

# Al-Nahl

Summer 1994



Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, ayyadahollah:  
418,206 noble souls all over the world enter the fold of Islam  
by taking pledge of allegiance at his hand on July 31, 1994.



# The Al-Nahl

(pronounced *annahl*) is published quarterly by Majlis Ansarullah, U.S.A., an auxiliary of the Ahmadiyya Movement in Islam, Inc., U.S.A., 2141 LeRoy Place, N.W., Washington, D.C. 20008, U.S.A.

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Literary contributions for publication in the Al-Nahl can be sent to the Sadr, Majlis Ansarullah, U.S.A., Masjid Baitul Wahid, 291 Crooks Ave., Clifton, NJ 07011. It will be helpful if the contributions are saved onto a diskette in IBM compatible PC readable ASCII text format and the diskette is sent to us. Ansar are encouraged to send designs for the cover of the magazine. References to other publications should include the name of the publication, name of the author, and if available, the date and place of publication, the name of the publisher, and the page number(s). Please keep a copy of your submissions. We may not be able to return originals unless arranged with us personally. All items are subject to review and approval by the Sadr Majlis.

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The Fall 94 issue will commemorate mosques celebrating the construction of the national mosque at Washington, D.C. Articles, photographs, and essays related to mosques and other places of worship are welcome.

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# Al-Nahl

Number 7 — Summer 1994

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# Sincerity and Importance of Motive

## THE HOLY QURAN

لَنْ يَبَالِ اللَّهُ لُحُومَهَا وَلَا دِمَآؤُهَا وَلَكِنْ يَبَالُهُ السَّعْيُ مِنْكُمْ

Their flesh reaches not Allah, nor their blood, but it is your righteousness that reaches Him.  
(Chapter 22, Al-Haj, Verse 38)

## THE HOLY PROPHET

(Sall Allaho 'Alaihe Wasallam)

Umar Ibn Khattab has related that he heard the Holy Prophet say:

Motive determines the value of all conduct, and a person attains that which he desires. If the motive of one who emigrates is to attain to Allah and His Messenger, then that is the purpose of his migration; and he who migrates seeking the world attains to it, and he who migrates for the sake of a woman, marries her and thus his migration is for the purpose he has in mind.

(Bukhari and Muslim)

## THE PROMISED MESSIAH

('Alaihis-Salato Wasallam)

It is generally seen that people believe in ﷻ and with their tongues, verify the belief in the Holy Prophet, peace and blessings be upon him. They apparently offer their prayers and observe fasting. The reality however is, that there is no spirituality left. On the other hand, their deeds against the righteous actions, bear testimony that those deeds are not performed by the way of the righteousness but are done as a custom or habit. There is not a grain of sincerity and spirituality in their actions, otherwise why is it that the blessings and rewards of these so called righteous actions are not seen! Remember earnestly, that unless these actions are accompanied by an honest motive and spirituality, no benefit will be obtained and these actions will not be of any avail. Righteous actions are called so only when there is no dishonesty of motive.

(Translated from Urdu from Malfoozat, Vol. 6, Page 237)



# The Importance of Follow-Up

**Hazrat Khalifatul Masih, Ayyadahollah.**

The following is an English rendering of the comments made by Hazrat Mirza Tahir Ahmad, Supreme Head of the Worldwide Ahmadiyya Community, while mentioning the Ijtema of Majlis Ansarullah, South Region, U.S.A., in his Khutba on December 3, 1993, broadcast all over the world via satellite. – Sajid.

In the beginning of the Khutba, today too, I mention two Ijtemaat. First, the Seventh Annual Ijtema of Lajna Imaillah, Singapore, is being held on December 4, and will continue for a day. Second, the Annual Ijtema of Majlis Ansarullah, South Region, U.S.A., will be held tomorrow and the day after, i.e., on December 4 and 5. May Allah bless both these Ijtemaat in every respect, and may He provide the opportunity to fulfill the new needs of the new century appearing before Ahmadiyyat. Organize these Ijtemaat in the view of these new needs specifically. As I am mentioning in my Khutbas these days, new nations, by the Grace of Allah, are about to enter and are entering Ahmadiyyat in large numbers. As a result of that, there is a need for extensive Tasbih and for extensive Istighfar. Tasbih and Istighfar are related to the remembrance of the Almighty. The Holy Quran has dealt with this subject in various ways in different places. Tasbih also is a Zikr. The acceptance of Istighfar is also dependent on Zikr. The Istighfar of the ones involved in Zikr is accepted more. The ones who are devoid of Zikr, their Istighfar has no value. Therefore, emphasise Zikr, as is evident from Sunnah. First among the ways to remember God is the Salat. Therefore try to establish Salat. The matters included in the effort to establish Salat are teaching the meaning of Salat, teaching the manners pertaining to Salat, having members established on Salat, and mak-

ing them aware of all its necessities. You can try as much as is possible in one day of the Ijtema, but these chores cannot be completed in one day of Ijtema. Establishment of Salat is related to the whole life. The life of a believer is spent in efforts to establish Salat. You must give them the limited lesson you are going to give them in one day of the Ijtema, but the most important matter is continuous supervision after the Ijtema.

If you consider Ijtema as the day of the sowing of a seed, and then you are neglectful after sowing the seed, then you cannot achieve anything from this seed. If the peckers do not peck it and it sprouts then different animals may graze it. Sometimes it dies dried up for want of water. Thus, the sprouting of a seed which is unsupervised is the same as shattering someone's fate. Nothing is attained. Ijtemaat are a day of sowing seed. Sow good seeds of piety in these days and then oversee these seeds. Observe how they sprout and what kind of protection they need, and what kind of effort has to be borne. Make training programs for the year keeping these matters in mind. There should be a follow-up program after every Ijtema. Oversee continuously that how much what ever was said in the Ijtema was remembered by the participants, and to what extent it was benefitted from. Did the later actions reflect Ijtema's effect or not? My mention of the actions happening later has taken a difficult shape. I have an idea in my mind which I have

tried to explain which is that some pieties are born in the heart after every Ijtema. Some righteous desires are created. People return with pious intentions. All of them go to waste if no actions materialize later, no actions follow them, no actions appear related to these intentions. So my mention of the actions materializing later meant that at the time of Ijtema noble intentions arise in the heart, new desires, and new ambitions gear up, however, these are only emotional things if noble actions do not result and they do not become a permanent part of your life.

The Ijtemaat are very good activities, but if the Ijtemaat end when the announcement of their conclusion is made then it is a useless effort. It does not have any benefit. Therefore, whatever programs you have in the Ijtemaat, Lajna's or Ansarullah's, oversee them afterwards.

Ponder, when Allah the Exalted advised

the mother of Hazrat Musa (Moses), alaiheessalam, to float the child in the river and not to have fear. Apparently this should have been enough that God had said not to be afraid. However, an accompanying guidance was to follow him. So the sister of Hazrat Musa walked along the banks to see what happened to the box containing the child, who received it, and what took place. That follow up took many blessed shapes later. Follow-up is the daily practice of farmers. They release the water for the fields. They walk along the stream which takes the water to the field and look if there is any leak. Even after the water has reached the field they circle the field many times to see that there is no break, and there is adequate flow. Therefore, Ijtema is a beginning. What you call a conclusion is not a conclusion. It is a beginning. After this beginning, incessant efforts should continue throughout the year until the following Ijtema, during the next year.

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## Ansar Chanda Literature

Sadr Ansarullah, USA, has noted that many members of Ansarullah have not paid the Ansarullah Chanda Literature. All the members are reminded that the rate of Chanda Literature, for Ansarullah, has been set at \$5.00 per year. Currently the cost of publishing Al-Nahl is being met out of other funds. This creates a burden on our other important activities. Members are therefore urged to please pay their share of the Chanda Literature as soon as possible. May Allah enable us to fulfill our obligations in a timely manner. Amen.

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**Mansoor Sayyed, Qaid Mal,  
Naim Ahmad Waseem, Naib Qaid Mal,  
Majlis Ansarullah, U.S.A.**

# The True Status of Hazrat Promised Messiah

Sheikh Mubarak Ahmad, Washington, D.C.

Former Chief Missionary, Jama'at Ahmadiyya, U.S.A.

امروز قوم من نشنا سد مقام من روز به گریه یاد کند وقت خوشترم

*My people today, do not perceive of my status.*

*Someday, they will remember these fortunate times, with tears. (Durre Samin Farsi)*

There is a need to clarify the real position and the true status of the Promised Messiah, a prophet and a loved one of God. It is necessary for several reasons. First of all, Hazrat Promised Messiah, peace be on him, in his own poetry has said that when the people would find out about his real status, that is to say, that when they will have the knowledge to recognize his position, then they would remember his times with regret and with tears. Secondly, those of us who have accepted Ahmadiyyat because of some special circumstance or those of us who by virtue of being born Ahmadies did not pay a great deal of attention towards the books of Hazrat Promised Messiah, peace be on him, or his Malfoozat or they did not have a chance to be in the blessed company of the companions of the Promised Messiah, peace be on him, and as such, do not realize the real stature and grandeur of Hazrat Promised Messiah, peace be on him. There are hundreds of thousands of Ahmadies, all over the world, who have joined the jama'at after having witnessed a divine sign or were influenced by the pious character of a certain Ahmadi individual or were affected by a speech or sermon of Hazrat Khalifatul Masih, may Allah be his support. All such Ahmadis and others need to be informed and made to understand the greatness and the superior position of Hazrat Promised Messiah, peace be on him. They need to be told how great this Imam was and how high did he rank as the Promised

Leader of the age and a divine guide. What was his stature in the eyes of Allah and also in the eyes of Holy Prophet Muhammad, peace and blessings of Allah be upon him? What position did Allah set for him, through his revelations? Lastly, how did Hazrat Promised Messiah, peace be on him, himself perceive of his own position, in the light of these authentic reports, verifications, and certifications.

On this subject, as much as possible, I have tried in the past in various countries, to explain and clarify any doubts regarding the true status of Hazrat Promised Messiah, peace be on him. I have addressed large gatherings of youth, new converts, and others. My concern has been that until one has acquired the knowledge of that special status, one cannot beget the special affection and respect that is befitting of such a person and does not feel the importance of following such a person's teachings.

I begin by quoting verse 10 of Surah Al-Saf of the Holy Quran in which Allah, the Almighty, has mentioned the status of our great leader, Hazrat Mirza Qhulam Ahmad Qadiani, peace be on him. Allah says:

هو الذي ارسل رسوله بالهدى ودين الحق  
ليظهره على الدين كله ولو كره المشركون

*He it is who has sent His Messenger with the guidance and Religion of truth, that he may cause it to prevail over all religions, even if those who associate partners (with God), hate it.*



All commentators of the Holy Quran agree that this verse is about the advent of the Promised Messiah. That in his time all religions will appear on the surface but Islam will dominate all of them. Through the wisdom, truth, greatness and argument, that this verse contains, it points to the status of the Promised Messiah as, a messenger or a prophet. The verse clearly mentions that the Promised Messiah will be ordained by God and that he would be sent to establish the dominance and superiority of the religion of Islam over all others through powerful arguments. A famous commentator of the Holy Quran, Ibn Jarir commenting upon this verse, writes:

وذاك عند خروج عيسى

*That the dominance that has been mentioned in this verse will be in the times of the Promised Messiah.*

Again, Tafseer Husaini has quoted Hazrat Abu Hurairah, may Allah be pleased with him, as saying that in this verse the words **على الدين كله** will be fulfilled in the times of the Promised Messiah, peace be on him. The words of Abu Hurairah are quoted as **حين خروج عيسى**. In the commentary of Qurtabi, the following words appear in the explanation of this verse:

وذاك اذا نزل عيسى لم يكن في الارض دين الا اسلام

*That when the promised Messiah will appear, the superiority of Islam would be established in such a way that no other religion would stand in its way.*

(Qurtabi, Volume 18, Page 86)

In another respected commentary of the Shi'ites by the name of Qummi, it is written under the commentary of this verse:

وهو الامام الذي يظهر الله على الدين كله فهلاء الارض قسطاً وعدلاً كما ملئت ظلماً وجوراً وهذا ما ذكرنا ان تاويله بتزييله

*That the just shariah will be realized and*

*implemented only after the appearance of the Promised Messiah.*

Sahibul Anwaar, another well known commentary of the Holy Quran, while commenting on this verse mentions the disturbances and mischiefs that will appear among the Muslims. It also prescribes the cure for such problems and writes:

*This verse points towards the appearance of the Imam Mahdi.*

Ghayatul Maqsood, an authentic book of the Shi'ites states in Volume 2, Page 123 that in this verse the word messenger refers to Hazrat Imam Mahdi, peace be on him.

All the above references prove that the word Prophet in the verse of the Holy Quran, quoted above, refers to none else but the Promised Messiah and Imam Mahdi or the divine guide. In other words, Allah the Almighty has mentioned the status and position of Hazrat Promised Messiah, peace be on him, as a prophet and a messenger. A messenger who was necessary for the renaissance of Islam, implementation of the Shariah and for the support, expansion and completion of the grand mission of The Holy Prophet Muhammad, peace and blessings of Allah be upon him.

The Holy Prophet of Islam, peace and blessings of Allah be upon him, has very clearly pointed out the status of Hazrat Promised Messiah, peace be on him, to be a messenger and a prophet of Allah, in the famous book of Muslim, which is among the most authentic books of Ahadith. It is mentioned in Kitabul Fitn (The Book of Mischief), reported by Nawas Bin Samaan that the Holy Prophet mentioned the Promised Messiah as the prophet of God four times and also said that Allah will bestow revelation upon him. The Holy Prophet, peace and blessings of Allah be upon him, further

pointed out that the Messiah to come will also be the Imam Mahdi, and a Just Ruler. In short, the person who is being appointed by Allah as a messenger and a judge for all human beings can not have a position less than that of a prophet of God. However, he can only be a follower prophet and not a prophet who would bring forth and propagate a new law. Portions of the above Hadith where the Promised Messiah has been called the prophet of God four times are being reproduced as follows:

يَحْصُرُنِي اللَّهُ عِيسَىٰ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ رَضِيَ اللَّهُ عَنْهُمْ  
*Isa, the prophet of Allah, peace be on him, will be surrounded, as also his companions, may Allah be pleased with them.*

فَيُرْغَبُ نَبِيُّ اللَّهِ عِيسَىٰ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ  
 رَضِيَ اللَّهُ عَنْهُمْ

*Isa, the prophet of Allah, peace be on him, will then turn towards Allah, as also his companions, may Allah be pleased with them.*

ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ عِيسَىٰ وَأَصْحَابَهُ رَضِيَ اللَّهُ عَنْهُمْ  
 and again:

فَيُرْغَبُ نَبِيُّ اللَّهِ عِيسَىٰ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 وَأَصْحَابَهُ رَضِيَ اللَّهُ عَنْهُمْ

The great position bestowed upon the Promised Messiah by the Holy Prophet, peace and blessings of Allah be upon him, is not simply that of a scholar or a reformer or a saint. The position has very clearly been mentioned as a prophet. For that reason, the Holy Prophet of Islam, peace and blessings of Allah be upon him, with great persistence, directed his umma in the following words:

فَإِذَا رَأَيْتُمُوهُ فَبَايَعُوهُ وَلَوْ جَهْرًا عَلَى الثَّلَاجِ فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِيِّ  
*If you happen to see him and meet him, then enter his Bai'at. You must do it even if you may have to crawl over sheets of ice, on your knees, as he is the Khalifa of Allah.*

(Ibn Maja, Chapter Kharooj Al-Mahdi)

To further highlight the status of the Prom-

ised Messiah, the Holy Prophet, peace and blessings of Allah be upon him, further directed his umma:

مَنْ أَدْرَكَ مِنْكُمْ عِيسَىٰ بْنَ مَرْيَمَ فَلْيَقْرَأْ مِنِّي السَّلَامَ

*Whomsoever among you meets with Jesus son of Mary, must convey my Salam to him.*

(Kanzul Amal, Book of Al-Fazail, V. 6, P. 126)

The Holy Prophet, peace and blessings of Allah be upon him, gave this special message to only two persons in the umma. One being, Hazrat Owais Qarni, may Allah be pleased with him, and the other, Hazrat Promised Messiah, peace be on him. In fact this message also contained a prophecy that despite severe persecution, the accepted one of Allah, the Promised Messiah and Mahdi will remain safe from the treachery of his opponents. Those who have been in touch with the history of Jama'at Ahmadiyya, know full well that numerous conspiracies to kill the Promised Messiah were hatched and rigorous efforts made to entangle him in lengthy court proceedings by his opponents, but due to the blessings of the Holy Prophet, peace and blessings of Allah be upon him, he always remained safe.

The grandeur of the rank of the Promised Messiah and Mahdi can also be judged from the fact that in one of the traditions, the Holy Prophet, peace and blessings of Allah be upon him, has been reported to have said:

الْمَهْدِيُّ مِنْ أَهْلِ الْبَيْتِ

*That the Mahdi is one of us and a member of my household.*

This tradition has been reported by Hazrat Ali, may Allah be pleased with him, and is found in the famous book of Hadith, Ibn Maja, Bab Al-Kharooj (Chapter on Appearance of Mahdi.) Ibn Maja is one of the six most authentic books of Ahadith, collectively known as Sihah Sitta.

It was the blessings of the salam of the Holy Prophet, peace and blessings of Allah be upon him, that Hazrat Promised Messiah, peace be on him, could challenge his opponents in such powerful words as:

جو خدا کا ہے اسے لکارنا اچھا نہیں  
ہاتھ شیروں پر نہ ڈال لے روٹ زار و نزار

*It is not good to oppose the one who is from Allah. Do not try to hunt the lions, O emaciated fox!*

What the Holy Prophet, peace and blessings of Allah be upon him, said about the status of the Promised Messiah, was according to the will of Allah. The same will of Allah was once again manifested when He repeatedly informed Hazrat Promised Messiah, peace be on him, through His revelations that he had been appointed a prophet and was addressed to by that name. Hazrat Promised Messiah, peace be on him, states on oath upon the blessed name of Allah:

I swear upon the God Almighty in Whose Hands rests my life, that He has appointed me. He has given me the name, prophet and has addressed me by the name, Promised Messiah. He has shown many signs to establish my truth. Such signs number upto three hundred thousand.

(Haqiqatul Wahee, Page 503)

Hazrat Promised Messiah, peace be on him, states at another place:

I have been informed through the holy and pure revelation of Allah that I am the Promised Messiah and Mahdi ordained by Him and that I am the judge for all internal and external differences.

(Arbaeen, Vol. 2, Page 40)

Some of the revelations received by Hazrat

Promised Messiah, peace be on him, referring to his grand status are being presented as follows:

يا ايها النبي المعموا الجائع والمعتز

*O Prophet! Feed the hungry and the poor.*

(Tadhkira)

انك لمن المرسلين

*Surely thou art a prophet of God.*

(Haqiqatul Wahee, Page 110)

اني مع الرسول اقوم

*I shall stand by my prophet.*

(Haqiqatul Wahee, Page 107)

يا بنى الله كنت لا اعرفك

*And the Earth shall say, "O the prophet of Allah! I did not recognize you."*

(Haqiqatul Wahee, Page 104)

انت الشيخ المسيح الذي لا يضاع وقته

*Thou art that chief Messiah, whose time shall not be wasted.*

(Haqiqatul Wahee, Page 93)

الحمد لله الذي جعلك المسيح

*Praise be to Allah, Who ordained thee the Messiah.*

(Haqiqatul Wahee, Page 91)

The above are only a few examples. In the light of such revelations, Hazrat Promised Messiah, himself declared in very clear terms that he was indeed a divinely appointed prophet, the Promised Messiah, and the guided one (Mahdi). Hazrat Promised Messiah made the declaration thus:

*I am the Promised Messiah, and the one named, prophet by the Chief of the prophets, peace and blessings of Allah be upon him.*

(Nazoolul Masih, Page 45)

*I can say this upon an oath that the One in Whose Hands lies my life, has sent me and has named me prophet.*

(Haqiqatul Wahee, Page 503)

*It is my claim that I am a messenger and a prophet.* (Badr, Qadian, March 5, 1908)



*I am the leader of the time. God is supporting me. He is standing by me like a sharp sword. I have been informed that whoso shall seek to oppose me, shall be put to disgrace and shame. Remember, that I have conveyed to you the command, entrusted to me.*

(Zarooratul Imam, Page 34)

Hazrat Promised Messiah, peace be on him, the divinely ordained guide of our times, further explains his position and mission in the following words:

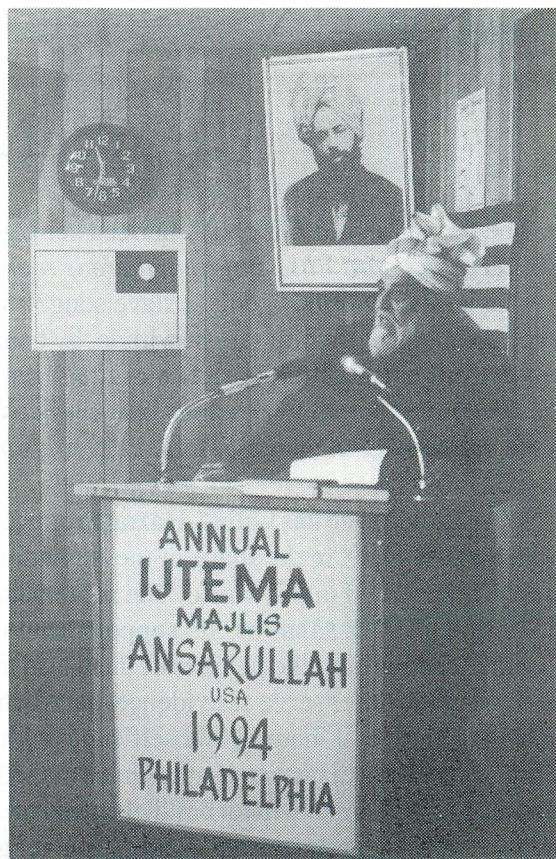
I am the light of these dark times.

Whoso follows me, shall be saved from the abyss and holes prepared by the satan for those who walk in the darkness. I have been sent by Him so I may lead the world in peace and mildness towards the true God, and to establish the moral virtues of Islam, once again. He has also bestowed upon me, heavenly signs, so that the seekers after truth may find solace in them. He has displayed miraculous deeds in my favour. The knowledge of the unseen and the news of the future, the true measure of one's truth, He has revealed upon me. He has blessed me with pure wisdom and sciences.

(Preface to Tiryauqul Quloob, Page 13)

After the testimony of Allah the Almighty, the Holy Prophet of Islam, Hazrat Muhammad Mustafa, peace and blessings of Allah be upon him, and the Promised Messiah, peace be on him, himself, there is no doubt left that his position and status indeed, is no other than the prophet of God, the highest spiritual position attainable by a man, according to the Holy Quran. It is therefore, very important for us to know and realize the true stature of the Prom-

ised Messiah, peace be upon him. In there lies the secret of our own salvation. The clearer the image of his true status in our minds, the more fervent shall we become in following his guidance and practicing his teaching. Respect and love for him will then emanate from deep within our hearts. May Allah enable us to identify the grandeur and the true height of the status of Hazrat Promised Messiah, peace be on him, and to further enable us to remove all obstacles in our way of following his true guidance. May Allah shower his infinite mercy upon Hazrat Promised Messiah, peace be on him. Amen.



Maulana Sheikh Mubarak Ahmad



## Reader's Letter

Dear Editor, Al-Nahl,  
Assalamo alaikum.

I received the latest issue of Al-Nahl. Al-hamdulillah, the magazine is beautiful. I was impressed by the quality of articles published in this issue. Some of the articles inspired me so much that I collected some of my thoughts and decided to send you. If you feel these thoughts are relevant and suitable for publication in Al-Nahl, please do so, in a future issue. May Allah reward your efforts and continue to keep our magazine on the road to progress. Amen.

Wassalam,  
Yusef A. Lateef.



## The Ark of Ahmadiyya

The text of an old African American song goes like this:

*Get on board little children, there is room for many a more.*

The jubilancy of this song (a slave song?), was born out of the African American's desire to escape the pains of involuntary servitude, by boarding, for example, a boat such as Noah's, which would afford one a better existence or life style.

*And build thou the Ark under Our eyes and as commanded by Our revelation. And address not me concerning the wrongdoers. They are surely going to be drowned.* (Al-Quran, Sura Hud, Verse 38)

As Providence has willed, Hazrat Promised Messiah (alaihis-salam), the Noah of our times, built the ark in 1889, in the shape of the Ahmadiyya Movement in Islam. By the Grace of God, the ark is now anchored in this world. The supreme head of the Ahmadiyya Movement, Hazrat Mirza Tahir Ahmad (May Allah be his support), and over ten million Ahmadi Muslims are fervently appealing and inviting the peoples of the world to save themselves by entering the Ark. The many vile signs of the times serve as evidence that Allah had foretold the Promised Messiah of the deadly storms of greed, evil, hatred, and selfishness which now engulf the whole world, not to mention the unusual natural disasters. By the Grace of God, as a mercy for the whole mankind, the Promised Messiah was commanded to build the Ark of Ahmadiyya, which would endure the storm of compassionlessness and the devastating gales of greed which has become almost ubiquitous among the people of the earth.

# Therefore:

Let those who wander aimlessly in the midst of disbelief—come aboard  
The Ark of those who move toward the olive branch—get on board.  
Let those who with their hearts, hear the call to prayer and peace—get  
on board.

Let those who, with pure hearts, come in the name of the Lord—get on  
board.

Ye shall not see me henceforth, till ye shall say,

“Blessed is he that cometh in the name of the Lord” (Mathew 24:39).

Let those who repent — get on board.

Let those who desire to avoid the floods of hatred, the winds of  
discontent,

which moves one towards immorality and harshness — enter the Ark.

Let those who love God, and so doing, desire to serve mankind — enter  
the Ark.

Let those who wish to share their knowledge with mankind — enter the  
Ark.

Let those who seek divine guidance — enter the Ark.

For a hundred years people have been entering the Ark of Ahmadiyya.

O Mankind! Get on board, there's room for many a more.

## *Articles Requested for the Fall Issue*

Al-Nahl 8, Fall 94, will coincide with the opening of our National Mosque, Baitur-Rahman, at Washington, D.C., and will be dedicated to the National Mosque, and articles relating to mosques, and places of worship. Please send articles, photographs, and essays related to mosques and other places of worship in time for publication in the Fall Issue. Jazakomollah.



# HOW I ACCEPTED ISLAM?

**Jalaluddin Abdul Lateef, Rahway, N.J.**

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

I was born in September of 1941 in Atlantic City, New Jersey. My family would be considered as an average, middle class, working family. There were seven of us growing in that household: six brothers and a sister, may God rest her soul in peace. My parents belonged to the Methodist sect of Christianity. My mother was, and still is to a great extent, a religious person. However, my father was not, and I do not recall him going to church that often in my early years, but later on, when I was about twelve, he also started to attend the Church.

I grew up in an average American environment and spent much of my youth in a rather careless manner. Atlantic City was not the gambling town as it is today, but it was a very aggressive society. We had a mix of many different cultures. The city was a major summer resort. I first heard about Islam from a follower of Elijah Muhammad of the Nation of Islam. His name was Columbus Wayland. He introduced me to some very abstract interpolations of Islam. I didn't hear much more about Islam until much later in my life, when I had moved to New York. There I was re-acquainted

with some of my old friends from New Jersey. One of them, Akbar Teshaka, who had turned to be a very religious person, started preaching me the teachings of Islam. At that time I was not particularly attracted to religion and did things that young men are usually interested in. It was during this period that many young men

like myself enrolled into the military. There I noticed that two of my friends had changed their names to Islamic ones. I thought that was rather courageous because of the political situation in the country at that time. It also impressed me somewhat. I would often talk to them about Islam and the meaning of their names. However, I was still the least bit interested in religion. Quite frankly, neither were the others. It was just that they had changed their names.

Other than that, there was nothing else much different about us.

After leaving the military I went to Boston where I got married. I spent some time in Boston before returning to New York. I quickly revived all my old friendships. There were many political and cultural events taking place in New York at that time. I began to take



interest in these events and soon I had an exposure to many different ideas and cultures. During this time I was employed with the New York Telephone Company. In August of 1971, the employees, including me, went on a strike. It was at this time that I got a serious exposure to Islam and its philosophy. By now, my friend Akbar had become interested in Eastern philosophy. He would read a particular book and then give it to me. We would then discuss it together. He picked up these books from Inayat Khan, the person who allegedly introduced Sufism to America. We began reading these books and I became impressed by the extreme differences between the two cultures. I continued to read and discuss books, and continued to live the way I was used to. Then one day Akbar came across a book by the name of *The Teachings of Islam*. He read the book and was greatly impressed by its contents and the author. On the back of the book, there was a list of centers of the Ahmadiyya Movement in Islam in the United States. One of these centers was that of Brooklyn, New York. Akbar gave me the book and himself proceeded to the mission house. On his return, he told me of the many spiritual people he had met at the mission house. He said that he met a brother who knew everything imaginable. As excited as he was, it did not strike me that I should stop what I was doing and go to the mission house. I was content with my way of life. By the Grace of God, however, I still continued to read whatever I could get my hands on. After some time, with Akbar's steady persuasion I was convinced that I should go to the Brooklyn mission house myself. The first event that I attended was a Khuddam meeting. I met Nurrudin A. Lateef and many other knowledgeable people. After a few of these meetings, I believe it was Akbar who suggested

that I should take the bai'at. (Akbar had already accepted Islam and was attending all the meetings.) I thought that I was not prepared to give up the life I was living. Yet, brothers in the movement kept advising me to adopt the Islamic way of life, which undoubtedly was far superior than the kind of life I was living.

I was finally convinced that without spirituality, and without turning to God, life had no meaning at all. Although I had been raised in a church going family, I did not feel that what they taught us in church was absolutely right. Perhaps that was the reason why I had stopped going to church. Later on, when I had a better understanding, I still did not feel satisfaction with the Christian teachings about God. The message of Islam on the other hand satisfied every part of my thinking. This was definitely the turning point in my life.

The most important teaching of Islam to me was the concept of one God. Although I seldom showed an interest for religious activities, I always believed that there was a Supreme Being. I could not, however, accept the Christian belief regarding the divinity of Jesus Christ and the Trinity. I used to pity the people who believed in such myths. To me those concepts were ridiculous, and degrading to the human mind. Islam offered the most convincing arguments of a Living, Omnipotent, Omnipresent, Almighty God whose will seemed vividly prevailing in all natural activities and the life of every individual human being. In fact, Islam did what Christianity failed to do: to create respect and love for Jesus Christ. Furthermore, the Ahmadiyya explanation about the life of Jesus Christ was an eye opener. To know that Jesus, peace be on him, never died on the cross and lived a long life, having successfully completed his divine mission, was absolutely con-

vincing.

After such powerful arguments, I could not remain silent. One day, I mentioned my desire to be formally accepted into Islam to Brother Muhammad Sadiq, who was the president of our New York Jama'at. He expressed a great deal of joy and asked me to fill out the bai'at form the following Sunday. *Alhamdulillah*, on that day in May 1972, at the Archer Street Mission House in Jamaica, New York, Brother Bilal Sunni Ali and I signed the bai'at forms to change our destiny for good. Since that day, I have never looked back to my previous life. Sometimes I ponder as to what made me deserve such great blessings of Allah, as I know that I have nothing special about me. Allah, through His mercy, again guided me to the right answer. Many of my ancestors were brought to this country from West Africa as slaves. Majority of these slaves were Muslims. Perhaps, one day one of my ancestors, in great pain, turned to Allah and prayed fervently for the true freedom of someone from his progeny. I have no doubt in my mind that I was the result of those prayers. In Ahmadiyyat, the true Islam, I have found that real freedom which I know no one can take away from me. I now pity those who think that they have gained freedom under the law but little do they know that without the true faith, they are slaves of a worse kind. I pray that Allah grant all of them this real blessing of Islam. Amen.

Not only did I find the teaching of Islam very impressive, but the brothers I met in the community seemed to me to be true models of that teaching. I was highly impressed by Brother Bashir Afzal, Missionary Abdul Ghafoor Sufi, and Brother Muhammad Sadiq. All three of them brought me closer to Islam. My friend Akbar and I would often nod our heads in awe

after hearing a sermon by Bro. Bashir Afzal, may Allah rest his soul in peace. My wife did not accept Islam at the same time as I did. We used to discuss certain issues, but I never forced her in any way to accept Islam, as that was against its teaching. I continued to pray for her guidance though, and as a result of Allah's blessings, after about two years, she asked me to take her to the Mission House, where, *alhamdulillah*, she accepted Islam.

After my conversion to Islam, I did not encounter any direct protest from either my friends or my family, but I did feel that there was some hesitation in our relationship. I felt that they respected me for the change they saw in me but because our life-styles were now completely opposite to each other, it was not possible to have social interaction at their terms. As a result, I saw some of my friends drifting away. That did not bother me however, as Allah replaced them with much more sincere friends from within my new found community. My mother, whom I really cared about, did not object to my accepting Islam. She was very understanding and had no problem calling me by my new name. I still talk to her about Islam, but I think she is set in her ways.

In 1975, Allah blessed me with the good fortune of visiting Rabwah and Qadian. This was an unforgettable experience of my life. When I walked the holy precincts of Qadian and Rabwah my heart was filled with affection for Islam. In Qadian, I had the good fortune of sleeping in the room where Hazrat Promised Messiah, peace be on him, was born. I went up the Minaratul Masih and called out *adhan* from there. This experience gave such a comfort to my body and soul that to this day I can feel it. The blessings of places like Bahishti Maqbara, Bait-ud-Dua, and Masjid Mubarak further so-



lidified my faith. It was also during this trip that I met with Mian Tahir Ahmad Sahib, in Rabwah. I was so highly impressed by him, that when I heard that Khalifatul Masih III, may Allah shower His mercy upon him, had passed away, I immediately felt that Mian Tahir Ahmad Sahib was going to be the next Khalifa. Today, He is the leading source of my moral training and education. I am just amazed at the amount of work he has to handle, with such little help. That fact alone proves that he is a living sign of Allah. May Allah continue to keep him in good health and grant him a very long life. Amen.

The steep moral decline in today's world is obvious. At the same time, there are many civic and religious organizations claiming to reform the world but we have only seen them failing in their promise. The only organization we see succeeding is the Ahamdiyya Movement in Islam. That is because it has been ordained by Allah, and it is His promise that He will grant dominance to this faith over all

others. We know that Allah can not fail. As members of the community, we must constantly strive to preach the message of Islam as our primary duty. We must bring our brethren out of the darkness which seems to have spread all around them.

My advice to those seeking the truth is to always keep an open mind. The media onslaught of misinformation has never been so great. They should not be misled by what might appear as reality. Today truth can only be found in Islam, through the Ahmadiyya Movement. I invite all my countrymen to save themselves from the aggression of Satan, the rejected one of God. There is no peace outside of true Islam. Let us make it, therefore, our lasting abode. May Allah dispel the darkness of evil from the world and grant the wisdom to its people to recognize the message of Allah, brought by the Holy Prophet of Islam, Hazrat Muhammad Mustafa, peace and blessings of Allah be upon him. Amen.

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## Health Corner (From Healthy Decisions, Spring 1994)

### HELP! I'm Having A Heart Attack

**I**f you are having a heart attack, you'll be the first to know that something is terribly wrong. If you're smart, you'll spread the bad news—fast.

A heart attack happens when the blood supply to the heart is suddenly blocked or interrupted. The most common cause is a blood clot formed in arteries narrowed by coronary disease.

The heart muscle is deprived of oxygen and the tissue begins to die. Death or disability can follow, depending on how bad the damage is.

Drugs that dissolve the clots and restore the blood flow must be used within a few hours of the first symptoms of a heart attack. The sooner they are used, the more effective they will be.

#### MEMORIZE THESE SYMPTOMS

What does a heart attack feel like? *Please note, not all of these symptoms, not even pain, occur in every heart attack.*

◆ There is an unfamiliar and uncomfortable feeling in your chest. You may experience this as crushing

pain, pressure, tightness, heaviness, burning, fullness or squeezing.

◆ The sensation lasts longer than 2 minutes. It may fade and then come back, but unlike angina pain, it does not go away if you rest or lie down. In fact, you may want to pace frantically.

◆ The pain spreads or radiates to your shoulders, neck, back, arms and/or jaw.

◆ You are nauseous, light-headed or dizzy.

◆ You sweat heavily, or are cold and clammy.

◆ You are short of breath. Women are nauseous and short of breath more often than men; men are more likely to sweat profusely.

It's not your job to make a diagnosis. If you have any of these symptoms, singly or in combination, your job is to get help.

Most deaths from a heart attack happen within 2 hours. But with prompt treatment, 80% of heart attack survivors can go back to work in 3 months.

The outcome, tragedy or thanksgiving, may depend on how fast you pick up the phone and say, "This is an emergency. I am having a heart attack." ◆

# TAQWA

Aminullah Khan Salik, Washington, DC

Life is multifarious. Many a thing can be described as lawful or unlawful. And yet, divergent dimensional life behooves numerous aspects. It is taqwa, that is to be righteous, that covers them all.

ہر اک نیکی کی جڑ یہ اتقا ہے  
اگر یہ جڑ رہی سب کچھ رہا ہے

The root cause of everything good is taqwa. With taqwa, one is sublimed with everything that is good. Taqwa is to avoid everything that is improper, to avoid even diminutive impropriety. When a person is so cautious and careful that he abhors even a little negligence, he definitely strides by leaps and bounds in the realm of spirituality. Physical power devoid of taqwa and spirituality is destructive and detrimental. Life could be hazardous.

اَنَا هَدِيْنَاهُ السَّبِيْلَ اِمَّا شَاكِرًا وَاِمَّا كَفُوْرًا

Man faces choices, options pertaining up and downs, peaks and valleys, temperate and insensitive. Which is why so much emphasis is laid upon taqwa when a marriage ceremony is initiated. Society could become anarchic if taqwa is not the guiding light in human affairs. Human mind, which could be so prone to evil or a workshop of devil, must be harnessed. Decisive faculties must be illumined with divine light. A general has to make a tactical decision. It must be based on taqwa: righteousness. A judge contemplates for hours. He must decide righteously. A king or a president makes decisions. Life and death of many depends on their decisions. Fate of millions depends on their decree. These decisions without any regard to righteous stand would cause inhuman death and destruction. Human life, which is so sentimental and so subtle must be taken

care of with utmost attention. Any improper decision would cause pain and anguish. In human contacts, in human dealings, to safeguard against making a life miserable is a matter of utmost significance. People should be raised, educated and trained in human decency, neighborly spirit and upright transactions. In conjunction with itteqa, one could pursue and attain a very high spiritual status. After all it is with this spirit of taqwa that Jama'at Ahmadiyya has achieved this sublime position, so much so that in every Ahmadi family, there is someone who has seen a true dream. Taqwa is inclined and ingrained in Ahmadis. It is in their blood. They are brought up with this spirit. God has granted them with this noble trait. They are near and dear to God. God has always supported the Jama'at with His powerful attacks on its enemies through death, disease, destruction and devastation. This small and persecuted community of the pious has enjoyed extremely amazing and miraculous works of God. Fasting is the most effective method to achieve taqwa:

بِعَلْمِكَ تَتَّقُوْنَ

We have been enjoined:

كُلُوْا وَاشْرَبُوْا

Food is an essential part of life. We eat and we live. In the month of Ramadhan, for certain hours food is prohibited. A lawful thing is made unlawful. We stop eating for a certain period. This prepares us to control ourselves. This helps us build our character that keeps us at a comfortable distance from the prohibited. It makes us realize the pain of hunger, the pain of poverty, to sympathize, to help others when they need help.

# 13th Annual Ijtema, Majlis Ansarullah, U.S.A.

Report by Majeed A. Mian, Boston, MA

By the Grace of God, the 13th Annual Ijtema of Majlis Ansarullah, U.S.A., held at Philadelphia Mosque on May 13 and 14, 1994, was a success by all accounts. Majority of the Chapters were represented. Members of Ansarullah from as far away as California came to seek the blessings of this Ijtema. This year the venue of the Ijtema was changed from New York to Philadelphia. It was a unique and challenging experience for the Philadelphia Chapter to organize the National Ijtema. Alhamdulillah, their hard work paid off and Allah rewarded their efforts in the shape of an extremely successful Ijtema. May Allah reward all the members who took part in the preparation of the Ijtema with choicest of His bounties. Amen.

The Ijtema began on Friday, May 13, 1994, with a short Questions and Answers session which was chaired by Sadr Majlis, Dr Karimullah Zirvi. The session was held after the combined prayers of Maghrib and Isha. The program started with recitation of the Holy Quran. Some interesting questions were asked during this session. Since it was a very informal session, Sadr Sahib allowed everyone to participate and present their views. The session lasted about an hour and a half and was concluded with a silent prayer. The next morning (May 14, 1994), the program began with Tahajjud and Fajr prayers, followed by Darsul Quran which was given by Bro. Khalil Mahmood, Qai'd Talim, Majlis Ansarullah. The members then had breakfast.

The first regular session of the Ijtema began at 9:00 a.m. with the recitation of the

Holy Quran by Dr Naeemullah. English translation of these verses was read by Br. Bilal A. Salam. Br. Rashid Ahmad Bhatti recited melodiously a poem of the Promised Messiah (alaihissalaam) followed by translation by Br. Nooruddin. The pledge of Ansarullah was taken in unison by all the participants which was led by Sadr Majlis Ansarullah, U.S.A., Dr Karimullah Zirvi. After the pledge, Sadr Sahib told the audience that Hazrat Khalifatul Masih IV, may Allah be his help, very kindly, had graced the Ijtema with a personal message through his Friday sermon of May 13, 1994. The prerecorded video of the sermon of Hazrat Khalifatul Masih IV (ayadahollaho ta'ala benasrihil aziz) was then shown to the gathering. As always, it was wonderful to watch our beloved Imam directly addressing us.

In his sermon, Huzur admonished that according to the injunctions of the Holy Quran, we must respect our parents and show kindness to them. He emphasized to be extremely careful and gentle while dealing with one's parents. At the same time, Huzur further admonished that the love of parents should in no way cause any injustice to anyone else. Huzur pointed out that this trait would lead one to be kind and gentle to everyone. Huzur quoted several references from the Holy Quran as well as the traditions of the Holy Prophet, peace and blessings of Allah be upon him.

After viewing the video of Huzoor's Friday sermon, Sadr Sahib requested Dr Ahsan Zafar, Naib Amir II, Jamaat Ahmadiyya, U.S.A., to address the participants of the Ijtema. Dr Ahsan Zafar Sahib was representing our re-



spected Amir Sahib who could not participate because of his recent illness and surgical operations. Dr Ahsan Zafar pointed out that Amir Sahib had asked him to convey his message to all the members of Majlis Ansarullah. He said that Amir Sahib was very pleased with the progress of the Majlis. The Amir Sahib, he said, congratulated the Majlis on this visible progress and that he prayed for its further success. At the beginning of the session, a well designed, wallet-sized card, which had the Ansar pledge printed on it, was distributed to all, courtesy of Al-Nahl. Dr Ahsan Zafar, while referring to this card, said that Amir Sahib would have been extremely pleased to have seen this card. Dr Ahsan Zafar, speaking about the responsibilities of Ansarullah, said that training was an ongoing duty of all the members and that it also included the training of one's own soul. He said that the best way to train was to follow in the footsteps of Hazrat Promised Messiah (alaihissalaam). Dr Sahib mentioned that Hazrat Maulana Nooruddin, may Allah be pleased with him, once asked Hazrat Promised Messiah (alaihissalaam) to show him a way to gain nearness to Allah. Hazrat Promised Messiah (alaihissalaam) advised him to write a book in response to the objections raised by the Christians against Islam. Hazrat Maulana Nooruddin (raziyallahu anho) then wrote a book as advised by the Promised Messiah. At another occasion in response to a similar question, Hazrat Promised Messiah (alaihissalaam) advised him to write a book responding to the allegations and criticism against Islam by the Arya Samaj. Hazrat Maulana Nooruddin (raziyallahu anho) immediately acted upon this advice and produced a voluminous book. In short, Dr Ahsan Zafar said that writing articles and books was a good way of self training and motivation. He

also emphasized the importance of consistency in training others. He said that we must follow up on our subjects and keep them under supervision all the time. He gave the example of Hazrat Promised Messiah (alaihissalaam) who used to hold the hand of the person performing the Bai'at, thus, making him repeat the words of allegiance after himself. This was a symbolic gesture which meant that the spiritual training of the person began with the uttering of those words of allegiance. And then the constant touch of the Promised Messiah (alaihissalaam) ensured a continuous progress of the person.

Dr Ahsan Zafar's address was followed by an address by Sheikh Mubarak Ahmad Sahib, the former Amir and Missionary In-charge of U.S.A. Jamaat. He spoke on the topic of 'Marital Responsibilities of the Ansar and the Moral Training of Children.'

Sheikh Sahib mentioned in his speech that to marry was the way of the Holy Prophet, peace and blessings of Allah be upon him. He quoted the dream of Hazrat Bayazeed Bastami, a noted saint, who interpreted his dream to be a divine command for him to marry and upon so doing, winning the pleasure of Allah through another dream. Sheikh Sahib dealt at length with the subject matter. He elaborated on the importance of harmonious relationship between husband and wife, frequently quoting from the Holy Quran and the traditions of the Holy Prophet, peace and blessings of Allah be upon him. He adequately explained the Quranic words of "Garments" and Qawwamun, further elaborating on ways how to create and maintain harmony in domestic relationship. In the second part of his speech, Sheikh Sahib gave some very practical advice concerning the training of children. He asserted that the children were a great blessing of Allah and that is how they

should be treated. He forcefully came out against the use of force while disciplining the children. Sheikh Sahib, as usual, captivated the audience with his impressive speech. A full text of his speech will be published in a future issue of Al-Nahl, Insha Allah.

After Sheikh Sahib's speech, the "Prepared Speech" competition began. A large number of Ansar took part in this competition. It was noteworthy that the participants had worked very hard on their speeches. Even the judges had to admit that they had a hard time judging the finalists. From these speeches one could feel that the Ansar were truly making a progress, and also that they realized the importance of the Ijtema. The results of the competition are given at the end of this report.

After the "Prepared Speech" competition, the participants proceeded to a park where Dr Imtiaz A. Chaudhary, Qa'id Sehhat Jismani and his local assistant Dr Naeemullah had made arrangements for sports competitions. These competitions included Volleyball, One Mile Walk, 100 Meter Race, and Wrist Clinching. Everyone enjoyed these competitions. There was much excitement during these events and the members of Ansarullah appeared to be in good physical form. One could not call them an organization of the elderly. The names of the winners of these events are being published at the end of this report.

After the sports competitions, the members came back to the Ijtema place where they had a short tea break. Immediately after the tea break, the members gathered for the Second session of the program. The theme of the second session was how to become a successful "Dae-ilallah". The most notable event of this session was a Tabligh Workshop. The session started with recitation of the Holy Quran. Br.

Mubarak Malik of Washington, DC read a poem in a melodious voice. This was followed by a speech by Mukhtar Ahmad Cheema Sahib, Missionary, Northeast Region. He spoke on 'How to be a better Dae-ilallah: a few helpful guidelines.' He gave some very inspirational points to the members. He spoke about many of his own experiences and explained to the members some points on how to talk to others about Islam and Ahmadiyyat. Each incident he mentioned was a thought provoking one. We would briefly like to mention here one of the interesting events that he narrated. He mentioned that once, when he was a student in the Jamia Ahmadiyya, Rabwah, he debated a Christian Missionary. During the debate, the Christian missionary could not answer one of the points raised by Cheema Sahib, so he openly declared that he did not believe in the Bible. Due to this shallow response, the Church decided that he was no longer fit to be a missionary. This person then decided to avenge this loss. He told Cheema Sahib that he was ready to accept Islam, but wanted to know which sect of Islam to choose. The same person then said that there was a Maulvi in another mosque that he would like to see Cheema Sahib debate with. This was, of course, a ploy by the Christian, but when the Christian saw that the Maulvi could not answer any of the issues raised by Cheema Sahib, he had to concede to the fact that the Maulvi presented a fraudulent message.

The Ansar Health Secretary, Dr Imtiaz Chaudhary, introduced the Ansar program to help members check and keep a record of their vital health indicators. He also made members aware of the equipment sent to the Majalis for this purpose. His talk was followed by a Tabligh Workshop. The workshop was conducted by the National Tabligh Secretary, Bro. Nasir

Mahmud Malik, and National Assistant Tabligh Secretary, Bro. Munir Hamid. The panel for discussing the points raised by the two conductors of the Workshop included the following: Dr Muzaffar A. Zafar, Dr Karimullah Zirvi, Maulana Mukhtar A. Cheema, Maulana Mobashar Ahmad, Dr Yusef Lateef, Br. Khalil Mahmood, and Br. Ghulam Ahmad. Members also took part in the discussion that followed. Some of the new converts, attending the Ijtema, gave very interesting accounts of their personal experiences. The session ended with a silent prayer.

The final day of the Ijtema began with Tahajjud and Fajr prayers, followed by Darsul Quran. The third session of the Ijtema began at 8:30 a.m. with the recitation of the Holy Quran by Br. Abdul Hakeem Nasar. This was followed by the recitation of one of the poems of the Promised Messiah (alaihissalaam) by Br. Nasir Ahmad Vance. Sadr Majlis Ansarullah then spoke about the progress made by Majlis Ansarullah during the last year. In his address, he stated that by the Grace of God, the Majlis has made significant progress since the last Ijtema. He highlighted the three areas where progress was significant as compared to the previous years i.e. organization, monetary sacrifices and publications. He said that the Ansarullah magazine, Al-Nahl was being regularly published and that a prayer chart was also published as promised during the last Ijtema. While mentioning the financial sacrifices by the members of our Majlis, Sadr Sahib expressed his pleasure over the progress made in the collection of Chanda Majlis. He did however, express his concern about poor collection of Chanda Ijtema and Chanda Publications. He praised all the Qaa'ideen for their support and prayed that the organization may continue to

move ahead, with the help of Allah. A detailed report of the activities of Ansarullah during the last year is published at another place in this issue.

After Sadr Sahib's address, religious competitions were held which included competitions in recitation of the Holy Quran and recitation of a poem of the Promised Messiah (alaihissalaam) in Urdu and its English translation. A large number of the members participated in these contests. The names of the prize winners in these competitions are given in the end of the report.

Dr Muzaffar A. Zafar Sahib, Naib Amir I, Jamaat Ahmadiyya, U.S.A., gave the concluding address. First of all he congratulated the members for holding a very successful Ijtema. Furthermore, he appreciated the progress made by Majlis Ansarullah, U.S.A., during the last couple of years and specially praised the efforts made by the Sadr Ansarullah in this regard. Later on, he spoke on the subject of propagation. His main emphasis was on the wonderful ways we could benefit from the Jamaat's organization, especially when propagating the message of Islam and Ahmadiyyat. He pointed out that these days, in our country, everybody was talking about creating a mentor system but least did they know that Hazrat Musleh Maoud, may Allah be pleased with him, had created such systems, years ago, in the shape of Khuddamul Ahmadiyya, Ansarullah, Lajna Imaillah, and the organizations of the children. He advised that while others wasted their time in mere talk, we must benefit from the farsightedness of our Khulafa. If we worked towards the strengthening of our Majlis, we would be simultaneously strengthening our Jamaat and, the hands of our Khalifa. The best way to do that was to preach the beautiful message of Islam. He gave the



example of the host Jamaat, Philadelphia, noting how they had steadily increased in their numbers as a result of preaching. He mentioned that there was a time when the members of the Philadelphia Jamaat could be counted on one's finger tips. He then proceeded to name all seven of those members. But now, he observed, by the Grace of Allah, Philadelphia Jamaat had grown manifolds. This example proved, he said, that Tabligh was not impossible in this country, and that the notion that preaching was not for Americans, was wrong. He concluded with the underlying message that we must go out and do our duty.

Naib Amir Sahib's address was followed by prize distribution. Prizes were awarded to

the winners of various events by Dr Muzaffar A. Zafar, Naib Amir I, who was assisted by Dr Karimullah Zirvi, Sadr Majlis Ansarullah, and Dr Abdul Sami Janjua, Zaeem, Philadelphia Chapter. Among other volunteers, the efforts of the group responsible for making arrangements for food, was given a special recognition.

This blessed event came to a conclusion with collective silent prayer lead by Naib Amir Sahib. Thus, the 13th Annual Ijtema of Majlis Ansarullah, U.S.A. by the Grace of God, ended with traditional fervor and prayers. May Allah enable us to benefit from these blessings for the rest of the year and may Allah prepare us even better for the next Ijtema.



A Section of the Audience at the Ijtema

# 13th Annual Ijtema Majlis Ansarullah, U.S.A.

## List of Prize Winners

### Recitation of the Holy Quran

First	Dr Naeem Ullah	Philadelphia
Second	Dr Khalil M. Malik	Philadelphia
Third	Rashid A. Bhatti	Philadelphia

### Hadith Contest

First	Dr Khilail M. Malik	Philadelphia
Second	Dr Safi Ullah	Willingboro
Third	Abid A. Buttar	Philadelphia

### Poem Recitation (Urdu)

First	Nasir A. Vance	New Jersey
Second	Dr Abdul H. Nasar	Rochester
Third	Abid A. Buttar	Philadelphia
Consolation	Umar Bilal	Baltimore

### Poem Recitation (English)

First	Umar Bilal	Baltimore
Second	Rafi Ahmad	New York
Third	Dr Yusef A. Lateef	Boston

### Prepared Speech (English)

First	Abdur Rahim Kolade	Washington
Second	Dr Khalil M. Malik	Philadelphia
Third	Dr Rashid S. Azam	N. Carolina
	Dr Yusef A. Lateef	Boston

### 100 Meter Race (Saf Awwal)

First	Ch. Zulfiqar Ali	Washington
Second	Bashir A. Shad	Washington
Third	M. Ajmal Shahid	Philadelphia
Consolation	Dr Khalil M. Malik	Philadelphia
	Muhammad Daud	New York

### One Mile Walk (Saff Awwal)

First	Abdul Jabbar	Washington
Second	Khalil M. Malik	Philadelphia
Third	Dr Naseer A. Tahir	Rochester
Consolation	Abdul Lateef	New York

### 100 Meter Race (Saff Do'm)

First	Abdur Rahim Kolade	Washington
Second	Naeem A. Chaudary	New Jersey
Third	Dr Khalil M. Malik	Philadelphia

### Wrist Clenching

First	Mujeebullah Chaudhry	Philadelphia
	Salim Nasir Malik	New Jersey
Second	Nasir Mahmud Malik	Detroit
Third	Abdul Jabbar	Washington

### Volley Ball

First	Philadelphia Team
	Captain: Mujeebullah Chaudhry
Team Members:	Niaz A. Malik
	Dr Naeem Ullah
	M. Ajmal Shahid
	Dr Khalil M. Malik
	Abid A. Buttar
	Mirza M. Akmal
Second	Baltimore/Washington Team
	Captain: Ch. Zulfiqar Ali
Team Members:	Kalim Ullah Khan
	Rashid Iqbal
	Habibullah Sadiq
	Ataur Rahim Hamid
	Bashir A. Shad
	Ataul Jalal Nuruddin (Milwaukee)

# ANNUAL ACTIVITIES REPORT

## MAJLIS ANSARULLAH, U.S.A.

By the Grace of God, Majlis Ansarullah, U.S.A., has made significant progress during this past year (since last Annual Ijtema in May, 1993), particularly in three areas, i.e., organization, monetary sacrifice and publications.

### ORGANIZATION

#### *1. National Program:*

After elections of the office-bearers in 30 Chapters, efforts were made to activate all of the Chapters to the extent that they hold monthly meetings regularly and start following the National Program, which has been approved by Hazrat Khalifatul Massih IV (ayyadollaho benasrihil aziz). Copies of the Program were provided to all Zo'ma. Furthermore, all Zo'ma were contacted several times during the year by myself and by other members of the Majlis Amla to encourage them to follow the National Program. By the Grace of God, most of the Chapters have started holding monthly meetings regularly and also are trying to follow the National Program. However, there are some Chapters which are doing either minimal or no activity at all. Further efforts will be made to activate these Chapters during the coming year.

#### *2. Majlis Amla:*

It was decided that Majlis Ansarullah should adopt the system followed by the Jamaat, that the members of Majlis Amla should meet regularly to evaluate the progress made by various Chapters particularly in carrying out the National Program and also to find ways to comply with the directives from the Center. By the Grace of God, Majlis Amla members met regularly during the year every three months at Baitul Wahid, Clifton, NJ. Attendance in these meetings was 60-80%. Majlis Amla is ap-

proved by Huzur for one year, every year. Names of the Members of Majlis Amla for the year 1994 were sent to Huzur which were approved by Huzur. All of the Zo'ma were informed of the new Majlis Amla.

#### *3. Additional Ijtamaat*

Since it is difficult for Ansar living in the West coast and in the South to attend the National Ijtema which is usually held in the East coast, it was decided that local Ijtamaat should be held in these regions. Accordingly, the first Annual Ijtema of the West coast was held in November, 1993, and the Second Annual Ijtema of the South was held in December, 1993. Huzur gave a special message at both occasions in his Friday sermons. By the Grace of God, both Ijtamaat were quite successful.

Furthermore, the members of the New York Chapter held their Annual Ijtema in October, 1993, which was also quite successful. The unique feature of this Ijtema was that Atfal also participated in the Ijtema. Fathers brought their sons with them and there was a mini Ijtema of Atfal alongwith the Ansar Ijtema. This is a good idea. Other big Chapters also should hold similar local Annual Ijtamaat.

In March of this year, Majlis Ansarullah, New York, gave a reception in honor of prominent Ahmadi scholar and scientist, Dr Saleh Alladin who was visiting the U.S.A. in connection with centenary celebration of the fulfillment of the prophecy of lunar and solar eclipses. The reception was attended both by Khudam



and Lajna and was very successful. At this occasion, Dr Saleh Alladin gave a very informative lecture concerning the fulfillment of the prophecy of Lunar and Solar Eclipses.

#### *4. Majlis Shura*

Last year, we held the First Majlis Shura of Majlis Ansarullah in May at the time of the National Ijtema. In the Shura the budget of Majlis Ansarullah for the year 1993 was considered. The members of the Shura felt that it is not proper to consider the budget for the year when already five months of the financial year have passed. The financial year of Majlis Ansarullah is from January to December of a year. The members felt that the Shura should be held before beginning of the financial year. Accordingly, I wrote to Huzur requesting him for permission to hold Majlis Shura in November. Huzur has given us permission to do so. Accordingly, the Shura will be held on November 12 and 13 of this year and the budget for the year 1995 will be considered in the Shura. In the meantime, the budget for the 1994 year was considered by the Majlis Amla and sent to Huzur for his approval which Huzur has approved. We had major problem in preparing the budget for 1994 as despite of intense effort by writing letters and by talking over the telephone with the Zo'ma and the Muntazameen Mal, we were able to get budget from only 16 Chapters. So we need to improve on this aspect of organization. Hopefully, in the future the Muntazameen Mal will recognize their responsibilities and send the budget of their Chapters on time.

## MONETARY CONTRIBUTIONS

The second area in which there was a significant improvement is monetary contribu-

tion. By the Grace of God, the members have started paying Chanda regularly and no one asks the question anymore: Is there Ansar Chanda? There are three Chandas to be paid by each Ansar: Ansar Chanda, Ijtema Chanda and Publication Chanda. Although, Ansar Chanda collection was about 50% of the budget approved, there was a significant improvement over previous years. As Chanda collection was almost 4 to 5 times more than the Chanda collection during several of the previous years. As far as Chanda Ijtema and Chanda publication collections are concerned, there was very little improvement. Members are requested to pay more attention towards payment of these Chandas also. Chanda Ijtema is used to hold Annual Ijtemaat in different areas and publication Chanda is used to publish AL-NAHL which is provided free of cost to all Ansar.

## PUBLICATIONS

### *1. Al-Nahl*

The third area in which Majlis Ansarullah, U.S.A., has made significant progress is publications. By the Grace of God, we have been able to publish an excellent magazine, AL-NAHL, regularly. AL-NAHL, which is an organ of Majlis Ansarullah, U.S.A., is published quarterly and mailed to all of the members free of cost. A copy of the fourth issue of the magazine was sent to Huzur with request for prayers for the success of the Publication Program. I have received a letter from Mr Shamim Ahmad Khan, Assistant Private Secretary to Huzur who is In-charge of Ansar Section, which is in Urdu. English translation of the letter is as follows: Your letter of September 4, 1993, and two copies of the fourth issue of AL-NAHL were received by Huzur. By the Grace of God, it is a beautiful magazine and contains a lot of

informative articles. Huzur, after going through the Magazine, stated: May Allah reward you, Congratulations.

## 2. *Salat Chart*

During the last Majlis Shura it was decided that Majlis Ansarullah should publish a Prayer or Salat Chart with English translation. By the Grace of God, we have been able to print a beautiful prayer Chart. The members should buy this Chart for their homes so that their family members specially children could learn prayer and its English translation.

## 3. *Ansar News, Washington, D.C.*

This year, Zaeem, Majlis Ansarullah, Washington, D.C., has started publishing a newsletter called Ansar News. This newsletter is mailed to all Ansar in Washington, D.C., Chapter. This is an excellent idea as this way the members remain aware of the Ansar activities in the Chapter. All large Chapters should follow the lead and start such local news letters. God Willing, in the future, we will start publishing a National News Letter which will contain Ansar news from all of the Chapters and will be mailed to all Ansar in the U.S.A.

## GENERAL

By the Grace of God, all members of National Majlis Amla and local office-bearers have worked hard during the year. Please remember them in your prayers. May God Almighty help them to do still better job during the coming year.

In the end, I would like to quote two paragraphs from two different books of the Promised Messiah (alaihissalaam) in which the Promised Messiah (alaihissalaam) has written about the future of Ahmadiyyat. In one of the books the Promised Messiah (alaihissalaam) writes:

I declare with full confidence and steadfastness that I am in the right and that with the Grace of Allah, I will emerge victorious in this struggle. As far as I can observe with my far reaching sight, I see the entire world ultimately covered by the advancing step of my truth. The time is near at hand before I shall gain a resounding victory. It is because another voice speaks in support of what I speak and there is another hand which operates to strengthen my hand. This is not perceived by the world but I see it. In me vibrates the voice of a heavenly spirit which instills each word I speak with life. (Roohani Khazain, Vol. 3, Izala-e-Auham, page 403).

In another place the Promised Messiah (alaihissalaam) writes:

Rest assured that this is a tree planted by the Hand of God. He will never permit it to go waste. He will not be satisfied until He has seen it through to its fullness. He will see to it that it is well irrigated and will build a protective fence around it. Thus God will bless my followers with astounding progress and prosperity. (Roohani Khazain Vol. 11, Anjam-e-Atham, page 64).

We all know that Ahmadiyyat is bound to succeed and flourish. God Almighty has given us a golden opportunity to participate in the success of Ahmadiyyat by making sacrifice of time and money for the sake of Ahmadiyyat or the True Islam. May God Almighty help all of us to avail this opportunity of serving the cause of Islam and Ahmadiyyat.

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

# At the 1994 Annual Ansar Ijtema

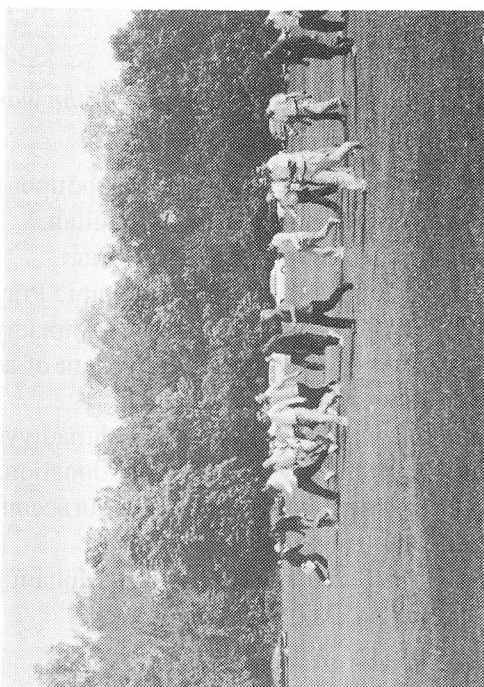
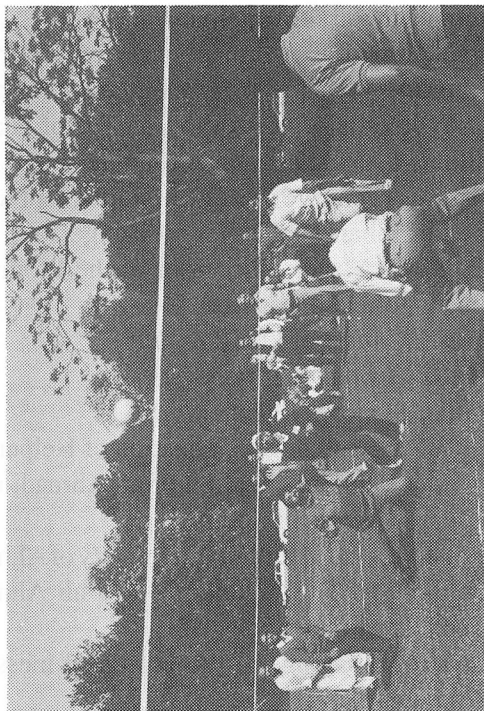
Tabligh Workshop in Progress



A Scene from Prize Distribution Ceremony



Wrist Clinching, Volleyball, and Walk



# *Glossary*

*Explanation of some of the words and expressions appearing in this issue*

**Ahadith:** Plural of Hadith.

**alaihessalam, alaihis-salam:** Peace be upon him

**Ansar:** Members of Majlis Ansarullah.

**assalamo alaikum:** Peace be on you.

**Azan, Adhan:** Call for formal Islamic Prayer.

**Atfal:** Members of Majlis Atfal-ul-Ahmadiyya.

**bai'at:** Pledge of initiation, covenant of association.

**Br., Bro.:** Brother (in Islam, in Ahmadiyyat).

**Chanda:** Monetary contribution, donation.

**dars:** A reading from the Holy Quran accompanied by its explanation.

**Hadith:** Saying of the Holy Prophet Mohammad, sallallahu alaihe wasallam.

**ibn, ibne, bn:** son of.

**Ijtema:** Rally.

**Ijtema'at:** plural of Ijtema.

**Jamia Ahmadiyya:** Ahmadiyya University training missionaries from members who have devoted their lives for the service of Islam.

**kalima, kalima tayyaba:** Pronouncement that there is none worthy of worship except Allah and Mohammad is His messenger.

**Khalifatul Masih:** Successor to the Promised Messiah, alaihessalam.

**khulafa:** Plural of khalifa.

**khutba:** (Friday) sermon.

**Majlis:** Society, organization.

**Majlis Ansarullah (Organization of Helpers of God):** The organization of all Ahmadi men over 40 years of age.

**Majlis Atfal-ul-Ahmadiyya (society of Ahmadi children):** The organization of all Ahmadi boys up to the age of 14.

**Malfoozat:** sayings of the Promised messiah, alaihessalam.

**Maryam:** Mary.

**Musleh Ma'oud (The Promised Reformer):** Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II, raziallaho anho, who fulfilled the prophesy of the Promised Messiah, alaihissalaam, about the advent of a Reformer.

**Raziallaho anho:** May Allah be pleased with him.

**Sadr:** President.

**Sahib:** Respected. Mr.

**sallallahu alaihe wasallam:** peace and blessings of Allah be upon him.

**Salat:** Formal Prayer offered according to a prescribed procedure.

**talawat:** recitation from the Holy Quran.

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1993-1995

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Naib Sadr Awwal	Syed Sajid Ahmad
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Dr Muzaffar A. Zafr, Dayton, OH.

Dr Ahsanullah Zafar, Lambertville, N.J.

Sheikh Mubarak Ahmad Sahib, Washington, D.C.

Mr Mohammad Sadiq, N.J.



*A group photo from the 1994 Ijema of the U.S. Ansar.*



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