

A Publication of Majlis Ansarullah, U.S.A.

Al-Nahl

Winter 1994-95



“Whatever deficiencies or weaknesses in religious activities have been left, Ansar should try to remove these weaknesses and deficiencies as much as possible.”

Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV, Ayyadahollaho Taala

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., 15000 Good Hope Road, Silver Spring, MD 20905, U.S.A. The address of the President of Majlis Ansarullah, U.S.A., is: Sadr, Majlis Ansarullah, U.S.A., Baitul Wahid, 291 Crooks Ave., Clifton, NJ 07011.

Articles/Essays for the Al-Nahl

Literary contributions for publication in the Al-Nahl can be sent to Majeed A. Mian, Editor Al-Nahl, 47 Geralynn Dr, Brockton, MA 02402. It will be helpful if the contributions are saved onto a diskette in IBM compatible PC readable ASCII text format (text only with line breaks) or in WinWord (Microsoft Word for Windows) and the diskette is sent. References to other publications should include as much of the following as can be available: the name of the publication, volume and number, name of the author, 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 previously. All items are subject to review and approval by the Sadr Majlis. Majlis Ansarullah does not necessarily agree with the views of the writers.

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.

Subscription Information

The magazine is sent free of charge to all American Ansar whose addresses are complete and available on the tajneed/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 the Secretary Tajneed at 6 Ambrose Valley Lane, Piscataway, NJ 08854, with 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 expenses for one year.

Check Your Address

Check address label for mistakes. 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. Send all changes and new addresses to Abdul Wahid Sheikh, Secretary Tajneed, Majlis Ansarullah, U.S.A., 6 Ambrose Valley Lane, Piscataway, NJ 08854.

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	\$55.00
Quarter page	\$30.00
Less than quarter page	\$20.00

All payments are to be made to "Majlis Ansarullah, Al-Nahl," and mailed to the Sadr, Majlis Ansarullah, U.S.A. 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.

Comments and Suggestions

Send your comments on current issues and suggestions to improve the magazine to Sadr, Majlis Ansarullah, at his address above. 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.

Quarterly

Al-Nahl

No 9, Winter 1994/95

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:

Making Peace Between People

5

Ansar's Role as Elders

Hazrat Khalifatul-Masih, ayyadahollah

6

Opening Address at the Ansarullah Shura

Sahibzadah M. M. Ahmad, Amir U.S.A.

7

Closing Address at the Ansarullah Shura

Maulana Sheikh Mubarak Ahmad

9

Rewards of a Seeker

Muhammad Isa Jan Khan

12

How I Accepted Islam

Rafiq Ahmad Lake

20

..

About Al-Nahl — 2

Editorial — 4

Readers' Views — 19

Health Corner — 23

West Coast Ijtema — 25

New York Ijtema — 27

Glossary — 34

About Ansarullah, U.S.A. — 35

Editorial

By the Grace of Allah, our quarterly periodical

Al-Nahl, is entering its fourth year of publication. It gives us immense pleasure to see how this publication has made such a great progress after having seen some rough times and stumbling blocks. Due to a constant interest and persuasion by our Sadr Sahib, Dr. Karimullah Zirvi, Al-Nahl has been coming out regularly for the last two years. We have been praised from different quarters for our humble service at the occasion of Annual Convention, Ijtima, and Shura. We also heard of some suggestions for the improvement of our quality. While we appreciate the readers' verbal comments and suggestions, we would really value them if these were sent to us in writing. This will not only enable us to start a readers' views column but those comments and suggestions will also be shared by all the readers. Our only resource of material is our readers. We therefore urge all of them, especially those who are members of Majlis Ansarullah, to make contributions to their own publication, Al-Nahl. Our own experiences should be relatively easier to write about. In this issue we have included two such articles which are based on personal experiences. We all go through such experiences at one time of life or another. Write on any issue that you may feel concerned about in the perspective of Islam and Ahmadiyya.

The second Majlis Shura

of Majlis Ansarullah, U.S.A. was held at the newly built Masjid Baitur-ur-Rahman in Silver Spring, Maryland on November 12 and 13. As Amir Sahib mentioned in his inaugural address, this was the first function held by an organization of the Jamaat at the new mosque site. That made this occasion an historical landmark. We were fortunate that Amir Sahib, despite his ill health, could come and address us. May Allah grant him

perfect health and a long life. Amin. Representatives from almost all the chapters took part in the Shura. Sadr Sahib read out the message of Huzur which he delivered through his Friday sermon. That part of the sermon which was read out by Sadr Sahib is being published in this issue.

Our Amir Sahib, during the inauguration of the Second Majlis Shura, reminded us of some of our most basic duties. One of them being the financial sacrifice. It is a matter of grave concern that while the Ansar are expected to be a role model for the other auxiliaries and set standards in every aspect of our activities, we are lacking in fulfilling even our own obligations, satisfactorily. We must remember that we are moving towards the sunset of our lives. If we did not make use of the opportunity we have now, then only Allah knows better what fate awaits us. On the other hand, our sacrifices for the sake of our faith will guarantee our salvation and will be rewarded many times over by Allah. Let us therefore not fail in carrying out our obligations. Let us say ليك (I am present) to our Lord and fulfill all our obligations, while seeking His help. Amir Sahib's address is included in this issue. Let us all make a resolute effort to remove our shortcomings. May Allah help us in our endeavor. Amin.

Three main subcommittees namely; Finance, Talim-o-Tarbiyyat and Tabligh, and General, carried out detailed discussions on the proposals which had been forwarded by the Majlis and its Majlis Aamila. Members of Majlis Aamila presented reports of activities by their respective departments during the year. Sheikh Mubarak Ahmad Sahib gave the concluding address of the Shura. Both the inaugural as well as the concluding addresses were very inspiring and are being published in this issue. Arrangements were made by Abdur Rahim Kolade, Zaeem Ansarullah, Washington, D.C., and his staff. They deserve our prayers, appreciation and thanks. May Allah reward them with His bounties. Amin.

Making Peace between People

The Holy Quran

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Surely *all* believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you. (Chapter Al-Hujurat, Verse 11)

The Holy Prophet

(Sal-Allaho Alaihe Wasallam)

Hazrat Aayesha, may Allah be pleased with her, relates that the Holy Prophet, may peace and blessings of Allah be upon him, heard two men contending with one another in loud voices outside his door. One of them begged the other to agree to reduce the amount of the debt he owed him and to deal kindly with him. The other said: *By Allah, I shall not do it.* The Holy Prophet went out to them and asked: *Which is the one who swears by Allah he will not act kindly?* The man said: *It is I, Messenger of Allah. And for him (the debtor) is whatever he prefers.* (Bokhari and Muslim)

The Promised Messiah

(Alaihis-Salato Wassalaam)

My advice is to remember two things. One, to fear Allah and the second, to show towards your brethren the kind of sympathy as you would wish for yourself. If someone commits a fault or an error then he should be forgiven instead of insisting on it and making a habit of carrying a grudge. The ego of a person urges him that nothing should happen against him and by this he desires to place himself upon the throne of God. Therefore, continue to guard against it. I say it with truth, that to be fully amiable with people, is a kind of death. I dislike it when someone torments another on the slightest pretext. I like it when a person remains quiet and displays patience even when such a one has been called a bad name in his face. (Translated from Urdu Malfoozaat, Volume 9, Page 74, 75)

Ansar's Responsibilities and Role as Elders

A Portion of the Friday Sermon of
Hazrat Khalifatul-Masih IV, ayyadahollaho taala binasrihilaziz,
delivered at Masjid Fazl, London, U.K., on November 4, 1994.

(We are publishing the following translation on our own responsibility. Al-Nahl.)

I have mentioned responsibilities of Ansarul-
lah previously. The responsibilities of Ansarullah
are more than the responsibilities of other Majalis
or auxiliaries. Ansarullah are the elders and they
are at such a stage of age that they are not going
to move to any other auxiliary. Rather they have
to leave this world and move to the other world.

Therefore, whatever deficiencies or weaknesses in religious
activities have been left, Ansar should try to remove these
weaknesses and deficiencies as much as possible because
they are not going to come back to this world. From this
point of view, Ansar should be more active than Khuddam
and the other auxiliaries and they should have more burden
on their heart and mind. The

lives of all prophets have been like that. As they
progress in their age and they enter old age, their
work responsibilities increase and they work
harder than before. Same has been stated about
the Promised Messiah, alaihissalam, that in the
last days of his life he appeared to work like a
person who is running fast while keeping an eye
at the sun and is continuously worrying that the
sun may not set before he reaches his destination
which is far away. Under these circumstances, the
Promised Messiah, alaihissalam, increased his

workload tremendously with the intention that
whatever is possible for him to do he should do.
And he did fulfill all his responsibilities. There-
fore, this aspect of the duties of Ansar should al-
ways be in Ansar's mind.

Secondly, the responsibilities of Ansar, natu-
rally, include the responsibilities of all of the

younger generations. Ansar
can play an excellent role in
the training of children.
Similarly, they can play an
excellent role in the training
of the women. At this age,
generally speaking, the dan-
ger of selfishness or crooked-
ness of heart is not left or
present. From this point of
view, Majlis Ansarullah, not
only should become very ac-
tive but also should keep an

Ansar can play
an excellent role
in the training of
children.

eye on the training of the members of the other
auxiliary organizations. Taking the responsibili-
ties of the training of the other auxiliaries does not
mean that Ansar should interfere in the organiza-
tion of Khuddam or that they should interfere in
the organization of Lajna. Rather, as being the
elders of the families and as being the respected
citizens, they should fulfill the responsibility of
advising the members of the other auxiliaries as
much as possible.

“We are judged and evaluated by what we finish and not by what we start.”

Opening Address at Second Majlis Shura, Majlis Ansarullah, U.S.A.

Delivered by Sahibzada Mirza Muzaffar Ahmad,

Amir, Jamaat Ahmadiyya, U.S.A., at Masjid Bait-ur-Rahman, Silver Spring, MD.

After Tashahhud and Taawwuz, Amir Sahib proceeded to say:

You will forgive me if I address you by sitting down because of my illness. It will be a short address and somewhat informal.

This is the first function which an organization of the Jamaat is holding at the new mosque site. I think it was very thoughtful of your office holders to organize this function at the new mosque site. It should be treated as a privilege and as an honor. Such things look very small when they are conducted but in the background of history they assume very large significance and we must remember that while we deliberate on the agenda of the Shura.

For the last two years I have been noticing that the Ansar have been very active. Compared to their past position, there is new life in the Ansar Organization but we have to remember what is our target and what is our goal. If you judge it from that perspective, then we can not be too satisfied with whatever activities we have been able to generate in the last couple of years. Remember that we are judged and evaluated by what we finish and not by what we start. We can not build a reputation merely by declaring what we intend to do but by what we have actually been able to perform and achieve.

Let me first take the financial sacrifice. There is plenty of room for improvement. If you look at our Jamaat budget, both Chanda Aam as well as Chanda Wasiyyat, it is a little over 1.5 million

dollars. At the rate at which the chanda of Ansar is prescribed, you should be collecting something like 150,000 dollars a year. There is some improvement but I am mentioning this that we have a long way to go. You can expand your activities on the basis of your collections. For that you need to make a very solid effort. To attract more contributions a very organized effort is needed which is sustained over a long period of time. It is not a single appeal which will get response or give you the desired results.

You might have listened to Huzoor's Friday sermon of not this past Friday but the one before that (November 4, 1994). He mentioned the role of Ansar to be a very key role. Both as head of a family of their own as well as (a guide for) the youth of the Movement, and to serve as role models and carry on with the tarbiyyat of the children in a manner that they become good ambassadors of Ahmadiyyat and Islam, particularly in the present atmosphere which is not very conducive to good conduct as we can see. For this purpose, I think it may not be a bad idea that

the three auxiliaries should meet

once a year, informally. So that they can go over their respective programs of the tarbiyyat of children and ensure that they are working in the same direction. As a result of their concentrated efforts, the three organizations together should be able to produce much better results. If this is not done then perhaps you may be pulling in different di-

rections and the results may not be as you expected to be or as you hoped for. I think you can maximize your effort in the tarbiyyat of children by coordinating your activities within the three auxiliaries, e.g., Lajna, Khuddam and Ansar. The heads can meet alongwith the concerned aids. It need not be a very large meeting. It should consist of a dozen people at the most. They should meet on occasions like Shura or Jalsa Salana so that there is no extra expenditure involved for travels.

I think, apart from tarbiyyat in the family circles, there is an activity which would be helpful for tabligh; and that is,

relations with your neighbors.

I think that service of the poor and service of the ill and sick people in the neighborhood can be very conducive to creating a very favorable atmosphere, for Jamaat and for tabligh. It will create a goodwill on which you can cash in.

Secondly, I would suggest that Ansar should start assuming responsibility for tarbiyyat, closer relationship and warm friendship with the new converts. We are getting them now and hope to get them in much larger numbers. Unless we take care of them very early, they are not likely to become very strong and dedicated Ahmadies.

Another activity that I would like to suggest, is

the study of the Holy Quran

and the books of the Promised Messiah so that this knowledge can be passed on to the younger generation.

Another activity in which Ansar can play a very good role is, dua. I was looking at one of the Malfoozat and found that the Promised Messiah has laid a very strong stress on dua. He says: *Dua hamara hathiar hai (Urdu)*. or that

dua is our weapon.

As the physical powers of the world are atom bombs, I think that the atom bombs of Ahmadies are dua. He says very clearly: "*Khuda Taala nay*

mujhay baar baar bazariyya ilhaamaat yehi far-maya hai keh jo kuch ho ga dua he kay zariyyay say ho ga.(Urdu)" (Almighty God has said to me, again and again, through revelations, that whatever will happen, will happen with the help of dua - Al-Nahl.) It is a very clear statement which he has made not on his own but as directed by God and as repeatedly directed by God, he has clarified the position.

When you come to dua, there are certain conditions under which dua has to be offered in the hope that it will be accepted. One of the primary conditions is Taqwa. You must therefore be righteous in all your activities, with your family members, with your friends, with your own self and all other activities which relate to your spiritual needs. Here again the Promised Messiah says: "*Taqwa zaroori hai. Iss ke baghair ibadaat naaqiss rehti hain.*" (Taqwa is important. Without this, all forms of worship remain faulty. - Al-Nahl)

Again, I think this is a message for us to ponder. I would urge that tarbiyyat of the children, dua, and taqwa should be areas in which you should really concentrate and emphasize.

The new mosque and the new center has placed new responsibilities and it is important for us to cash in on these new opportunities and make best use of the facilities of a new headquarter. I have mentioned earlier also that the success will depend on what use you make of the new facility. Construction of a facility is something which is not so difficult. What is more difficult is the use which you make of it. So please make the most productive use of this facility. These are some of the concerns which I wanted to convey. If there is anything during the course of your own deliberations or you find something that needs a strong support from the National Headquarters, we will be very happy to provide that support."

Amir Sahib concluded his address by saying, "jazzakallah." (Prepared by Majid Mian)

“Personal example is the simplest way to train the children or the new comers.”

Dars-ul-Quran is an Important Factor in Training

Concluding Address By Sheikh Mubarak Ahmad
(Former Chief Missionary Jamaat Ahmadiyya, U.S.A.)

After Tashahhud, Taawwuz and Sura Al-Fatiha, Sheikh Sahib recited verse 31 of Sura Al-Furqan,

و قال الرسول يا رب ان قومي اتخذوا هذا القرآن مهجورا

and then said:

‘I am obliged and grateful to you all for providing me this opportunity to say a few words. First of all, I must congratulate

Majlis Ansarullah

and especially Sadr Sahib for the excellent work this Majlis has done during the year, the most prominent being the publication of Al-Nahl. In America, this is the only magazine of our Jamaat that is being published in an appropriate manner. Its getup, its printing, and its articles have all been simply excellent. As a matter of fact, it is an example for all the other periodicals published by our Jamaat in this country. Even Hazrat Khalifatul-Masih, in two of his letters at different times, has appreciated your activities. May Allah bless you all. You should try your best that this publication continues to be published in the same excellent manner, if not better.

I wish to request you all, and especially Sadr Sahib, concerning

Majlis Shura.

If at all possible, Majlis Shura should be held at the time of the Annual Ijtimah of Majlis Ansarullah, like Khuddam-ul-Ahmadiyya, who hold their

Shura at the end of their Annual Ijtimah. Even in London, Hazrat Khalifatul-Masih, ayyadahullaho taala binasrihilaziz, holds the International Majlis Shura right after the Annual Jalsa. This will help in many ways. Your executive committee should consider that, if possible, the Shura of Ansarullah should be held at the time of their Annual Ijtimah. The representation at the Shura at that time will certainly be more. Many other visitors can also join to receive the benefits of Shura. But it is up to you all and your executives to make that decision. We will follow whatever decision is taken by the executive body of your Majlis.

Concerning

Al-Nahl,

there is another point I wish to mention. The essence of all those instructions and advice, especially by Hazrat Amirul-Momineen, ayyadahullaho taala binasrihilaziz, to Ansar or in general, on the subject of Tabligh and Tarbiyyat, should be extracted and incorporated in every issue of Al-Nahl. This could be placed under the heading of ‘Guidance by Huzur’ or some other suitable heading or banner. So that by reading Al-Nahl, we are reminded of this important duty of ours. This will make your magazine more helpful for the purposes of both Tabligh, as well as Tarbiyyat.

I have recited this verse:

و قال الرسول يا رب ان قومي اتخذوا هذا القرآن مهجورا

This is a complaint which has been lodged before

the Almighty God. It translates: 'O my Lord, my Umma has forsaken the Holy Quran.' They have made the Quran as a *mahjur*, meaning, something that has been forsaken or thrown away. At the time of the Holy Prophet, sallallahu alaihe wasalam, his companions were absolutely in love with the Holy Quran and had dedicated themselves for the service of the Holy Quran. So, naturally this verse could not apply to his time. Some of the saints of Jamaat Ahmadiyya, who have now passed away, have said and I have heard from them that this was a prophecy about his second advent and that this situation was to be fulfilled at the time of Hazrat Promised Messiah, alaihis-salam. Huzur has complained before Almighty Allah: 'O Allah, my people have forsaken the Holy Quran.' So, now we witness with our own eyes how they have stopped following the instructions of the Holy Quran. The Quran is used only for worldly purposes and for worldly benefits, including taking of false oaths on it. This is a complaint concerning this age. Hazrat Promised Messiah, alaihis-salam, has come to establish the teachings of the Holy Quran. Huzur was so much dedicated that once when Hazrat Hakim Nuruddin, may Allah be pleased with him, was delivering Dars of the Holy Quran, Huzur said to Pir Siraj-ul-Haq Nomani, 'Pir Sahib, Maulvi Sahib ka dars zaroor suna karen' (Urdu): 'You must listen to the Dars-ul-Quran of Hazrat Maulvi Nuruddin. His commentary is a heavenly commentary.' Even at the time of Hazrat Promised Messiah, alaihis-salam, under his instructions, Hazrat Maulvi Nuruddin Sahib used to deliver the Dars-ul-Quran regularly. When I was going to school in Qadian, I have seen myself that students from Talim-ul-Islam High School, Madrassa Ahmadiyya, and Talim-ul-Islam College, would get in line and go to the mosque regularly to listen to Dars-ul-Quran after the Asr Prayer. Hazrat Khalifatul-Masih II was very regular in delivering Dars-ul-Quran. I remember very well when Hazrat Khalifatul-

Masih I, razi Allaho taala, passed away, he left a will. He had asked his daughter Sayyada Amatul Haiyy, who after her marriage to Hazrat Khalifatul-Masih II, told him, 'Abba had asked me that the Dars must continue.' Now I see that Hazrat Khalifatul Masih IV, ayyadahullaho taala binas-rihilaziz, is also very particular about it. He regularly holds the Quran Class in spite of his very busy schedule. Once I attended that class in London. I was amazed to see how carefully he was reciting, translating word by word, and then commenting, all in such a way as if an experienced teacher was teaching his students. He also draws our attention towards the Dars-ul-Quran in his various addresses and sermons. It is my observation that nowadays we do not pay as much attention as is needed. We hold meetings every Saturday and hold Ijtimaat, etc. It is my humble desire that as seniors and elders of the Jamaat and as instructed by Hazrat Khalifatul-Masih that we have to remove the deficiency of our younger generation, we must start

Dars-ul-Quran

whenever possible during our meetings. The Dars could be only a Ruku or even less. Translate the text word by word so the new members, children and others will get the benefit. This complaint, 'O Allah, my Umma has forsaken the Quran' should be responded by starting the Dars in every chapter. You must remember that one of the conditions of Baiat is, 'I will try my best to recite the Holy Quran and Hadith and to teach others.' From time to time we should take an account of ourselves and ensure that we fulfill those conditions. If we follow all those conditions vigorously then we will automatically succeed in our mission. Our younger generation will follow in our footsteps. They copy the elders. So please start your meetings with Dars-ul-Quran and also include one or two Ahadith. Ahadith are very important as they relate to many of our moral, spiritual, physical

and all other needs. For our training, nothing can be better than the words that directly come from the mouth of Hazrat Rasul-e-Akram, sallallahu alaihe wasallam. These are in very simple language to understand. One or two of such Ahadith in every meeting would be sufficient. It is not necessary to read chapter upon chapter.

So, once again, your regular meetings should start with the Dars of Holy Quran and Ahadith. This is one of the ways you can teach the Holy Quran and Ahadith to others. I was very pleased to note that a lot of time was spent in discussing ways and means of how to teach the Holy Quran to the new converts and children. Alhamdo lillah, there seems to be an awakening among the Ansar of the fact that the

new comers to Islam

and the younger generation should not be left out in the dark. We should all be following the pious traditions of Hazrat Masih Mauood, alaihissalam, and his Khulafa. This used to be a distinctive feature of the Jamaat. Other Muslims are starting this practice, only now. When Hazrat Khalifatul-Masih I passed away, many Non-Ahmadi and Non-Muslim scholars in their obituaries said that a great scholar and a great preacher of the Holy Quran had passed away. Maulana Zafar Ali Khan, the editor of Zamindar, during the time of Khalifatul-Masih II, challenged his own party, the Ah-rar, in such words as: 'What do you have to show to the world? Mirza Mahmood has the knowledge of Holy Quran and the dedicated missionaries who are spreading the teaching of Quran in the world.'

After listening to Hazrat Amirul-Momineen's address (page 6 of this issue), there was no need to say anything else but since respected Sadr Sahib asked me to say a few words, I wish to say that whatever you decide or whatever resolutions you pass, should not be left back in this room. It must go out with you. We have come from all over the country, spent a lot of money and worked very

hard over here to arrive at some workable decisions. You have put in a lot of your precious time. All of this should not go to waste. We should hear during the next Shura that all the resolutions passed this year were fully implemented. That would be a real day of pleasure for us.

Our families must be heavenly families.

Hazrat Masih Mauood, alaihissalam, and all his Khulafa have laid a lot of stress on this matter. Our present beloved Imam has been so persistent on this aspect of our Jamaat that I do not remember any sermon or discourse where he has not touched upon this subject. Our homes can become heavenly homes if we do good deeds. Then our children will observe us and in turn will acquire those traits. You become good, they become good. Personal example is the simplest way to train the children or the new comers. You should not criticize anyone in the family or outside. This only creates ill will. You should concentrate on your own self. Ask yourself whether you are obeying Huzur's instructions or your Amir's or your president's. If you are acting upon the good advice of others then only can you give a good advice to others. You should

try to find goodness in others.

Once someone complained about the filthiness of a dog to Hazrat Isa alaihissalam who told that person that the dog had very strong teeth. Every one recognizes good deeds. If you praise someone's goodness, he will always greet you with a smile. This is the best way to create good will. May Allah bless you all and help you and me to carry out the instructions of Hazrat Amirul-Momineen, Hazrat Amir Sahib and whatever decisions we have taken over here. Amin.'

Sheikh Sahib lead the audience in the concluding silent prayer. (Prepared by Majid Mian)

1994 U.S. Ansar Shura

Photos by Abdur Rahim Kolade



Sahibzadah M. M. Ahmad presiding over the opening session



A view of the audience



A group photo of the participants



Dr Masood Malik, Secretary General, U.S. Jamaat, giving a tour of the Bait-ul-Hameed Mosque

Rewards of a Seeker

Muhammad Isa Jan Khan, Toronto, Canada

The author of this biography is a senior member of the Canadian Jamaat. He has been known to many for his humbleness and piety. Many of his articles have been published in Al-Furqan, Rabwah, The Daily Al-Fazl, Rabwah, and The Ahmadiyya Gazette, Canada. He has been an ardent speaker, an express writer and above all a kind hearted, noble soul. His story is so interesting and spiritually motivating that we decided to publish it in Al-Nahl. We hope that our readers will enjoy the story while appreciating how sacrifice and patience in the path of Allah pays off many folds.

I was born in Mosul, Iraq in 1911. My parents were Nestorian Christians and Kurds by descent. The name given to me at my birth was Isa. My mother added the word Jan to it which is an expression of love, so I became Isa Jan. My father was an officer in the military under the Ottoman Turks. During World War I, through a treaty with the Ottoman Turkish Government, the British had gained a sphere of influence in Central and Southern Iraq which included Baghdad and Basra. In 1918, the Ottoman Government accused my father of colluding with the British authorities against the sovereignty of the Ottoman Turks. He was eventually sentenced to death, leaving my mother completely helpless and destitute. The only recourse she had was to turn to the British authorities for help. Due to the near anarchic conditions in the country, the British had brought in a number of trained Civil Servants from British India, who were running the day to day affairs of the administration. One of them was Khan Sahib Mian Mehmud Gul who was appointed the Deputy Commissioner in Basra. My mother presented her plight to the Deputy Commissioner's office. Khan Sahib was a kind person. He was moved by the situation of my mother but apparently had no authority to help her in his official capacity. He offered to marry my mother which she accepted and thus Khan Sahib Mian Mehmud Gul Sahib

became my stepfather. My mother became a Muslim after her marriage to my stepfather. Soon, he was appointed as a Trade Assistant to Iran and the family moved to Tehran. My stepfather thought that in order for me to get a good education, I should move to Lahore where one of my stepbrothers, Dr. Mian Ghulam Samdani, was already living and receiving his education. I was entrusted to his supervision. Since my brother had graduated from Muslim High School, he had a very good opinion about that school and so he wanted me also to go to that school. I was thus admitted to this school and assigned to the boarding house. At this time perhaps my stepbrother had the word Muhammad added in front of my name. My full name thus became Muhammad Isa Jan.

At school, I got involved in all kinds of athletic activities. My athletic side was better than my academic one as I excelled in soccer and especially boxing, in which I received the top honors of the time and my school retained the boxing trophy for a long time due to my victories. Syed Ghulam Mustafa was our superintendent in the boarding house. He was not only a kind and generous person but sometimes made one feel as if he was an elder member of one's own family. Syed Ghulam Mustafa was also a very religious person. My own life had been such that without any particular religious direction, I had grown up only to

respect the religion but saw no compulsion of practicing or following any particular religious faith. Mr Mustafa once gave me the Urdu book of Hazrat Promised Messiah, peace be on him, *Islami Asool Ki Philosophy (The Philosophy of the Teachings of Islam)*, which I read and was highly impressed by it. However, my basic attitude towards religion remained the same. A few days later Mr Mustafa asked my opinion about the book. "Of course! I am highly impressed," I exclaimed, "It is a great book." I saw a big smile on Mr Mustafa's face. He asked me if I was willing to perform the Baiat and join the Ahmaddiya Jamaat. I did not want Mr Mustafa to be unhappy with me only because he was such a nice person. So, without thinking of any consequences and without knowing anything about the Jamaat I agreed to perform the initiation procedure. I accompanied Mr Mustafa to the mosque on the following Friday where he introduced me to Maulana Muhammad Ali, whom later on I recognized to be the head of the Lahori Jamaat. Mr Mustafa told the Maulana Sahib that I had come to be initiated into the Jamaat. Maulana Sahib did not show any emotions. He looked at his secretary and advised him to enter my name in the books. The secretary asked me a few questions and as I answered, he kept entering the information in the book. My life did not change with this initiation except for occasionally accompanying Mr Mustafa to the mosque. I also became aware that the religious environment was full of hate and rage by one



sect against the other. Although I did not have much religious knowledge, I was aware of the general beliefs of the Muslims. Among them one being that of Jesus Christ having physically ascended to the heavens and the other that there could not be another prophet until the Day of Judgment. Being a Muslim by name, I ascribed to both these beliefs. Mr Mustafa had explained to me some of the Ahmadiyya beliefs including the beliefs of the Ahmadiyya Jamaat of Qadian. My religious knowledge mostly remained limited to what I heard from others or Mr Mustafa. Since I was not so much interested in religion, I never bothered to explore or enhance my own knowledge about it.

My family had meanwhile moved to Zahidan in Iran where my stepfather was assigned to the post of the Vice Consul in the British Indian Consulate. During the summer vacation, I would either visit my family in Iran, or with my stepbrother to his ancestral village Surkh Dheri near Mardan (now in the North West Frontier Province of Pakistan). A few times I accompanied Mr Mustafa to his village near Sargodha.

After finishing the high school, I joined Islamia College, Lahore, and lived in their hostel (or dormitory). There I noticed that students sometimes used to engage in an informal religious dialogue. I was also, for the first time exposed to the Christian teachings. Young Christian girls with bibles in their hands used to visit us in our dorms and tried to preach and convert the students

to Christianity. I do not remember if they had any success but to this day I have been amazed as to how would someone let these girls go about so freely into the young men's rooms and preach religion to them. I wrote a detailed article on these episodes which was published in *Al-Furqan, Rabwah*, some years ago.

Before my graduation from the college, I once visited Bahawalpur (then a princely state), on the insistence of a wealthy friend whose family ran a large business firm in that area. The firm's name was H. M. ABDUL RAHMAN & SONS. During this visit one of the owners of this firm offered me a lucrative employment. The terms were so attractive that I could not refuse. I was soon made the General Manager of this firm. The firm was housed in a large building in the center of the town. A large furnished apartment on the second floor of this building was given to me for my personal residence. Thus I started a new life. My education had abruptly ended but I could see a bright future for myself. I started living a very comfortable life. My stepfather had finished his last leg of service at Quetta, Baluchistan, (now in Pakistan). I was always fascinated by the character of this city. Quetta's population consisted of various ethnic groups including Pushtoons, Afghans, Iranis, Punjabis, Hazaras and of course, the British. The city was almost completely destroyed by the earthquake of May 31, 1935. The British Indian government rebuilt it in a modern style. The climate was just ideal for a break from the summer heat of anywhere else in India. I made a lot of friends in Quetta with whom I kept up until very late in life.

As mentioned earlier my life in Bahawalpur had become very comfortable. The owners had handed over almost all their responsibilities to me. They had given me complete freedom to run the business as I wished. They were highly impressed by my hard work and honesty and would proudly and frequently make a mention of it. Since I could

fluently speak Arabic, Persian, Pushto, and English, I became very popular with the members of the family of Nawab (Ruler) of Bahawalpur State. They used to frequently bring their guests for shopping, who used to be diplomats from different countries. This 'Royal' patronage gave a big boost to the business. On the other hand my private life was nothing more than that of a playboy. I wasted a lot of money on all kinds of idle pursuits. My two younger brothers were also living with me by this time. I had a small office inside the store where I used to do the necessary paper work. However my management responsibilities used to keep me on the floor for most of the day. This used to be a typical day of my life.

In 1940, an event happened in my life that completely turned the rest of my life around. It happened so that one day I noticed a modestly dressed man stop in front of the store on the sidewalk. He started to gaze in amazement at the products on display in the glass case. He spent a long time doing that. I did not take any particular notice but this man started coming back everyday. He would stop at the same spot and watch the products for quite a while. I felt a bit uneasy about this situation so I asked one of my attendants if he knew who the man was. To this the attendant responded in negative. The following day when the same man appeared again, I approached him and requested him to come inside the store and let me, if I could, help him. He came inside and accompanied me to my office without any hesitation. I offered him a chair to sit down and asked him as to what brought him over there. He gave me his name as Saifullah Farooq and further told me that he was a teacher in a local school and because of prejudice against him by a colleague he **had lost** his employment. He told me that because he was an Ahmadi, some people carried a grudge against him. His story was very pathetic and sad. I decided in my mind that I would help him with whatever I could. Since I had plenty of accommo-

dation in the building, I offered Mr Farooq to come and live in the building. At first he hesitated but on further assurance by me, he agreed. The same evening, I accompanied him to his place, picked up some of his necessary items and returned to my apartment. Mr Farooq was now living with us in the same building. He used to pray five times a day and recite the Holy Quran in the morning and evening. Besides, he had a very polite mannerism and a charming personality.

I found out that Mr Farooq possessed a lot of religious knowledge. Sometimes we used to engage in healthy discussions. I used to be the one mostly asking questions and listening attentively to him. It was during one of these discussions that he mentioned that the Holy Quran provided ample evidence of the continuity of prophethood. This angered me somewhat as according to my limited knowledge and hearsay, my belief was that it was an act of apostasy to believe that prophets could appear after the Holy Prophet Muhammad, peace and blessings be upon him. I was sure that Mr Farooq would never be able to prove what he had just said. So, I promised him that if he could show at least one verse of the Holy Quran that would without qualification or interpretation prove that prophets could continue to appear then I would without further ado, accept Ahmadiyyat and make initiation the same very day. Mr Farooq first thought that I was saying that only because I was angry. He therefore tried to avoid any further confrontation but on my insistence, he asked me to bring the Holy Quran which I immediately did. Mr Farooq opened the Holy Quran at Sura Al-A'raf and giving it back to me asked me to read verse 36. I started reading the verse which goes like this:

یٰبَنِی اٰدَمَ اِمَّا یٰتٰنِکُمۡ دَسَلٌ مِّنْکُمۡ
یَقْصُوۡنَ عَلَیْکُمۡ اٰیٰتِیۡ فَمَنْ اَتٰتٰی وَاٰصَلٰحَ
فَلَا خَوْفَ عَلَیْہِمۡ وَلَا هُمْ یَحْزَنُوۡنَ

O children of Adam! if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them shall come no grievance nor shall they fear.

I read the verse once but could not believe my eyes. I found myself reading the verse over and over again. Even though I had completed the traditional reading of the Holy Quran many a time previously but I had not known until that day that this verse was from the same Holy Book. It appeared to me that I was reading that verse for the first time. I was reading that verse and at the same time completely engrossed in the mixed emotions of embarrassment, shame and a strange effect of the discovery of Truth. I must have been dumbfounded by Mr Farooq, who politely called out to me and asked me my thoughts about that verse. I remained silent for a few moments, still wondering about the discovery but then I could not hold back my feelings for too long. I told Mr Farooq that he was right and that I was prepared to fulfill my promise, i.e., to accept the Truth and join the Jamaat. This event had such a profound effect on my life that I could not sleep all night. I kept wondering about my previous life, about how I never cared about the religion and about how I wasted my time and money in the activities totally averse to the Faith. I prayed to Almighty God to forgive me and from then on keep me on the straight path. I remembered the Quranic prayer:

رَبَّنَا لَا تَزِغۡ قُلُوۡبَنَاۤ اٰذْ هَدٰیۡتَنَا وَهَبۡ لَنَا
مِّنۡ لَّدُنْکَ رَحْمَۃً اِنَّکَ اَنْتَ الْوَهَّابُ

Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.

(Al-Imran, Verse 9)

I started thinking about the existence of God

and how He had made arrangements for the guidance of mankind. I went deep into my thoughts trying to reason out everything around me. I thought about Mr Farooq's life who was jobless and did not possess much yet he was apparently living a happy and clean life. On the other hand, I had everything one could wish for and yet I was so restless. This compelled me to rationalize some other issues. Why was I so extravagant while many others were struggling so hard to earn themselves just one square meal a day? I wore expensive clothes and possessed a large wardrobe full of them while others could not even afford one modest pair of dress. I was living in a large building but many others did not even have a mud house for a shelter. I struggled in great agony with questions like these and remained awake. There was a resolution forming up alongside all this debate in my mind. The resolution was that I would give up that kind of life and adopt a modest living. The following morning I was a changed person. I bought myself some very simple dress, got rid of all my Western style suits, stopped shaving my beard, gave up smoking and all other vices that I had picked up over the years. I filled out the baiat form and mailed it to Qadian. A few days later, I visited Qadian and met with Hazrat Musleh Maood, Khalifatul Masih II, may Allah be pleased with him. I performed the baiat at his hands at which time he prayed for me. That magnetic personality I will never be able to forget. I could see in him the real heart of a father, a teacher, a preacher, a friend and a leader. I saw that spiritual glow on his face that might have otherwise sounded to me like fiction. He displayed, and spoke with, passion and tenderness.

I returned to Bahawalpur but my heart was left behind in Qadian. I found myself reading the Jamaat literature most of the time. Soon I had gained enough knowledge so I could preach the claims of Hazrat Promised Messiah, peace be on him, to others. Meanwhile my stepfather had re-

tired and the family had moved to the village. I had been frequently visiting them and during one of these visits, I got engaged to the daughter of a wealthy and influential Landowner from a neighboring village. I wrote a letter to my family informing them of my conversion. I had hoped that they would be pleased to know that my ways had changed and that I had become a true Muslim but to my surprise, the response was just the opposite. My mother arrived in Bahawalpur within days of the receipt of my letter. She would cry and beg me to give up "Qadianiyyat." She even threatened me that she would kill herself by jumping from the roof of the building, if I did not listen to her. My mother's pleas were heart rendering and no matter what I did to calm her she would not stop. I was faced with a choice between my mother and my faith. Allah granted me the strength to remain steadfast to my faith. After all else failed, my mother pleaded before the owners of the business to remove me from the employment but the owners were not about to get rid of me so easily. One of the owners did advise me that my faith was a matter of my personal choice but I should be careful in discussing it with everybody as that could harm me down the road. My mother finally picked up my two younger brothers and took them back home on the pretext that I would be a 'bad' influence on them. On her return my mother discussed the situation with my stepfather who advised that my marriage should not be delayed any further. I was asked to take some leave of absence and return to the village for the marriage. I did accordingly. While preparations were underway, I realized that everybody was asking the question about my conversion to the Ahmadiyya Jamaat. However, on the day of the marriage, there was a big fuss raised over this issue by some. My stepfather told me that I should go before the people who had gathered for the wedding ceremony and make an announcement that I was not an Ahmadi. I politely told him that I could not lie as the relig-

ion did not permit doing so under any circumstances. Hearing my reply, he lost his temper. He went inside and returned with a shotgun. Pointing the shotgun at me, he yelled that I had the last chance to do as he commanded or else I should prepare to die. I said nothing and stood still. A few moments passed and then I suddenly saw his hands drop on his sides in dismay. People had started to leave the wedding scene. My stepfather went inside the house without saying anything. A short while later, my would be father in law came out and started talking to me in a very friendly and mild tone. He told me that he had no objection over my being an Ahmadi. He said that I should make the announcement as my stepfather had advised so that the wedding ceremony could take place. After the marriage, he said it was my business what faith I professed and followed. I again politely told him that such an act would amount to deception and I was not prepared to deceive anyone, knowingly. In short, the marriage ceremony was canceled with a lot of resentment. I left the village and returned to Bahawalpur.

I began a new life at Bahawalpur. I used to get involved in religious dialogues with anyone who showed even the slightest desire. I noticed that my old friends were becoming uneasy with me and after some time, one by one, they all quit. The business was still going good but a lot of people showed some kind of animosity towards me. Some people had even complained to the owners that I was devoting more time to my faith and not concentrating enough on the affairs of the business. Some others had falsely accused me of stealing from the business. One day, one of the owners called me and told me that he did not believe what the people said because, he said, he knew me too well, but he firmly advised me that it was important for me to keep my faith to myself for as long as I worked for him. I thought he was right but when I returned and took an account of the situation, I knew that no matter how hard I tried, with

my new found religious vigor, it was impossible for me to hide my faith. I knew that if I continued to work there, that business was bound to fail and I would be held responsible for that failure. After a lot of pondering and praying to Allah, I decided to resign and leave my fate to Allah. The owners were shocked to see my resignation. They tried very hard to talk me out of that 'foolishness' but I insisted that my decision was final. Finally, before letting me go, the senior owner invited me to a dinner where he offered that if I changed my mind at any time, I would be welcome back. I kept up with the owners for some time but as life became more involved in other ways, I lost contact with them.

I came to Qadian. I had completely lost love for money and seemed to have no desire for any worldly gains any more. I had decided to settle down in Qadian and modestly live out the rest of my life in the service of Islam. Hazrat Khalifatul-Masih II, may Allah be pleased with him, however, advised me that I must look for a dignified work and that my attitude may be attributed to laziness which Islam was opposed to. Huzoor very affectionately advised that I should try the army. World War II was at its peak. Japan was making a lot of gains in South East Asia. Japanese troops had advanced as far as Burma. On the appeals of the Indian political leaders, people were joining the Armed Forces in hordes. I was easily selected in the Army. During my stay in Qadian I had met a number of the companions of Hazrat Promised Messiah, may peace be on him, who were all nothing but angels, dressed in men's clothing. One of them, Hazrat Maulana Abdul Lateef Bahawalpuri, may Allah be pleased with him, arranged my marriage with the daughter of Hazrat Maulana Ata Muhammad Sahib, may Allah be pleased with him, and thus I got married before leaving for my tenure of duty in the army.

After a short training period in Calcutta, my unit was flown to Burma, near Rangoon. My unit

stayed there till the end of War. During the War I had decided that on my return, I would start a modest business of my own and despite an offer of a commission in the army, I preferred to do what I thought I could do best. I moved to Quetta where I had known a lot of friends. I started a small business with the help of some Ahmadi friends. My wife and son of a few months also had moved to Quetta. The business had started to pick up and I was pleased with my life. A year or so later, in August of 1947, the partition of India took place creating Pakistan as an independent country. Two provinces, i.e., Punjab and Bengal were literally divided in half. Qadian became part of the East Punjab in India. The partition, unfortunately resulted in the Hindu-Muslim sectarian clashes. A large number of people were killed. Despite efforts to control the massacre, there seemed no end in sight. Muslims thus started migrating to Pakistan and the Hindus to India. Many people were killed while traveling to the borders. Sensing the danger, Hazrat Khalifatul Masih made an appeal for Ahmadi volunteers to be sent to Qadian for the protection of sacred places and innocent civilians and other Muslims who had gathered in Qadian. As soon as Huzoor's call reached me, I decided to close my business, leave my family in the hands of Allah and proceed to Qadian. A detailed account of this whole episode has been published in *Al-Furqan*, *Rabwah*, and the *Tarikh-e-Ahmadiyyat* (*The History of Ahmadiyya* by Maulana Dost Muhammad Shahid Sahib.) During this expedition, my left leg was severely wounded by two machine gun bullets. All preparations for the amputation of my leg had been made in the military hospital. At this time, my master, Hazrat Khalifatul Masih II, may Allah be pleased with him, showed very special concern for me. His prayers and personal attention kept the surgeon from amputating my leg. The doctor later on told me that it was only a miracle that I was even alive as, he said, that I had been bleeding profusely all the way from

Amritsar to Lahore. I knew that Huzoor's prayers had even chased the death away. May Allah shower countless blessings upon the soul of that great and true lover of God. Amin. My leg carries the scar vividly, to this day. This has been a continuous reminder of my weaknesses and Allah's great favors. During my absence from Quetta, the business had been looted away. I tried to reestablish it but because of lack of capital it seemed impossible. I then accepted a civilian job at a military installation where I worked for the next twenty years, finally retiring in 1968. Meanwhile, Allah rewarded me with five sons and three daughters. By the grace of Allah, all my children are very well placed and are living in four countries. My grand children so far, have numbered thirty in all. In 1975, I migrated to Canada and only by the grace, mercy and kindness of Allah, I have been living in great comfort ever since.

My life has been a clear example of Allah's mercy towards His humble creature. Sometimes I look back at my life in amazement and wonder as to what made me deserve all these blessings from Allah. I have seen trials and tribulations throughout my life, but according to His promise, Allah kept me safe from every single danger and gave me way beyond my needs. As a child, in Basra, I remember having drowned once in River Tigris. Upon recovery from coma, I was told that a fisherman got my still body out of the water. At another occasion, I fell headlong from the roof top of my house. People thought that I had died but for some mysterious reason, Allah saved my life. Once in Sargodha, in Mr Mustafa's village, while riding an obstinate horse I fell from its back with one of my feet locked in the stirrup. The horse dragged me in that position for quite some distance until my foot freed up. I learned only after regaining consciousness, how close to death I had come. In 1953, the mullahs in Pakistan had started violent movement against the Jamaat. At their instigation, the violence had reached Quetta

also. I was accompanying Doctor Major Mahmud Ahmad when we were attacked by the mob. Major Mahmud became a martyr in that attack. This incident left an indelible mark on my memory. May Allah always bless the pious soul of Major Mahmud, *Shaheed*. Amin.

I am grateful to Allah, for His continuous favors upon me. There has never been a moment in my life when I did not experience His rewards. I have experienced numerous signs of the acceptance of prayers, after I joined the Jamaat. Many a time, through clear dreams, Allah comforted me and provided me counsel to my concerns. No amount of thanks to Allah will ever be sufficient

for His favors. Ahmadiyyat is the greatest blessing. I wish and pray that the whole World join this Jamaat, soon as the real salvation can only be found here. I wish to remind those who have been blessed with this great reward that they must prize the high value of it. They must make every effort to protect this precious blessing, as God forbid, losing this would mean losing all. May Allah continue to grant victories upon victories to our Jamaat in the Jihad of propagation and may we all remain united like a rock behind the shield of our beloved Imam, Hazrat Khalifatul Masih IV, may Allah support him and grant him success. Amin.

Readers' Views

I must say something about the magazine that you call Al-Nahl, and of which a copy reached me today.

The word Al-Nahl is not correct. The Arabic word Un-Nahl has some good and decent meanings and it must be spelled accurately. The *noon* of Nahl is a *Harfe Shamsi* that must be preceded by *alif-noon*, and not *alif-laam* that precedes only a *Harfe Qamri* as in *Al-Fazal*. Al-Nahl is a bunch of letters that means little... Our Jamaat is recognized as an educated class of people and so even a tiny mistake shows conspicuously like a spot of dirt on the whiteness of a clean sheet.

Abid A. Buttar, Philadelphia, PA.

Al-Nahl: The name of the magazine has been taken from the verse 69 of Chapter 16 of the Holy Quran (16:69). The name of the Surah containing this verse (Chapter 16) is also Al-Nahl. This method of transliteration is very common in litera-

ture and is generally accepted amongst writers on Islam and the Arab World. The English translation of the Holy Quran by Hazrat Maulvi Sher Ali writes it as Al-Nahl. A number of other Surahs of the Holy Quran also have names starting with a *harfi-shamsi*. All of them have been preceded by *al* in this translation. As an example, note the following names among many: Al-Nisa, Al-Taubah, Al-Ra'd, Al-Shu'ara, etc. In this method, it is left up to the reader to recognise a *harfi-shamsi* and pronounce it accordingly both in Arabic and in English. Some writers may prefer to drop the *l* in Al-Nahl and write it *annahl* or *un-nahl* in English. In naming this magazine, we have chosen a way which is more common in literature and also conforms with the transliterations used in our publications. Both the Short Commentary and the Five Volume Commentary use the same method.

— Sajid

How I Accepted Islam

Rafiq Ahmad Lake, Boston, MA

(The series of biographies published in the Al-Nahl so far, are of the brothers who have been in Islam for some years. Brother Rafiq, however, is a recent convert who, through his love for Islam, has already won many hearts. Since his acceptance, he has progressed rapidly not only in acquiring the knowledge of Islam and Ahmadiyyat but also in the practice of Islamic values. He loves to read and distribute the Jamaat literature to his friends and acquaintances. Let us read his story from his own pen. – Majeed)

I was born in Boston, Massachusetts, on July 18, 1944. My parents came to settle in the United States from Jamaica, in the West Indies. My Parents separated early in my childhood, therefore, I do not have much memories of my father. My mother was a very religious lady. One thing that I do remember about my father is that he was always reading a book. My mother never spoke ill of my father and always told me that he was a gentleman.

We used to attend an Episcopal Church, but, later on, switched to the Roman Catholic Church. I attended both public as well as a Catholic school where I lived in the boarding house. During my stay at the boarding school, when I was about twelve years old, I stopped believing in the Divinity of Jesus Christ, peace be on him. My reason at that time was very simple. When I would read in the Bible, "Father, why hast Thou forsaken me," I would ask myself: If Jesus was God then why was he so helpless as not to be able to save even himself from the cross. This was a troubling question for me which no one could adequately explain. I would present this particular verse of the Holy Bible to everybody that I considered had the knowledge of the Sacred Scriptures but no one could satisfy me. I had some good time at the boarding school but some of the things that I witnessed over there, are of a nature that decency forbids me to write any further about it. I attended one more year of the public school and then ended

my education in the ninth grade. After school, I fell with bad company which kept me away from home for most of the time. My time was unfortunately, mostly spent on the streets.

My first recollection of Islam was of hearing of the Nation Of Islam and of Malcolm X. Since I have always been a boxing fan, I was also fascinated by Cassius Clay, later to be known as, Muhammad Ali. I used to read their newspaper quite frequently. This newspaper, although interesting in many ways, never moved me in a spiritual way. I found a great deal of hatred in this newspaper directed towards the Whites and people belonging to other Faiths. I was raised in a home which had not known any prejudice. I had never heard my mother say anything against anyone on the basis of their color or religious beliefs. I used to hear such things outside of my house but such derogatory remarks only made me upset. I used to wonder why some people put themselves down to such a low level.

It was either the late sixties or early seventies, when I met, John Douglas Scott, now known as, Brother Yahya Abdur Rahman. I met him through another dear friend, Ron Bacon. Ron had told me that he also had a Muslim name, Ahmad Hakim. He had further disclosed to me that he attended the Ahmadiyya Muslim Jamaat's meetings and also the Jumua prayers whenever he could. This brother recently attended our annual convention in Washington, D.C., as a guest. He was much

impressed by Masjid Baitur Rahman and Huzoor's speeches. He admitted having been very moved by that experience. I pray that Allah bring him in the fold of the True Islam as soon as possible. Amin. Anyway, my friendship with Brother Rahman continued to grow. After he joined the Ahmadiyya Movement, he used to tell us all the good things about Jamaat. He would not hesitate to carry out a dialogue with me on the issues on which we held opposing views. He always seemed to come out with powerful arguments in support of his views. In the end, I always seemed to be surrendering to his view point. In so doing I found myself respecting Brother Rahman more and more. He undoubtedly, remained my best friend and nothing else, over the years. He used to give me literature to read. I admired the literature as it seemed to contain very valuable and scholarly work. I knew it was the Truth as my heart was witnessing it. However, I was hesitant to take the further step lest my conduct should betray myself. As Brother Rahman started to move up in age and started looking at my life, he recommended to me that I prayed to God for guidance. This was another of his favors to me. May Allah reward him abundantly. Amin. I started to pray vigorously for myself as Brother Rahman had advised. I would ask Allah for guidance and nothing else. In answer to my prayer, *Alhamdo Lillah*, Allah through His grace, said to me, "Go to my mosque." I suddenly



realized that that was where Brother Rahman used to go to. I prepared myself and proceeded to the mosque. Once at the mosque, I instantly felt accepted and welcome by everybody. The members met me very courteously. There was a lot of enthusiasm and curiosity about me but no one tried to force me to join the membership. There was an incident that took place over here which might appear to be a minor one to many people but as I witnessed it, my heart was touched so deeply that it changed the course of my life for ever.

It happened so that a meeting of Majlis Ansarullah was being held downstairs. I was made to relax in a chair upstairs. I saw about twelve to thirteen children gathered there. They turned the TV on and started watching a Basketball game in which one of the famous stars was also playing. While the game was on, the person in charge of the children came in and told them to turn off the TV as such a thing was not permitted in the House of Allah. Besides,

he said, that it would make Brother Abid Haneef (the Jamaat's president), very unhappy. I expected that the children would get upset over it but not one of them said anything. They immediately turned off the TV set and got busy in other things. I was simply amazed at the sight of such a perfect example of obedience by the children. There was something spiritual about it. I inadvertently said to myself, "This is where I want to be." The decision to become a Muslim and join the Jamaat was

thus made for me by the children.

I mentioned to Brother Abid Haneef about my desire to get initiated into the Jamaat. He had me fill out the Baiat form and arranged to introduce me to the other members of the Jamaat. In February 1992, on a Sunday afternoon, after a regular Jamaat meeting, a short ceremony was held, in which I repeated the vows of the Baiat. Brother Abid Haneef then spoke briefly, introducing me to the audience. At this occasion someone referring to me said, "He is the closest to Allah, among us." Upon this, Brother Abid Haneef replied, "Sure he is! He just got rid of all his past sins and now he has no sins." Those words were so soothing that I felt as if hundreds of pounds of weight had come off my shoulders. Seeking hereby the help and mercy of Allah, I do not wish to feel that burden ever again. May Allah continue to guide me in the right direction. Amin. From Allah do we come and to Him shall be the return.

I love reading the Holy Quran, the Hadith and Sunnah and the books of Hazrat Promised Messiah, peace be on him. I had read some of these books before Islam but the same words touch me in a different way now. Through these words, I experience a spiritual relationship with my Lord. It is a different experience altogether. No pleasure can be more than the pleasure of seeking nearness to Allah. I listen to the Friday sermons of Hazrat Khalifatul Masih IV, very intently and find pearls and gems of wisdom in there. After the Baiat, on my request, Huzur very affectionately gave me the name, Rafiq Ahmad of which I am very humbly proud of. In the end, I pray for those who are still deprived of this great reward that Allah show all of them, this True path of His and enable them to join this Jamaat soon. Amin. I also request all my brothers to kindly pray for me that Allah keep me steadfast in His way and that no hardship, howsoever, big it may be, deter me from Allah. Amin.

Have You Done Any of the Following in the Past Year?

1

Have you helped the neighbor in any way?

2

Have you helped a poor or destitute person?

3

Have you taken part in any activity that helps develop a sense of civic responsibility among the teenagers?

4

Have you taken part in any activity that reinforces the message to the youth to stay away from drugs, alcohol, and all unlawful activities?

If you have, please send me a short report. If not, please do so . May Allah bless you.

Ali Murtaza, Sec. Social Services, 654 60th St, Brooklyn, NY 11220.

Releasing Tension

Physical Mini-Relaxation Exercises

Developing the habit of noticing tension as it starts to build allows you to discharge it before it proceeds to headache, stiff neck, muscle spasm or other painful conditions. Several times during the day, close your eyes and pay attention to your body, particularly neck, shoulders and back, which are common areas for tension to build up. Take a few seconds to release tension with one or more of the exercises below.

For each exercise focus attention on your breathing and awareness of the body sensations created by stretching as completely as you can.

1. Shoulder Exercises

- a. *Arm Lifts*: As you breathe in, slowly bring your arms up above your head, feeling the stretch along your sides. Now, put the backs of your hands and as you breathe out, slowly allow your arms to sink back down to your sides, as though they were sinking through honey. Repeat three times.
- b. *Shoulder Shrugs*: As you breathe in, lift your shoulders up to your ears. Now let them collapse back down as you breathe out through your mouth with a "whew" sound. Repeat three times.
- c. *Shoulder Stretches*: As you breathe in, slowly

pinch your shoulder blade together and as you breathe out drop your shoulders back to their normal position. Repeat three times.

2. Neck Exercises

- a. *Head Rolls*: As you breathe in a slow, relaxed fashion, let your chin fall to your chest, gently roll your head around to the right, and then back to your chest. Repeat three times. Remember never to roll head back.

3. Back Stretches

Done from a chair. Take these slowly!

- a. *Back Stretch*: Holding onto your knees and pulling slightly, breathe in arching your neck and lower back. Feel the stretch in your back and throat. Breathing out, relax the grip on your knees, bending your head forward and letting your back round out. Repeat this exercise three times.
- b. *Lower Back*: Sit up straight in a chair. Slowly lean forward until your body is resting on your lap, with arms dangling loosely at your sides. Hold for ten seconds. Place your hands on your knees and sit back up. Repeat five times.

Whole Body Relaxer

Progressive Muscle Relaxation: Each of the following tension/relaxation exercises is done in conjunction with breathing. Tense each body part

to its maximum as you breathe in. Hold as long as comfortable. Let go of tension gradually as you slowly breathe out. It is interesting to notice how

easy it is to appreciate feelings of relaxation when they follow feelings of tension. Take a few breaths between tensions/relaxations, continuing to allow relaxation to develop in the part you just tensed on each successive out breath.

- a. Make fists with your toes. Relax.
- b. Pull your feet back, bringing your toes towards the knees. Relax.
- c. Tense the muscles of your thighs as if you were trying to lift your legs against a weight. Relax.
- d. Tighten the buttocks and pull your abdomen in, hardening it. Relax.
- e. Take a big chest breath and pull your abdomen in, hardening it. Relax.

- f. Take a big chest breath and tense the whole upper body. Relax.
- g. Make fists with your hands. Relax.
- h. Pull your hands back at the wrists, as if to bend the hand up toward the elbow. Relax.
- i. Raise your shoulders up to your ears, disappearing your head, like a turtle in its shell (be careful not to tense too hard here). Relax.
- j. Raise your eyebrows and furrow the forehead. Relax.
- k. Squeeze your eyes shut. Relax.
- l. "Smile," Pulling back the corners of your mouth and baring your teeth. Relax.

(From *TUFTS Lifestyle* Educational Program)

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.

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

Summary of Activities

Second Annual Ijtema, West Coast Region, U.S.A.

A Report by Ziaul Haq, Muntazim Amoomi, Majlis Ansarullah, Los Angeles

The second West Coast Ansarullah Ijtema was held at Baitul-Hameed Mosque, Chino, California, on 9th and 10th of July, 1994. The program started at 2:30 PM on July 9th with the recitation of the Holy Quran which was followed by Ansarullah Pledge and the recitation of a poem of the Promised Messiah, alaihissalaam.

A message from Sahibzadah M. M. Ahmad, Ameer U.S.A. Jamaat, was read. He extended his best wishes for the success of the occasion and stressed that the Ansar "apart from taking active part in Jamaat activities in the best of Ahmadiyya traditions, they have the onerous responsibility of guiding the youngsters and training them so that they become the true Ambassadors of Ahmadiyyat in Islam and devote their lives in its service." Full text of the message appears at the end of this report.

Sadr, Majlis Ansarullah, U.S.A., Karimullah Zirvi, could not attend due to his prior commitment to attend Majlis Aamla meeting of National Majlis Ansarullah. He was represented by Naib Sadr Awwal, Brother Syed Sajid Ahmad, who came from Boise, Idaho. However, the Sadr Ansarullah sent a message for the occasion which was read at this time.

In his message, Dr Zirvi stated that by the Grace of God, Majlis Ansarullah, U.S.A. has made significant progress in the areas of organization, monetary sacrifice and publications. However, there is a lot needed to be done in the areas of Tabligh and Talim-o-Tarbiyyat (education and moral training). Particular attention is required in the following:

1. The members should become true Dai-ilallah,

2. Make habit of reciting the Holy Quran daily with English translation,
3. Read and ponder on Ahadith and malfoozat, and
4. Achieve righteousness in every phase of their lives.

Brother Syed Sajid Ahmad drew special attention of the members to the above points as well.

After reading of the messages, a speech was delivered by Brother Rashid Mian Syed on the subject of Moral and Spiritual Values. He quoted extensively from the books of Khalifatul-Masih II, razi Allahu anho.

At the end of the first session, tea and snacks were served.

After re-energizing, members gathered in the sports field of the mosque. Great enthusiasm was shown by the members in their participation of sporting events which included:

1. 100 m Walk,
2. 100 m Sprint,
3. 400 m Relay, and
4. Volley Ball.

Members deserved high calorie dinner after the above hectic activities, and so they were served and everyone enjoyed the cooking of Brother Hameed Munawwar.

After Maghrib Prayer, members returned to the Tahir Hall for question and answer session. This time we deviated from the usual pattern of panel members answering questions of the audience. Instead two teams consisting of five mem-

bers each were seated facing each other . The remaining members became the audience. Brother Syed Sajid Ahmad conducted this Q&A session.

The rules were as follows: One team will put a question (knowing the correct answer themselves) to the other team, and the other team will answer the question. If the response is correct, then 10 points were given to the responding team. If the answer is wrong, then the 10 points went to the questioning team. The audience also put up questions alternatively to each team. If one team gave the wrong answer then the other team got the chance. Points were also given for the right answer.

This session ended before the Esha Prayer. The program was extremely close-contested. The following members were the winning team which won by 10 points: Ch. Mahmood Ahmad, Rashid Mian Syed, Jalaluddin Ahmad, Ibrahim Naim, and Munir Ahmad Malik.

The second day, July 10th, 1994, program started with Tahajjud Prayer followed by Fajr Prayer and Darasul-Quran.

After breakfast, prepared by Brother Mubashir Ahmad, competition in the indoor games were held. Almost every member present participated in the table tennis and badminton knock out championship. This session lasted about three hours.

After this rigorous exercise, members were served with tea and snacks.

Final session of educational competitions started with the recitation of a portion of the Holy Quran followed by a poem. The competitions included:

1. Correct reading and pronunciation of Surah Al-Lahab,
2. Reading of Urdu poem "Nur-e-Furqan haye ...,"
3. Reading of the English translation of the above

poem,

4. Extempore three-minute speech on a topic drawn from a pile of topics at the president's desk.

Every member present was encouraged to participate in each of the above events. It was a great success.

While the above program was in progress, Brother Syed Sajid Ahmad conducted a test of *observation and recall* power of every member. One by one members went to a room and observed 22 miscellaneous items displayed there for 2 minutes and returned to their seats. On a piece of paper they recalled as many items as they could and returned the paper to Sajid Sahib. It was very interesting to note that 50% of the members could recall 75% of the items. Of course, our Jamaat's Financial Secretary, Brother Ameeruddin Ahmad, topped the list with 20 correct answers.

Before closing, Dr Hameedur Rahman, President L.A. Jamaat emphasised the importance of *zikre-elahi* in his address.

Brother Syed Sajid Ahmad delivered the closing comments.

The Ijtema was closed with dua joined in by all. Lunch was served after Zuhr Prayer.

Ameer Sahib's Message for Ijtema

Sadr Ansarullah has asked me for a brief message on the occasion of their West Coast Annual Ijtema. I am glad indeed to see the Ansarullah becoming more active. Apart from their taking active part in Jamaat activities in the best of Ahmadiyya traditions they have the onerous responsibility of guiding the youngsters and training them so that they become the Ambassadors of Ahmadiyyat in Islam and devote their lives in its service.

M. M. Ahmad

Report of the Local Ijtema Majlis Ansarullah, New York, N.Y., Held on August 28, 1994

The Ijtema started with the offering of the Tahajjud Prayer led by M. A. Cheema, Missionary Incharge North East Region., followed by the Fajr Prayer and Darsul-Quran. There were approximately 20 members present for the Prayers. Then, Mr Zafar A. Surliagh led the group in exercises.

After the breakfast, served at 6 a.m, members listened to speech by our beloved Imam, Hazrat Mirza Tahir Ahmad, Khalifatul-Masih, IV, relayed live from Germany at 8:30 a.m. E.S.T. About 150 men, women, and children had gathered by this time.

After the speech, all Ansar and their families went to the Hempstead Lake State Park for lunch and the sports competitions. The picnic lunch was prepared by Abdul Hameed Ahmad Sahib and

cooked and served by latif Ahmad Tahir, Abdul Waheed Rushdi, Naeem Ahmad Sharif, Farhat Mahmood and others.

After lunch, sports competitions were held for Ansar in arm wrestling, 100 meter race and brisk walk. The Atfal (children's) competitions were held in soccer, 100 meter race and brisk walk. Educational competitions were held in Azan, recitation of the Holy Quran and poem for Atfal.

We were specially honored by the presence of our National Sadr, Karimullah Zirvi Sahib and Brother Mohammad Sadiq (former President, New York Jamaat) at our local Ijtema. Also visiting were our Bangladeshi guests from local media who enjoyed the lunch at the park.

Winners of the Competitions

Competition	First	Second	Third
Educational Competitions			
Talawat	Hamaad Rushdi, Munawar Nasir, Tahir Ahmad	Muzzamil Jamil	Ahmad Sultan
Azan	Hamaad Rushdi	Tahir Ahmad	Munawar Nasir
Poem	Nauman Ahmad	Tahir Ahmad	Hamaad Rushdi
Physical Competitions, Ansar			
Arm Wrestling	M. A. Cheema	Mohammad Sharif	
Brisk Walk	Naseer Ahmad	Latif Tahir	Mohammad Rafiq
Special Prize: Abdul Ghafoor			
100 Meter Race	Naseer Ahmad	Abdul Ghafoor	Arshad Janjua
Physical Competitions, Atfal			
100 Meter Race (Senior Division)	Ahsan Janjua	Yasir Cheema	Shoaib Javed
100 Meter Race (Junior Division)	Mohammad Saqib	Asad Bajwa	Ajaz Janjua
Brisk Walk (Senior Division)	Yasir Cheema	Ahsan Janjua	Ahmad Sultan
Brisk Walk (Junior Division)	Mohammad Saqib	Ajaz Janjua	Asad Bajwa
Soccer	Ahsan Janjua Team	Yasir Cheema Team	

Monthly
Ansarullah,
Rabwah, Pakistan.

In the right column is a letter from the manager of the monthly magazine, Ansarullah, published in Urdu from Rabwah, Pakistan, for Ansarullah. The subscription rate is \$20/month, which can be sent to the Sadr, Majlis Ansarullah, U.S.A., at Baitul Wahid, 291 Crooks Ave., Clifton, NJ 07011

**Lowest Fares to
Pakistan & London
On Major Airlines such as
PIA, Turkish, & British**

**Now through March 1995
Karachi Special for \$980
From JFK**

**Free Overnight Delivery
We Accept Major Credit Cards
at No Extra Charge
Member IATA, ARC
SKYWAY TRAVEL
(800) Agency-9**

ماہنامہ انصار اللہ

ماہنامہ انصار اللہ کا آغاز سیدنا حضرت خلیفۃ المسیح الثالث رضی اللہ عنہ نے 1960ء میں اپنے زمانہ 'صدرا' انصار اللہ کے دوران فرمایا اس رسالہ کی ڈسٹریبیوٹنگ بالیس بن خطوط پرنٹنگ دی گئی وہ حسب ذیل ہے۔

۱۔ ادارہ: بہ سیدنا حضرت مسیح موعود علیہ السلام اور آپ کے خلفاء کی کتب میں سے ایک ایک صفحہ کے تین اقتباسات۔

۲۔ حضرت مسیح موعود علیہ السلام کی عربی اور فارسی خطیں سہ اردو ترجمہ۔
۳۔ خطبات و ارشادات امام وقت لا۔ بربرخان اور اہل علم حضرات کے مضامین۔
۴۔ انصار اللہ کا سالانہ دفتر عمل اور اس پر عملدرآمد کیلئے ضروری اطلاعات اور ہدایات۔
۵۔ رسالہ میں کسی قسم کا کوئی رشتہ برائت الیغ نہ کیا جائے۔

۶۔ اخلاقیہ علم، دینی اور تربیتی الزام کیلئے جاری کیا گیا۔ الحمد للہ۔
۷۔ رسالہ آج کے لیے اس بالیس پر مبنی ہے۔ اور احسن رنگ میں اپنے فداواں اذکار و دعا ہے۔ جب حالات میں کچھ ایسا منہ لیں شائع کئے جاتے ہیں جن میں سے اکثر خدا تعالیٰ کے فضل سے قبولیت عام کی سند حاصل کر چکے ہیں۔

۸۔ ہمارے موجودہ امام سیدنا حضرت امیر المومنین خلیفۃ المسیح الرابعیہ رحمۃ اللہ تعالیٰ بنور النور کی خواہش تھی کہ پاکستان کے باہر (حاکم بیرون) میں دس ماہنامہ کی سرکولیشن میں اضافہ کیا جائے تاکہ دس ماہنامہ کی علمی دینی اور تربیتی مضامین سے سب دوست مستفیض ہو سکیں۔

۹۔ امریکہ میں بھی اس ماہنامہ کی ترویج اٹلعت کیلئے کوشش ہو رہی ہے۔
۱۰۔ اس وقت امریکہ میں 52 فریڈر موجود ہیں جبکہ اس ملک کی فریڈر کا ٹارگٹ 150 ہے۔ جو دوست اس وقت ماہنامہ کے فریڈر ہیں ان سے درخواست ہے کہ ماہنامہ کی مالی معاونت فرماتے ہوئے اپنا دینا چندہ بر وقت ادا فرمائے۔ اور جو دوست اب تک اس رسالہ کے فریڈر نہیں بنے ان سے درخواست ہے کہ اس رسالہ کی فریڈر قبول فرمادیں۔

۱۱۔ سالانہ چندہ 50 ڈالر ہے۔ چندہ کی ادائیگی پوسٹل آرڈر یا کتبہ یا رسالہ انصار اللہ کے لئے کوئی حیدر جوئے کے سہلہ میں مجلس انصار اللہ امریکہ کے صدر مرس ڈاکٹر کریم اللہ رحمہم سے رجوع فرمادیں۔ ہمارا دن سے

سلسلہ رابطہ ہے۔

والہ شمس
ملار محمد

نیو ماہنامہ انصار اللہ رابع

About Application Business Systems



P O BOX 6187
Kent WA 98064-6187
(206) 631-1479
(206) 630-7534 FAX

Application Business Systems is an innovative software consulting firm, that has been providing highly skilled technical personnel to private businesses and large public agencies on a project basis since 1986. *ABS* lets you tap into innovation, strength, and reliability that gives you the competitive edge in business and profitability.

ABS PROVIDES THE FOLLOWING SERVICES:

● *Custom software development:*

Development and design for application software
APPC, TCP/IP communication software
Software testing, evaluation, and debugging
Product implementation

● *Technical and operational support for:*

IBM 3X/AS400	HP Series
IBM RS/6000	DEC VAX and Micro Vax
IBM mainframe	SUN Micro Systems

Quality and immediate productivity are your foremost benefits for choosing to work with us. *ABS* minimize systems support and software development cost. Our services are given from the most highly skilled personnel. The bottom line is, *ABS* delivers !

ABS Selected Clients Include:

Willamette Industries	Thrifty Payless, Inc.
Weyerhaeuser	State of Washington

شاہین کی تازہ اور عمدہ میٹھائیاں خوشی کے موقع کو بجا چاند لگا دیتی ہیں
 کڑا ہی مرغ، کڑا ہی گوشت، نہاری، حلیم،
 سیخ، کباب، بہاری کباب وغیرہ کھانوں کے علاوہ
 گول گپے، دہی بڑے، بھیل پوری، الوٹکی، مسموے

★ Delectable Food ★ Tantalizing Snacks
 ★ Mouth Watering Deserts

**SHAHEEN
SWEETS**

SHAHEEN PALACE
 73-10 37th Avenue
 Jackson Heights, Queens

QUEENS, N.Y.
 72-09 Broadway
 Elmhurst, N.Y. 11373
 (212) 639-4791

BROOKLYN, N.Y.
 11-80 Coney Island
 Brooklyn, N.Y. 11230
 (718) 659-0676

MANHATTAN, N.Y.
 99 Lexington Avenue
 New York, N.Y. 10016
 (212) 683-2139



Natural Vitamins, Cosmetics and Special Diet Products

**Healthway Natural Foods
35 River Edge Rd
Tenafly, NJ 07670
(201) 569-4558**

Natural Vitamins, Cosmetics and Special Diet Products

**Red Bank Health Food
25 Monmouth St
Red Bank, NJ 07701
(908) 842-5666**

Natural Vitamins, Cosmetics and Special Diet Products

**Live May Natural Food
12 Halstead St
East Orange, NJ 07018
(201) 673-7306**

Natural Vitamins, Cosmetics and Special Diet Products

**Miles Health Food
28 Central Ave
Albany, NY 12210
(518) 462-1020**

Natural Vitamins, Cosmetics and Special Diet Products

Glossary

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

abba ابا : father, dad

Ahadith احاديث : Plural of Hadith.

alaihissalam عليه السلام : peace be on him

amin, ameen, aameen, amin امين : So be it.

amoomi, umoomi, umumi عمومي : general

Ansar انصار : Members of Majlis Ansarullah.

assalamo alaikum السلام عليكم : Peace be on you.

ayyadahollaho benasrihilaziz ايده الله تعالى بنصره العزيز :

May Allah support him with His Mighty Help

Azan, Adhan اذان : Call for formal Islamic Prayer.

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

bait بيت : house

bai'at, baiat بيعت : pledge of initiation, covenant of association.

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

Chanda: Monetary contribution, donation.

dai-ilallah, daee-elallah داعي الى الله : caller towards Allah

dars, dars-ul-Quran درس القرآن : A reading from the Holy Quran accompanied by its explanation.

dua دعا : prayer, supplication

Hadith حديث : Saying of the Holy Prohet Mohammad, sallallahu alaihe wasallam.

Hazrat حضرت : His Holiness

ibn, ibne ابن, bin, bn : son of.

Ijtema اجتماع : Rally.

Ijtema'at اجتماعات : plural of Ijtema.

InshaAllah, insha-Allah ان شاء الله : God willing.

Jalsa Salana جلسه سالانه : Annual Convention

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

jazakallah جزاك الله : may Allah reward you.

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

Khalifatul-Masih خليفة المسيح : Successor to the Promised Messiah, alaihessalam.

khulafa خلفاء : Plural of khalifa.

khutba خطبه : (Friday) sermon.

Majalis مجالس : plural of Majlis

Majlis مجلس : Society, organization.

Majlis Ansarullah مجلس انصارالله (Organization of Helpers of God): The organization of all Ahmadi men aver 40 years of age.

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

Malfoozat ملفوظات : sayings of the Promised Messiah, alaihessalam.

Maryam مريم : Mary.

Masih مسيح : Messiah

Masih Mauood مسيح موعود : The Promised Messiah (Hazrat Mirza Ghulam Ahmad, alaihessalaam)

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

Rasul, Rasool رسول : prophet, messenger

Rasool-e-Akram رسول اکرم : Holy Prophet Mohammad, sallallahu alaihe wasallam

Raziallaho anho رضى الله عنه : May Allah be pleased with him.

Sadr صدر : President.

sallallahu alaihe wasallam صلى الله عليه وسلم : peace and blessings of Allah be upon him.

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

Shaheed شهيد : Martyr; also, witness

Shura شورى : advisory council

Sunnah سنه : practice of the Holy Prophet Mohammad, sallallahu alaihe wasallam

tabligh تبليغ : preaching, propagation

talawat تلاوت : recitation from the Holy Quran.

talim, taleem تعليم : education

taqwa تقوى : righteousness

tarbiyyat تربيت : training

zikr-e-elahi ذكرالهي : remembrance of God.

Majlis Ansarullah, U.S.A.

Majlis Ansarullah, U.S.A., is an auxiliary of the Ahmadiyya Movement in Islam, Inc. U.S.A., 15000 Good Hope Road, Silver Spring, MD 20905, U.S.A. It consists of Ahmadi Muslim men above the age of 40. The Arabic expression *ansarullah* literally means *helpers of God*, and is taken from the Holy Quran (61:15).

Ansar Pledge

اشهد ان لا اله الا الله وحده لا شريك له
واشهد ان محمدا عبده ورسوله

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

Publications

Al-Nahl: This copy in your hands.

Salat Chart: 18x24" B&W, Arabic with English transliteration and English translation, \$2/copy.

Ansar Card with Ansar pledge on it: Free from Secretary Ishaat.

Calendar

Northwest Ansar Ijtema: Portland, OR, July 1995.

West Coast Ansar Ijtema: Los Angeles, CA, July 95.

U.S. National Annual Ijtema Ansarullah and U. S. National Annual Shura Ansarullah: Washington, D.C: September 15-17, 95.

National Majlis Aamila Majlis Ansarullah, U.S.A.

1993-1995

Sadr (President): Dr Karimullah Zirvi
Naib Sadr Saf Doem: Dr Mubarik Ahmad Shah

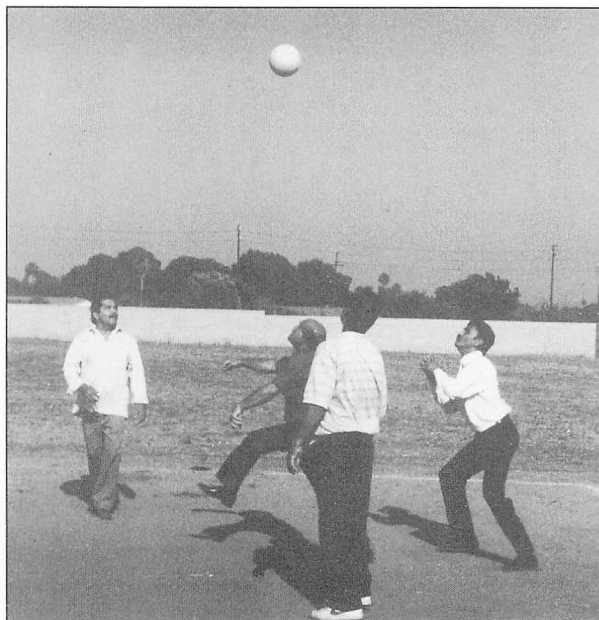
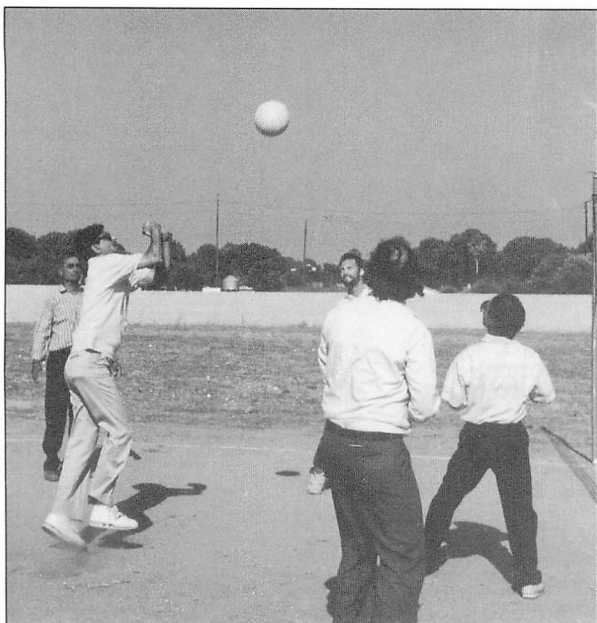
1994

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: Dr Rasheed S. Azam
Qa'id Tabligh: Khalil Mahmud
Qa'id Ishaat (Publications Sec.): Majeed A. Mian
Qa'id Ithar [*eesaar*] (Social Services Sec.): Ali Murtaza
Qa'id Tehrik-i-Jadid: Dhul Waqar Yaqub
Qa'id Waqf-e-Jadid: Rashid Ahmad
Qa'id Zehanat wa Sihat Jismani: Dr 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.



Scenes from the volley ball contest at the 1994 West Coast Ansar Ijtema

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

Non-Profit Organization
U.S. Postage
PAID
Boise, ID
Permit No. 714