

Majlis Ansarullah, U.S.A.

# Al-Nahl

Fall 1994



Special Issue Celebrating the Inauguration of  
Masjid Baitur-Rahman, Washington, U.S.A.

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.

## Articles/Essays for the Al-Nahl

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.

## Ansar Literature Contribution

Al-Nahl is published on volunteer basis from the Ansar contributions for literature set at \$5/Ansar/year. All Ansar are requested to keep up on time payment of their contributions for timely publication of the Al-Nahl.

## Comments and Suggestions

Send your comments on current issues and suggestions to improve the magazine to Al-Nahl, P.O. Box 15924, Boise, ID 83715. Your letters and comments on contemporary issues are welcome and will be considered for publication. We need your assistance in being able to meet your expectations of your magazine, Al-Nahl.

## Subscription Information

Currently the magazine is sent free of charge to all American Ansar whose addresses are complete and available on the ta-

jneed/address system developed by Majlis Ansarullah, U.S.A. If you are an Ansar living in the States and yet are not receiving the magazine, please write to us at the above address. Do not forget to include your mailing address.

Non-Members in the U.S. are welcome to subscribe at \$8 a year (\$2/copy). Please send your subscription request with check and address to the above address. The rate for foreign countries is \$10 including shipping expences for one year.

## Winter Issue

The Winter 95 issue will focus on articles of faith. Related articles are welcome.

## Check Your Address

Check address label for mistakes. Do not forget to send us corrections if your address is incorrect or if you move. You may not receive Al-Nahl if we do not have your correct address.

## Your Business is Important to Us

Al-Nahl proudly invites its readers, especially businesses, to place their ads in these pages. We assure good quality advertisement and extremely competitive rates. Our magazine currently reaches, at least, one thousand households, and insha-Allah, this number will increase. In addition, our prayers will always be with you. Our introductory rates per issue are as follows:

Full page	\$100.00
Half page	\$50.00
Quarter page	\$25.00
Less than quarter page	\$15.00

All payments are to be made to "Majlis Ansarullah, Al-Nahl," and mailed to the Financial Secretary, Mansoor V. Sayyed. We will design an attractive ad for you, or if you prefer, you may send us your own design. The rates are higher for colors and graphics depending upon complexity of artwork. Ads are subject to the approval by Sadr Majlis.

Quarterly

# Al-Nahl

No. 8, Fall 1994

## Editors:

Majeed A. Mian

Syed Sajid Ahmad

## Editorial Board:

Rasheed S. Azam

Aftab A. Bismil

Abdur Rahim A. Kolade

Yusef A. Lateef

Khalil Mahmud

## Incharge:

Karimullah Zirvi,

Sadr,

Majlis Ansarullah, USA

Al-Nahl is a Publication of  
Majlis Ansarullah, U.S.A., an  
Auxiliary of the Ahmadiyya  
Movement in Islam, Inc.



In This Issue:

Blessings of Building a Mosque

4

Veneration and Importance of  
Mosque

Maulana Sheikh Mubrak Ahmad

6

The First Mosque  
and Its Significance

Majeed A. Mian

12

Masjid in Islam and its Etiquette

Rasheed S. Azam

19

How I Accepted Islam

Yahya Abdur Rahman

23

Importance of Mosques and the  
Diversified Ethnic Origins

Mansoor V. Sayyed

27

Rights of Mosques: 29

About Al-Nahl: 2

About U.S.Ansar: 31

# Blessings of Building a Mosque

## The Holy Quran

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ  
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

And remember the time when Abraham and Ishmael raised the foundations of the House, *praying*, 'Our Lord, accept this from us; for Thou art All-Hearing, All-Knowing.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ  
وَإِدْنَا مَنَاسِكَكَ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

'Our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and* merciful.'

(Chapter Al-Baqara, Verses 128, 129)

## The Holy Prophet

(Sal Allaho Alaihe Wasallam)

Hazrat Osman Bin Affan, may Allah be pleased with him, has reported that he heard the Holy Prophet, peace and blessings be upon him, say, 'He who builds a mosque with the intention to seek the pleasure of Allah, shall have a similar house built for him by Allah in the Paradise.'

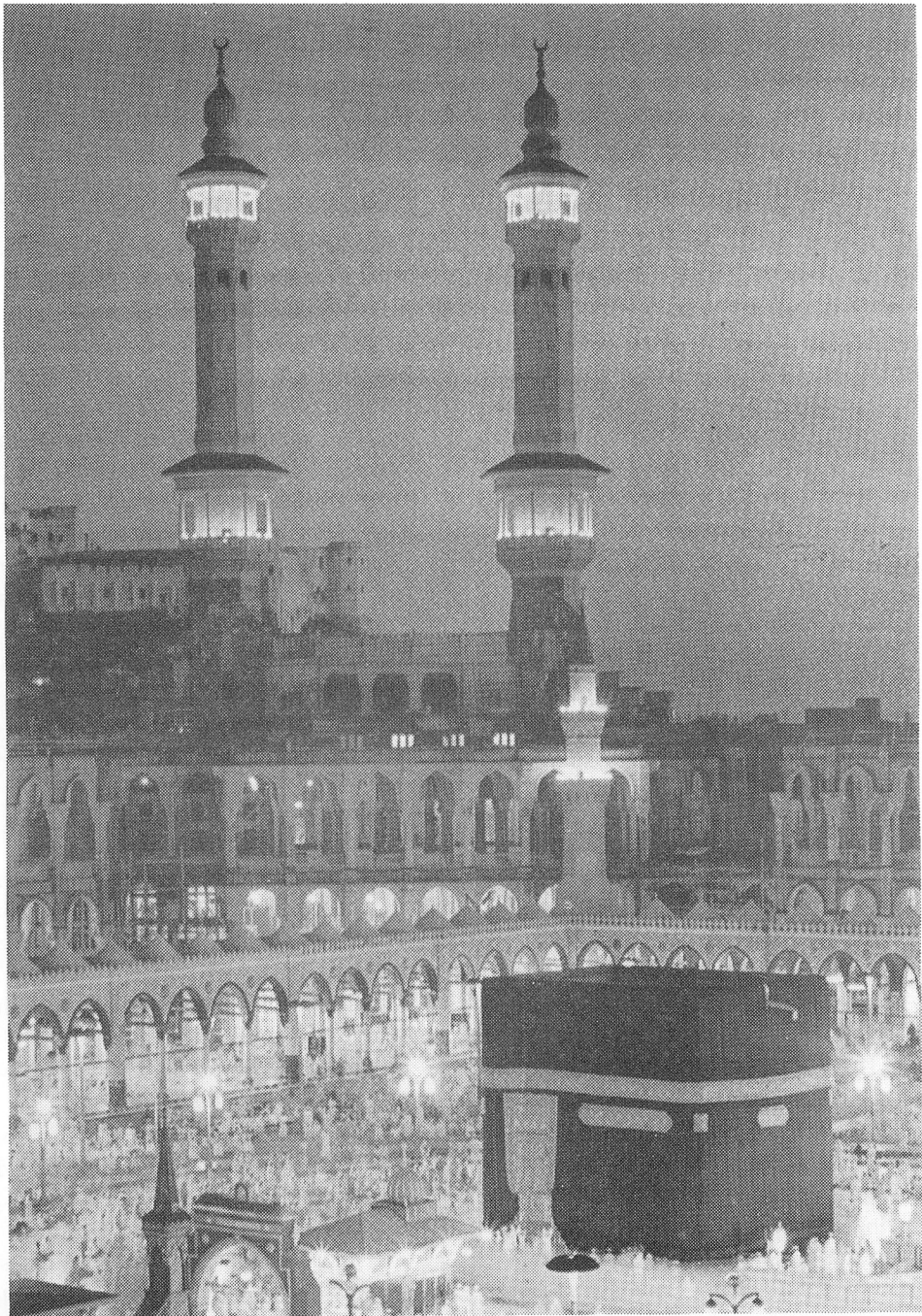
(Bokhari, Volume 1, Book of Salat, Chapter 305)

## The Promised Messiah (Alaihis Salato Wassalaam)

There is a dire need for our Jamaat at this time, to acquire mosques. A mosque is a House of God. Once our mosque is established in a dwelling or a city, then rest assured that the foundation for the progress of Jamaat has been laid. In a dwelling or a city where the number of Muslims may be small or none at all but the progress of Islam is desired, a mosque should be built at such a place. Allah Himself will attract the Muslims towards it. The condition, however is, that such establishment of the mosque is based upon sincerity of motive. Such an act should be undertaken only for the sake of Allah. No ulterior motive or mischief should find its way through such intention. Then shall Allah shower His blessings... The Jamaat should have their own mosque, wherein they should have their own Imam delivering sermons to them. The members of Jamaat should all perform their Salat in congregation in that mosque. There are great blessings in staying together and united. Separation causes dissension. In these times alliance and unity should be vastly promoted. Minor differences should be ignored as these cause discord.

(Translated from Urdu Malfoozaat, Volume 7, Page 119, 120)





# Veneration and Importance of Mosque

Sheikh Mubarak Ahmad, Washington, D.C.

Former Chief Missionary, East Africa, and U.S.A.

This article has been translated from Urdu by  
Dr Rasheed Syed Azam, Qaaid Tarbiyyat, Majlis Ansarullah, U.S.A., for the Al-Nahl.

Masjid is an Arabic word and means a place where prostration is done before Allah Taala, (God Almighty) for His worship. The word Masjid (Mosque) has been used many times in the Holy Quran to convey these meanings.

## The Need and Importance of Mosque:

The need and importance of Mosque (in Islam) is evident from the pious and blessed Sunnah of the Holy Prophet, peace and blessing of Allah be upon him. After migration from Mecca, the Holy Prophet, sallallahu alaihe wasallam, first stopped for a few days at Qubba, a place near Medina. He decided to build a Mosque there just after three days of his very short stay. Historians agree that the Holy Prophet, sallallahu alaihe wasallam, paid for the land acquired for this Mosque but the price of the land is not stated.

## The First Mosque:

Qubba Mosque was the first Mosque built by the Muslims. All Muslims including Mohajireen, (those who migrated to Medina with the Holy Prophet) and Ansar, (Plural of nasir, literally the helpers, the local residents of Medina) participated in the construction of this Mosque. The Holy Prophet, sallallahu alaihe wasallam, himself along with Hazrat Abu Bakr, may Allah

be pleased with him, prepared the clay for molding the bricks. Hazrat Umar, may Allah be pleased with him, carried stones and bags of clay over his shoulder for preparation of bricks. This first Mosque was built by the Muslims like ordinary labourers and the Holy Prophet, sallallahu alaihe wasallam, himself worked from morning till evening along with his companions.

The Holy Prophet, peace and blessing of Allah be upon him, stayed in Qubba for only 20 days (according to some narratives, only 14 days) but gave high priority to the construction of Mosque and established through his action, Sunnah, the need and importance of a Mosque.

## The First Prayer:

The Muslims gathered for Jumua Prayer (Salat), their first Prayer in the Qubba Mosque. Friday was hence declared the sacred day for Muslims for congregational worship. When the Muslims had gathered together on this Friday, some Jews also joined them. The Holy Prophet, sallallahu alaihe wasallam, in his sermon addressing the Jews said:

No people are superior to any other people. God has not created any nation superior to other nations. All are equal in His sight. However, only those people can achieve high status and nearness to God who are pious and are obedient to Him. Greatness in

the sight of Allah is based upon piety  
and not on color or race or nationality.

## Masjid at Qubba: The Mosque of Two Qiblas

The Muslim Historians have named the Mosque at Qubba as the *Mosque of Two Qiblas*. The Muslims used to face Baitul Moqaddas (at Jerusalem) in their Salat. God Almighty revealed to His beloved Prophet, peace and blessing of Allah be upon him, that Baitul Haram, the Kaaba (at Mecca) is made the new Qibla for the Muslims. When this news reached Qubba, the Muslims were observing Zuhr Salat and they immediately turned towards Kaaba during the Prayer. This is why the Mosque at Qubba is named as the Mosque of two Qiblas.

### Masjid Nabawee at Medina:

The Holy Prophet, sallallahu alaihe wasalam, departed from Qubba after 20 days (according to some historians after 14 days). After arrival at Medina, one of his first priority was the construction of a Mosque at Medina. This action of the Holy Prophet also shows that building a mosque was of high priority and great importance to him.

The highly blessed first Mosque at Medina is known as Masjid Nabawee, the Mosque of the Holy Prophet. For the site of this Mosque, the Holy Prophet, sallallahu alaihe wasalam, selected the piece of land where his she-camel, Kaswa, stopped for rest on her own.

### The Purchase of Land for Masjid Nabawee:

This land belonged to two young orphans, Sahl and Sohail. Their guardian, Asad bin Zarara, requested the Holy Prophet to accept the land as a gift but the Holy Prophet said:

This land belongs to young orphans. Even if it was not theirs, I would have never agreed to take it without payment. However, I am willing to buy this land at a price higher than its market value.

Asad bin Zarara, the guardian of the orphans, stated that the land was worth seven dinars. This evaluation was verified by the companions of the Holy Prophet, sallallahu alaihe wasalam. However, he purchased the land for ten dinars and said:

This money should be used to purchase a better piece of land for the young orphans.

The Historians have recorded that this payment was made by Hazrat Abu Bakar, may Allah be pleased with him, who was always looking for such opportunities to spend in the cause of Allah and considered it to be a great blessing. It must be remembered that ten dinars in those days were equal to ten pieces of gold amounting to a large sum of money.

### The Construction of Masjid Nabawee:

The Holy Prophet, sallallahu alaihe wasalam, started the construction of Masjid Nabawee at Medina the next day after his arrival there, clearly demonstrating the great importance and need of a Mosque. All men, including the Holy Prophet himself, joined in the construction of this Mosque (digging the foundation, gathering stones, fetching and mixing the clay used to cement the bricks). The foundation of the Mosque was laid with stones estimated to be three feet in depth. The walls were raised with bricks of clay. The ceiling was completed with logs from the palm trees and was covered with palm leaves. The Mosque was completed in seven months.

During the entire period of construction, the Holy Prophet, sallallahu alaihe wasallam, worked with others as an ordinary laborer. He and his loving and dedicated companions recited the following couplet while working:

Allahumma la aisha illa aishal  
aakherata;

Faghferil ansara wal mohajerata.

Our Lord, the life in the hereafter is the true life; therefore grant your forgiveness to Ansar and Mohajereen.

## Some Other Details of Masjid Nabawee:

- There are different accounts of the length and width of Masjid Nabawee. However, some narratives have recorded the length as 70 *Hands* and width as 60 *Hands*. The walls were 7 *Hands* high, about 10 feet. (A *Hand* approximately measures one and a half foot).
- The Mosque was a model of simplicity in every respect on completion. There was no extravagance in construction and even the floor was of clay.
- The Holy Prophet, sallallahu alaihe wasallam, (about this blessed Mosque) has said:

Do not travel for the sake of reward except towards three Mosques: Masjid Al-Haram, this Mosque (Masjid Nabawee) and Masjid Al-Aqsa. (Muslim and Al-Bukhari).

- The Holy Prophet, sallallahu alaihe wasallam, has also said about this blessed Mosque:

Observance of one Prayer in my Mosque is better than a thousand Prayers offered in any other Mosque

except Masjid Al-Haram. (Muslim and Bukhari)

- This venerable and sacred Mosque was the center of the sermons and commands of the Holy Prophet and his place of worship for ten years. The Holy Prophet, sallallahu alaihe wasallam, and his honoured companions observed most of their Prayers in this sacred Mosque, the model for all the Mosques all over the world. The Holy Prophet, sallallahu alaihe wasallam, said:

I am the last prophet and this mosque of mine is the last mosque.

I am the last Prophet, being the best and the most perfect of all prophets, and this Mosque of mine is the last Mosque being the most sacred and the most blessed of all other Mosques. (Muslim)

- This is the Mosque which best befits this verse of the Holy Quran:

La-masjidun ussesa alat-taqwa min awwale yuomin ahaqqo an taqooma fee-he. (Quran: 9:108)

"The Mosque founded upon Taqwa (piety) from the very first day is surely more worthy of you to stand in there for Prayer."

The following Hadith narrated by Sahih Muslim also verifies this inference. The Holy Prophet, sallallahu alaihe wasallam, was asked: *Which Mosque has been founded on Taqwa?* He replied: *This Mosque of mine at Medina.*

- In view of veneration and high importance of Mosque (in Islam), the Muslims are re-



peatedly commanded to maintain their Mosques:

It is the duty and an obligation of Muslims to maintain their Mosques. (Quran: 9:18)

Maintenance does not mean maintaining its physical appearance only or showing simple outward respect. The true significance of this verse is that the Muslims should regularly and frequently go to their Mosques and add to their beauty and elegance and splendour through their worship of God Almighty and prayers. One should use every available moment in Allah's worship and remember Him with great zeal and love. The Holy Prophet, sallallahu alaihe wasallam, is reported to have said:

A person whose heart is constantly attached to the Mosque is under the protection of Allah's Mercy. (Bukhari)

And going to a Mosque with zeal and interest for morning and evening Prayer is like going for Jihad.

## Masjid is a Pivotal Institution in Islam:

A Mosque plays a pivotal role in Islam. It serves as a center for worship and remembrance of Allah and is a center for learning and training for practical living. It is indeed a pivotal institution for the development of religious, spiritual and moral qualities of Muslims and provides knowledge and guidance for their welfare and betterment.

## Masjid and Equality in Islam:

A Mosque very effectively facilitates and promotes equality, kindness towards one another and brotherly love. It creates discipline and

serves as a vehicle to end disorder and disorganisation among Muslims. It is a sacred and blessed place where there is no distinction between the rich and the poor, a king or a beggar. Every Mosque that is built for the worship and remembrance of God Almighty becomes instrumental in the promotion of higher moral qualities among Muslims. Masjid Nabawee was the true model for promoting all these high moral and spiritual qualities among Muslims.

## Building and Maintenance of a Mosque:

Any person who takes part in the construction and maintenance of a Mosque built to promote goodness and welfare of Muslims is given the following good news from the Holy Prophet, sallallahu alaihe wasallam:

"One who builds or participates in building Allah's House (a Mosque) in this world seeking only His pleasure, Allah builds a house for him in paradise".

All Glory and Praise belong to Allah. What a reward! Blessed are those pious servants of Allah who not only contribute in the building and maintaining a Mosque but also try through their practical example to meet all other objectives of their venerable place of worship. They not only contribute money but also devote time and are sincere in their efforts for achieving the true purpose of the construction of a Mosque.

## Masjid and Progress of Islam:

As a matter of fact, a Mosque is an effective means of the propagation and progress of Islam. Experience tells us that non-Muslims are deeply impressed when they see our Mosques and observe the manner of our worship in them. Syed Ameer Ali, a well known Muslim scholar

referring to an English Historian in his book Tan-  
qeedul-Islam (Criticism of Islam) writes:

It is one of the superiorities of Islam that Muslims can worship Allah any place on this Earth. (So whither-soever you turn, there will be the face of Allah. Quran: Al-Baqarah, 2:116) Any place becomes sacred and can be considered a Mosque where you worship Allah. Whether at home or on a journey, a Muslim will pour his heart out before his Creator through simple but exciting expressions when the Prayer time approaches. His heart is satisfied in the short prayer service and whatever he recites during Prayer expresses the Glory, the Mercy and the Blessings of Allah and his humility and dependance upon Him. A Christian can not even imagine the pleasure of worship enjoyed in Islamic Prayer." (Faslul Khitab, Second Edition, Part II, Page 117)

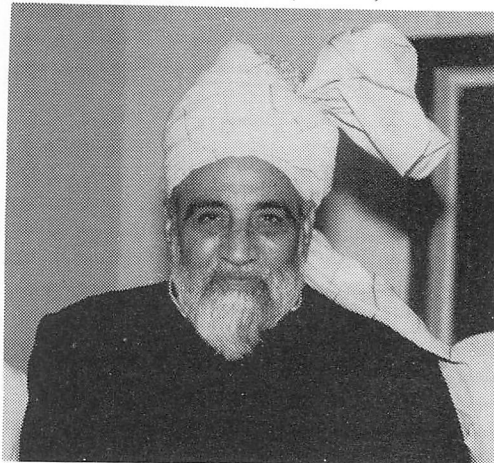
## Masjid and the Promised Messiah, Alai-hissalam:

The Promised Messiah, the beloved of Allah and the leader of the world today, has also said: *If you want Islam to progress, build a Mosque.* Hazrat Mufti Muhammad Sadiq, may Allah be pleased with him, has narrated that the Promised Messiah said:

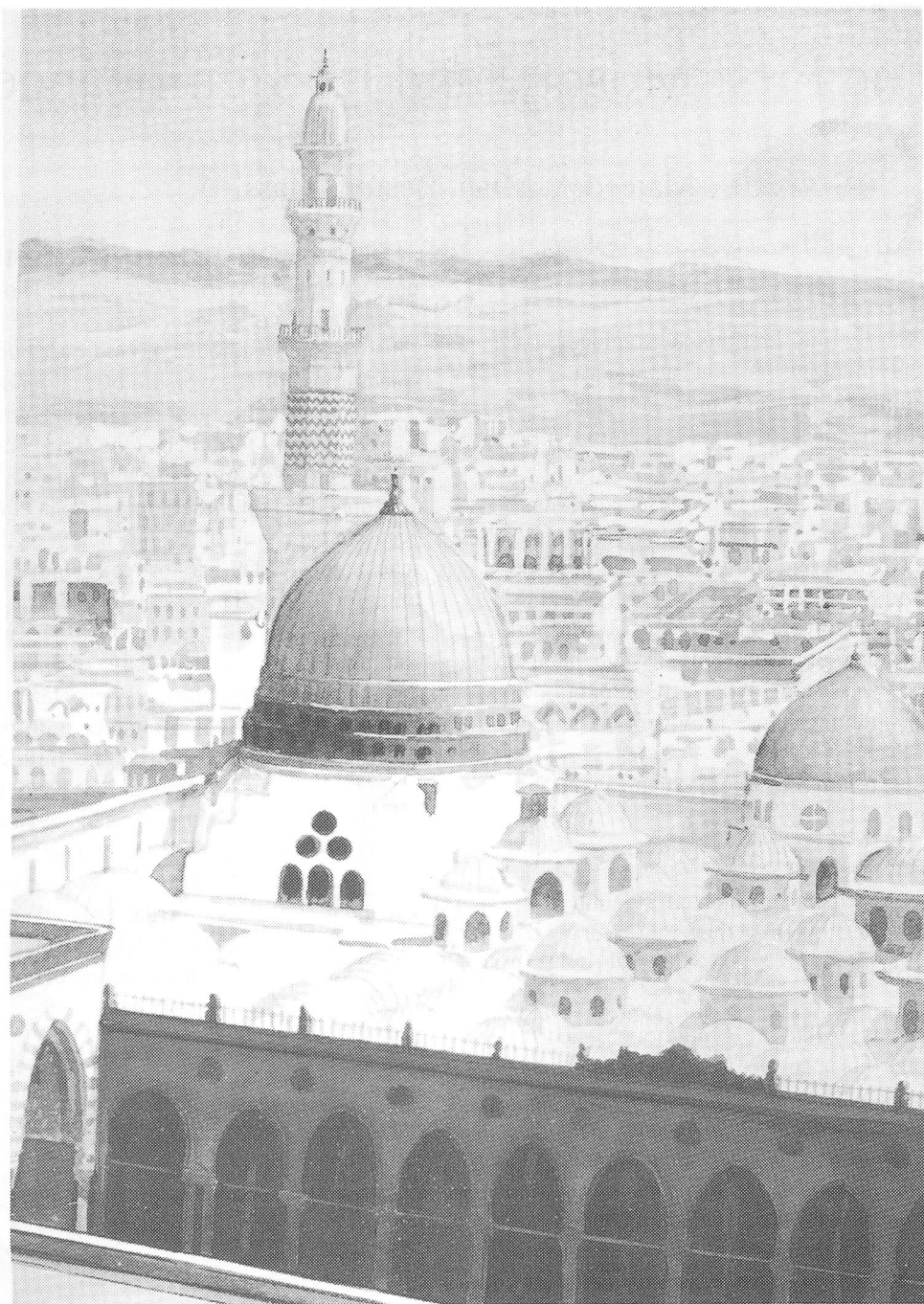
Wherever our Jamaat is established, a Mosque should be built there for worship of Allah. A Mosque is the House of God. Our Jamaats progress is founded on the construction of a

Mosque in any village or city. If there are only a few Muslims in any village or city, build a Mosque there with good intention and God will bring more Muslims to that place. It is not essential for the building to be set in stone for a Mosque, rather it should have earmarked land (in the beginning) with some simple covering or ceiling as a protection from rain and heat. God Almighty does not like extravagances. The first Mosque of the Holy Prophet, peace and blessing of Allah be upon him, was constructed with the branches of palm trees and remained as such for a long time. Members of my Jama'at should observe Prayer in congregation in the Mosque. Their unity will ensure progress and Allah's blessings upon them. (Zikre Habeeb)

It is my sincere and heart-felt prayer that we may understand the importance and veneration of the Mosque and may Allah enable us to fulfill its blessed objectives. (Ameen)



Sheikh Mubarak Ahmad



A View of Masjid Nabawee

# The First Mosque and Its Significance

Majeed A. Mian, Boston, Mass.

ان اول بيت وضع للناس للذي  
بيكة مباركا وهدى للعالمين

Surely the first house founded for the mankind is that at Mecca, abounding in blessings and a guidance for all peoples. (Quran: Al-Imran, Verse 97)

In the beginning when Allah created man, He had already planned all his physical and spiritual needs and had thus created the sources of their provision. He created the air filled with oxygen needed to breathe, water in various forms and food, both from animals and plants. Besides these provisions, Allah guided man how to go about obtaining these provisions in an orderly way.

Despite so much creation, Allah says in the Holy Quran:

وما خلقت الجن والانس الا ليعبدون

And I have not created the Jinn and the men but that they may worship Me. (Quran: Al-Dhariyat, Verse 57)

In this verse Allah the Almighty has clearly mentioned the purpose of man's creation. Allah manifested His will when man through a process of evolution reached a point where he began to reason. Allah then began the institution of prophethood. The very first prophet, Hazrat Adam, peace be on him, was commanded to guide human beings towards their Creator and thus establishing unity and peace on earth. In order to accomplish his mission, Hazrat Adam, peace be on him, under Divine guidance set forth

to build a mosque in Mecca (See the Five Volume Commentary, *The Holy Quran with English Translation and Commentary*, Vol. 1, p. 178). This was the first house of God ever built for the sole purpose of His worship by mankind.

The first mosque, the Ka'aba remained a source of unity for a very long time, but as people moved away to other lands, the Ka'aba was abandoned. The desert conditions eventually destroyed the buildings, but being in the grand scheme of Allah, Ka'aba could not remain in ruins for long. Allah revealed to Hazrat Ibrahim, peace be on him, the location of the Ka'aba and commanded him to leave his wife, Hager and son Ishmail at this place. When Hazrat Ishmail grew up, under Divine guidance both the father and the son together raised the building once again over its ancient foundations, only this time to remain occupied forever. This seemed to be the will of Allah as He taught Hazrat Ibrahim, peace be on him to pray for its longevity. We read in the Holy Quran the prayers offered by him while he and Hazrat Ishmail, peace be on him were raising the foundations of the Ka'aba. The most notable among them:

رب اجعل هذا بلدا آمنا

My Lord, make this a town of peace. (Quran: Al-Baqara, Verse 127)

and again:

ربنا وابحث فيهم رسولا منهم يتلوا عليهم  
ايتك ويعلمهم الكتاب والحكمة ويزكيهم  
انك انت العزيز الحكيم

My Lord, raise up among them a Messenger from among themselves,



who may recite to them Thy Signs and teach them the Book and Wisdom, and may purify them; surely, Thou art the Mighty the Wise. (Quran: Al-Baqara, Verse 130)

Hazrat Ibrahim's prayers guaranteed the life of Ka'aba forever. Many a time the rebellious people tried to destroy this house of God but was miraculously saved each time. The most significant incident has been referred to in the Holy Quran in chapter Al-Fil. The king of Yemen, Abraha mounted an assault on the Ka'aba with the help of his powerful army riding the elephants. Allah directed a swarm of swallows to harass the elephants. This assault of the swallows was so menacing that the elephants turned on their own army and in the stampede that ensued, Abraha's army was trampled and he had to retreat. Some historians say that a plague or epidemic of the nature of small pox, destroyed the army of Abraha and their dead bodies were eaten up by swarms of birds.

This first mosque was to become the spiritual beacon of light forever. It became a symbol of all moral, spiritual and educational guidance. Later on, as prophets started to appear in other parts of the world, houses of worship sprang up around the globe. These houses of worship however remained secondary to the very first one, called the Ka'aba. All other houses of worship thus by extension, are part of the same first house of God. Other houses of worship were given different names by the people because of the difference of language, culture, and traditions, but the purpose of all of them have essentially remained the same; the worship of One God. Over a period of time, political differences and misguidance by anti religious forces, people had come to believe that followers of one religion should not be allowed to worship in the mosque of the other. Islam, being the perfect religion had to root out this wrong belief. The

Holy Prophet of Islam, Hazrat Muhammad Mustafa, may peace and blessings of Allah be upon him, himself demonstrated this by permitting a visiting Christian delegation from Najran to perform their act of worship right inside the mosque of the Prophet in Medina. Muslims have been commanded to respect the sanctity of all places of worship and those who are busy praying inside them. Allah says in the Holy Quran:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ  
أَنْ يُذَكَّرَ فِيهِ اسْمُهُ وَسُئِلَ فِي خَرَابِهَا

*And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples and seeks to ruin them? (Quran: Al-Baqara, Verse 115)*

This command of Allah was held so dear by the early Muslims that whenever a Muslim Army departed Medina on its mission, the Khalifa used to particularly issue this command to them that at no cost be any place of worship harmed and also those who would take refuge in such places. History is a witness that during the conquests undertaken by the Muslim armies, not a single place of worship was ever harmed. A great example in this regard was set by the second Khalifa of Islam, Hazrat Omar, may Allah be pleased with him. While negotiating a peace treaty with the Christians of Jerusalem inside their church, the time for prayer approached. Hazrat Omar was offered by the Christian priest to say his prayers inside the church. Hazrat Omar politely declined the offer, saying that he was afraid that the Muslims later on might lay claims to the church on the pretext that their Khalifa had prayed in there.

Mosques were built by the Muslims every where they went. Some of these mosques stand today as history's greatest monuments, but the purpose of these mosques remained only one; the true worship of One God. All these mosques

represent the first mosque, the Ka'aba as they all face in that direction. In order to maintain the sanctity of that first mosque, Allah made it commanded the Muslims, those who could afford, to get together in the Ka'aba and perform the Haj, at least once in one's lifetime:

ولله على الناس حج البيت من استطاع اليه سبيلا

*And pilgrimage to the House is a duty which men, those who can find a way thither, owe to Allah (Quran: Al-Imran, Verse 98)*

In fulfillment of this command, Muslims from all over the world come to Mecca during the month of Zil Hijj. As the Muslims began to suffer a spiritual decline, various sects were formed based on minor differences. Followers of these sects started building mosques exclusively for their own use. Unfortunately these differences gradually grew into severe animosity. As a result, they would not permit the followers of another sect to pray in their respective mosques. The basic purpose of the mosque which was to unite mankind, now seemed to be just the opposite. This situation of the Muslims was although deplorable, was foretold by Holy Prophet Muhammad, peace and blessings be upon him in the following words, as reported by Hazrat Ali, may Allah be pleased with him:

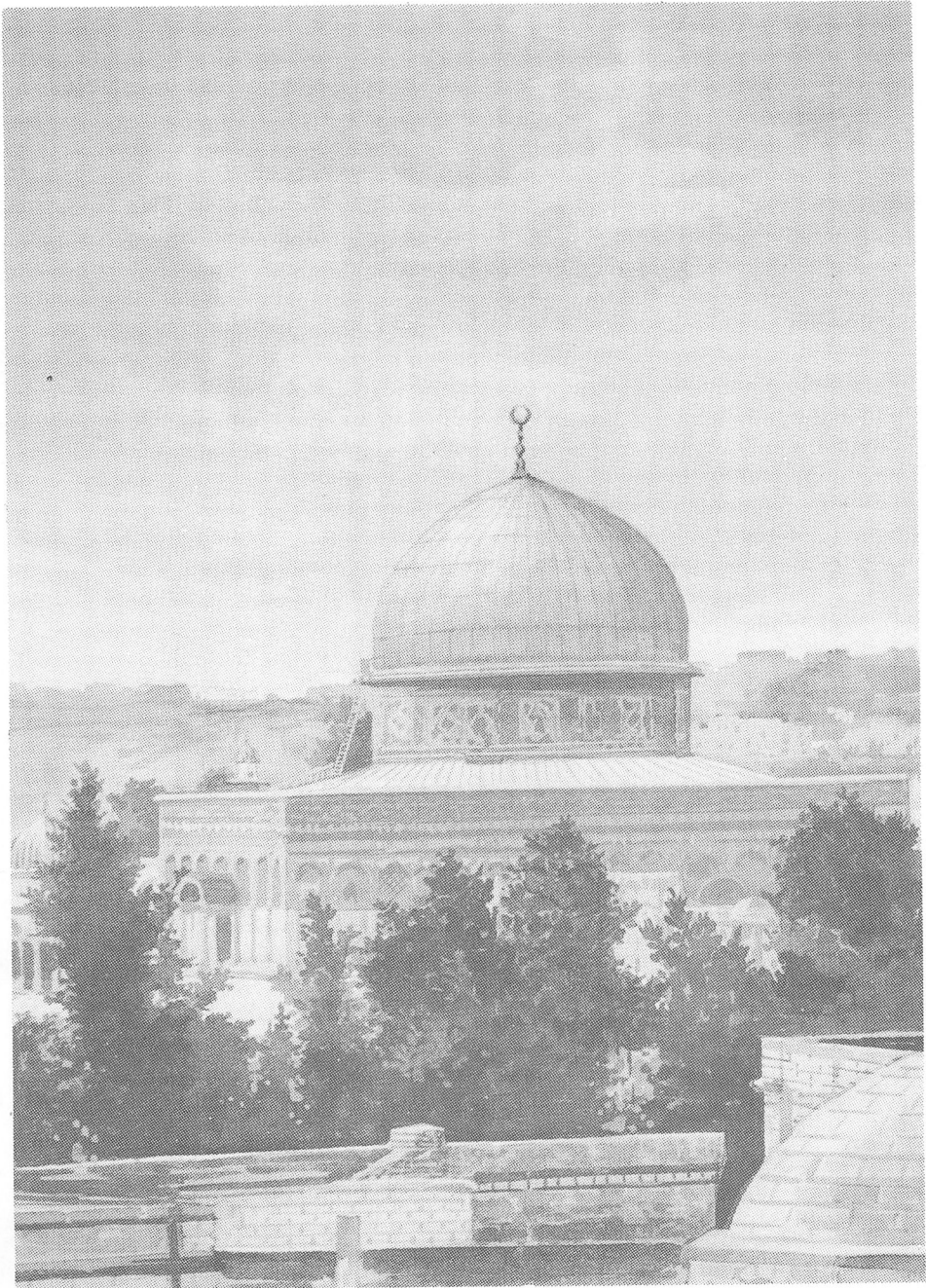
مساجدهم عامرة وهي خراب من الهدي

*Their mosques shall appear to be active but in fact shall be void of guidance. (Mishkat, The Book of Knowledge part 3 and Kanzul Amaal, Ch. 2 Pg. 83)*

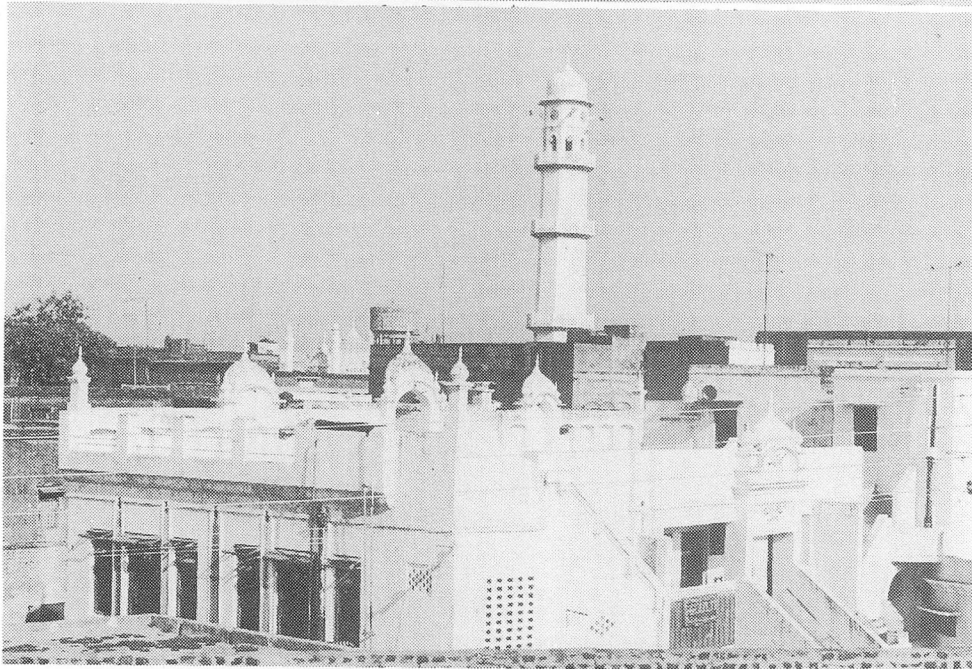
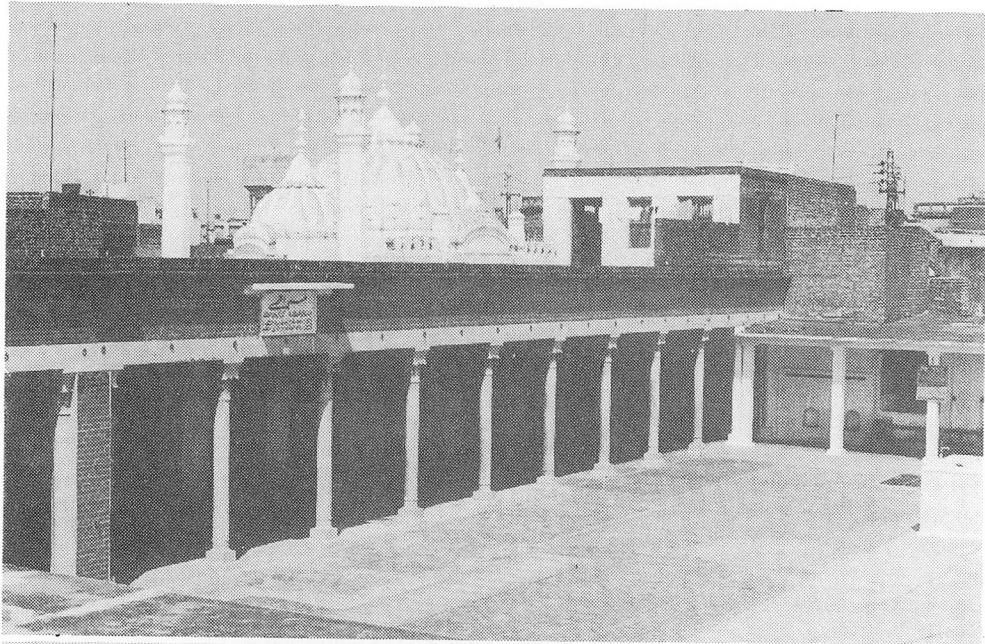
This warning was accompanied by the glad tidings of the appearance of Imam Me-

hdi. Holy Prophet Muhammad, peace and blessings be upon him, had prophesied that the Imam Mehdi will revive the religion of Islam and restore it to its original glory. This great prophecy was fulfilled in the appearance of Hazrat Mirza Ghulam Ahmad of Qadian, India, peace be on him, who proclaimed to be the promised Messiah and Mehdi and founded the Ahmadiyya Movement in Islam in 1889. Today this movement is making great strides. The Movement has built numerous mosques around the world and is continuously planning to build more. The Ahmadiyya mosques are open to all faiths according to the traditions of the Holy Prophet of Islam, peace and blessings be upon him, thus providing a very strong foundation for the unity of mankind and their places of worship.

With the opening of Bait-ur-Rehman Mosque in the Nation's Capital, Washington, D.C., a new chapter begins in the religious history of this country. The mosque will InshaAllah attract many noble souls and those seeking blessings and nearness to God. Many who have gone astray will find a refuge and the right direction and many who are ignorant will discover the truth. Many who had forgotten the significance of the first mosque, the Ka'aba, will realize it through another of its representation; Bait ur Rehman. The fruits of the prayers of Hazrat Ibrahim, peace be on him, shall be bestowed upon America through this mosque, Insha Allah. May Allah prove this mosque to be a milestone for many a more, so that the grand purpose of the very first mosque on earth is never lost again. Amin.

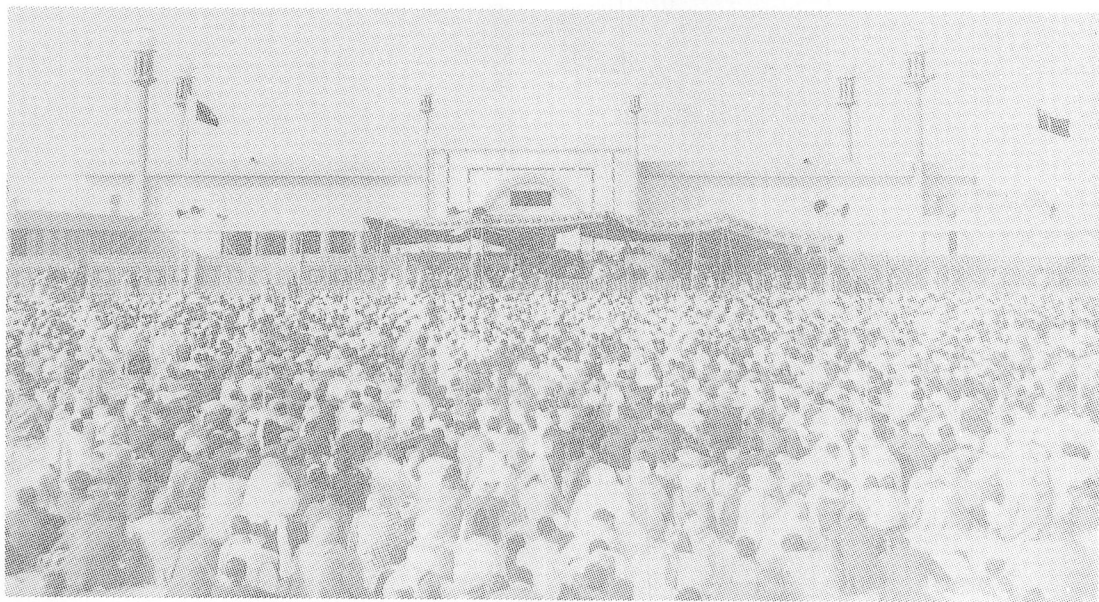
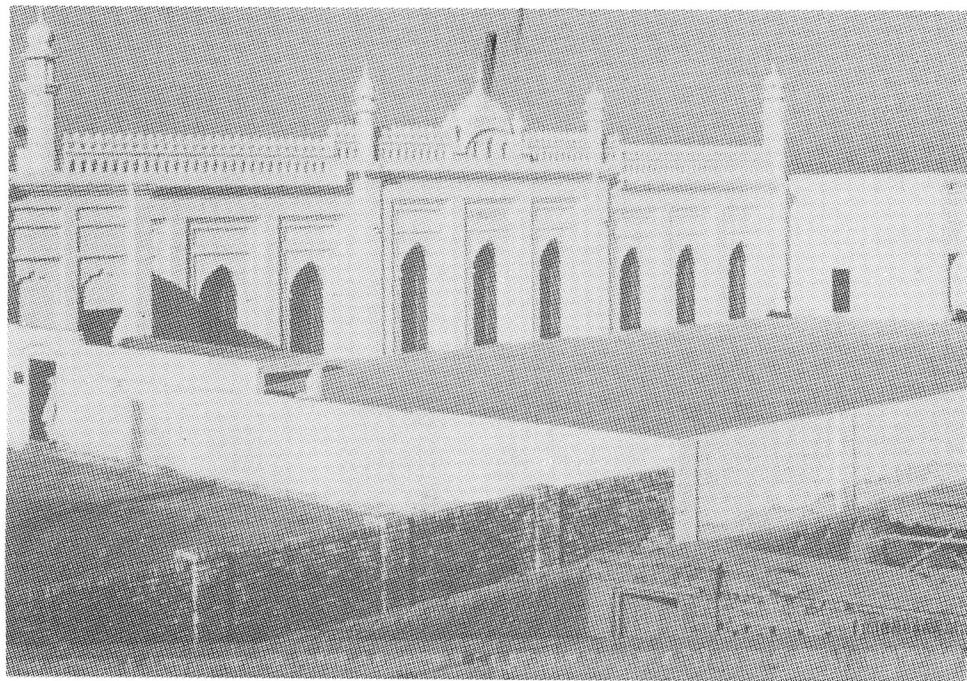


A View of Baitul-Muqaddas

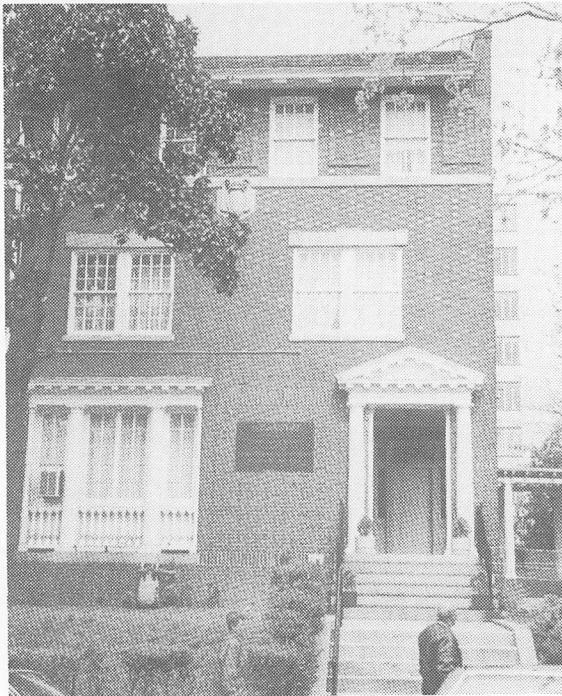
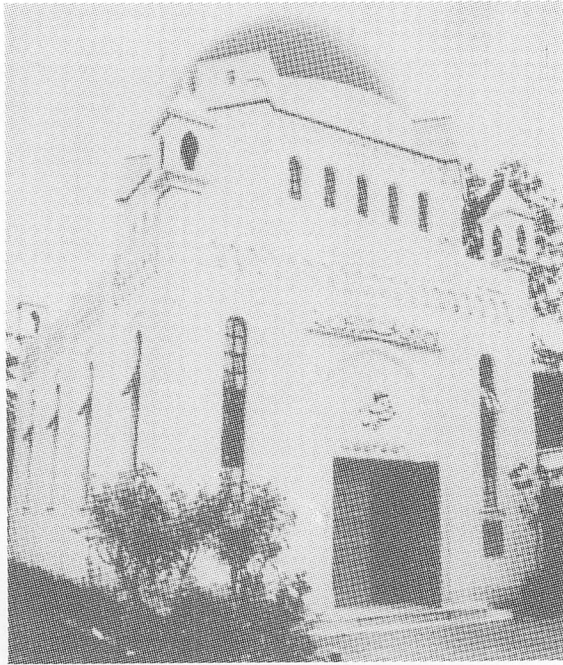


Views of Masjid Mubarak at Qadian and Masjid Aqsa at Qadian





Views of Masjid Mubarak at Rabwah and Masjid Aqsa at Rabwah



Masjid Fazl, London and Masjid Fazl, Washington

# Masjid in Islam and Its Etiquette

Dr Rasheed S. Azam, Qa'id Tarbiyyat, Majlis Ansarullah, U.S.A.

## Introduction

Masjid (Mosque) is a sacred place of worship in Islam. One important Hadith from Al-Bukhari clarifies the meaning of Masjid. The Holy Prophet (peace and blessings of Allah be upon him) is quoted to have said:

I have been granted five distinctions which no Prophet before me was granted including the one that the entire earth has been made for me (and for my Umma) a mosque and means of purity....."

One significance of this Hadith is that a Muslim can Pray any place and when water is not available for ablution, he is allowed to perform tayyammum (purifying with dust) before observing his Prayer. This Hadith also signifies that the Holy Prophet was sent as a mercy for all the peoples of the world and underlines the importance of the unity of umma and the unity of purpose to convey the message of Islam to all mankind.

## The Significance of First and the Last Mosque at Medina

The first Mosque in Islam was built near Medina at Qubba by the Holy Prophet, peace and blessings of Allah be upon him, soon after Hijra from Mecca and is known as *Masjid Taqwa*, the *Mosque of Piety*. In the beginning Muslims used to face towards Baitul-Moqaddas (the Holy House of God at Jerusalem, the Masjid apparently built by Solomon for the worship of One God). (Part of the Vision (Kashaf) of the

Holy Prophet referred to in the Holy Quran in Surah Bani Israel, Chapter 17, was fulfilled during the reign of the second Caliph, Hazrat Umar, may Allah be pleased with him, when Masjid Aqsa (the distant Mosque, now also known as the Dome of the Rock) was completed at Jerusalem under the Muslim rule). The Holy Prophet was commanded by Allah (in a revelation) to face towards Ka'ba during one Prayer at the Mosque of Qubba. Immediately the Holy Prophet and all Muslims offering Prayer with him turned their face to Ka'ba. This first Mosque at Qubba is also referred to as the Mosque of Two Qiblas, Masjid-E-Qiblatain.

Under Allah's command, Muslims now face towards Ka'ba in their Prayers. The Ka'ba is the Masjidil-Haram, the Sacred Mosque, also known as Baitullah, (the House of God), constructed by Prophet Abraham and his first son Ishmael. The Holy Quran has narrated this change as follows:

To Allah belong the East and the West. He guides whom He pleases to the right path. And thus have We made you an exalted nation that you may be guardians over the people and the Messenger of Allah be guardian over you. And we did not appoint the Qiblah which thou didst follow except that We might know him who follows the Messenger of Allah from him who turns upon his heels. And this is indeed hard except for those whom Allah has guided. And Allah will never let your faith go in vain; surely Allah

is compassionate and merciful to the people." (Quran: 2:143-144)

## Masjid And Its Etiquette:

Believers are enjoined to observe Prayer (Salat) with other believers in congregation. (Quran: 2:44) Five obligatory Prayers should be observed in congregation preferably in a Mosque when there is one. According to reliable Ahadith, Allah bestowes upon you twenty seven times more reward for a Prayer observed in a congregation as compared to a Prayer observed alone by yourself. You earn a good deed for every step you take going to a Mosque for Prayer and your sins are being erased for every step on your way. After wudhu (ablution), time spent in the Mosque waiting for congregation Prayer is time (considered by Allah) spent in worship and angels join you in seeking forgiveness for you.

Where there are three Muslims present, they can observe even Jumua Prayer in congregation. If people would realise the reward for congregational Prayer, they would rush to the Mosque even if they had to crawl to it on their knees like infants.

On entering a Mosque, the following prayer (Dua) should be recited:

Bismillahe wassalato wassalamo  
ala rasoolillahe. Allahummagfirlee  
zonoobee waftahlee abwaba rah-  
mateka.

With Allah's name (I enter this Mosque); peace and blessings be upon the Messenger of Allah. O My Allah! Open the gates of Your mercy for my forgiveness.

And on leaving the Mosque, one should recite:

Allahummaftahlee abwaba fazeleka.

(O My Allah! Open the gates of Thy grace for me).

No one should obstruct worship of Allah in a Mosque. (Quran: 2:115) The Mosque, especially Baitul Haram, is open to all Muslims for worship of Allah.

A Mosque is a House of Allah and primarily is for His worship. When you are in a Mosque, all vain talk is prohibited. Mosque should be kept clean and tidy and use of fragrance is considered desirable. One should enter a Mosque wearing clean clothes and avoid eating or using anything that creates bad smell.

In a Mosque, one should be most considerate towards others and should not jump over others to reach the first row. Sit in the Mosque facing towards Ka'ba. If you are waiting for the Imam for congregational Prayer (or just sitting) recite the following instead of talking:

Subhanallahe wa behamdehee,  
subhanallah hil azeem. Allahumma  
salle ala Muhammadin-wa baarik wa-  
sallam.

## Masjid and Reverence for Place of Worship in Islam

According to the Holy Quran, one of the most fundamental principle laid down in Islam is that there should be absolutely no force or compulsion in religion. (Quran: 2:257) And all places of worship (including Mosques, Churches, Synagogues, Gurdwaras and other Temples) belong to Allah; so call not on anyone beside Allah. (Quran: 72:19)

Masjid (Mosque) in Islam is one of the Signs (sha'a'ir) of Allah and believers are commanded:

O ye who believe! Do not desecrate the Signs (that lead to the knowledge and realisation) of Allah nor any sacred month nor the animals



brought as an offering, nor the animals of sacrifice wearing collars nor those (pilgrims) repairing to the Sacred House, seeking favour and grace of their Lord and His pleasure. And when you put off the pilgrims' garb and are clear of the Sacred Territory, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and warding off evil but do not help one another in sin and transgression. And take Allah as a shield. And surely Allah is severe in retribution. (Quran: 5:3)

The Holy Prophet, peace and blessing of Allah be upon him, came as a mercy for all mankind (Quran: 21:108) with a universal message. (Quran: 4:80) The message of Islam, therefore, is universal and teaches respect and tolerance towards other religions and their sacred places of worship:

And who is more unjust than he who prohibits the name of Allah being glorified in Allah's Temples and strives to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world and theirs' shall be a great punishment in the next. (Quran: 2:115)

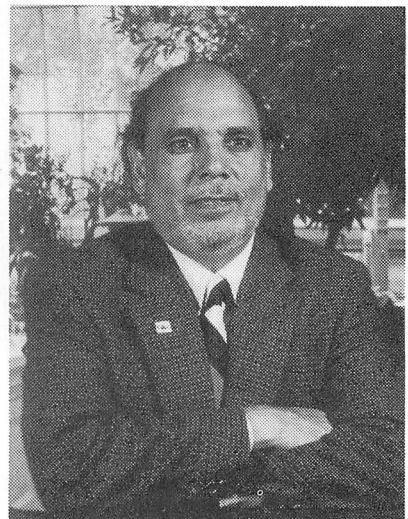
### Concluding Remarks:

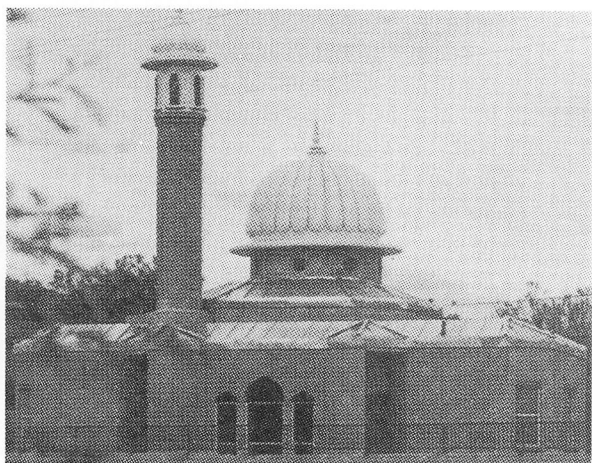
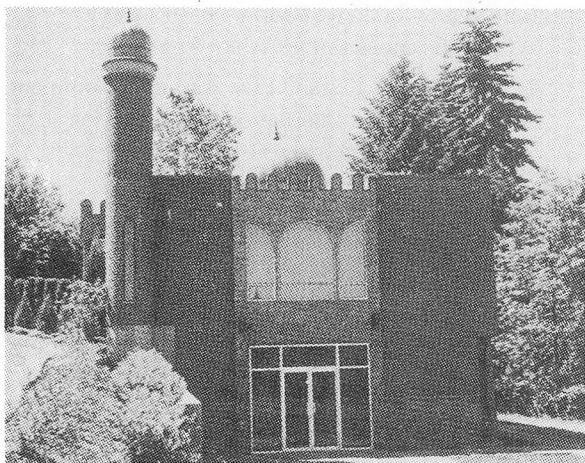
A Mosque is a house of God and must be used to worship. Islam is peace and love for mankind and a Mosque must serve as a training center for the development of true Islamic character of Muslims in obedience to Allah and the Holy Prophet, sallallahu alaihe wasallam. A Mosque founded upon piety and for the good of

people is the only Mosque worthy of true Muslims to pray in there. (Quran: 9: 107-108)

### References For Further Readings:

1. The Holy Quran, Five Volume Commentary: Islam International Publication Ltd. (1988) Islamabad, Uk.
2. Roohani Khazain: 23 Volumes, London, England, 1984.
3. Hazrat Mirza Bashir Ahmad: Forty Gems Of Beauty (1961). The Ahmadiyya Muslim Foreign Missions Office, Rabwah, Pakistan.
4. John Penrice: A Dictionary And Glossary Of The Koran. London, 1873. First Edition In Pakistan, Royal Book Co., Karachi, 1986.
5. Thomas Hughes: Dictionary Of Islam. (First Published In 1885). Paperback Second Edition, Rupa & Co., Bombay, India, 1992.
6. Hazrat Hafiz Raushan Ali: Fiqah Ahmadiyya, (No Date), Rabwah, Pakistan. (Urdu Edition)





Ahmadiyya Mosques at Portland, Tuscon, and Los Angeles in U.S.A.

# How I Accepted Islam

Yahya Abdur Rahman, Boston, Mass.

*The following account is based on a recent interview by editor, Al-Nahl. It is being published with the permission of Brother Rahman.*

My name is Yahya Abdur Rahman. I was born on December 5, 1939 in Cambridge, Massachusetts in the house that I currently live in. This house was purchased by my grandfather who had immigrated to this country from the West Indies in mid 1920's. The house was passed on to my father John and eventually was inherited by me after my father passed away.

My father's side of the family belonged to the Methodist Church, but my father was not a particularly religious person. My mother however, was a Christian Scientist and showed a very keen interest in religion. She used to take an active part in the church activities and was an extremely loving person. I was being raised while my grandparents and my aunts still lived in the house. My grandparents, aunts and my mother all loved and pampered me very much. After finishing grammar school, I joined Rindge Technical High School in Cambridge where I wanted to graduate as an electrician. Meanwhile my father purchased a car. He wanted me to learn driving and obtain a license, so I could drive him around. After receiving my license, I started driving my father's car. Driving became such a passion with me that I almost always craved for it. When I was not driving my father around, I used to take the car out myself, of course, with the permission of my father. This new found hobby of mine distracted me from my studies, resulting in my having to leave the school without graduating. My craving for driving continued even after I left school.

My intense passion for driving got me into the taxi business. Soon after I was licensed as a cab driver by the city of Cambridge, I started my career first from Central Square, but soon I moved to Harvard Square. Harvard Square has always charmed me even upto this day. This square is the hub of most social and business activities around Harvard University. One can find a fine cross section of people from around the world, most of whom are intellectuals and scholars. I always enjoyed talking to these people as I would drive them in my cab to their respective destinations. I gained so much knowledge just by talking to these people that when I used to discuss some of the same issues with my colleagues, they used to be amazed. Some of them jokingly would say to me that I was going to turn into a scientist or a psychiatrist. At the square while waiting for passengers I would buy a newspaper from the stand and read it. This habit of mine gradually grew into reading more serious material. Soon I started reading books on all sorts of subjects.

One day I picked up a newspaper published by the Black Muslim community. It seemed very interesting, so I started reading this newspaper on a regular basis. It must be in early 1960s when one day my wife saw the paper that I had inadvertently brought home. My wife had a job in the Christian Science Monitor's library. She asked me if I was interested in reading more about Islam to which I replied in the affirmative. The following day she brought me a voluminous

book on Islam from her library. I started reading that book with a great deal of interest. Some of the issues that I had read in the Black Muslims' newspaper seemed to be in contradiction with this book. I was somewhat perplexed, so I decided to talk about these issues with someone who had knowledge about Islam or was a Muslim himself. It was at this point that Bro. Abdul Kabir Jami became my friend. I posed him some of the questions which had kept me puzzled because of the contradictions I had encountered during my reading. Bro. Kabir gave me some literature published by the Ahmadiyya Movement in Islam, and told me that if I was interested in the study of Islam then I should take it from the real Muslims, meaning the Ahmadis. I was so impressed by the literature that I requested Bro. Kabir to provide me with more. He did and soon I was reading the English translation of the Holy Quran. It seemed as if reading Ahmadiyya literature had become an obsession with me. During this time Bro. Kabir had introduced me to some Ahmadi brothers including Bro. Abid Haneef, the president of Boston jammat. I was highly impressed by each one of these brothers. Each one of them seemed to be the right kind of role model. I started to attend the jamaat's meetings and thus learned much more about Islam and Ahmadiyyat. On One day, I had just returned home from one of the jammat meetings when I began to think that God had brought me a long way into Islam. I pondered upon my past life and felt as if I had been driven all along by some kind of a secret Divine Hand to this point. My passion for driving apparently caused me to drop out of school, but on the other hand the same passion brought me into the profession of a taxi driver which eventually led me towards Islam. I was convinced that God wanted me to join Islam, lead my life according to its teachings and do what I could to propagate Islam to others. With prayers in my heart, I decided to formally

join the fold of Islam. I conveyed my decision to Bro. Abid Haneef who arranged for me to fill out the initiation form. The pledge that I had to make with Allah at the time of initiation, to abide by the ten conditions for the rest of my life, was so forcefully convincing that I literally felt the words touching the inner core of my soul. I was truly undergoing a revolution. I felt as if I was taking a new birth.

After my initiation I set out to learn as much as possible about my new faith. I started reading the Holy Quran regularly and any literature I could lay my hands on, I would read passionately. I received another 'shock therapy' when I met with Hazrat Khalifatul Masih III, may Allah shower His mercy on him, in New York. That pleasing personality and charming smile I can never forget. He warmly embraced me and briefly talked to me. Those few moments of my life have left a lasting impression on my mind. After that meeting with Huzur, my mission in life has been to preach Islam to others. I prayed that Allah may grant me strength and resources to do so. One of the ways I started propagation was to keep plenty of jamaat literature available in my cab. I used to hand out some of this literature to my passengers. Many of them appreciated it. I also used to preach Islam to all my friends. Bro. Rafiq Lake, who joined the jamaat only a few years ago, is a direct reward of these humble efforts by Allah.

Islam has completely changed my life. Ever since I embraced Islam I never feel upset about anything. Through this faith I have learned that all hardships come from Allah, but if one remains steadfast then He removes those difficulties, as Allah Himself says in the Holy Quran about the believers:

وَإِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَأَنَا إِلَيْهِ رَاجِعُونَ

*When they are afflicted with pain, they say,  
'from*

*Allah have we come and to Allah shall we return.*

In any case, we must remain obedient to Him. For the last few years, I have developed a disease called, multiple sclerosis. I have met with other people who have been afflicted by this disease. I find them stricken with morose and hopelessness, but Allah through His mercy has given me enough strength despite this disease that I move about the house and take care of my own needs. I make every effort to attend the Friday Sermon. I cannot offer enough thanks to Allah for the innumerable blessings that he has bestowed upon me only because of Ahmadiyyat, the true Islam. I have pondered a lot over the question as to why did Allah pick such a weak person as myself for such a great reward, but I have always ended up listening to this voice from deep within me.

الى الله عاقبة الامور

*Allah has full command over all things.*

After I became a Muslim, I wanted to give myself a Muslim name. My Christian name used to be, John Douglas Scott. I changed my first name, John, to the Arabic, Yahya. One day as I opened the Holy Quran to read, it opened up at Sura Rehman. The name sounded so good that I inadvertently called myself, 'the servant of Rahman' or Abdur Rahman. I consider this an act of love and mercy of Allah towards even as humble a person as myself. *Alhamdo Lillah.*

In the end I pray that Allah may bestow this great reward of Islam upon all of his servants. There are many who are in the grip of Satan and are deprived of this message of peace. I humbly call upon all my Ahmadi brothers to reach out to those people and remove their misfortune. May Allah bless us all with His bounties and grant us a firm resolve to continue the Jihad of propagation. Amen.

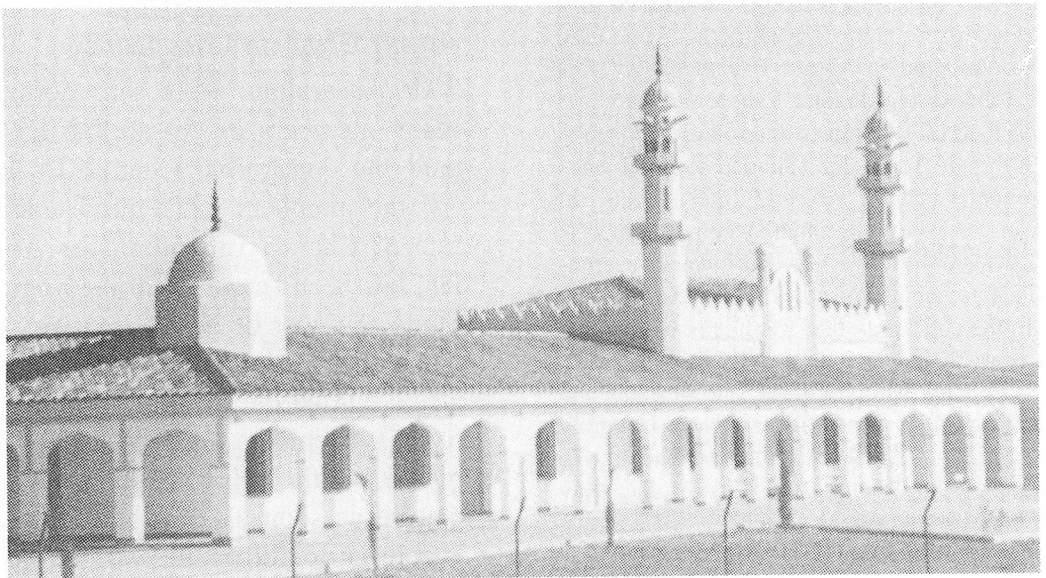
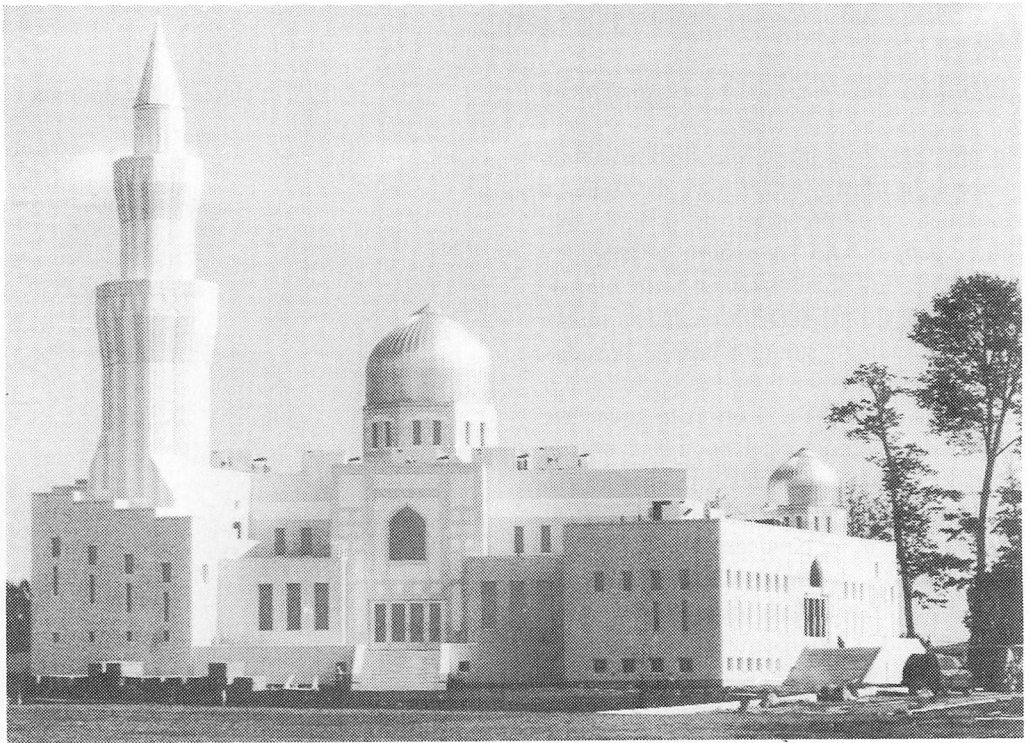
Yahya Abdur Rahman



### ***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.





Baitul-Islam, Toronto, Canada and Masjid Basharat, Pedroabad, Spain

# Importance of Mosques and Diversified Ethnic Origins

Mansoor V. Sayyed, Wayne, N.J.

Allah the Almighty has touched upon the subject of diverse ethnic origins in Islam in the Holy Quran by saying that your clans are for your ease of identity. Muslims considered themselves separate in any way from the people of other ethnic origins.

Medina was a city populated by people of multiethnic origins i.e. Jews, Pagans, Arabs, non-Arabs, and the newly converted Muslims as well. Jews were particularly a very influential group in that city as they followed the rules and regulations of the Divine code called the Torah or the Mosaic Law. Although the new Law was slowly being revealed to the Holy Prophet, peace and blessings be upon him, he and the Muslims continued to follow the laws of the Torah until such time that either those laws were made part of the new Law or replaced, through Divine revelation.

After migration to Medina, the first thing that our master prophet Muhammad, peace and blessings be upon him, did was to decide about the place of a Mosque. He had suffered thirteen long years of persecution at the hands of Mecsans. He had lived for all those years without any religious freedom. With the building of the Mosque of the Prophet, he put an end to all sorts of discrimination. These mosques were open to one and all.

All Muslims believe in the unadulterated governorship of Allah at all times. A Muslim therefore must live his life in complete submis-

sion to the will of Allah. All his actions must be in harmony with the Divine commandments. He endeavors to pursue the righteous behavior, the purpose being, to achieve the pleasure of Allah at all times.

Metaphorically, the whole land of Allah is a mosque. At one occasion, the Holy Prophet peace and blessings be upon him, narrated the points which made Islam superior over other religions. One of those points was that Allah made the whole Earth a mosque for a Muslim, i.e., where Muslims can gather and offer prayers. A particular place known as a mosque or Masjid is, however, designated where the act of Sajadah (prostration) is performed by the Muslims as a Jamaat (group), five times a day. The Holy Quran repeatedly admonishes the Muslims to say their prayers collectively (Aqimusalat).

According to the sayings of the Holy prophet, peace and blessings be upon him, the reward from Allah to say salat in a group (more than one Person) is twenty seven times more than saying it individually. This is also referred to in verse 10 of Sura Al-Jumuah, where Allah says that when the time of the Friday Prayer approaches you should leave all business and proceed to the mosque for prayers. In other words not only is it better than indulging in the worldly pursuit but rather you will be financially compensated through the blessings of the Jumua Prayers. The fear of any financial loss, therefore,

should not keep you from saying your Friday prayers in the mosque.

Islam signifies the unity of mankind. This is shown during the time of the Holy Prophet of Islam, peace and blessings be upon him. The Muslims of Mecca had to migrate first to Habsha, now Ethiopia and then to Yathrab which later became known as Medina, now in Saudi Arabia. The Muslims have lived in Ethiopia since then. They have multiplied in numbers. They built mosques and spread the light of Islam in the so called dark continent of Africa in those dark days. Until recent times however, the Muslims always lived peacefully with their Christian brothers and people of other ethnic origins in the whole of Africa.

The concept of One God is central to all Muslim beliefs. This belief has been very helpful in creating the Islamic brotherhood throughout the World. Muslims all over the world, of any ethnic background, face the One Mosque, the Kaaba, when they stand up for prayers. This act performed five times a day in unison, unites the peoples of the World in the worship of their Creator. Since the times vary from one place to the other, there is always prayers being offered in some part of the Globe, round the clock, thus fulfilling the real purpose of the creation, i.e. to glorify Allah and be always at His service.

As Islam is the religion for all mankind, it is therefore our foremost obligation that we preach Islam to all the people around us. When we build our mosques, we must place emphasis on more space, keeping in view the rapid growth of our community. It has been usually observed that at the time of inauguration of a mosque, the place appeared fairly large but soon it started filling to its maximum capacity and the need was felt for its expansion or a new mosque. We are fortunate to witness the inauguration of our Baitur-Rahman Mosque in the Washington D.C. area, one of the five national mosque projects

started by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV. Considering that there are over one hundred Ansar and assuming an equal number of Khuddam in that area with every one having an average of three children, then the total number exceeds one thousand. This number is sufficient to fill the mosque at one time.

We hope that Insha Allah, this mosque will soon seem smaller for our needs and that we find ourselves planning an expansion. We say this not as a complaint but as a blessing of Allah. It only shows that our humble efforts will never be able to absorb His immense bounties. Today, when the enemies of Islam are destroying mosques in Pakistan, India, Bosnia, Albania and other places, Ahmadi Muslims are busy building more and more mosques throughout the world, to bring the people of all color, race and creed closer to their Creator.

Allah, through His infinite mercy and blessings, has enabled us to build another grand mosque in the West, in the heart of the Western civilization, Washington, DC. We thank and praise Allah for this great blessing. Alhamdulillah. May we further prosper through the blessings of this mosque and may Allah enable us to build more mosques throughout America and the rest of the World. Amen.

## Chanda Majlis Ansarullah

All Ansar are requested to pay Chanda Ansarullah regularly at the prescribed rates which are as follows:

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

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

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

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

# Rights of Mosques

## Some Issues Related to Mosques

### Respect of a Mosque:

Mosque is house of God. It is for Prayer and remembrance of Allah. It is not for the discussion of worldly matters. There should be no noise that may disturb the attention of a worshipper. Mosques should be kept tidy. The prayer mats or rugs should be kept clean. Incense burning is desirable in a mosque. It is likable to go to mosque wearing clean clothes and perfume. One should not go to mosque after eating a food which smells bad, such as onions. (Muslim, Chapter on Salat)

### Prayer When Entering the Mosque:

Bismillahissalaato wassalaamo alaa rasoolillah. Allahummaghfirli zanoobi waftahli abwaaba rahmatik.

With the name of Allah, blessings and peace be on the Holy Prophet. O my Allah, forgive my sins and open for me the doors of your blessings.

### Prayer When Leaving the Mosque:

Bismillahissalaato wassalaamo alaa rasoolillah. Allahummaghfirli zanoobi waftahli abwaaba fazlik.

With the name of Allah, blessings and peace be on the Holy Prophet. O my Allah, forgive my sins and open for me the doors of your bounties.

### Decoration of Mosques:

After viewing the Delhi Jame Masjid, Hazrat Masih Mauood, alaihessalaam, said that the beauty of the mosques is not from the build-

ings but from those worshippers who worship sincerely. All these mosques are barren. The life of masajid comes from the supplicators. It has been directed with respect to the mosques that they be established for righteousness (taqwa). (Fatawa Ahmadiyya, Page 24.)

### Respect for Qibla

Qibla is the direction towards Ka'ba. Is it appropriate that respect of the Ka'ba be established in view of the Quranic principle:

And whoso respects the sacred Signs of Allah - that indeed *proceeds* from the righteousness of hearts. (Quran, 22:33)

Therefore, the Promised Messiah, alaihissalam, considered it inappropriate to sleep with feet towards the Qibla., with the reason that it is contrary to the respect of Ka'ba. (Badr, July 24, 1904.) When reminded that no Hadith can be found forbidding such practice, he said:

This is not a valid argument. Will it be allowable for a person to stand with his feet on the Holy Quran because Hadith does not mention that it is forbidden? Surely, not. "And whoso respects the sacred Signs of Allah - that indeed *proceeds* from the righteousness of hearts." (Quran, 22:33)

### Decorating Mosques with Quranic Inscriptions:

There should not be any items, such as decorations, inscriptions, Quranic verses, on the wall or otherwise, in front of the worshipper

which may divert his or her attention away from Salat or disturb his or her concentration in the remembrance of the Almighty. However, at a height above the eye level, verses from the Holy Quran, Ahadith, or other appropriate items can be inscribed or displayed for training and exhortation.

## Inscriptions to Recognize the Sacrifices of Main Contributors in the Building of a Mosque:

In principle, the integral parts of a mosque should be kept clear of any plaques, either simple or decorative. However, Khulafa and elders have allowed certain forms of such displays. It is best to obtain permission from the Khalifa or his appointed institution which has authority in this respect. As far as possible, the plaque should be affixed outside of the mosque (excluding mosque corridors, halls or yard), as an example of an appropriate area for a plaque, near the main entrance or at an appropriate area of the outside walls. It should always be kept in mind that no plaque, etc., be on the wall in front of the worshipper where they can see it and be distracted.

## Areas for Men and Women in a Mosque

The injunction proven by Hadith and agreed upon amongst the Imams of jurisprudence is that women's rows be behind men's rows. If there is a difficulty in accomplishing this and women's rows have to be placed on a side rather than in the back, then it is better to establish their area to the left of the men's area, though it is not necessary. No direction could be obtained from the previous Imams or from Hazrat Promised Messiah, alaihissalam, concerning cordoning off women's area at the side.

In Qadian, women's area used to be on the left side in Masjid Aqsa, and on the right in

Masjid Mubarak. Now in Rabwah, women's area is to the left in Masjid Mubarak, and in Masjid Aqsa, it is in the back and to the right and left in the upper gallery of the mosque.

## Using Zakat to Build a Mosque

It is better that the zakat proceeds not be spent on the building or maintenance of the mosque, however:

"Apart from individuals, Zakat can be given to such beneficial institutions which are for the welfare of the people and general public may benefit from those institutions, or a special group of people which is individually eligible for zakat which can benefit such as orphanages, poor houses, mosques, hospitals, wells, ponds, etc. Therefore some jurists have interpreted "in the way of Allah" as that these amounts can be spent on institutions." (Rasala Tashrihu-zakat, Page 123.)

Adopted from Fiqh Ahmadiyya, Ibadaat. - *Sajid*.

**Computer Guide Consultants, Inc.**

**Computer Problems??**

**Leave it to the Experts**

Labels	Invoices
Sales Reporting	Inventory Control
General Ledger	Training
and More	

**If you are thinking of  
buying a computer,  
let us buy you  
the right machine.**

**For free information, contact:**

**Sheikh A. Wahid**

**Telephone and Fax 908 287 8462**



**Majlis Ansarullah, U.S.A.**  
An Auxiliary of the Ahmadiyya Movement in Islam, Inc.

***National Majlis Amila***

**1993-1995**

Sadr (President): Dr Karimullah Zirvi  
Naib Sadr Saf Dom: Dr Mubarak Ahmad Shah

**1994**

Naib Sadr Awwal: Syed Sajid Ahmad  
Qa'id Umumi (Gen. Sec.): Naeem Chaudari  
Naib Qa'id Umumi: Zabeeh Ullah  
Qa'id Mal (Financial Sec.): Mansoor Viqar Sayyed  
Naib Qa'id Mal: Naim Ahmad Waseem  
Qa'id Taleem (Education Sec.): Abdur Rahim A. Kolade  
Qa'id Tarbiyyat: Rasheed S. Azam  
Naib Qa'id Taleem/Tarbiyyat (Rishta Nata): Munir Hamid  
Qa'id Tabligh: Khalil Mahmud  
Qa'id Ishaat (Publications Sec.): Majeed A. Mian  
Qa'id Ithar (Social Services Sec.): Ali Murtaza  
Qa'id Tehrik-i-Jadid: Dhul Waqar Yaqub  
Qa'id Waqf-i-Jadid: Rashid Ahmad  
Qa'id Zehanat wa Sihah Jismani: Imtiaz Chaudhary  
Qa'id Tajnid (Census Sec.): Abdul Wahid Sheikh  
Auditor: Jalaluddin Abdul Latif

**Arakin Khususi**

(Special Members)

Mirza Muzaffar Ahmad Sahib, Washington, D.C.  
Dr Muzaffar A. Zafr, Dayton, OH.  
Dr Ahsanullah Zafar, Lambertville, N.J.  
Sheikh Mubarak Ahmad Sahib, Washington, D.C.  
Mr Mohammad Sadiq, N.J.

***Calendar***

Ansar National Majlis Shura: Washington, D.C., November 12 and 13, 1994  
Northwest Ansar Ijtem: Portland, OR, July 1995  
West Coast Ansar Ijtema: Los Angeles, July 1995



Ahmadiyya Mosque at Wa in Ghana, West Africa

Al-Nahl  
(Published by Majlis Ansarullah, U.S.A.,  
An Auxiliary of  
The Ahmadiyya Movement in Islam, U.S.A.)  
P.O. Box No. 15924  
Boise, ID 83715

NONPROFIT ORG.  
U.S. POSTAGE  
PAID  
BOISE, ID  
PERMIT NO. 714