Islam in this competitive gathering. God granted his prayers and he felt specially empowered to write a forceful exposition. No prior draft had been prepared, but the flow of the subject was extraordinarily spontaneous so that those who were writing after his dictation found it difficult to keep up with him. At the end of his thesis he announced that he had been blessed with the revelation that this thesis shall prove supreme. The thesis was listened to with unruptured silence and attention, at the end of which the Hindu chairman involuntarily exclaimed that the thesis was indeed above all others delivered at the function. All those who heard it or read about it could not agree more with the chairman's true and spontaneous assessment.

It should be noted that a few days before the meeting, the Promised Messiah, peace be upon him, had issued a poster and had it widely publicized, including postings on billboards in the streets of Lahore, that God had given the glad tidings that his thesis shall prove to be the most superior of all and because of the true guidance and light contained in it, it

shall prove its superiority to all the representatives of other faiths provided they physically participated in the proceedings and listened to the discourse from beginning to end, and they shall not be able to produce anything like it from their own religions whether they were Arya, Sanatan Dharam or any other faith because God had decreed that on that day the divine supremacy of Islam shall be established beyond doubt.

This meeting was held on December 26-29 at Lahore and all representatives of religions who presented their papers at this gathering were unanimous in declaring that the paper of the Promised Messiah was indeed superior to all others. Thus proving without doubt the fulfillment of the prophecy he had made and published. This lecture has been published in hundreds of thousands of copies with translations in many languages and people all over the world who have read it have agreed that it is a marvelous exposition of the beauties of Islam and without parallel.

I would conclude this section by quoting from one renowned non-Ahmadi journal Chaudhavin Sadi, Rawalpindi: The best lecture which was the highlight of the function was that of Mirza Ghulam Ahmad Qadiani. It was read out by Maulvi Abdul Kareem, and what a wonderful delivery it was which enthralled the entire audience... We have never heard anything like it in our lives. Papers read out from other religions were way out of the questions asked, lots of them had many words but little substance. However, Mirza Sahib's lecture dealt with the questions point by point and covered them thoroughly.

The audience listened to it attentively and enjoyed it thoroughly as it contained valuable and highly provocative thoughts.

## B. Prophecies:

The second category of signs given to the Promised Messiah, peace be upon him, was the prophecies consisting of future events and unseen occurrences which is only given to God's chosen people. Quran says that God only reveals his secrets to those whom he chooses as messengers. These prophecies have no element of doubt in them and nobody has the power to produce the like of them. God's messengers and prophets throw a challenge to their opponents to subject them to any punishment if their prophecies are not fulfilled. Quite often these relate to impossible events, indeed there is every sign that they should not take place at all. Yet they see fulfillment like the dawn of a day. The Promised Messiah, peace be upon him, says that there is no greater means of establishing God's existence than His prophecies. God's true knowledge and understanding can only be secured through prophecies and that God has promised him in Braheen Ahmadiyya that he shall establish him through these means.

The prophecies of the Promised Messiah, peace be upon him, cover a wide and varied scope. Some concern a people or a community such as Hindus or Christians, others concern countries and nations, yet others relate to wars and earthquakes. Some refer to the defeat of enemies, victories for the jamaat, prosperity for his progeny, and some concern

extraordinary occurrences. A few of them are mentioned below.

### 1. Demise of Lekhram

Pandit Lekhram was an Arya who used filthy language against the Holy Prophet of Islam, peace and blessings of Allah be upon him. The Promised Messiah did his best to stop him without success. He arrogantly wrote to the Promised Messiah that as far as he was concerned, the Promised Messiah had full freedom to publish whatever prophecy he liked against him, he could not care less. The Promised Messiah, peace be upon him, turned to his God and received the revelation: A calf without soul who brays and for whom there is pain and punishment. Further that he shall die within six years (Karamatussadeeqeen).

He added: By publishing this prophecy I wish it to be known by all people - Hindus, Muslims, or Christians - that if this man did not suffer within six years from today, an exemplary and frightful punishment beyond ordinary occurrences, then you would be free to take me as an imposter. If I prove false in this prophecy I would be prepared to accept any punishment, to be drawn on the gallows with a noose around my neck...

Bear in mind that this person has insulted the Holy Prophet and used painful language against him. His books are full of filthy insults and derogatory remarks and slander. No Muslim can listen to these writings without his heart being torn with pain and affliction. This is not a casual prophecy, it is in answer to my prayers in this behalf.

Right in accordance with this prophecy, Lekhrum was killed by someone who thrust a big knife in his stomach which disemboweled him and he died in considerable pain and suffering after having undergone further dissections of surgery. A great sign was thus delivered to mankind within the stipulated time and in circumstances as foretold and was testified as such by no less than three thousand witnesses, Hindus and Muslims alike.

## 2. Death of Dowie in America:

The second prophecy in this category relates to John Alexander Dowie who was a prominent American evangelist enjoying good health and wealth. He had claimed to be prophet Elijah to prepare the way for the expected descent of Christ. He too used filthy language against the Holy Prophet of Islam, peace and blessings of Allah be upon him, and aimed himself to destroy Islam. Speaking to his disciples he declared that he viewed the Holy Prophet as false and looked down upon him, that the aim of Islam was to insult women and deprive them of all rights and that it was necessary for mankind to wash this blot from the face of the earth, to establish Zionism and to remove the flag of Islam from Jerusalem, and that the final battle between the crescent and the cross was fast approaching (News of Healing, August 15, 1903).

When the Promised Messiah learnt of this man in 1902, he challenged him to a mubahala, prayer duel, saying that if he accepted it, he would be destroyed during the lifetime of the Promised Mes-

siah. The Promised Messiah was 70 years of age at that time while Dowie was about 50, yet the Promised Messiah, peace be upon him, took no notice of this disparity in ages declaring that to God these considerations were of little consequence. Even if Dowie refused to come forward, he and his mission were doomed to fail.

This challenge was widely published in America and the rest of the world. He replied in a derisory manner and within years of this during the lifetime of the Promised Messiah, peace be upon him, he was stripped of his glory and eventually died of paralysis in a pitiable condition. His daughter whom he loved very much burned herself. His own wife and also his son suffered divorces. His son died without an issue. Zion city he had so pompously established was abandoned and destroyed. All his wealth and belongings were dissipated. The tribune of Chicago wrote on March 10, 1907 that this self appointed prophet died in ignominy in utter desolation so that none of his near relatives were present at his death bed.

The Independent of March 14 commented editorially that Dowie reached his ascendancy materially as well as religiously but soon licked the dust utterly deserted by his son, wife and the church. The Boston Herald of June 23, 1907 published a large photograph of the Promised Messiah and captioned it: "Great is Mirza Ghulam Ahmad. The Messiah foretold pathetic end of Dowie" and continued that on August 23, 1903, Mirza Ghulam Ahmad of Qadian had foretold the death of John Alexander Dowie, the self proclaimed Elijah II, and

this was fulfilled in March. America came to know of Mirza in 1903 when he challenged Dowie, but now his fame has reached far and wide for not only had he successfully prophesied Dowie's death but also that it would take place in his lifetime.

The Mirza had declared that whosoever was an imposter shall die during the lifetime of the other. Dowie is there no more, his assets sequestrated, he suffered paralysis and lunacy and he died with his Zion city in ruins.

The Promised Messiah, peace be upon him, wrote: My mission was to break the cross. With Dowie's death therefore a major proportion of that aim has been accomplished. In the whole world he was the principal exponent of Cross who had claimed to be a prophet through whose prayers all Muslims were to be destroyed, Islam was to be effaced, and the Ka'ba was to be demolished. God therefore destroyed him through me and I know for certain that the prophecy concerning the destruction of swine has been manifestly fulfilled. I swear by God that he was the swine whose destruction had been prophesied by the Holy Prophet, may peace and blessings of Allah be upon him, to take place at the hands of the Messiah.

Had I not have challenged him to Mubahala, nor invoked prayers against him or forepublished his destruction, his death would have been of little significance for Islam. However, since I had already published it in newspapers that he should die in my lifetime, I have proved to be the Messiah and he an imposter. There can be no greater miracle than the fulfillment of the prophecy of

the Holy Prophet of Islam, peace and blessings of Allah be upon him, which only an enemy of truth can deny. (Addendum to Haqeeqatul Wahiy, pp 77-80)

## C. Revelation of Hidden Matters:

### The Plague:

Another glaring prophecy concerned the emergence of the pestilence of plague, shown to him in a dream. In March 1901 at the occurrence of some cases of plague in the country he issued a warning against ridicule and scorn and exhorted people to turn to repentance and subliminal attitude. This warning was ignored with consequent intensity in the pestilence so that people started dying like dogs. Families and villages were wiped out with such rapidity that not enough time and courage was found to bury the dead. In these very days the Promised Messiah, peace be upon him, wrote a booklet *Dafiul Balaa* advising people again to turn to a repentance of sins, to seek their Lord God and to receive the Messiah in their hearts. He reminded them of the revelation he had published in 1898:

God does not change what is decreed for a people unless they change themselves - indeed he has saved the town. That is that God shall not take away the plague until people have cleansed their hearts of evil tendencies and turned with humility and submission to the messenger whom God had raised. He will however save the town of Qadian from the scourge so that it may be a sign that a chosen one of His and a messenger lived

there. (Dafiul Balaa, p. 12)

Another revelation concerning the sanctuarity of Qadian said:

Had it not been for its honor, this place would have been devastated.

That is, if God had no scruples for the Movement He had started in Qadian, He would have destroyed it too.

Four years before the onslaught of the plague when there was no sign of it anywhere in the country, The Promised Messiah, peace be upon him, warned mankind of its coming and at a time of its ferocity when people were dying like dogs, he foretold that Qadian shall be graced with immunity as a revelation from God had said:

I shall save all those in thy house; except those fuming with arrogance; and I shall protect you in particular; a word of peace from merciful Lord. (Tazkira)

Consequent upon this revelation, the Promised Messiah, peace be upon him, invited a number of his devotees to stay with him at his house and this included Maulana Nooruddeen, Maulana Mohammad Ahsan, Maulvi Abdul Kareem and his wife, and Maulvi Mohammad Ali, M.A. Despite the crowd there was no grouse between the inhabitants or inconvenience to the host and God kept the place immune from the rampant pestilence, not even a rat died in the vicinity. However, in these very days, Maulvi Mohammad Ali, M.A., did contract high fever and believing that it was plague, wrote his will and gave his last instructions to Mufti Mohammad Sadiq who too was resident in the house.

The Promised Messiah, peace be on him, went to see him and finding him in great distress and perturbation said that

if he died of plague then he would regard himself as a false Messiah and that his claim to revelation was untrue. He put his fingers on his pulse and lo! the power of God made itself manifest; and no trace of fever was left in the body (Haqueeqatul Wahiy, p. 253). Glory be to God! Witness the great faith the Promised Messiah had in the promises God had made to him. He could not even remotely imagine that anyone in his house could become a victim of plague.

With great faith and fastidiousness he had written in Kashti Nooh: God has willed to show a sign of mercy to the people of this age. He addressed me saying that I and anyone else within the four walls of the house shall all be saved from plague provided they are within complete devotion, submission, and true righteousness... God has said to me again that Qadian in the whole shall not suffer an acute degree of plague which turns people into rabid dogs from grief and epilepsy.

This one prophecy had many facets of manifestations, all of which were exuberantly fulfilled. The Promised Messiah had gone as far as to say in Kashti Nooh that if this prophecy did not clearly evidence the differentiation between his people and the rest, then his opponents were legitimately entitled to falsify and refuse his claim. The world witnessed how the Promised Messiah's people were miraculously protected from the epidemic which played havoc with the towns and cities of his opponents. As a result hordes of people joined his jamaat throughout the country.

## D. Subtleties of the Quran:

### 1. Mastery of Arabic Language:

Another great sign granted to the Messiah by his munificent God was his mastery of the Arabic language. One of his chief opponents, Maulvi Mohammad Hussain Batalwi, had upbraided him for his lack of Arabic knowledge so much that even one correct sentence was beyond his capabilities. This instigated the compassion of God for His Messiah when he was moved to pray for His succor in this behalf. His prayers were granted. He writes:

In one night I have been taught forty thousand roots of the Arabic lexicon. (Anjami Aatham, p. 234)

Accordingly, he was vouchsafed extraordinary powers of expression and facility in the Arabic language so that he claimed: In subservience to the original miracle of the Holy Quran, I have been given the salutary powers of lucidity of expression and subtleties of linguistic expositions and there is none to compete with me, whether Arab or non-Arab, or all of them joined together. (Zarooratul Imam, p. 25)

To drive the point home and to scuttle the arrogance of the so-called exegetic scholars of the Arabic language the world over, he wrote no less than 24 books and booklets displaying the bounties of God in this respect. In his arabic book, Ejazul Masih, replete with Quranic excellences and its effulgent treasures, he challenged that no one shall be able to write anything like it even though they invoked the powers of their ancestors, their future generations, their

elders, their scholars, their erudites, and their jurors. They shall not be able to produce the like of his commentary of Quran in such a short and limited time as he had done, even though they joined their forces together. He backed it up by a reward of 500 rupees and declared:

This is a book beyond challenge and anyone who dares to do so shall soon suffer frustration and stultification.

One Maulvi Mohammad Hussain of Bheen, District Jhelum, took, up the challenge and started writing notes in rebuff. The Promised Messiah, peace be upon him, received a revelation:

The One from heaven has stopped him.

Within a week, this maulvi saw the back of this world.

The Promised Messiah did not even spare the scholars of Arabia and Egypt. In particular he invited Allama Rashid Raza, the editor of Almanar, Egypt, to attempt a reply to his book Alhuda wa Tabsaratallimanyara. The allama kept quiet despite several promptings from the Promised Messiah and the promise that if the allama produces a reply, the Promised Messiah will incinerate his books.

### 2. Revealed Address:

All his books, especially those in Arabic, were miraculously composed and a sign from God which continues to remain unchallenged. To crown it all was the Khutba Ilhamiya, Revealed Address, the Promised Messiah delivered on April 19, 1902, extempore and without prior preparation, at the occasion of idul azha for which he was specially instructed by



God. It is a masterpiece of literature about which the audience of several hundred people had already been informed in advance and asked to stop him wherever any word was missed or misheard. Scholars like Maulana Nooruddeen and Maulvi Abdul Kareem were present and kept interrupting for clarification of repeating. The Promised Messiah was in a state of external control, in a grip of outside power clearly indicating that it was not he who was speaking but the Omnipotent All-knowing force was driving the mighty currents of heavenly wisdom. His words were those of Allah although through the vocals of a human being.

### 3. The Treasures of the Holy Quran:

The Promised Messiah was gifted with a deep knowledge of the Quran and its exhaustive and divinely imports which is only proffered upon those who are anointed by God, as He says in the Quran:

No one can grasp his book except those specially purified by Him.

To meet the needs of our time, new pearls of wisdom were given to him from Quran such as have never been found before in the previous 1300 years. He invited all and sundry to compete with him in bringing out refreshing and pertinent interpretations of the Holy Book which are the hallmark of the men of God, but there was nobody to respond. In Taryaqul Quloob, he says: No one can compete with me in the heavenly gift of describing the celestial treasures of the Quran. The sweetness, the lucidity of expression and the facility

with which I express the truths, the celestial treasures and marks of this book are not within the grasp of my opponents, their friends, their mentors or their preceptors... I challenged them to come out and compete and offered them great rewards but to no avail.

### 4. Brahin Ahmadiyya:

This book is his first treatise full of Quranic treasures and its deep and innermost meanings. The way Surah Fatiha's treasures have been illumined, patent and latent, is a miracle in itself. He invited mankind to experience its beauties. The way he explained the truth about revelations, the philosophy and beauty of other truths contained in this surah and the Quran are unparalleled in the annals of Islam. The providential way in which he sought to assert the supremacy of Quran over other revealed religions is scattered all over his books in various forms and angles. For instance, he established that not even an iota of the Holy book was defunct or canceled and that its various teachings are equally applicable in this day of scientific and technological age as they were before. It contains a mass of future knowledge of events and no other book can compare with it. Whatever Quran proclaims, it provides proof and reason for it.

The philosophy of the next life and the essence of its enjoyment were convincingly explained. In short the world was wonder-struck by the plain rationale he gave of Islam's beautiful, practical and effective teachings. He also established the sinless character and piety and undiluted righteousness of all the mes-

sengers of God. Through these marvelous expositions, Quran's greatness and sanctity and its comprehensiveness were made abundantly clear. In one of his verses he said:

It is the effulgence of Quran which has excelled all others:

How holy is the source of this mightily effulgent river.

## Blessings Continues:

The great signs enumerated above brought about a transformation in the world of Islam, each of which is more than enough to convince a true seeker after truth. It was inevitable that reactionary forces should raise their ugly heads but despite bitter opposition from powerful antagonism, he and his community prospered and flourished. The Promised Messiah, peace be upon him, says:

This again is a great miracle from God that despite strenuous efforts of our enemies day and night and their vilification and falsification of me, my jamaat keeps growing... How great is this miracle that despite incessant machinations of all sorts to destroy us and Islam, God's benevolence is making us prosper...

And again: Do you know the reason for it? The reason is that whomsoever God chooses for His people, He causes them to increase and his following to prosper, and humiliates and destroys his opponents until they perish in utter frustration. (Malfoozat, Vol.. 10, p. 24)

God has promised in the Quran:

We indeed stand by our messengers and those who believe in this life as well as in the next. (Quran, 40:6)

In one of his verses, the Promised Messiah says:

God's support is not available to those who are impure;

Nor does he allow to go to waste those of his people who are pure.

According to the sayings of the Holy Prophet, peace and blessings of Allah be upon him, God softens the hearts of mankind for His chosen ones and the elect. Apply this criteria to the life of the Promised Messiah and see as he himself says in his verses:

I was a pauper, helpless, unknown, with little virtue in my hands; So unknown that none knew where my village Qadian was;

Seldom people looked towards the direction of Qadian; And none knew that I existed.

But see the glory of God today that a multitude of people are flocking over to me;

Turning Qadian into a site of attention for the righteous nobility.

Today the sun does not set on Ahmadiyyat which can be found in more than 130 countries of the globe. Compare the income of a few pennies in the early days with American jamaat's own budget of \$7.2 million today, in 1993. The one or two mosques of Qadian have

*Continued on Page 17*

# Why I accepted Islam

*By Yusef Abdul Lateef*

From an early age, in fact as far back as my pre-teens, I was, although I believed in God, obsessed and not clear about the idea of God, heaven, hell, and His creation. My parents, may Allah bless their souls, were Christians, adherents of the African Methodist Episcopal Church. Therefore, they raised me within that religious discipline, which they believed to be good for me. They sent me to Sunday School and many other church activities, and after I became a grown man and began to travel, I always carried a Bible with me, which I would read not infrequently.

Throughout my teens, into my twenties, I intuitively believed in the benevolence of God and the goodness and brotherhood of mankind. I continually searched for religious and spiritual understanding. When I read something in the Bible that I didn't understand or when I heard something preached in church that I didn't understand, I would ask for explanations from elders of the church.

My somewhat perplexed state of mind concerning my position as one of God's creations continued on into my late twenties. At the age of 27, while living in Chicago, Illinois, I met by chance, Talib Dawud, an Ahmadi Muslim. There was something about his appearance and mannerisms that prompted me to ask

him "What are you into?" as was the colloquial expression at that time. Without hesitation, he said that he was Muslim, and that he was a member of the Ahmadiyya Movement in Islam. From that moment we became friends and within a few hours of meeting him, he gave me some literature, which contained some of the writings of Hazrat Mirza Ghulam Ahmad, Promised Messiah and Mahdi (A.S), and Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II (may Allah be pleased with him).

During that year, which was 1947, I continued to read the various literature published by the Ahmadiyya Movement in Islam, and from time to time I would attend Islamic classes at the Mosque in Chicago located at 4448 South Wabash. Although, I had not begun saying the 5 daily obligatory prayers, I continued to read the Ahmadiyya literature.

In 1948 I moved to New York, where I found myself visiting the Mosque and continued to read Islamic literature published by the Ahmadiyya Movement in Islam. Finally, in candor I can say, I believed that, as a result of reading the writings of the Promised Messiah and Hazrat Musleh Maood, Khalifatul Masih II, the angels of God descended on me. What I am trying to say is that at that point, I believed in my heart that the

message of Islam promulgated through the Ahmadiyya Movement in Islam was true. Subsequently, in 1948, I became Muslim, and accepted Ahmadiyyat. I believed that it was incumbent for me to do so. At that moment I felt that to not embrace Islam was equivalent to turning my back on God or the truth. I was convinced then, as I am now, that the way of Ahmadiyyat is the path of truth, the path followed by the Holy Prophet Muhammad (peace be on him). I am convinced that it is the path where one does not encounter destruction. I am convinced that it is the path where I and my family can find salvation. I'm convinced that it is the true Universal Brotherhood for all mankind.

Alhumdulillah, that I'm no longer perplexed, as I was early on in life about questions such as: Is God the Father? or Is God the Son? or is God the Holy Ghost? It is that, I believe in Islam because Islam does not compel me to accept enigmatic matters of religion merely on authority. Islam has furnished me with convincing arguments in support of its doctrines, one of which leaves no doubt, in my mind, that Allah alone is the Lord of all the Worlds. Alhumdulillah, that I'm no longer perplexed about Divine Law and its benefits, revelation and its importance, resurrection and the life after death, heaven and hell. I'm convinced, alhumdulillah, that Islam which is embodied in the Holy Quran, the Hadith, and Sunnah gives detailed answers to all the questions I've ever entertained. In reality, Islam furnishes me with the faith and understanding I've searched for early on in life, and as well it satisfies my spiritual nourishment and

my intellect. In fact, I perceive Islam as the perfect religion, perfected by God and offered to mankind through the Holy Prophet Muhammad (SAW) for mankind's eternal evolution. Alhumdulillah.

*Dr. Yusef A. Lateef is very active member of the Boston chapter of Jamaat Ahmadiyya. He teaches at the University of Massachusetts, Amherst. He and his wife both are by grace of Allah, moosis. After becoming an Ahmadi Muslim, Br. Yusef has experienced, Divine Signs, first hand. On Al-Nahl's request, he very kindly sent us the above account of his acceptance of Islam, for which we at Al-Nahl express our deepest gratitude. May Allah reward him with the best. Amin. Editor.*




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now grown during the august era of the fourth khilafah to an expenditure of several million dollars on mosques and mission houses in America alone. The same story of expansion and propagation is being repeated on the other continents of Europe, Africa and Asia so that even the enemy has admitted "Qadiani jamaat has gained increases." This is God's doing and He favors with His bounties those whom he desires.

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# OUR FORMOST DUTY IS NOT TO TEST ALLAH BUT TO PREPARE OURSELVES FOR ... THE CRISIS THAT LIES AHEAD AND COME OUT OF IT WITH SUCCESS AND HONOR

**OPENING ADDRESS AT THE 11th ANNUAL IJTEMA  
MAJLIS ANSARULLAH, USA. (May 9,10 1992)**

*By, Sahibzada Mirza Muzaffar Ahmad, Amir, USA*

My first response to today's meeting is that our gathering at least in number, may be also in its representation capacity, doesn't seem to be adequate. I think that the National Amila as well as the Amila of Ansarullah should give a thought as to what measures need be adopted which are practical and which will improve the attendance as well as participation of representatives from all the 36 or so chapters. We should organize this on the pattern of Shura. If it involves any financial burden, the jamaat should be prepared to bear that burden. The intention is to activate the Ansarullah in order to carry out their programs. In their consideration, they should also deliberate whether it would be desirable to have two Ijtemas; one for the west coast and the other for this area. It should certainly not be in a manner which may suggest a division. The unity of the organization must be maintained in that they should be held under the auspices of the national office bearers. They should organize it on the regional basis, if that would improve the performance and activation of Ansarullah.

As far as the program of Ansarullah is concerned, both the pledge which we all took solemnly, as well as some of the

portions in the poem just recited, indicate the direction in which Hazrat Promised Messiah (A.S.A) or the Khulafa want this organization to go forward. We should keep that in mind. At the last Shura, I read a portion of the dars given by Hazrat Musleh Mauood in the year 1945. His argument was that the Holy Prophet and the Quran predict decline of Islam over a long period of almost 1000 years after its glory in the first 300 years. He said that this prediction had come true. The decline of Islam after the first 300 years is known to every body. It is a solid historical fact. Now if that part of the prediction has come true, then you should have faith that the other part of the prediction, that its survival will start with the advent of the Promised Messiah, will also come true. He made certain calculations on the basis of the words used in sura Al-Fajr. He said that Ahmadiyyat would face a crises in three or four crucial dates. The first date that he mentioned was 1953. It is really remarkable that he gave this date in 1945 and predicted that according to his reading of the Holy Quran, and his interpretation of sura-Al-Fajr, the first crisis that the Ahmadiyyat would face would appear in 1953 i.e. Eight years after this

date (on which he was speaking). The second probably in seventies, the third in eighties. Then he said that the final crisis would appear in 1992. He said that this was a calculation of centuries. He was talking about thirteen centuries. When he said 1992, it did not mean that it would be exactly 1992. It could be a couple of years this side or that side. In that period Ahmadiyyat would face a crucial crisis. He also predicted that the jamaat will come out of that crisis with flying colors. It would be like the battle of Badr, as far as Ahmadiyyat was concerned in 1992. After that we will have our problems, our controversies, our opposition but every person who is opposed to Ahmadiyyat, will realize fully that there is nothing they can do to stop the progress of Ahmadiyyat. That will be the turning point in our history. The question is, are we prepared to meet that challenge? I think that is the problem about which we must address ourselves. In any forum whether it be Amila or our private gatherings. Whether it is Shura or the Ansar or the Khuddam Ijtemas. Are we making necessary preparations to meet that test which the Divine scheme is going to unfold in the course of either this year hopefully or the next couple of years?

I have also been talking to Hazrat Khalifatul Masih. His own reading of the situation is that extremely revolutionary changes in the world are a divine design to clear the stage for the progress of Ahmadiyyat. What has happened in Russia and what is happening in the rest of the world are all preparing the ground for the progress of Ahmadiyyat. The question therefore is, whether we are

ready and fully prepared to seize that opportunity, to seize that moment? So that our progress is maintained and we come out of that test with glory and flying colors.

As far as I remember, there are two observations which Hazrat Promised Messiah (A.S.A.) made. In one of his observations, he said, "*Mary srisht men nakami ka khamir nahin (Urdu)*". That there is no element of failure in my whole build up. I think that is something which he said on the basis of solemn assurance received from God. That he was not going to fail in his work which was assigned to him by Allah. Secondly, he said, "*Meray saath woh hath hai jo ahkhir tak mujh say wafa karay ga (Urdu)*". I am accompanied by that Hand, which will remain loyal to me till the end. That again is an assurance to all of us that regardless of what our weaknesses are, regardless of what our problems are, we have to come out successful at the end. There is no question about it. As I said that our foremost duty is not to test Allah but to prepare ourselves for that moment and the crisis that lies ahead and come out of it with success and honor. The question is, what do we need to do in order to meet the crisis? As I mentioned during Shura, we had three areas. One is the area of propagation. The second is Tarbiyyat, the training both of the grown ups as well as the new generation. The third is the financial sacrifice. I put them in that order because I think that the first two will take care of the financial sacrifice. We are not to emphasize the financial sacrifice first. The first point is, tabligh, so that we build our base. The second is that this

base should produce a quality product such as to reflect the values of Islam and teachings of Ahmadiyyat. In that context, I would suggest that first of all, the question is our own personal conduct. Our own personal conduct should be totally reflective and responsive to the requirements of Ahmadiyyat and Islam and the teachings given to us by the Holy Prophet Muhammad (S.A.W.) as well as by the Promised Messiah (A.S.A) This is necessary as I say not only to influence others but also as an example for our new generation. They have to learn from you. You have to teach them. You have to insulate them from the influences and the environment in which they work and live. That can best be done by our own example.

Secondly, there are some unfortunate dissensions and a lack of team work in many jamaats. This is very unfortunate. If we spend our energy, our effort and our whole approach in fighting each other or getting involved in petty matters, it will take us away from our real goal and will dilute that effort very seriously. The important thing is to remember that we all work not for our own glory but for Allah. That should be the criterion when you judge your own actions. Try to find out: Am I acting in accordance with the will of Allah or as Allah would like me to act in this situation? Is it that I am projecting my own self as an important element in that effort? When I say that, I don't mean that you should have no difference of opinion. You can certainly have your difference of opinion. You can argue your case in whatever forum you are working in. You can disagree with any of your

colleagues but once a decision is taken then you should work as a single factor. You should forget your own differences. Try to implant that decision with the same energy and devotion as if it was your own decision. You should feel completely comfortable after that regardless of your own thinking. Even if you think that your own approach was the correct one but the decision taken is slightly different, yet act upon the decision taken. If the matter is too serious, however, you can always approach higher authorities both here and abroad or ultimately, even Huzoor. That should be done only in case of an extremely serious situation. The best thing however is, to resolve your own differences and to act as a team in your work.

The third is the Tarbiyyat-e-Aulaad. Again it is very important. Huzoor has emphasized it for two reasons. In his Khutaba given at the occasion of the last Eid, he emphasized that we should make our homes jannat numa. There should be a reflection of paradise on earth. That should be the relationship between man and his wife, man and his children, parents and their children. It should be totally reflective of Islam and its teachings. It is important because children exposed to very hostile environment, very adverse circumstances, day in and day out. They face a situation wherein their mind is being influenced by factors which are totally hostile or different to what Islam teaches. We have to isolate them from evil influences and adverse environment in which they work and live throughout their growing up period. If we blend, what we know and what we inherit as elders, with that what our chil-



dren have acquired as local knowledge and a sort of appreciation of circumstances. With that blend we can prepare a team which will be able to work with great success in whatever effort they are engaged in.

Briefly, these were some remarks which I wanted to make. I will again come back to the first part. The Majlis

Ansarullah as well as National Amila should take up this subject of making Ansarullah a more active body. Try to do whatever the pledge demands from us and whatever Hazrat Khalifatul Masih expects from the elder auxiliary which was created by Hazrat Musleh Mauood, may Allah be pleased with him.



**TRY TO RESOLVE YOUR DIFFERENCES.  
TRY TO WORK AS A TEAM, A DEVOTED TEAM.  
DO NOT BRING YOUR DISPUTES INTO JAMAAT  
POLITICS OR INTO JAMAAT MATTERS**

**CLOSING ADDRESS AT THE 11th ANNUAL IJTEMA  
MAJLIS ANSARULLAH, USA. (May 9,10 1992)**

*By, Sahibzada Mirza Muzaffar Ahmad, Amir, USA*

This brings us to the conclusion of the Ijtema. One of the elements in the pledge which we all took at the start of the meeting, there was a reference that we shall remain closely attached to Khilafat, not only ourselves but also prepare our future generation to remain committed to Khilafat. Although the Khalifa is elected by the electoral college but "Khalifa Khuda banata hai." That God actually chooses the Khalifa through the electoral college by inspiration to those who participate in the election process. There are numerous blessings attached to Khilafat. We have to take advantage of those blessings and feel ourselves fortunate that we are under a khalifa elected under the will of the Promised Messiah. I was talking to my grandfather, my nana (maternal grand father), who was from Peshawar. When the split took place in 1914, our Nana Jan sided with the Lahori group. He went away to Peshawar, actually lived in Peshawar. He did not become attached to the Khilafat until 1940, a long interval. My father used to write to him repeatedly because he felt that my grandfather should not remain outside of the pale of Khilafat and Islam as he understood it. When he came to Qadian in his old age, I met him. I asked

him as to why he had accepted Ahmadiyyat and what had really affected him that day. He said, "Men Allah Taala key fe'lee shahadat ko rud nahin kur sukta." In other words he said that I can not reject the actions of Allah and blessings of Allah upon the Qadiani jamaat as I see it. He said elaborating himself, "When we parted from Qadian, with our friends in Qadiani group, we were more prominent people in the jamaat and it was given to a youngster of 25 years of age." He said, "Every thing pointed to our success." In addition he said, "The belief which we offered was very soft compared to the beliefs of the Qadiani group in the sense that we offered not to accept Hazrat Masih Mauood or Mirza Sahib as a Nabi but accept him as a Mujaddad which was a softer type of belief and could have been accepted by the non-Ahmadiis." He further said that there Head Quarter was at Lahore where a lot of people came and left even if they had nothing to do with them. He said that they were more accessible compared to Qadian which was in one corner. People used to go there in yakkas in bone shattering ride. Yet, he said, "I see that we are dwindling every day and you on your side are going from

strength to strength.” He attended one of the jalsas and was very impressed by it. He said that in view of this overwhelming favor, he felt that he might be wrong in his judgement or in his interpretation but Allah could not be wrong in His treatment of the two groups. Therefore he said that he had decided to join the Qadiani group. He wrote a letter to Huzoor stating that he still did not understand some of the beliefs which jamaat advocated but that he was so convinced as a result of God’s actions that he could not deny himself becoming an Ahmadi under Huzoor’s sacred leadership. He requested Huzoor to accept his bai’at given the condition that he would still not appreciate or subscribe to some of the views of the Ahmadiyya Jamaat. Huzoor wrote him a letter which was brought to him by Dr. Hashmatullah Khan Sahib. In the letter Huzoor had stated that yes he could become an Ahmadi with whatever reservations he had, only on the condition that he would not advocate those differences in the jamaat as that would lead to fitna which he could not permit. Huzoor further stated that as long as he kept his differences to himself, it was allright with him. Huzoor said that he would pray that Allah may remove those differences. Later on the Lahori jamaat started attacking my grand father. My grand father started researching and began to write articles in *Al-Fazl* in support of his views. Due to that process all his doubts were also removed. He then truly became a subscriber of the views held by the jamaat.

There are blessings attached to Khilafat. I made that introduction only in order to say that we have to not only re-

main committed to the Khilafat ourselves and bring our children to the same attachment but we should also try to follow the directions which we receive from Huzoor. One of his latest directions was on the occasion of his recent crisis when he lost his wife. He said that a lot of people were sending him messages of condolence and he appreciated that but to him the real condolence would be to let only good news come to him from us. He said that, that would be the best condolence we could send him. I therefore thought that we should try to do our work in a fashion which will bring only good tidings and good news to Huzoor and not any bad news which may result out of bad performance on our part or out of any dissension that we may have. I was talking to a smaller group this morning. I told them that they could have their differences but do not give such prominence to them that they start interfering with you as a jamaat worker or as a jamaat member. Differences even among families should be resolved but if they do persist, do not let them go to an extent that they start affecting the jamaat work adversely. To project your differences into jamaat activities will be totally unacceptable. That must be avoided at all costs. I remember that Hazrat Promised Messiah had said once that the world had rejected us and that we were paying a hefty price for that rejection in our daily lives. If our actions are such that even God rejects us then we have lost both the worlds; “*Na idhar kay rahay na udhar kay rahay*”. If we have to remain outside that pale of the majority and they reject us then at least we should behave in a fashion that we remain ac-

ceptable to God as His true followers and true followers of Hazrat Promised Messiah (A.S.A) My message to you at the conclusion of this conference is that try to resolve your differences. Try to work as a team, a devoted team. Do not bring your disputes into jamaat politics or into the jamaat matters. We should adhere to Hazrat Khalifatul Masih's message that the best condolence you can give him and the best comfort you can provide him at this moment is that our work should be such that he is de-

lighted. His sorrow and anguish should disappear and we should overwhelm him with good news from our jamaat. With that message, I would like to conclude this meeting and request you to join me in collective prayers. May Allah help us all in performing our duties in the best traditions of Ahmadiyyat and Islam. So that we fulfill the expectations of Hazrat Khalifatul Masih as well as the expectations of Hazrat Promised Messiah A.S. that he had of this Jamaat. Amin.



## **A REPORT ON 11th NATIONAL IJTEMA MAJLIS ANSARULLAH USA**

***By, Majeed A. Mian***

By the infinite mercy and unlimited blessings of Allah the Almighty, the Majlis held its 11th Annual Ijtimah on 9th and 10th of May, 1992 at Bait-ul-Zafar, New York. We were so fortunate that our respected Amir, Sahibzada Mirza Muzaffar Ahmad Sahib, despite his busy schedule and despite discomfort to his health, attended the Ijtema in person. He stayed with us through the whole duration of the Ijtema. He graced us with his heart warming addresses and presided over most of the events of the Ijtema. In short his presence was a great source of strength and spiritual warmth.

The scheduled events of the Ijtema began at 3 pm with the recitation of the Holy Quran by Br. Mubarik Jamil of New York, followed by the traditional collective pledge taking which was given by our Naib Sadr Karimullah Zirvi Sahib. A poem of Hazrat Promised Messiah (A.S.A) was then recited by Br. Rashid A. Bhatti of Philadelphia. After the poem, Amir Sahib lead all participants in a silent collective prayer for the success of the Ijtimah.

Respected Amir Sahib in his opening address, observed that attendance at the Ijtimah was a far cry from the number of Ansar living in the USA. He advised the Ansarullah Amila and the National Amila to work out ways and means to enhance attendance at the National Ijtimah. Amir Sahib briefly touched upon the responsibilities of Ansarullah and reminded them of the noble task that laid

ahead of them. (Al-Nahl is publishing Amir Sahib's Addresses in this edition, elsewhere.)

The prepared speech competition promptly started. Eight speakers took part in this event. It was noted with appreciation by Amir Sahib and by the judges that all speeches were of good quality and that the speakers had put in a lot of effort in the preparation.

The Ansar were taken out to a local park for competitions in physical activity. Competitions in brisk walk for senior ansar was held separately. For others, competitions in brisk walk, volley ball and tug of war were held. These activities were a lot of fun. Ansar brothers thoroughly enjoyed them.

After the Maghrib and Isha prayers, and a question answer session, events of the first day were concluded. The next morning, Tahajjud prayers followed by Fajr Prayers and Dars-ul-Quran by Missionary Mukhtar Cheema Sahib were performed as scheduled. The next day's events began at 8 AM, with the impromptu speech competition. Ten Ansar took part in this very interesting event.

Competitions in the recitation of the Holy Quran, poem and knowledge of Ahadith were also held. Ansar brothers showed a lot of enthusiasm in all these events. It is noted with a great sense of admiration that by the grace of Allah, every year more and more ansar are not only attending the Ijtema but also taking part in all of its events. May Allah fur-

ther bless this spirit and enable those brothers who could not attend this year's Ijtema, to do so next year so no brother remains deprived of the blessings of this great national event. Amin.

A question and answer session was held which as always was very interesting. This session in addition to a lot of fun, was a great learning experience.

Under directions from Markaz, Amir Sahib held election for the office of Sadr and Naib Sadr Majlis Ansarullah. Amir Sahib then exhorted the Ansar office bearers to continue working until approval for the new Sadr was given by Huzoor. Amir Sahib awarded prizes to the top three winners of various competitions. Names of Winners are listed separately.

In his closing address, Amir Sahib remarked that we must work with unity and coherence. He explained the difference between having a personal disagreement with a decision and implementing it. He emphasized that despite a personal disagreement, once a decision was made, it became incumbent upon one and all to obey that decision in a

way as if there never was a disagreement. He further exhorted that for a party of God to succeed, it must remain absolutely united. He advised the Ansar that in order to earn the pleasure of Allah they must bury personal differences and work for the greater good of the Jamaat. This eventful Ijtema was concluded at 2 pm with a collective silent prayer led by Amir Sahib.

This report will in no way be complete without mention of the excellent arrangements made by Majlis Ansarullah, New York. We, on behalf of the National Majlis Ansarullah, USA, wholeheartedly thank Majlis New York for their out of the way hospitality. The food was excellent and arrangements worked out in detail. May Allah reward all those who worked hard and devoted their time and energy in order to make this Ijtimia a success. Amin.

May Allah bless All those who attended the Ijtimia as well as those who could not. Amin. We pray that Allah make our next Ijtimia yet a greater success. Amin.



## **Results of Competitions held during the Ijtimia :**

### **Prepared Speech:**

- 1st: Dr. Mubarik A. Shah, Philadelphia
- 2nd: Salim A. Nasir, New Jersey
- 3rd: Dr. Masood A. Malik, Washington D.C.

### **Impromptu Speech**

- 1st : Bilal A. Salam, Philadelphia
- 2nd: SKS Afrikano, Baltimore
- 3rd : Khalil Mahmood, Philadelphia

### **Recitation - Holy Quran**

- 1st: Salim N. Malik, New Jersey
- 2nd: Nasir A. Vance, New Jersey
- 3rd: Rashid A. Bhatti, Philadelphia

### **Recitation - Poem**

- 1st: Rashid A. Bhatti Philadelphia
- 2nd: Nasir N. Malik, Detroit
- 3rd: Nasir A. Vance, New Jersey

### **Basic Walk**

- 1st: Majid Ahmad, New York
- 2nd: Nasir M. Malik, Detroit
- 3rd: Munawwar Ahmad, New York

### **Brisk Walk**

- 1st: Ch. Ubaidullah, New Jersey
- 2nd: Muhammad Solola, Baltimore
- 3rd: M. Abdul Aziz, Chicago and Mansoor Ahmad, New York

### **Brisk Walk (Senior Ansar)**

- 1st: A. R. Salim, Philadelphia
- 2nd: Aftab A. Bismil, New York
- 3rd: Sheikh Rafiq Ahmad, New York

### **Volley Ball**

- 1st: Majlis New York
- 2nd: Other Combined Majalis

### **Tug of War**

- 1st: Other Combined Majalis
- 2nd: Majlis New York



IN THE NAME OF ALLAH, THE GRACIOUS, THE MERCIFUL.

CHANDA MAJLIS ANSARULLAH

Never shall you attain to Righteousness unless you spend out of that which you love; and whatever you spend, Allah surely know it well. (3:93)

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

MONTHLY CHANDA ANSAR      1% of the monthly income to be paid each month  
(e.g. An Ansar with \$1000 monthly income should pay \$10 per month.)

CHANDA IJTEMA:              1.5% of the monthly income to be paid once a year (e.g.  
An Ansar with \$1000 monthly income should pay \$15 once a year.)

CHANDA LITERATURE/PUBLICATIONS: At least \$2.00 per year.

Thirty percent of the monthly Ansar chanda collection should be kept by the local financial secretary for local use. Rest of the 70% of the Ansar chanda collection along with the Ijtema and the literature / publication chandas should be sent each month to the National Qaid Mal at the following address:

Mansoor Sayyed  
Qaid Mal, Majlis Ansarulla  
127 Nellis Drive  
Wayne, NJ 07470  
Phone: (201)305-9592

**ANNUAL IJTEMA AND MAJLIS-E-SHOURA  
OF MAJLIS ANSARULLAH, U.S.A.**

**Will be held at "BAIT-UL-ZAFAR", NEW YORK**

**ON MAY 8 and 9, 1993 (Inshallah)**

**Majlis-e-Shoura will start at 8:30 AM and the Ijtema will start at 2:00 PM  
on May 8 (Saturday). The program will end at 1:30 PM on May 9  
(Sunday)**

**All Zaeems and members of the National Executive, Majlis Ansarullah  
should attend the Ijtema or send their representatives to the Shoura**

**Each Majlis should send their elected Representatives to the Shoura.  
(One representative per 20 chanda paying members)**

**All Zaeems should make efforts that maximum number of their  
members attend the ijtema.**

**For further information, please contact:**

**Karimullah Zirvi**

**Sadr, Majlis Ansarullah, U.S.A.**

**(201) 794-8122**

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