Noble Souls from 96 Countries Enter the Fold of Islam at the Hand of Hazrat Mirza Tahir Ahmad, ayyadahollah, Head of the Worldwide Ahmadiyya Community
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Steadfastness

The Holy Quran

وَلِتَبَيَّنُوا لِلَّذينَ فِي الْأَرْضِ لَيْسِينَ وَلَدَى الْمَلَائِكَةِ مِنْكُمْ
والْمُسْلِمِينَ وَلِتَبَيَّنُوا أَحْبَارَكُمْ

And We will surely try you until We distinguish those among you who strive for the cause of God and those who are steadfast. And We will make known the facts about you.
(Chapter 47 [Muhammad]: Verse 32)

The Holy Prophet
(Sall Allaho Alaihe Wasallam)

Suhaib ibn Sinan relates that the Holy Prophet, peace and blessings of Allah be upon him, said: Wondrous is the case of a believer, there is good for him in everything, and it is so for him alone. If he experiences something agreeable, he is grateful to God and this is good for him; and if he experiences adversity, he is steadfast and that is good for him.
(Muslim)

The Promised Messiah
(Alaihis-Salato Wassalaam)

Take note how the Holy Prophet of Islam remained resolute and steadfast in his claim to prophethood from beginning to end in the face of thousands of dangers and a multitude of enemies and threatening opponents. For years on end, he endured such hardship and suffering as increased from day to day, enough to make one despair of success. It is inconceivable for a man with worldly motives to have shown such prolonged endurance and steadfastness. Not only that, by putting forth his claim to prophethood, he even lost the support he had previously enjoyed. The price he had to pay for his one claim was to confront a hundred thousand contentions and invite a multitude of calamities to befall upon his head. He was exiled from his homeland, pursued with intent to murder, his home and belongings were destroyed, and several attempts on his life were made by poisoning. Those who were his well-wishers began to harbor ill for him. Friends turned into foes. For an age which seemed eternity he braved such hardships which are beyond a pretender and imposter to suffer through.
(Translated from Roohani Khazain, Vol. 1: Braheen-e-Ahmadiyya, p. 108)
Editorial

The International Baitat

The world has been witnessing a unique event taking place every year for the past three years. This is the blessed event of the International Baitat in London which has been telecast over the Muslim Television Ahmadiyya to the whole world. This event, as put forth by Hazrat Khalifatul-Masih IV, may Allah be his help, has never taken place during the entire history of mankind. We have witnessed through this event the fulfillment of a grand prophecy of the New Testament, which goes like this:

And when they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

(Acts 2: 4-6)

Who could tell, only a few years ago, that this prophecy was actually related to the progress of Islam in the latter days. We have seen the banner of Islam being carried forward with unusual speed and enthusiasm by Jamaat Ahmadiyya. Another special feature of this event is that so far the number of converts to Islam have doubled every year as compared to the year before. Allah’s rewards upon the Jamaat that was raised by the blessed hands of Hazrat Promised Messiah Alaihis-Salam, are being showered continuously and now through the International Baitat, these rewards can be seen by friends and foe alike. The heart of every true believer is full of praise and special thanks to Allah for these innumerable rewards. Alhamdo Lillah, Summa Alhamdo Lillah.

Whereas conversion to the true faith is all a purely Divine act, we can not ignore the fact that a large number of Ahmadies all over the world have worked very hard to win over such a large number of conversions. Their untiring efforts coupled with their earnest prayers have been able to invoke the special mercy of Allah which has resulted in people joining Islam in such large numbers. When one hears the names of the countries where the majority share of these conversions came from, the name of our country is conspicuously in the back stage. This situation only reflects upon our poor efforts in the field of Tabligh. Although this year our results were slightly better than the previous years, yet these can not be presented as some significant achievement. During our recent annual Ijtema, at Bait-ur-Rahman mosque, we were amply reminded of our duties in this regard. Speaker after speaker showed only one concern; Tabligh. There is a definite need for improved and untiring efforts in this regard. There is also a need for extremely humble prayers to Allah to grant us the number of conversions expected of us. We hope that members of Ansarullah will pay special attention towards increasing their efforts in this field and InshaAllah, fulfill the expectations of our beloved Imam, Hazrat Khalifatul-Masih IV, may Allah be his help. Amin. May Allah help us to become true Dai Ilallah. Amin.
The International Baiat of 1995

(This report was presented in Urdu by Hadi Ali Chaudhry Sahib, Additional Wakil-ut-Tabshir, London, during the Annual Convention of Great Britain on July 30, 1995.

— Editor)

Last year, by the Grace of God 418,206 individuals from all over the world entered the blessed movement of Jamaat Ahmadiyya by performing the Baiat at the holy hands of Hazrat Khalifatul-Masih IV, Ayyadahollaho Taala Binasrihil-Aziz. These individuals belonged to 155 nations from 93 countries. At the time of the Baiat these people in their respective areas, were saying the words of the Baiat in 120 languages. On August 1, 1994, Sayyeda Nazimah Mirza Tahir Ahmad, Khalifatul-Masih IV, Ayyadahollaho Taala Binasrihil-Aziz arrived at 1 p.m. GMT at the site of the Annual Jalsa. With his arrival, the gathering started reverberating with the loud chants of ‘Allaho Akbar.’

Facing Huzoor were seated five individuals, each representing one respective continent of the world. Huzoor introduced these representatives to the gathering. To Huzoor's right was first seated the missionary of the Philippines Dadang Nasir Ahmad who was representing the islands of the North Pacific, i.e., Australia, New Zealand, Fiji, Indonesia, etc. The last one seated was Allah Bakhsh Sadiq Sahib, Nazim Waqf-i-Jadid, Rabwah, who was representing all the other parts of Asia.

All the five representatives placed their hand respectively into the blessed hand of Hazrat Amir-ul-Momineen, Ayyadahollaho Taala Binasrihil-Aziz. The brothers sitting behind, in two slanting lines placed their hand on the shoulders of these representatives. By doing so they all made a physical contact with Hazrat Amir-ul-Momineen. In this way everyone present at the Jalsa site placed his hand on the shoulder of the one sitting in front. Thus were they all joined as beads on the same thread.

In a brief address at this occasion, Huzoor Ayyadahollaho Taala referred to a vision of Hazrat Jesus, Alaihis-Salam which has been mentioned in the Holy Bible that his followers, with the blessings of the Holy Ghost, started speaking in many different languages. Huzoor said that Jamaat Ahmadiyya today, was actually fulfilling that vision, by presenting it as a living event and that every year, the Jamaat will continue to present that vision with more splendor.

After his address, Huzoor Ayyadahollaho Taala started saying the words of the Baiat in English. The brothers sitting in front of Huzoor also repeated these words in English. Then the same words were repeated in various other lan-
guages by the representatives of those countries. The people present at the Jalsa site were repeating the words of Bait in 60 languages. At the end Huzoor led the gathering in a passionate collective silent prayer.

Two years ago, on August 1, 1993, the third day of the British Annual Convention, the first International Bait was held. At that occasion 204,308 fortunate souls joined the Jamaat. In addition, millions of Ahmadies around the world also renewed their Bait at the hand of the Khalifa of the time.

At the occasion of the first International Bait, addressing the gathering, Huzoor said:

“I shall now sit for the purpose of the International Bait. Representatives from five continents are seated in front of me. I shall place my hand on their hands and take the Bait. People think that one’s hand is to be placed above the other hand. The Holy Quran does not say that. It says, “O prophet when you were taking the Bait, it was not your hand that was above theirs rather

ئيدالله فوق أيديهم.

As you have been completely possessed by Allah, it was His hand that was above theirs.” In this a fine point about the process of Bait has been explained which I wish to present before you:

During the Bait, the person taking the Bait places his hand above the other’s hand. The Holy Prophet, peace and blessings of Allah be upon him, has stated that the hand of the one who confers a favor stays on top and the hand of the one receiving that favor stays below the other. He has stated that the one who confers, possesses

يدالعليا

(the upper hand). That is the wisdom why the Holy Prophet peace and blessings of Allah be upon him, used to place his hand above the others’ at the occasion of the Bait. At that time, he used to initiate the favor. Today I shall become the source of initiating that favor. This is not a favor by me but in fact, is the favor of Hazrat Muhammad, peace and blessings of Allah be upon him. I am going to be the pipe through which this spiritual water will flow towards you. I do not claim that I have an upper hand because I might have some kind of a superiority in conferring favors. I am a weak and humble human being but the hand that I am representing, Allah has said about him,

ئيدالله فوق أيديهم.

that it is Allah’s Hand that is above theirs.

Thus the Bait of the Holy Prophet, peace and blessings of Allah be upon him, is done through his humble servants. Join therefore in the Bait from this angle. What is Bait? In this regard, I wish to present before you the following verse of the Holy Quran:

(Al-Quran, 9[Al-Tauba]:111)

Bait is this that Allah has concluded a deal of the believers’ lives and their wealth. He has indeed bought them out. After this deal, He has given them a firm promise of the Paradise. We have given Him little in the way of our temporary lives and temporary wealth that might suffice just for this mortal life and does not bear any significance beyond that. In return though we have the promise of an immortal paradise. Bait therefore means to sell oneself off at the hand of someone else. Since this sale is done at the Hand of Allah, that is why He said

ئيدالله فوق أيديهم.

This sale is not made at the hand of a human being. The deal is not made by the human beings but rather by Allah. Humans only represent Him. To be chosen to be the representative of the Holy Prophet, peace and blessings of Allah be upon him, and his servant, Hazrat Promised Messiah, peace be on him, might be a matter of honor in your view, but I personally have the feeling of
humility and shame. However, I am helpless in this regard as Allah has appointed me to this office. May Allah overlook my negligence, may cover up my weaknesses, may remove them so that you all receive the same treatment along with me. May Allah treat you as well, with forgiveness, cover up your weaknesses with such covers beneath which weaknesses are being removed while the ills are being transformed into good deeds. This is the chain that must begin with the Baiat provided the Baiat is true. This is the chain the promise of which has been made in clear words by the Holy Quran:

"رَبِّ اِنَّنا سَمِعْنَا مِنَ الدَّارِ يَقِينًا لِلَّهِ وَالْيَمِينِ ائْتُوبْنَا فِي مَثَلِ السُّبِّحَانَ، عَلَى مَا تَأْتِينَا مِنْ شَكْرٍ.

(Al-Quran, 3[Al-Imran]:194)

I wish to remind you this confession. When the servants of Allah enter the True Faith, they hear the voice of a caller. What do they submit before Allah? They say, “O our Lord, we heard the voice of a caller. He was saying that I call you towards your Lord. We believed in what he said, we listened to him and accepted his word. In return though we have a right as well that O our Provider! We are entering Islam with a heavy load of sins. Whatever has happened is bygones. Now treat us in such a way that whatever errors were committed by us in the past, forgive them all. We are now entering your Deen with a clean slate. Despite your forgiveness, our weaknesses will remain with us for some time. To completely eliminate them is not within our means;

فَاغْفِرْنَا.

You are the One who by covering up our weaknesses may grant us the full benefits of the faith.

وَتَوْفَّى مَعَ الْإِجْرَاءِ .

O our Lord, may this act of our reformation continue until the time of our death. Since death O our Creator, is in Your hands, do not let us die until we are reckoned among the pious ones.”

This is the prayer which is repeated at the time of the Baiat and about which the Holy Quran has taught us that those who used to accept Hazrat Muhammad, peace and blessings of Allah be upon him, it was the cry of their heart and their good wishes that would transform into prayer whether or not they actually took the shape of words. Now then join in the Baiat with this prayer and with the desire that we are in error, whatever had passed we expect Allah’s forgiveness for that. We submit knowingly that no such change can suddenly occur where the unclean become clean in a single day. Purity is also bestowed only by the Mercy of Allah. We hope from Him that He will help us in removing our weaknesses. He will not let us die until in His register we are accounted for among the pious ones. May Allah let it be so. Let us now join in the Baiat.”

———

**Some Statistics of Baiat**

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Baiats Last Year (1994)</td>
<td>418,206</td>
</tr>
<tr>
<td>Number of Baiats Current Year (1995)</td>
<td>845,294</td>
</tr>
<tr>
<td>Countries of new Baiats (1995)</td>
<td>96</td>
</tr>
<tr>
<td>Nationalities of new Baiats (1995)</td>
<td>162</td>
</tr>
<tr>
<td>Country with most Baiats (1995)</td>
<td>Ivory Coast; 179,200 Baiats</td>
</tr>
<tr>
<td>Countries with over 100,000 Baiats (1995)</td>
<td>Borkina Faso, Ghana</td>
</tr>
</tbody>
</table>

In Albania, the special achievements in 1995, were under the supervision of Respected Masood-ul-Haq Sahib, former Amir of Sweden. He holds a special place among the Albanians. Naturally, everyone is cooperating with him.

The words of Baiat will be repeated in 35 languages simultaneously, at this site, while in other countries around the world, these words will be repeated simultaneously in each country’s respective language.
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The Third International Baiat

(Prepared from reports published in The Daily Al-Fazl Rabwah, Pakistan)

On the last day of the 30th Annual Convention of Jamaat Ahmadiyya, Great Britain, Hazrat Khalifatul-Masih IV, may Allah be his help, accepted the Baiat of 841,325 individuals from around the world. The people offering baiat in different countries were linked together through the satellite system of the Muslim Television Ahmadiyya. At this occasion Hazrat Khalifatul-Masih IV, may Allah be his help, provided spiritual warmth to the gathering through his motivating address. Huzur’s address commenced by informing the audience that he was once again wearing the same coat that was worn by Hazrat Promised Messiah Alaihis-Salam, himself. Since everyone watching those proceedings was a witness to the fulfillment of the promises made by Almighty God with Hazrat Promised Messiah, Alaihis-Salam, Huzur had considered it appropriate to establish, in addition to a spiritual one, a physical link as well by wearing the coat of Hazrat Promised Messiah, Alaihis-Salam, at that occasion. Huzur reminded the gathering that they should see with their own eyes how simple was the dress that Hazrat Promised Messiah, Alaihis-Salam, used to wear. Today, Huzur said that Allah had fulfilled one of his wishes by doubling the number of Baiats this year over that of the last year. This was in spite of the fact that all odds seemed against such an achievement. Someone had in fact asked him whether he predicted the same thing to happen the next year. Huzur’s answer to this person was that he was not causing those numbers to miraculously double every year through any of his cleverly act or even the genuine efforts made by the members of the Jamaat. The fact is that it was only through his and the Jamaat’s prayers and continued submission in humility to Almighty Allah that His Mercy had been invoked resulting in those showers of blessings. It is therefore only Allah who is blessing us with those numbers. So trusting Allah’s kindness, Huzur expressed a strong hope that if Allah willed so, then for Him it is not difficult to bless us with a number next year that would be double that of this year. Huzur, however, cautioned that Allah does not burden any soul beyond its capacity and that the Jamaat should pray that if they had that capacity then Allah double the number of Baiats next year over this year but if in Allah’s estimations that was not the case then the Jamaat should pray for an increase in their capacity. According to Huzur, the Jamaat did possess that capacity but many qualities were yet hidden as those capabilities had not yet been tapped to the fullest in the field of action.

If the members of the Jamaat prayed with zeal and employed their energies as exhorted by Huzur, then undoubtedly, they could double the numbers of Baiats next year and again double the year after. Huzur further in his address said that if the members could accomplish that objective of doubling the number of Baiats every year, then their pious actions would highlight the promises made by Allah with the Jamaat. The members, therefore, must pray, keeping in mind the understanding and truth that Allah has it destined for the members of Jamaat Ahmadiyya that the seed of Islam would now rapidly spread in the world.
through their hands. Huzur gave some details of the numbers by saying that the majority of the Baitas were from the French speaking African countries and that Ivory Coast was on the top of the list where 179,200 Baitas were recorded. The total number of Baitas, including all men and women, was recorded to be 841,325. Huzur reminded that he had mentioned Albania in his address on the previous day, where 45,000 Baitas were recorded during the year. About this remark, Huzur made a clarification that his remark might have created some misunderstanding. Huzur reassured the audience that Germany was indeed ahead of all the European countries where the number of Ahmadis was 50,000. The words of Baita at this occasion were recited and translated simultaneously in 35 languages. Huzur pointed out that those nationalities that understood those languages would be able to identify their respective language out of the collective noise. An additional arrangement in countries other than Britain was also made in that a translator was made available in front of every television set where people had gathered for that occasion. These translators were translating the phrases of the Baita in their respective local languages. Huzur mentioned that this was a history making event which had never before occurred in the entire history of the world. Huzur invited everyone to come forward and join in those ultimate and last- ing heavenly blessings. His address was followed by him reciting the phrases of Baita in the English language which were simultaneously translated in 35 languages. Five individuals representing the five continents of the world placed their hands under the hand of Hazrat Khalifatul-Masih IV. These individuals had a contact with the people in the audience in two slanting rows. Everyone in the audience placed their hands on the shoulders of the one in front of them. This way, they all made a direct physical contact with Hazrat Khalifatul- Masih IV, by forming a human chain. After the recitation of the phrases of the Baita, Huzur led the audience in silent prayer. Millions of Ahmadis around the world also received this blessing by joining in the Baita and the prayer via satellite television.
Conditions of Baiat (Initiation)

in The Ahmadiyya Movement in Islam

by Hazrat Mirza Ghulam Ahmad of Qadian, The Promised Messiah and Mahdi (peace be upon him)

The initiate shall solemnly promise:

1. That he/she shall abstain from Shirk (association of any partner with God) right up to the day of his/her death.

2. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.

3. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (peace and blessings of Allah be upon him); and shall try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory prayers) and invoking Darood (blessings) on the Holy Prophet (peace and blessings of Allah be upon him); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

4. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.

5. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in his way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

6. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy prophet (peace and blessings of Allah be upon him) the guiding principles in every walk of his/her life.

7. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

8. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.

9. That he/she shall keep himself/herself occupied in the service of God’s creatures or His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.

10. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in other worldly relationship and connections demanding devoted dutifulness.

(Translated from Ishtihar Takmeel-e-Tabligh, January 12, 1889)
Delectable Food  Tantalizing Snacks  Mouth Watering Deserts

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Concept of Equality in Islam

Rasheed S. Azam

Man as yet has no certain knowledge when exactly human life started on this earth and what is the age of this universe. We know at least this much that man has gone through evolutionary stages of development, physical as well as spiritual. We can also easily deduce that life on earth was not an accident and man’s life as a crown of creation must have some purpose in the scheme of things.

Through the study of the history of man’s thought and religious development, it may not be too difficult to determine that man had to be prepared to receive the perfect code of ethics and religious law as presented by Islam for the benefit of all the people’s of the world. The strength of Islam lies not simply in its valid assertions but also in the convincing arguments it presents to support those assertions. Islam is a living religion. It meets total needs of mankind and has solutions to all problems. This is the only way today to the Living God.

The purpose of this short article is to highlight the concepts of equality as presented by Islam for the benefit of all mankind.

Islam is a complete and perfect religion. It is a practical way of life with its emphasis on moderation. Its teachings and practices are closest to the human nature. Its beliefs are simple with deep significance for a harmonious life. There is nothing mysterious in Islam and any thinking person can discover its truth without much difficulty. It begins with the belief in One God, the Creator and the Sustainer of life. Islam literally means, peace, in complete submission to Allah. This is the best possible way for human beings to live as has been chosen by Almighty Allah.

Here a question may arise as to what exactly is meant by equality in Islam.

True Islam in practice presents the best possible picture of equality in life. This equality can only be experienced by the believers when they stand together before their Creator in their daily prayer, five times a day, in humility, rich or poor, a king or a servant, all equal before God almighty. True believers carry this humility with them in all matters of daily life.

All human beings are created equal and that we all belong to One and the same Creator. We are all born the same way and we will all die to return to Him one day according to His laws. There has never been and never will be any exception in this universal law of nature. There is no superiority or inferiority involved in the mode of birth or death. Our beginning is the same and our end is the same, on this earth. This is the truth and anything contrary to this rule is nothing but fiction. God Almighty says in the Holy Quran:

O Mankind! We have created you from a male and a female; and We have made you tribes and sub-tribes (with your origin in different nations) that you may recognize one another. Verily, the most honorable among you, in the sight of Allah is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware. (49:14)

Malik Ghulam Farid in his short commentary of the Holy Quran has written the following explanation of the above verse:

This verse lays down the basis of an all-comprehensive all-pervading brot-
erhood of man. The verse, in fact, constitutes the Magna Carta of human fraternity and human equality. It strikes the ax at the false and foolish notion of superiority that is born out of racial arrogance or national conceit. Having been created from a male and a female as human beings, all men have been declared equal in the sight of God.

The value of a man is not to be judged by the pigment of his skin or the amount of wealth he possesses or by his rank or social status, descent or pedigree, but by his moral greatness and by the way in which he discharges his obligations to God and man.

The whole human race is but one family. Division into tribes, nations, and race is meant to give them better knowledge of one another and thus may benefit from good qualities of one another.

The Holy Prophet, peace and blessings of Allah be upon him, was the excellent exemplar for mankind. He taught the principal of true democracy where the character of a leader is easily judged. A true leader, he said, is the servant of his nation and not the master. On the occasion of his last pilgrimage, the Holy Prophet, peace and blessings of Allah be upon him, gave a historic address in which he said:

O ye men! Your God is One and your ancestor is one. An Arab possesses no superiority over a non-Arab, nor does a non-Arab over an Arab. A white is in no way superior to a red nor, for that matter a red to a white, but only to the extent to which he discharges his duty to God and fellow human being.

The most honored among you in the sight of God is the most righteous among you.

All human beings are equal in their beginning and end. This life, for all of them, presents a struggle and a challenge. With all their individual differences all men have equal opportunity to be close to Allah and to serve others. The life on this Earth is a temporary abode and every thinking person owes at least this much to himself or herself to make the most of it. God Almighty says in the Holy Quran:

And covet not that where by Allah has made some of you excel others. Men shall have a share of that which they have earned, and woman a share of that which they have earned. And ask Allah of His bounty. Surely, Allah
has perfect knowledge of all things.
(4:33)

Again, God Almighty says:

Indeed, We have honored all children of Adam, and We carry them by land and by sea, and provide them with good things and have exalted them far above all other creations. (17:71)

Allah grants his blessings and rewards to all human beings and nations of the world without any discrimination. Only those who think and are grateful can make the best use for them.

A study of the world history reveals to us that different nations of the world have enjoyed peace and prosperity at different times. Rise and fall of the nations appear to be linked to their character more than any other single factor. When people are honest, hard working and humbly remember Allah, they prosper and find peace within and without. But when they become arrogant, greedy, and behave unjustly towards one another without any fear of Allah, they suffer the consequences of conflict and disaster. This phenomenon can be observed at individual as well as national or even at the international level.

It would indeed be an ideal society where 'men are judged by the content of their character and not by the color of their skin (Martin Luther King).’ Men will fear Allah and instead of being greedy and selfish they will be honest and hard-working with patience. It is a short life. We all belong to Allah and the return will be unto Him.

Readers’ Views

Dear Editors,

I would like to congratulate you on your successful efforts in publishing a lovely and inspiring magazine “Al-Nahl,” i.e., “The Bee,” about which the Holy Quran reflects that God revealed to the bee to eat from various fruits and produce honey, wherein is cure for the mankind. Your magazine indeed fully represents the qualities of a bee. Its print and paper, both are of a high quality. The articles are very informative and are full of knowledge. While reading through these articles one feels as if one is enjoying having the honey.

May Allah shower upon you His Grace and Mercy for such a fine effort. I am sending you a humble donation of $20. I request you to please accept this small gift.

Wassalam,

August 27, 1995
Muhammad Isajan Khan
Toronto, Canada
Natural Vitamins, Cosmetics and Special Diet Products

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

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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
Favors of Islam upon Christianity

M. Isajan Khan, Toronto, Canada

Our Christian friends, if they sincerely love Jesus Christ, should be grateful to the Holy Founder of Islam, Hazrat Muhammad, peace and blessings of Allah be upon him, who, through Divine inspiration, rubbed out the foul and squalid stains with which authors of the Bible have smeared the handsome face of Jesus Christ, peace be on him. With these stains, only those who blindly follow the Christian faith or are traditionally attached to it, can believe in Jesus as presented by the Bible.

As Jesus, peace be on him, was inspired that after him, his followers, i.e. the Christians, would corrupt the word of God (II Cor. 2:17), they would change the Law (Heb. 7:12), they would pervert his Gospel (Gal. 1:7), and they would break the everlasting covenant (Genesis 17:7 - 12, Isaiah 24:5), therefore he foretold that God would send the Spirit of Truth, and he would also glorify him. (John 16:13).

Exactly in accordance with the above prediction, the Spirit of Truth appeared after 600 years, in the person of Hazrat Muhammad, peace and blessings of Allah be upon him, who through Divine revelation reproduced the true teaching of the Gospel and washed off all the filthy spots with which the New Testament had branded the grand position of Jesus, peace be on him.

The Holy Prophet Muhammad, peace and blessings of Allah be upon him, has cleansed all those unsightly stains from the beautiful face of our beloved Jesus Christ. It is through the Holy Quran, the revealed Book of the Muslims, that this blessed task has been done. This is the beautiful face of so great a prophet that hundreds of millions of Muslims love him so much. Whenever a Muslim mentions his name, he prays for him with the words: Peace and blessings of Allah be upon him.

We reproduce here only some of the quotes from the current Bible that denigrate the great prophet Jesus, peace be on him, out of the numerous other references that are found in the Bible, in support of our claim that Jesus has been so maligned:

- Jesus refused to call himself good. (Mark 10:16)

- Jesus was ill-mannered and rude. (Matthew 7:5, 22:31, 22:39, 23:33)

- Jesus disrespected his mother. (Mark 33:33, John 2:4)

- Jesus’ mother and brothers were disbelievers. (Luke 8:21, John 7:5)

- Jesus’ disciples were of a very weak faith. (Matthew 8:26, 16:8)

- Jesus’ disciples deserted him and fled away. (Matthew 25:26)

- Jesus was made a curse. (Gall. 3:13)

- God loved the world more than Jesus. (John 3:16)

Hazrat Muhammad, peace and blessings of Allah be upon him, completely disapproved all the above false allegations against Jesus and praised him as we read about him in the Holy Quran:

- He was honored in this world and the next. (ch. 3, v. 46)

- He was strengthened with the Holy Spirit. (ch.
He was granted nearness to God. (ch. 5, v. 111)

He was obedient and respectful to his mother. (ch. 19, v. 33)

He was not haughty and unblessed. (ch. 19, v. 33)

His disciples were of strong faith and helpful. (ch. 3, v. 53)

He spoke wisdom throughout his life. (ch. 5, v. 111)

If our Christian friends compare the handsome countenance of Jesus, peace be on him, that has been painted by the authors of the Bible with that which has been reflected by the Holy Quran, they will find out that the one painted by the Bible is repulsive and that which is reflected by the Holy Quran, is charming and praiseworthy.

The contrast between the two faces is a clear proof that our Christian friends love Jesus, peace be on him, with their lips only, thus fulfilling Jesus’ saying:

They love me with their lips and their hearts are far from me. (Mark 7:6)

If they had loved Jesus sincerely, they would have been certainly grateful to Islam and the Holy Prophet of Islam, Hazrat Muhammad Mustafa, peace and blessings of Allah be upon him.

To prove that Christians do not love Jesus with their heart but only superficially, one needs only to look at their being incapable of manifesting the signs of faith which are designated for the true believers to manifest. Jesus said:

And those signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; 

and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover. (Mark 16:18)

Verily, verily, I say unto you, he that believes on me shall, the work that I do shall he do also; and greater works than these shall he do. (John 14:12)

For verily I say unto you, if you have faith as a grain of a mustard seed, you shall say to this mountain, remove to another place; and it shall remove; and nothing shall be impossible to you. (Matthew 17:22)

The Christians are overjoyed that their God (Jesus) loved them so much that he gave his life for them (John 3:16) and his blood has forgiven all their past and future sins (Hebrew 9:22). Now
sin shall have no dominion over them: for they are
no more under the law, but under the grace
(Romans 6:14); for the law brings wrath and
transgression (Romans 4:15). Therefore, St. Paul
writes:

Let us do evil, that good may come.
(Romans 3:8)

A man is justified by faith and not
by deeds. (Galatians 2:16)

Many Christians are zealously and fondly
acting on the above teachings as they are engaged
in practicing evil day and night, yet they have not
achieved any good. They will not achieve it in the
future either, for it is against the law of nature and
contradictory to human history. It has never hap-
pened before nor will it happen in the future be-
cause it is a universal truth that “evil begets evil”.
Jesus says “for he that does evil, hates the light.”

(John 3:20) It is also written “abhorr that which is
evill” (Romans 12:9); and “God executes wrath
upon him that does evil.” (Romans 13:4)

In the light of the references quoted above, our
Christian brothers are invited to ponder over the
 teachings of their own Book and compare it with
the beautiful teachings of the Holy Quran. If they
honestly do so, we have no doubt that their hearts
will become witness to the truth of Islamic teach-
ings and the Holy Prophet of Islam, Hazrat Mu-
hammad Mustafa, peace and blessings of Allah be
upon him. Blind following of false dogmas and
false hopes are devastating to one’s spirit. If one
truly desires to be close to God and wishes to be
blessed by Him, then it is essential to remove all
prejudice from one’s heart. We pray that Allah
shower His mercy upon us and guide us unto the
right path. Amin.
How I Accepted Islam

Abdur Raqeeb Wali, Merced, California

I was born in Chester, Pennsylvania, in 1932. My family lived under a strict religious environment, although I do not remember that any member of my family was particularly strict about imposing their views upon others. My parents were Christians and belonged to the ‘Church of God and Saints of Christ.’ The members of this church considered themselves to be the *Lost Tribes of the House of Israel*. The membership was predominantly, Afro-Americans and were mainly settled on the East coast of the United States.

My grandfather was a minister in the church and my grandmother was called an *elder*. As far as I remember, both of them led a very pious life. My grandfather used to love perfumes. Whenever he visited us, we could tell from the scent in the air that he had arrived. We would all rush to gather around him as he had such a loving and charming personality.

My early education was through the Public School system. I was doing fine until I got into the high school. At this stage, I somehow lost interest in my studies and eventually dropped out of the High School in 1949, without graduating. That same year I moved to Boston where I joined a group of musicians, who used to play in a night club. One of the members of the group once expressed his desire to acquire a copy of the Holy Quran, so he could read it. I learned from somebody that there was a Muslim by the name of Khalil Mahmood, who worked in the Harvard University. I met this brother and mentioned to him about our need of the Holy Quran. This brother was very hospitable. After only a few moments of our introduction, I felt as if we had always been very close friends. He got me the Holy Quran and before we parted, he expressed his desire to me that I visited him, frequently if possible. I promised that I would do so. I started visiting Brother Khalil Mahmood, often. He introduced Islam to me in a very pleasant manner. I found out from him that he himself was a convert to Islam. I had become very fond of him and perhaps that was the main reason, why I wanted to visit him more often. He proved to be a good friend and the time spent with him was never wasted as one always learned some pieces of wisdom from him. It was amazing to see the amount of religious knowledge that he possessed. As I started to learn more and more about Islam, my urge to meet this brother, grew even stronger. The Islamic teachings had undoubtedly, started to influence me. Brother Zaigham, who was the Ahmadiyya regional missionary, used to visit the Boston area, from time to time. Whenever he visited, Brother Khalil Mahmood invited me to meet with him. I had grown fond of the missionary as well. In his company, I not only learned more about Islam but other religions, as well. Once Brother Zaigham debated with a non-Ahmadi Muslim from Harvard University, on the subject of *Khatam-an-Nabiyyeen*. I was amazed by the superb quality of arguments presented by the missionary as opposed to his opponent who seemed to have no clear argument in support of his beliefs. In the end, the missionary left his opponent, speechless. This debate had the greatest impact upon me, as far as my own faith was concerned. I began to think seriously about the truth of Islam as presented by the Ahmadiyya Movement. Soon, I was so impressed that I decided to join the Movement. It is ironic that during one of those days, in 1958, a non-Ahmadi friend gave me a book entitled, *Ahmadiyyat or the True Islam*. Little did this friend...
know that he was actually converting me to Ahmadiyyat, or the True Islam. After I finished reading that book, I visited Brother Khalil Mahmood and requested him to accept my initiation into Islam. He was immensely pleased and brought me a Baiat or initiation form, which I filled out and signed away without any hesitation. Allah had thus provided me the right guidance. It was a day of great delight for me as I thanked Allah for His Mercy and Kindness.

After the Baiat, I felt that it was only the beginning. Islam demanded that I became a good Muslim not merely by name but in deed as well. I started attending Jamaat meetings where I was introduced to other Jamaat members, including Brother Abid Haneef, who was the President of the community. However, I soon lost the company of Brother Khalil Mahmood, as he moved to Africa on a career assignment.

I had married soon after I had moved to Boston but that marriage did not last too long. After becoming a Muslim, I had desired very much that my wife became a Muslim just as well but despite my hard work, I realized that she would not budge from her old ways. I could tolerate anything else but one thing... alcohol. I had persuaded my wife to give up drinking alcohol but she could not. Once she herself told me that it was all right with her if they separated. I did not see any rationale in staying in that marriage either, so we divorced.

In 1968 Martin Luther King was assassinated. He was a great Civil Rights leader. His death in that cause had brought about some realization especially among the political leaders. Many opportunities thus opened up for the Afro-Americans to improve their situation. I took advantage of one of the scholarships that I could avail of. I joined Brandies University to complete my education. I did this despite my two full-time jobs. By the grace of God Almighty, I received a Bachelor's degree in 1974. During this time, I was also elected the president of Boston Jamaat. Somehow, Allah gave me the strength to carry out all my responsibilities, amicably. One of the brothers, Bashir by name and who was originally from India, once asked me to visit Qadian. This brother had seen in a dream that I was to sign my Nikah papers within the following six months. Exactly
six months later I visited Qadian. Qadian was beyond my imagination. The spiritual impact it had over me is unforgettable. Brother Bashir had arranged my meeting with my would-be wife’s parents. I visited their house. In short, I got married in a simple ceremony. After our marriage, I found out that my father-in-law was slightly reluctant about our marriage but my mother-in-law had seen a dream in which she was shown the words, *I shall protect your daughters*, written on a green banner. Alhamdulillah, we have had a very successful marriage. Allah has rewarded us with four beautiful children. I moved to San Francisco in 1977 and eventually to Merced, California, where I am currently living with my family. I work as a Muslim Chaplain in three of the State’s prisons.

Once I had an opportunity to go to Saudi Arabia and Nigeria to teach English language in those countries. Although these visits were short but they left immeasurable effect on my memories. In Nigeria, I was particularly impressed by the work of an Ahmadi brother, Dr. Ziauddin. He was nothing but an angel. Once during my stay in Nigeria, cholera epidemic broke out. Dr. Ziauddin worked relentlessly, round the clock, and going door to door, during this epidemic. Sometimes, he would rush to help even in the middle of the night. He provided free services and medicine and thus by himself saved hundreds of lives. To me, Dr. Ziauddin’s life was a perfect example of a true Muslim. I am convinced that the quiet and peaceful revolution that is being brought about in the whole world today, is the direct result of the true Messianic touch of Hazrat Promised Messiah Alaihis-Salam and his Khulafa. I am convinced that by reviving the institution of Khilafat in Islam, Allah has demonstrated his ultimate virtue of mercy upon the mankind. I have met Hazrat Khalifatul-Masih III, may Allah have mercy on him and Hazrat Khalifatul-Masih IV, a number of times. I truly believe that without these Khulafa, Ahmadis would have met the same fate as had millions of other Muslims. My humble message to all Ahmadis therefore is to regard their faith as the most valuable virtue. Remain steadfast to Khilafat and in turn you will be protected from Satan. May Allah continue to keep us on the right path and bring all those into the fold of the true Islam who have not yet recognized the voice of the Imam of our times. Ameen.
Health Corner

FITNESS

ARE YOU FIT?

Can you touch your toes? Can you lift a heavy bag of groceries without much effort? Can you still fit into the clothes you want to wear?

If you answered “no” to any of these questions, you may want to start a fitness program.

WHY IS EXERCISE IMPORTANT?

People who are physically fit:

➲ Are more alert and productive.
 gà Have more stamina, both physically and mentally.
 gà Handle stress better.
 gà Have less trouble sleeping.

Exercise also keeps you feeling and looking good. Regular exercise is key to weight loss and weight control. While a healthy diet is important, exercise also helps you lose those extra pounds and stay trim.

In a study of nearly 17,000 people, those who regularly exercised lived 25-30% longer than those who did not exercise. More importantly, those who are physically active are more likely to enjoy those added years. Inactive people are more prone to general fatigue, heart attacks, strokes, diabetes, excessive stress, bad backs, obesity, low productivity and depression. Which would you rather be?

Exercise is also important in managing and controlling certain conditions or diseases such as diabetes. If you have a chronic condition, talk to your doctor to find the best exercise plan for you.

COMPONENTS OF FITNESS

Fitness doesn’t necessarily mean having big muscles or being able to run a marathon. Fitness is a balance of three areas:

1. Aerobic Conditioning

“Aerobic” means in the presence of oxygen. Aerobic exercises use large muscle groups and get the heart pumping oxygen to all parts of your body. Walking, jogging, bicycling and swimming are all aerobic exercises that strengthens your heart and lungs. To get the full benefits of aerobic exercise, follow the F.I.T. principle, as described in this article.

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2. Flexibility

Everyone needs flexibility. Stretching exercises help keep the body limber and decrease the risk of injury. They also help you look and feel younger. While loss of flexibility is often a part of aging, it does not have to happen. You can increase your flexibility no matter how old you are.

Stretching is a good stress reliever at work. Sitting or standing for long periods of time in the same position can leave you stiff and tense. Pay special attention to the neck and shoulders since tension seems to settle there.

3. Strength

Strong, well-toned muscles look better than flabby ones and they help you function better. Muscular strength is important for proper posture, good
lifting techniques and injury prevention. And believe it or not, toned muscles burn more calories, even at rest.

**F.I.T. PRINCIPLE**

Exercising too hard does not make you fit faster. To stay fit with aerobic exercise, think F.I.T.

**Frequency**-3 to 4 times a week is ideal. A helpful guide is to never let more than two days pass without aerobic activity. There is a greater chance of injury when you do impact exercise, such as jogging, more than 5 times a week.

**Intensity**-The goal is to raise your heart rate to your training level-between 60-80% of your maximum heart rate as shown in the chart. The best guide is the talk test: you should be able to comfortably maintain a conversation while you’re exercising. If you can’t, slow down!

**Time**-Keeping your heart rate at training level for 20 minutes will provide you with the major benefits of aerobic exercise. For most people, this means a total exercise time of 30 to 40 minutes: a 5-10 minute warm up, 20 minutes at training level and 5-10 minutes to cool down.

**DO YOU NEED TO CHECK WITH YOUR DOCTOR?**

If you answer “yes” to any of the questions below, please see your doctor before starting an exercise program.

- Are you a member of Ansarullah and do not exercise?
- Have you ever had a heart attack (coronary thrombosis, myocardial infarction)?
- Have you ever been told that you have high blood pressure, a heart murmur, heart or lung disease?
- Is your heartbeat ever irregular, or do you have spells where it is suddenly fast?
- Do you ever have chest, neck, shoulder or arm pain or pressure during or after exercise?
- Are you taking digitalis, quinidine, nitroglycerine or any other drug for your heart?
- If you walk on level ground for a mile at an average pace, do you get out of breath, have pain in your chest or legs, or feel overly tired?
- Do you have bone or joint problems such as arthritis?
- Is your cholesterol level over 240?
- Do you have diabetes?

**MAINTAINING THE BENEFITS**

Making the commitment to begin an exercise program is easy, but without a plan, staying with it can be tough.

Set realistic goals. You cannot make up for the time you have been inactive all at once. Choose a plan that is within your capability and set definite, realistic goals.

Start slow. If you are just beginning a fitness program, starting slowly will make it easier to stick with it. Gradually lengthen your workouts and step up the pace over time.

Make it convenient. Find a convenient time and place for your workout. If it doesn’t fit your schedule, it may be too easy to quit.

Find an exercise buddy. Working out with a friend can help you stay motivated.

Add variety. Doing one exercise day in and day out can become boring. Instead try alternating between several activities that you enjoy. For example, an aerobic exercise, a brisk walk and a weekly bike ride.

(HMO Blue of New Jersey)
Living in Two Worlds

By Bill Broadway, Washington Post Staff Writer

The following article was published in Washington Post, in its issue of July 1, 1995. Al-Nahl is reproducing the article for the general interest of its readers. Views expressed in this article do not necessarily conform to that of the Ahmadiyya Movement in Islam.

Shahida Amal Muhaimin is the first to admit it. She doesn’t bend. Not in her spiritual beliefs, not in her attitude toward colleagues, not in the way she handles her family. She’s strong, very strong, and new acquaintances seem surprised at such resolve in a Muslim woman, she said. Her husband, Saleem Abdul Muhaimin, is more conciliatory. He, too, has a secure faith and an overriding sense of morality, yet he sees more sides of an issue and has gained a reputation of a peacemaker. And he’s always ready to comfort someone who is hurting.

“Saleem is very gentle, and I am very firm,” Shahida Muhaimin said. “That’s the balance we have in our relationship.” It’s also the balance that has come to characterize the Muslim sect to which they converted more than 20 years ago - the Ahmadiyya Movement in Islam.

Founded in 1889 in northern India, the Ahmadiyya Movement differs from mainstream Islam in teaching that the Mahdi, the anticipated Messiah of all the world’s faiths, has come in the form of Mirza Ghulam Ahmad (1835-1908). Other Muslim groups consider the Movement’s teachings heresy because Ahmad claimed to be a prophet of God and the Koran teaches that Muhammad, Islam’s 7th century founder, was the last prophet and the “seal of the prophets.”

Ahmadies have been persecuted in such heavily Muslim countries as Pakistan and have gained a reputation as pacifists because they have refused to answer violence with violence. In this country they make up a minute percentage of an estimated 5 million Muslims, but their missionary zeal raises their visibility out of proportion to their numbers.

Last October, the Washington-based arm of the movement dedicated a $4.2 million mosque on Good Hope Road in Silver Spring and moved its headquarters there, opening the doors to all Muslims.

Last weekend, the Muhaimins were among 3,000 of the country’s 7,000 Ahmadies who gathered at the mosque for an annual conference, to pray and study and visit with friends. They drove down from York, Pa., with two of their daughters: Samiyya, 19, an engineering student at Morgan State University in Baltimore, and Siddiqa, 14, who will be a rising high school sophomore. A third daughter, Saadia, 17, stayed home to work, and their son, Abdul-Malik, 21, serves in the Air Force in Panama City, Fla.

In interviews between prayers and workshops, the Muhaimins—among the oldest converts in the American movement—told how Islam entered their lives and brought a spiritual fulfillment they had never known growing up on the streets of Philadelphia, and they spoke of the challenges they have faced as Muslims at home and at work.

Shahida and Saleem — they would not give their pre-Muslim names because they are “tainted” relics of slavery — met 26 years ago,
when they were 14. Shahida said she would leave her house to avoid her abusive, alcoholic parents. Saleem would hit the streets just to see what was "outside those doors." They were engaged at 15 and married at 19, shortly after his release from a six-month prison sentence for armed robbery.

In prison, Saleem had plenty of time to exercise his curiosity, this time on unresolved issues from his Southern Baptist upbringing. Why, for example, did Christ die on the cross after such a short ministry on earth? Wouldn't this mission have been fuller had he lived longer? Ahmadiyya Islam gave him an answer, teaching that Jesus—one of major prophets with Moses and Muhammad—survived the cross and lived out his life in Kashmir.

Saleem accepted Islam before going home and presented Islam to his fiancé, he said. "It just changed my life completely." And theirs.

Shahida said her family, non-practicing Catholics, had "no religious orientation." In Islam she found a spiritual life structured around five daily prayers, an emphasis on charity and the flexibility to accept others' beliefs without compromising her own. She also found a rigid moral code that prohibited alcohol.

Twelve years ago, the Muhaimins moved to York so their children could attend an Ahmadiyya school. The school closed several years ago, but the Muhaimins stayed, moving from their farm to the "heart of York's drug district," where they helped transform a former Catholic Charities building into a mosque for the area's 100 or so Muslims.

They work as counselors at the York County Youth Development Center. Saleem (the name means "peaceful") works in the juvenile detention area. Shahida ("one who bears witness that God lives") works with runaways, many of them victims of domestic violence.

As the only Muslims among more than 50 employees, they said they earn their co-workers' respect by being effective counselors and not flaunting their religion. "I'm real laid back, real sweet, real everything," Shahida said. "They just like me. But I'm straight, real straight."

One co-worker found out just how straight when he failed to convert Saleem to Christianity, then turned on Shahida. "I'd tell him, I'm here to work, I'm not here to entertain you, to be challenged by you," she said. "I didn't leave Christianity to go back to Christianity."

The man gave up and acknowledged that he had thought she would be an "easy" target because "in your religion, women are a piece of cake. But you are tougher than Saleem," he said.

The Muhaimins have raised their children to live in "two worlds"--the spiritual life of Islam and the "regular" life of the United States. They make no concessions when it comes to religious obligations, such as praying and observing the "Five Pillars," or duties, of Islam. But they know that always wearing a scarf or never socializing with the opposite sex before marriage may be asking too much.

The two worlds collided last year when Samiyya wanted to go to the senior prom, with a date and dressed in an evening gown like the other girls.

Her election as homecoming queen "was the hook that pulled her in," Shahida said. "And when she got pulled in, she had to be the most flamboyant. She had to wear the red [dress] with the gloves that came up to here. She had to do the thing."

When it became clear that Samiyya was going with or without her parents' approval, they bent--a little. "I said, 'Okay, we'll compromise,'" her mother said. "'You can wear something modest, a print skirt, jacket, scarf, nice shoes.' The thing was, I just wanted her to be covered."

On prom night, Samiyya put on the evening
gown and slipped off into the night, in a limousine. Her younger sister, Saddiqa, sneaked away, too, so she could watch her sister at the dance. After the prom night parties, Samiyya and some friends took off for Hershey Park, and she was gone for three days.

Saeem, the “peaceful” one, said the grace of Allah kept him from catching up with his daughter that night. He went to the hotel “to grab her up and possibly make a scene.” Fortunately, he said, she already had left.

When Samiyya returned, she got the lecture so many daughters and sons hear. “Samiyya, you are my oldest daughter,” her father said. “you have two sisters who look to you as an example. Although there is much peer pressure there, honesty is the thing... we should be open with as a family. For once you betray your trust to your family, it’s difficult to build that trust again.”

He continued with a particularly Muslim twist, being an example to outsiders: “What you did was an act of deceit. This is something that is un-Islamic, something that if it continues to exaggerate itself in your character, it will ultimately destroy you. [Remember that] your friends are going to look at you, because one day they will come into Islam.”

No matter the sect—Ahmadiyya, Sunni, Shiite—Muslims believe that all people will convert to Islam. “I’ve always told my children that,” Saeem said.

That night, Samiyya cried and said she would not disappoint her parents again. Last weekend at the mosque, she called the incident a mistake I made.” She told of being selected for an elite college preparatory program at Morgan State last summer and returning this year as a counselor.

Growing up Muslims among non-Muslims “hasn’t been that hard,” she said, because her parents “have been understanding. They are so strong and unwavering in their religious beliefs.” Her friends have been supportive in their own way, asking questions rather than belittling her religion.

Shahida said her children will face their greatest challenges from “hypocrites” who “are using Islam as a revolutionary cause... They are looking for justice, for a sense of belonging, and Islam takes care of those needs.”

What those people don’t want to accept are the disciplines of Islam, she said. Many of them have the same “distorted views” of Islam as they do of the faiths they are rejecting, she said.

“They want Islam to liberate them, not realizing that if you practiced Judaism in its purest sense you would be liberated.”

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Ansar Chanda Literature

Sadr Ansarullah, USA, has noted that many members of Ansarullah have not paid the Ansarullah Chanda Literature. All the members are reminded that the rate of Chanda Literature, for Ansarullah, has been set at $10.00 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.
Glossary
Explanation of some of the words and expressions appearing in this issue.

abba (ايبا): father, dad
Ahadith: Plural of Hadith.
alaihissalam: عليه السلام: peace be on him
amin, ameen, aameen, amin: So be it.
amoomi, umoomi, umumi: عموي: general
Ansar: Members of Majlis Ansarullah.
assalamo alaikum: السلام عليكم: Peace be on you.
ayyadahollah benasrihilaziz: ايده الله تعال بنصره المriz
May Allah support him with His Mighty Help
Azan, Adhan: Call for formal Islamic Prayer.
bait: بت: house
bai’at, baiat: يمين: 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: سaying of the Holy Prohet Moham-
mad, sallallaho alaiwassalam.
Hazrat: حضرت: His Holiness
ibn, ibne, ابن, bin, bn: son of.
Ijtema: اجتماع: Rally.
Ijtema’at: اجتماعات: plural of Ijtema.
InshaAllah, insha-Allah: إن شاء الله: God willing.
Jalsa Salana: Convention
Jamia Ahmadiyya: جامعہ احمدیہ: Ahmadiyya University training missionaries from members who have devoted their lives for the service of Islam.
jazakallah: may Allah reward you.
kalima, kalima tayyaba: كلمة طيبة: Pronouncement that there is none worthy of worship except Allah and Mohammad is His Messenger.
Khalifatul-Masih: خليفة المسيح: Successor to the Promised Messiah, alaiwassalam.
khutba: خلبة: (Friday) sermon.
Majalis: مجالس: plural of Majlis
Majlis: مجالس: Society, organization.
Majlis Ansarullah: مجلس انصار الله (Organization of Helpers of God): The organization of all Ahmadi men over 40 years of age.
Majlis Atfal-ul-Ahmadiyya: مجلس اطفال الحمیدیه (society of Ahmadi children): The organization of all Ahmadi boys up to the age of 14.
Malfuzat: مفتوعات: sayings of the Promised Messiah, alaiwassalam.
Masih: مسیح: Messiah
Masih Ma’ood: مسیح موعود: The Promised Messiah (Hazrat Mirza Ghulam Ahmad, alaiwassalam)
Musleh Ma’oud (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 Moham-
mad, sallallaho alaiwassalam
Raziallaho anho: رضي الله عنه: May Allah be pleased with him.
Sadr: صدر: President.
sallallaho alaiwassalam: صلى الله عليه وسلم: peace and blessings of Allah be upon him.
Salat: صلاة: Formal Prayer offered according to a prescribed procedure.
Shaheed: شهید: Martyr; also, witness
Shura: شورى: advisory council
Sunnah: سنة: practice of the Holy Prophet Mohammad, sallallaho alaiwassalam
tabligh: تبلیغ: preaching, propagation
talawat: تلاوت: recitation from the Holy Quran.
talim, taleza: تعليم: education
taqwa: طهارة: righteousness
tarbiyat: تربیت: training
zikr-e-elahi: ذکراللهی: remembrance of God.
Am I A Living, Thinking Human Being

Dr Rasheed Azam

I think I see and hear
the heaven on earth is falling apart
as son of Adam has lost his way again
and I see his greed to be his own god
and hear his rumbling to blow the peace
into bubbles of vanishing rain drops
of summer heat.

The dawning of humanity
a journey of billion years
in this vast expanding universe
will come to a close with a blast
to turn the turmoil of time
into another unfulfilled dream
of aspiring human soul.

Turning to your Creator is the only hope
serving humanity is the only goal
for love and peace,
for thinking, living man.

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.
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, published quarterly.
Ansarullah News: Monthly newsletter, copy available from the Sadr or Secretary Ishaat.
Salat Chart: 18x24” Color, Arabic with English transliteration and English translation, $2/copy. Ansar Card with Ansar pledge on it: Free from Secretary Ishaat.

Calendar

West Coast Ansar Ijtema: Los Angeles, CA, July 96.

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

1993-1995
Sadr (President): Dr Karimullah Zirvi
Naib Sadr Saf Doem: Dr Mubarak Ahmad Shah

1995
Naib Sadr Awwal: Syed Sajid Ahmad
Qa’id Umumi (Gen. Sec.): Naeeem Chaudari
Naib Qa’id Umumi: Zabeel Ullah
Qa’id Mal (Finance): Mansoor Viqar Sayyed
Naib Qa’id Mal: Naim Ahmad Waseem
Qa’id Taleem (Education Sec.): Salim Nasir Malik
Qa’id Tarbiyyat: Dr Rasheed S. Azam
Naib Qa’id Tarbiyyat (Rishta Natah): Munir Hamid
Qa’id Tabligh: Khalil Mahmoud
Qa’id Ishaat (Publications): Majeed A. Mian
Qa’id Ithar [eesaar] (Social Services): Ali Mur-taza
Qa’id Tehrik-i-Jadid: Dhul Waqar Yaqub
Qa’id Waqf-e-Jadid: Rashid Ahmad
Qa’id Zahanat-o-Sihat Jismani: Dr Imtiaz Chaudhary
Qa’id Tajnid (Census): Abdul Wahid Sheikh
Auditor: Jalaluddin Abdul Latif

Arakin Khususi
(Special Members)

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

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