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AL-NAHL

Spring 1996



A grand strife is necessary to eradicate falsehood from the whole world.
The banner of the strife against falsehood
has been handed to Jama'at Ahmadiyya.
Nobody will be able to raise this banner, if you let it fall.

(Khutba Jumua, February 9, 1996)

Hazrat Mirza Tahir Ahmad, Khalifatul Masih, ayyadahollaho ta'ala.

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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 Win-Word (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. Publications of U.S. Jamaat and its auxiliaries reach the same homes, therefore, make sure that your article appears in only one of them to avoid unnecessary duplication.

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Propagation

The Holy Quran

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ
يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلِكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ ؕ ذَٰلِكَ الْمَوْزِعُ الْعَظِيمُ ۝

O Ye who believe! shall I point out to you a bargain that will save you from a painful punishment? That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did but know. He will forgive you your sins, and make you enter the Gardens through which streams flow, and pure and pleasant dwellings in Gardens of Eternity. That is the supreme triumph.

(Al-Quran, 61 [Al-Saff]: 11-13)

The Holy Prophet

(Sall Allaho Alaihe Wasallam)

Abu Sa'id Khudri relates that a man came to the Holy Prophet, peace and blessings of Allah be upon him, and asked: Who is the best of mankind? He answered: A believer who strives with his person and his property in the cause of Allah. The man asked: And after him? He said: A believer who worships Allah in a mountain valley and spares people all mischief.

(Bukhari and Muslim)

The Promised Messiah

(Alaihis-Salato Wassalaam)

Remember indeed that God lives and after death in His presence shall we assemble. Who can foretell that next year who among us shall remain here and who shall move over to the next world? When such is the condition and that is certain, then what a misfortune would it be that while we live and enjoy the *God given* strength and ability, we do not strive for the achievement of our real purpose. Islam will certainly spread and shall prevail, as has been ordained by the God Almighty. But blessed shall be those people who would take part in its propagation. It is the mercy and blessing of Allah that He has provided you the opportunity. This life which is felt proud about is nothing. The eternal life of happiness is the one that will be given us after our death. Yes, it is certainly true that that life begins right here and its preparation is also done over here.

(Translated from Urdu Malfoozaat, Volume 8, Page 323, 324)

Da'wat Ilallah

The supreme mission of all the prophets of God is to restore to the strayed humanity the straight path to Allah and to make human beings identify the grandeur of the One and the Unique God. For this purpose, they strive day and night, with blessed inspiration and prayers, they invite people towards God Almighty. We believe that every prophet was a beacon of Truth. The light of every prophet shined like the sun. Every prophet was like a protective shadow of the religion, and every prophet was a fruit laden tree. Had this blessed group not come into the world, the work of religion would have remained undone. Those who do not thank Allah for these messengers, in fact deny all the blessings of God. They were all oceans of knowledge and all provided the key to the way of the Creator. We are only humble servants of those messengers and are like dust at their door step. Our lives be sacrificed on all those prophets who showed us the way to Allah.

We also believe that all prophets possessed a bright nature. But our chief and master Hazrat Muhammad, peace and blessings of Allah be upon him, was the brightest of them all. Seeing from the angle of Da'wat Ilallah alone, no parallel can be found in the history of the prophets, for the detail, the loftiness and honor, for his struggle and determination and for his success and accomplishments with which the Holy Prophet, peace and blessings of Allah be upon him, carried out the Da'wat Ilallah. Unlike the past prophets, his invitation towards Allah was not confined to a particular area or time. He was appointed a prophet by Allah for the whole mankind. The Holy Prophet, peace and blessings of Allah be upon him, was assigned the mission to guide the whole mankind. As a result, young and old, male and female, black and white, Arab and non-Arab, were all included in

his propagation campaign. His only mission in life was to bring the lost souls, the erring humanity onto the path of their Creator. He was severely persecuted for thirteen long years, in Mecca. He was forced to be exiled to Medina. He was engaged by the enemy in wars but nothing could ever keep him from carrying out the propagation of Islam. All his prayers, his struggle, his wealth, and his own person were spent into inviting the people towards One God. The Holy Prophet of Islam, peace and blessings of Allah be upon him, was of such magnetic character that all his companions also started reflecting his qualities and joined him in that great mission, untiringly and selflessly.

Today, there is a need to revitalize that grand tradition of The Holy prophet, peace and blessings of Allah be upon him, and his companions, peace be on all of them. We have been receiving numerous exhortations on this subject from our revered Imam, Hazrat Khalifatul-Masih IV, Ayyadahullaho Ta'ala Binasrihil-Aziz. He has mentioned time and again that the peaceful revolution of Islam can only be brought about in the world by the followers of Hazrat Promised Messiah, peace be on him, who has said in one of his verses: *Sahaba say mila jo mujh ko paya*, (whoever found me, joined the Companions). In order for us to truly reflect the qualities of the companions of the Holy Prophet, peace and blessings of Allah be upon him, we must take on the responsibility of propagation of Islam with the same kind of spirit, zeal and determination. In this day and age this *Jihad* has been made incumbent upon us. We will certainly be questioned about it on the Day of Judgment. So let us prepare for it today by striving in the way of Allah. May Allah grant us all that will, strength, and determination. Amin.



“We Should Emphasize Taqwa in All Our Activities”
“We Should Excel in Every Sphere”
“Try to Lay Greater Emphasis on Tabligh”

Opening Address at 14th Annual Ijtema, Majlis Ansarullah, USA
By Sahibzada Mirza Muzaffar Ahmad, Amir, Jama'at Ahmadiyya, USA

On September 16, 1995, at Masjid Bait-ur-Rahman, after *Tashahud* and *Ta'awwuz*, Amir Sahib proceeded with his address to Ansar as follows:

Listening to the poem of Hazrat Promised Messiah, alaihis-salaam, and the excellent presentation of its English translation by Brother Bilal, I was taken back a long time. I was undergoing my training to be a Revenue Commissioner, along with Ata Muhammad Laghari, who is an uncle of the present President of Pakistan. Both of us were members of the same service and were thus having our revenue training. I was in the habit of carrying *Durre Sameen* with me all the time. This was a habit that I had developed from my childhood. I used to recite poems from *Durre Sameen* in my privacy. One day I recited some verses for a few minutes. As I stopped reciting the verses, Mr Ata Muhammad called out to me and asked me to continue reciting the verses. My point is that it had such a great impact on him that he later on told me that he was ready to accept the Promised Messiah, alaihis-salaam, as a *Mujaddid* but to accept him as a prophet would be a little difficult for him. The point I am making is that the impact of those verses was tremendous and indeed the verses have been said with so much sincerity, passion, and love for the Holy Prophet and Islam that anyone who even listens to them with objectivity can be moved very warmly. I would therefore suggest that Ansar should cultivate the habit of reciting these verses to their children and encourage them also to do so frequently. It is a strong instrument of educating and creating love for the Holy Prophet and love for

Islam.

I remember that in the old days, we used to hold a kind of a contest, in which you would recite a verse, the last (letter of the last) word of which would be picked up by your competitor who then would recite a verse in its place. This contest was called *bait bazi*. Often during the journeys in the company of Hazrat Khalifatul-Masih II, we used to start *bait bazi* and go on reciting these verses all the way as we walked. This exercise not only made the journey very pleasant but also helped to memorize the verses. This is a very good way for our children to memorize the verses of Hazrat Promised Messiah, alaihis-salaam. They should be encouraged to recite these verses as often as possible.

Coming back to the Ijtema of Ansarullah, I was happy to receive the folder prepared by the office holders of the Majlis. It is a useful folder and contains much information. It impressed me as for the success of any conference or convention, the preparatory work is as important as any other matter. From that point of view, it was very satisfying. I hurriedly went through the contents and will share with you some of the points that struck me. These points are of concern to me and need attention of Majlis Ansarullah.

The chanda collection report of 1995 shows that the best three performers were, surprisingly, Houston with 99% collection, North New Jersey 85%, and Chicago 69%. Again, some of the Jamaats, otherwise very active, show a rather poor collection of chanda. These are North Carolina,

which is very active in Tabligh and other activities, New Orleans, San Jose, Seattle, Willingboro surprisingly (at this point Dr Zirvi Sahib interjected that Willingboro had since made up for their collection, Amir Sahib replied, “Well, I am going by the document that has been provided to me”). These Majalis should pay more attention towards the collection of chanda Ansarullah to enable them to carry out their activities. When I looked at the performance of four largest Jamaats, I found that Chicago was on top with 60% of collection, then New York 63%, Los Angeles 42%. Again surprises me as Los Angeles is a very active Jamaat. Their budget however, is so large that 42% collection perhaps means a better result in absolute terms of the collection, yet they could not achieve the target set by themselves. The bottom of the list, unfortunately, is Washington with only 16% collection. Looking at the steady increase of chanda Ansarullah, I noticed that in 1993, the total collection was \$25,800. Next year, in 1994, the collection jumped to \$41,312, which shows a substantial progress. But in 1995, I was a little bit disturbed to see the figures. In the first nine months, which should actually be eight months — they show nine months but the letter issued here is that of September 5, which obviously could not reflect the collection of September, these numbers probably reflect collections up to August — it was only \$28,882. I hope that in the remaining months the efforts will be large enough to exceed our collections of 1994.

Looking at the category of expenses, I was a little disappointed that whereas Ansar have earmarked \$5,000 for Tabligh, the actual expense was less than \$400. That shows that Tabligh activity in 1994 was way behind their own planned target even in the matter of the budget prepared by themselves.

The other thing is that nowhere in these papers (or at least I did not find it), the number of Ansar in each Jamaat has been shown. It is an important matter. Any statistical data must show the number

of Ansar in each Jamaat so that when you look at their performance, look at their capability, their capacity and potential: you should be able to make a fairly good judgment when you have that figure. I was handicapped as I could possibly not realize what the total number of Ansar was.

Coming to the theme of Ansarullah, first of all is the pledge itself. We have made that pledge in a special place, in the house of Allah which carries a greater sanctity. The pledge itself is sacred and when you make that pledge in the house of Allah, it places an extra responsibility of fulfilling that pledge. If you look at words of the pledge, it indicates in a very brief form what our targets are, what our intentions are, and what we are expected to do. First of all, I should say that we should emphasize *Taqwa* in all our activities, worldly or religious. *Taqwa* is the real foundation of every activity and every good that one can have. This has been emphasized by Hazrat Masih Mauood, alai-his-salaam. In one of his verses, he says:

ہر اک نیکی کی جڑ یہ تقا ہے اگر یہ جڑ ہی سب کچھ رہا ہے
Har ik neki ki jarr yeah itteqa hai.
Agar yeah Jarr rahi sub kuch raha hai.

(The root of all goodness is *Taqwa*. If this root remains then every thing will stay. — Editor)

The foundation of every thing lies in *Taqwa*. If you take care of that then you can achieve every thing in every field. I think its translation as merely *fear of Allah* is not very correct. It is not correct in the sense that you are scared of Allah but it is correct to mean that you are scared that you may not lose the love of Allah. Your activities should be such that they attract the love and mercy of Allah for your welfare. We should remember that this is the foundation of all our activities. Hazrat Khalifatul-Masih IV, Ayyadahullaho Ta’ala Binasrihil-Aziz, has repeatedly emphasized the importance of *Taqwa* in all our activities.

The other area I had in mind was *Tabligh* and *Tarbiyyat*, the two important pillars of our activity,

our mission and our goal. As regards Tabligh, I wrote a letter last night which has been circulated to all the presidents and the National Secretary Tabligh both former as well as the present one. Huzur has expressed some satisfaction over some progress that our Jamaat has made in the field of Tabligh, as last year we achieved a target of 351 baiats. This is a better performance than we had in the previous years. Remember that only three or four years ago, our total achievement was only 90. From 90 to 351 is a good progress. Huzur has expressed the desire that during the current year, we should at least have 1000 baiats in the US, some 100 in Jamaica, some 50 in Mexico, and then we have some other Jamaats also. This letter has been circulated. We should pay special attention to Tabligh, not in large meetings but on one to one basis, or in smaller groups. That is the most effective way. Try to lay greater emphasis on Tabligh. I was looking at the report which Khuddam has prepared. One thing about that report was rather amusing to me. They say that they would hold a Tabligh seminar. Their target is 500 baiats, an ambitious target and I am glad that they are working towards that target, but the instrument they have chosen for this purpose is like this: They say that in a symposium, they would distribute the baiat forms along with a pencil and then collect them at the end of the symposium. That creates the impression as pencil was the only thing missing in doing Tabligh and that if we supplied the pencil then everything would be OK. I do not share that optimism. We have to seriously think of ways in Tabligh area, in order to achieve our target. Actually, my own desire which should be your desire as well, is that we should excel in every sphere. We have the potential, if we really work. We have very dedicated people, very affluent people, although the number is small. Our achievement in Waqf-e-Jadid has shown that we can reach the highest positions in the collection or in the financial sacrifice. I have it in mind and I will place another target before the Jamaat for the next item. We should gradually become number one Jamaat

in every sphere of our activities.

The other thing I have in mind is Tarbiyyat. We are living in a very poisonous environment. It requires a much greater effort on our part to protect our youth and the upbringing of our children. They should be brought up under the umbrella of true Islamic teachings. In their lives they should reflect the highest traditions of Ahmadiyyat. It is a disturbing thought when you look at some of the individual cases. They show a trend which is disturbing among the children. There has been a marriage of a girl with a Hindu. This is something very very painful and is never heard of in our own atmosphere or society. There are other cases too and I find it very disturbing. We should really pay more attention towards the upbringing of our children. Here I think, Ansarullah has a larger role to play as compared to the other auxiliaries.

Among other things that I wished to share with you is the *preservation of family ties*. My own impression is that there are greater number of divorce cases among Ahmadies also. This is very disturbing and is something that needs to be corrected very carefully. You must have heard Hazrat Khalifatul-Masih's recent sermon and also his address in Germany on the 10th. I think it is a very important address. All his addresses are great but this one is among the best that I have heard on this subject. We should try to circulate it and adopt it. He has spelt out the problems that exist and has indicated solutions to those problems. We must pay very close attention to the preservation of family ties. Huzoor has said that you can make your own home a paradise if your actions are according to the teachings of Islam. The words used are that you can make it *ittesfa key jannat*. Try to taste that *jannat* in your own lives, in your own homes, before you invite others to follow you. If you look at the Holy Prophet's life, if you look at the Promised Messiah's life, the way they treated their families, their fellow human beings and even their enemies, shows a great deal of area to be covered in our own lives and to be reflected in our conduct.

Taking the issue of divorce, you are all familiar with the hadith that *of all permissible acts the least desirable in the sight of Allah is divorce*. That shows how serious it is. It should not be taken lightly. There should be greater tolerance between man and his wife. Both should act with a great amount of tolerance. No two people can have the same identical views in everything. There has to be a compromise and there has to be patience in order to conclude your life faithfully and to the last end. By divorce, you not only spoil your own piece of mind but it also has a serious impact on the children and their upbringing. You are not only making your own life miserable but you are creating a situation for your own children which is unacceptable and intolerable. One should pay a great deal of attention to this subject. Huzoor has mentioned:

گھر کو جنت بنائیں اتفاق کی جنت - رسول اللہ
 کے غلام بن کر دکھائیں - حسن سلوک کریں اور
 گھری تربیت کی ضرورت ہے۔

Ghar ko jannat banain, ittefaq key jannat. Rasoolullah kay ghulam bun kar dekhain. Hosn-e-salook karein. Aur ghehri tarbiyyat key zaroorat hai.

(Make the home a paradise, the paradise of unity. Turnout to be a slave of Holy Prophet. Mete out kind treatment. There is need for hard training. — Editor)

This is the message. You should go over this frequently. Try to reflect it in your lives.

There is another problem that exists in the Jamaat and that is in regards to the *rishta nata*. There are a great deal of difficulties that the families are facing in finding suitable matches for their daughters or their boys. We should not just leave it to the office bearers. In every Jamaat, Lajna and Ansarullah in particular, should pay greater attention to this particular problem. Try to help in a way that the present difficulties that are being experienced, disappear. They should provide maxi-

mum possible assistance to the office holders in getting satisfactory results.

Those were some of the subjects I wanted to share with you. I wish every success to your Ijtema. I hope that the conclusions you have reached at the Shura, you would be able to implement them and try to become even more active. I am glad that Ansarullah has been more active in the last couple of years. The Al-Nahl publication is a good one and other activities have been much better than we have had in the past. I hope that this trend will be strengthened and we will all become models of Ansarullah everywhere in the Jamaat. With those words, I wish you every success. *Jazakallah.*



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Prophecies About the Promised Messiah

Aftab Ahmad Bismil, Detroit

If we study the history of various religions professed by different nations of the world, we will find that almost every religion has one thing in common: That there is some prophecy regarding the advent or coming of a savior in the latter days. Be they Zoroastrians or the followers of Confucius, Hindus or Buddhists, Jews or Christians, Sikhs or Muslims, everyone is waiting for a Promised One, who will, according to them, deliver the world from sins and restore the superiority of their religion. We, as Ahmadi Muslims, believe that originally all the established religions were from God and the differences which we see between various religions today are due to interpolations caused or interjected by the selfish and self centered Pundits or Rabbis, Priests or Mullahs, who changed the original teachings to serve their self interest or ulterior motives. In fact, the followers of every religion are waiting and expect the “messiah” to come in the latter days – relatively close to the end of this physical world. Strangely enough, they expect this person to be a *second coming* of some sort, generally a prophet of the past. Examples can be seen in most of the major religions. The Zoroastrians hope for the appearance of *Soashyant*, the third spiritual son of Zoroaster. Hindus expect the advent of *Shri Nishkalank Auatar*, i.e., The Krishna. The Buddhists are waiting for Buddhist-tua Maitreya, who will descend from his abode in heavens. In Judaism, the expectations for the appearance of a Messiah are still very deeply rooted, while the Christians since the early times after Paul have been expecting the second coming of Christ. The Sunni Muslims are also expecting the same Christ to descend from the heavens but as a Muslim. The Shiite Muslims believe that the *Hidden Imam* who mysteriously disappeared about 1200 years ago will come back as *Imam Mahdi*. The

Sikhs’ Scriptures call the expected person, *Mahdi Mir*.

Now, it is not possible that all the expected persons should appear at the same time calling the people to their respective religions, as it would create a great confusion and disorder with catastrophic results. Hence the only conclusion that can be derived from all these prophecies is that these would be fulfilled in the same person, who will be Messiah to the Jews and the Christians, Mahdi and Messiah to the Muslims, Nishkalank Auatar-Krishna to the Hindus, Maitreya to the Buddhists, Soashyant for the Zoroastrians and Mahdi Mir for the Sikhs. The Holy Quran has pointed out to this fact in the verse, *And when the messengers are made to appear at the appointed time (77:12)*. The Promised Messiah, Hazrat Ahmad, peace be on him, had also received a revelation: The brave soldier of God in the garments of the prophets. It is all the more interesting that the prophecies of various prophets about the Promised One, if put together give us a clear picture of his personality, mission, time and age, victories and struggles. God Almighty out of His mercy had provided abundant guidance to recognize and accept the Promised One because his advent was crucial for human existence.

Let us now see what is meant by the second coming of a previous prophet. The following Bible quote from Matthew explains that:

And his disciples (Jesus’) asked him saying, ‘why then say the Scribes that Elias must first come?’ And Jesus answered and said unto them, ‘Elias truly shall first come and restore all things. But I say unto you that Elias has come already, and they know him not, but

have done unto him whatsoever they wished.' Then the disciples understood that he spoke unto them of John the Baptist. (Matt. 17:10-13)

Thus we know that the second coming of a prophet means the coming of a person in the power and spirit of another. Similarly we have the example of Krishna, who said,

'Whenever there is a decay in Dharma (Faith) and there is exaltation of Adharma (irreligion), then for the protection of the poor and the good, and for the destruction of evil-doer, I shall appear from age to age.' (Bhagwat Gita)

Obviously, Krishna has never come back, so it must mean that someone in his power and spirit will come when the need arises. This is just how the one Messiah, the one Promised One, the one Reformer, all in the same person would be the Awaited One of all religions and ages.

Now let us see in what age and time the Promised One was expected according to the prophecies of different religions. The Hindus call this time *Kalyuga*. The Bhagwat Gita gives the following description of that time:

There will be gradual decay in Dharma and faith, civilization and culture, piety and purity. The rich will be looked upon with honor and respect, and the poor will be derided as unclean and untouchables. The unlettered and ignorant will pose as pundits. A large number of people will be atheists and turn away from the worship of One True God. Hairdressing of different styles will be considered mark of beauty. Women with uncovered faces will walk about in the bazaars as prostitutes. Sensual indulgence will be ripe. Eight year old girls will become mothers. Sons will call their parents fools. The produce from the land will be small, rainfall scanty, and rivers will change courses.

The Bible also describes the time of the Promised One. It says:

Famine will stalk through the land and earth-

quakes will occur, epidemic of plague will break out, nations will rise against nations, spiritual cleanliness and purity will become extinct. Love of God will fade away, honesty will be the thing of the past, and love of this world will obsess the people. (II Timothy 3:1-4, Matt. 24:7)

A summary of a few points from the Holy Quran and Hadith about the time and age of the Promised One, is as follows:

Muslims would be in a sad state of affairs, including indifference to Zakat, disregard of prayers, wrapping of the Holy Quran in gold and silver, but not being read and followed, exaggerated devotion to outer decoration of mosques. The Ulema would be the worst of creation. People will look to them for guidance but will find them to have become apes and swines. Singers and dancers will be held in respect. Adultery will be ripe. Men will try to look like women and women would try to look like men. Intercommunication will improve. Camels would be out of use for transport purposes and other means of conveyance run by fire and steam will replace them. Roads would be constructed through mountains, oceans will be merged, and people will fly like birds. They will have hands made of steel to eat their food with. Steel will be more valuable than gold. The Promised Messiah will break the Cross, kill the swine and abrogate religious wars. Thus he will prove the falsehood of the Christian doctrines, predict death of opponents, use prayer as his weapon and propagate Islam through forceful arguments.

From these descriptions, it is quite obvious that this is the era that all the religions have pointed out as the time of the Promised One. Some other prophecies are more specific. For example: Baba Guru Nanak, the founder of the Sikh religion puts the time of a perfect teacher from India as the 19th century and locates him in the *Pargana of Batala* from an agriculturist family.

In prophet Daniel's Book, we read,

The Messiah shall appear 1,290 years after the Jews forsook the practice

of making a burnt offering of a lamb every morning. (Ezekiel 12:9)

Since this time corresponds with the coming of the Holy Prophet, peace and blessings of Allah be upon him, the time to expect the Messiah, according to Daniel, was at the head of the 14th century. As the Holy Prophet was likened to prophet Moses (73:16), it was obvious that that the Promised Messiah of the Muhammadan dispensation was to appear after 1,300 years as Jesus Christ, the Messiah of the Mosaic dispensation appeared 1,300 years after Moses.

Of all the specific prophecies made about the actual person to come, the Holy Prophet of Islam, peace and blessings of Allah be upon him, has made the best both in quantity and quality. He prophesied that the Promised Messiah will come at the head of the 14th century under the banner of Islam. He will appear in India. He will be born a twin. He will suffer from two illnesses, each corresponding to the upper and the lower parts of the body. He will appear in a place called *Qadea*. When Chapter Jumua was revealed, the companions asked the Holy Prophet, peace and blessings of Allah be upon him, as to who would be those other people among whom will he be raised but who have not yet joined them (62:4), the Holy Prophet, peace and blessings of Allah be upon him, put his hand on the shoulder of a Persian companion, Hazrat Salman Farsi, may Allah be pleased with him, and said: *Should Faith ever go away as far as Pleiades, a man from among these would surely bring it back.* This shows that the Promised One was to be of a Persian descent.

The Holy Prophet, peace and blessings of Allah be upon him, gave clear indication that Jesus son of Mary, the Israelite prophet was different in appearance from the Promised Messiah. While describing his spiritual ascension to the heavens, the *Mi'raj*, the Holy Prophet, peace and blessings of Allah be upon him, said: *I met Isa (Jesus) . . . He was of fair complexion and had curled hair.* Later at another occasion, the Holy Prophet, peace and

blessings of Allah be upon him, said: *In a state of dream, I found myself circuiting the Kaaba and I saw a person of wheatish complexion having straight flowing hair. . . . I asked who he was, they said it was the son of Mary.* From these two different descriptions, it is clear that the Holy prophet, peace and blessings of Allah be upon him, referred to two different persons.

Notwithstanding all these signs and prophecies, there is one that is cosmic in nature. The Holy Prophet, peace and blessings of Allah be upon him, said:

For our Mahdi there are two appointed signs, which have never been manifested for any other claimant since the creation of heaven and earth. They are: at his advent there shall occur an eclipse of the Moon on the first of its appointed nights and an eclipse of the Sun on the middle of its appointed days and that both shall occur in the same month of Ramadhan. (Dar Qutni)

The Holy Quran has also referred to this unique event. In Chapter Al-Qiyamah, Allah says: *When the Moon is eclipsed and the Sun and Moon are brought together (75:9,10).* This was such an important and unique event that the writers of Gospels have specially mentioned it. According to the Gospels, Jesus while narrating the events of the Latter days told his disciples that *immediately after the tribulations of those days, shall the Sun be darkened and the Moon shall not give her light, and stars shall fall from heaven (Matthew 24:29, Mark 13:24,25, Luke 21:25).* This is no ordinary prediction. Besides the Holy Quran, Hadith of the Holy Prophet, peace and blessings of Allah be upon him, and the Gospels, this has also been predicted in the sacred scriptures of the Sikhs. We read: *When Auatar will appear, his coming shall be proclaimed to the whole world and the Sun and the Moon shall give his evidence (Guru Garanth).* Another very important prophecy about the advent of the Promised Messiah and Mahdi was made

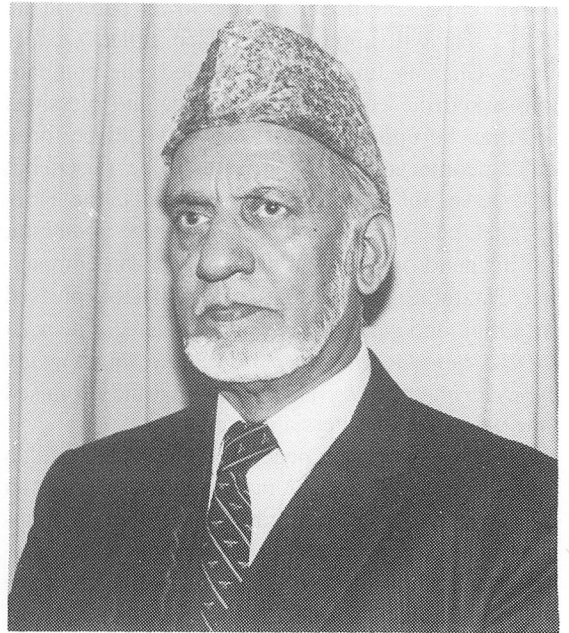
about 850 years ago, by a great Muslim saint, Hazrat Shah Neymatullah Wali, who lived near Delhi, India, in the 6th century A.H., corresponding to the 13th century, CE. In one of his Persian poems, he has predicted the events of the latter days and then he says: *The name of the Promised One will be Ahmad and another sign of his truth will be that after demise, his son will continue his work. The Promised One shall be the Mahdi of the time and the Messiah of the age. This will occur in the 13th century A.H (Nishan-e-Aasmaani).*

Besides numerous other prophecies of the past prophets and saints, I would like to narrate another interesting and unique prophecy as in this the name and the place of the Promised Messiah has been foretold by a saintly person who died over 30 years before the advent of the Promised Messiah. He had mentioned the prophecy to one of his devout followers, Karim Bakhsh of Jamalpur, near Ludhiana, India in 1860 CE, when the Promised Messiah was a young man of 25 years. Saint Gulab Shah told Karim Bakhsh:

The Promised Messiah whom he called Isa, has been born and is now a young man. His name is Ghulam Ahmad and the name of his village is Qadian. He further predicted that the Promised Messiah will come to Ludhiana and that Karim Bakhsh would live to see him and accept him. (Nishan-e-Aasmaani)

In short, we have seen that the various prophecies point to only one great personage who was to represent all bygone prophets, the perfect image of the Master Prophet Muhammad, peace and blessings of Allah be upon him, his name would be Ghulam Ahmad or Ahmad (Ghulam being the common denominator of the family name, Ghulam Murtaza was his father and his brother's name was Ghulam Qadir.) He was to be born twin, and would belong to an agriculturist family. His ancestors were to be from Persia. The name of his village was Qadian or Qadea, as mentioned in the

Hadith (ancient Hindu scriptures mention the name of his village as, Qadoon.) His complexion would be wheatish. He would be suffering from two illnesses (Migraine and Diabetes.) His village would be situated between two rivers (Biaas and Satluj) and towards the East, in India. The Sun and the Moon will be eclipsed during the same month of Ramadhan to vouchsafe his claims to the office of Messiah and Mahdi. He will appear at the head of the 14th century A.H., i.e., 1,300 years after the Holy Prophet of Islam, peace and blessings of Allah be upon him. What a great coincidence it is that even the numerical value of his name is exactly 1,300. The numerical values of his name, Ghulam Ahmad Qadiani, add up to, 1,300. He has himself claimed that there is no one in the whole world whose name was Ghulam Ahmad Qadiani, which goes to show that God Almighty, in His eternal wisdom had him named in such a manner that the name itself would bear testimony to the truth of his claim.



Aftab Ahmad Bismil

شاہین کی تازہ اور عمدہ مٹھائیاں نوشی کے موقع کو چار چاند لگا دیتی ہیں

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How I Accepted Islam

Ataul Jalal Nuruddin, Milwaukee

Brother Jalal is a member of our Milwaukee Jamaat/Majlis. His story is full of inspiration. These short autobiographies stories published in Al-Nahl under the title of "How I Accepted Islam" are living signs of the truth of Hazrat Promised Messiah, alaihis-salaam. These are also examples of how dead are brought back to life through the messianic touch of Ahmadiyyat or the True Islam. (Editor)

My name is Ataul Jalal Nuruddin, generally known as simply, Jalal. I was born on August 16, 1949 in Dayton, Ohio. My name at birth was James Marcus Jones. I lived with my mother who was a single parent but was largely responsible for raising me and my two sisters. I remember having seen my father when he had reunited with the family briefly. My parents eventually divorced, leaving me and my sisters to the care of my mother. I frequently visited my paternal grand parents who lived only around the corner from us. My grandfather, Jones, would occasionally take me to the church with him. I basically did this to stay in the company of my grandfather without any interest in the church itself. This went on until I was 15. When I look back at my life, I feel that my visits to the church gave me some religious foundation and made me believe in God. I never became a devout Christian but I did not mind going to church, occasionally.

My family was relatively poor but I never realized that, as all my childhood needs were being provided for by my mother. My older sisters also took good care of me. My mother was a very loving person but did not seem to pay attention to religion. I remember that once at the age of about 14, I asked her about the purpose of all the creation and about our own. She could see that something was disturbing me. She hugged me and tried to change the subject but did not actually attempt to answer my question.

I was generally a good student in school. Until

my early years in high school, I was an 'A' student. As time went by, I got influenced by bad company and gradually got involved in drinking alcohol. My friends were mostly people who indulged heavily in alcohol, drugs and other shameful activities, such as I can not even mention here. In short, I used to hang out in the bars and the streets of the city of Dayton. Soon I became the one who used to drink the most alcohol out of all my friends. Naturally, this kind of activities affected my studies and my grades started to fall.

After my graduation from the high school in 1967, I got an employment with the General Motors. They selected me to go to their engineering school. This was a great opportunity but I did not realize at that time. I had no interest left in any kind of studies because of my lifestyle. My lack of interest in the studies did not get me too far. I failed a couple of tests and was let go by the school. There was no significant change in my life for the next few years. Alcohol and drugs had become an addiction with me. Meanwhile I continued to work for General Motors. I had completed an apprenticeship program, as a result of which I was moved into a fairly well paying job. I was quite capable of taking care of myself, financially. However I wasted most of my money on alcohol and drugs. During this time I also got married and had two children. I must admit that the marriage did create some sense of responsibility in me and I seemed to have found some direction in life. However, soon I left my

wife and children for another woman. With this I got further deeply involved with alcohol and drugs, not to mention that I had never reduced the consumption of alcohol. I found myself depressed all the time. The only way I could see out of depression was to drown myself in alcohol. This had further deteriorated my condition.

Some of my friends suggested that I should seek treatment for my condition. On my investigation, I found out that there was a drug and alcohol rehabilitation center in town that was run by Brother Muzaffar Ahmad Zafar, our current Naib Amir I. I met with him and some other Ahmadi Muslims. I was very impressed by all of them. They seem to show a genuine and deep rooted concern for me. These Ahmadi friends started visiting me once a while and would talk to me about their religion. I liked these brothers so much that without much pondering, I thought that their religion must be true. On their insistence, I even accepted Islam. However, my domestic life did not seem to be improving and I had not quite started to follow the teachings of Islam. My ex-wife had left the town, after leaving the children with my mother. The other woman that I lived with, was an alcoholic, and I was addicted to both drugs and alcohol. I remained extremely perturbed and nothing could provide me comfort.

In 1978, one day, in my state of extreme anxiety, I suddenly remembered to turn to God for help. This thought was so powerful that I felt as if some external force was leading me into that direction. That day I prayed to God in my own way. This was the first time I prayed completely absorbed in that act. There was no other thought and no other reaction or feeling in my mind or body. I prayed for a long time, basically that my difficulties are removed and that I find true peace of mind. At the end of the prayer, I felt very relaxed.

The following day, the results of my prayers began to unveil. One of the Ahmadi friends met

me and took me back to see Brother Muzaffar Ahmad Zafar. Brother Muzaffar gave me a copy of the Holy Quran saying that if I read that book on a regular basis then I would definitely find peace. I accepted the book thankfully, came home and started reading it. When I read the first chapter, *Sura Al-Fatiha*, I started pondering over its meanings. Each word seemed so powerfully describing the holy names of God that I found myself repeating that chapter again and again. I could not bear the awe and majesty with which the Being of God has been presented in the verses of that *Sura*. Each verse was self convincing of its truth. The more I was reading, the more impact I felt on my heart. This impact, I thought, was enough evidence of the truth of that Holy Book. Soon I went and met with Brother Muzaffar again. This time I begged him that I wanted to sign the baiat but on one condition that he would let me live a few days in the mission house. He thought that might be possible. He, however, said that he would have to get permission from the missionary in-charge and would let me know. The following day, Brother Muzaffar called me to inform that I could move into the mission house. Although I had a comfortable apartment to live in, I suddenly had this strong urge to live in the mission house for a few days, perhaps to cleanse myself.

At the mission house, I met with a very kind-hearted and noble old man, Maulvi Muhammad Ibrahim, who was the missionary to Dayton. I signed the baiat and started living in the mission house. Within a few days, in the company of Maulvi Ibrahim Sahib, I learned how to pray, memorized the salat and some other verses of the Holy Quran that are recited after *Sura Al-Fatiha*. I also read some light books and other material about Islam and the Jamaat. Allah had turned my life completely around. Here I realized that not only had I found the True God but also that He had accepted my prayers.

One day, while I still lived in the mission house, a lady came to the mission house who was

in need of a shelter. Maulvi Ibrahim Sahib, looking at her plight, permitted her to stay in one of the rooms. This lady wore a veil and started spending her time in the study of the religion. She observed strict privacy and many a time we were not even aware that she lived in the same building. A few days later, Maulvi Ibrahim Sahib called me and asked me if I would marry that lady. I hesitated to respond as I had not seen or met with the lady. Moreover, I was not thinking about a marriage at all. However, some unseen influence prevailed and I agreed to the proposal. What a blessing of Allah that was! Today, after seventeen years, we are still happily married. *Alhamdo lillah*. I soon found an apartment as we had to start a normal family life. I was very fortunate to remain in touch with Brother Muzaffar Ahmad Zafar and Maulvi Ibrahim Sahib from whom I continued to learn more and more.

Love for the Ahmadiyya community started to grow in my heart. Soon the urge to meet with Hazrat Khalifatul-Masih III, may Allah be merciful to him, grew very intense in my heart. I, therefore, decided to visit Rabwah and started saving for the journey. In 1980, Allah provided me the opportunity to visit both Qadian as well as Rabwah.

I can not express in words my feelings about Qadian. I actually felt as if I were in a spiritual trance. My most memorable visit was to the gravesite of Hazrat Promised Messiah, alaihis-salaam. I was overcome by emotions to think about the pure life that he lived. The brothers I met in Qadian were all extremely friendly. I could see, in their eyes, the warmth of their friendship and love of one Ahmadi for another.

Rabwah was another great experience. Meeting with Hazrat Khalifatul-Masih III, may Allah be merciful to him, made me instantly fall in admiration for him. He spoke so softly and with such tender emotions that I had never experienced before. There was an aura about him that instantly convinced one as to why he was the *Amir-ul-Mo'mineen*. Rabwah was a town full of people

with warm hearts. Everyone seemed to reach out to us in a manner as if they wanted to be blessed by touching us.

While in Rabwah, I learnt about the history of that town. I learned how that town had risen from a virtual desert where life was impossible to exist. The prayers of Hazrat Musleh Mauood, may Allah be pleased with him, had not only turned the impossible into the possible but had changed the entire landscape into a green and bustling town. There are mosques everywhere but are packed with the believers at the salat times. An environment of true Islamic society could be experienced in Rabwah. While in Rabwah, I also met with Hazrat Mian Tahir Ahmad, our present Khalifa, ayyadahullaho Ta'ala Binasrihil-Aziz, who was then in-charge of Waqf-i-Jadid.

These visits made my faith stronger. My quest for spiritual knowledge increased. I started reading any kind of religious literature I could lay my hands on. I have always longed to be in the company of Ahmadi brothers. The annual conventions and Ansarullah Ijtema are usually good opportunities to meet with so many brothers. At such occasions, when I see brothers treating each other with extreme respect and kindness, I am reminded of the verse of the Holy Quran, which goes like this:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

(Al-Qurān, 3 [Al-Imrān]:111) kuntum khaira ummatin ukhrijat linnas, i.e., *You are the best people raised for the good of mankind*, and I can also see an abundant display of:

رُحَمَاءَ بَيْنَهُمْ

(Al-Qurān, 48 [Al-Fath]:30) rohamao bainahum, i.e., *tender among themselves*.

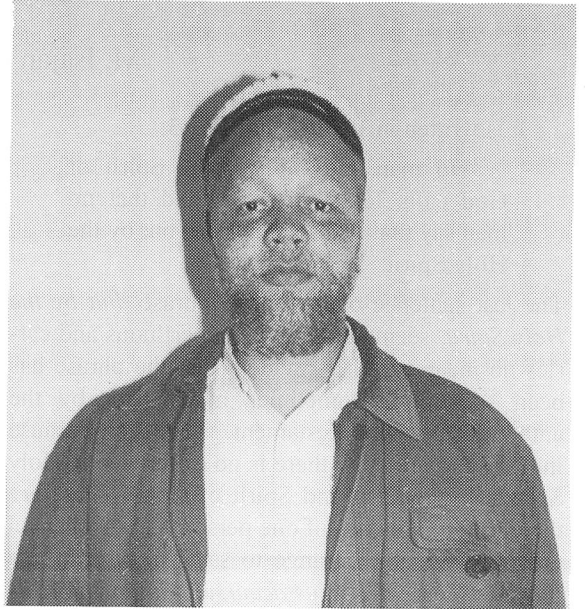
Ahmadiyyat is all good. If I find a weakness in someone, that helps me to do a self analysis, find my own faults, pray for that brother's weakness to be removed while supplicating that Allah continue to cover up my faults and help me overcome my own weaknesses. In other words, it is a reminder to continue asking for forgiveness from Allah.

Allah has blessed me in so many ways ever since I accepted Ahmadiyyat or the True Islam. One of the great rewards I have received is that I have seen a number of true dreams. I had dreamt that Hazrat Khalifatul-Masih III had passed away and I was looking at his face that wore a beautiful smile. A month later, I heard the sad news that Hazrat Khalifatul-Masih III, may Allah be merciful to him, had passed away. I knew that he was successful in his khilafat as I interpreted the smile on his face in my dream. There have been numerous other occasions when Allah granted me a true dream either as a result of my supplications in a particular matter or sometimes even without asking Him.

My message to all those who are yet out of the pale of Ahmadiyyat or the true Islam, is to come and experience it. My message is the message of Islam, i.e. peace and love, peace and harmony, peace and respect.

May Allah continue to grant strength to our Jamaat. Remove the pain of persecution from the

innocent Pakistani Ahmadi brethren and grant us all an increase in our faith. Amin.



Ataul Jalal Nuruddin

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Jesus Never Died an Accursed Death

M. Isajan Khan, Toronto

It is written in 1 Corinthians 12:3:

No man speaking by the Spirit of God calls Jesus accursed, and that no man say that Jesus is the Lord but by the Holy Spirit.

The last sentence of the above phrase, *but by the Holy Spirit*, seems to be quite superfluous and carries no meaning. It is evident that the phrase has been substituted sometimes much later by the authors of the New Testament. This is so because in Christian theology there is no difference in Holy Spirit, Holy Ghost, and Spirit of God. These are three different names of one person, i.e., Archangel Gabriel. So, it is strange to say, *No man by the Spirit of God calls Jesus accursed, but by the Holy Spirit he can be called accursed.*

Moreover other writings of the Bible also refute the above sentence. Since Jesus was put on the Cross and taken down and placed in the tomb, during all this time whatever symptoms occurred, emphatically reflect that Jesus narrowly escaped from accursed death.

Jesus constantly prayed to be saved from crucifixion. He was absolutely confident that his prayers were certainly granted and, therefore, he always used to expound the effective power of prayer to his disciples. As an admonishment one day, he told them:

Ask and it will be given to you, seek and you will find, knock and it will be opened to you. For every one who asks receives, he who seeks finds, and he who knocks will be opened to him.

(Matt. 7:7)

Which of you, if his son asks for bread will give him a stone? Or if he asks for a fish, will give him a snake?

(Matt. 7:9, 10)

The above admonishment clearly reflects that Jesus could not be crucified, because before he was carried for crucifixion, he prayed all day and all night intensely and earnestly with loud cries and tears to God who could save him from accursed death (Gal. 3:13). The prayers he offered were excessively heart-rendering and painful. We give below some of his supplications:

1. "He fell with his face to the ground and prayed, 'My father, if it is possible, may this cup be taken away from me.'" (Matt. 26:39)
2. "He prayed more earnestly, and his sweat was like drops of blood falling to the ground." (Luke 22:44)
3. "He offered up prayers and petitions with loud cries and tears to the one who could save him from death." (Heb. 5:7)

Now if we presume that Jesus did die on the Cross as our Christian brethren insist, then we are forced to arrive at the following conclusion:

1. The above admonishment is unreliable and fruitless.
2. God was so hard-hearted and pitiless that he cared little for his son's supplications.
3. God was incapable to release his son from the strong clutches of the enemies.

It is not reasonable to understand that Jesus while praying said, "Yet not as I will but as you will", and therefore, God did according to His will and not according to the will of his son, which means that God, instead of giving his son bread and fish, gave him stone and snake, quite contrary to the dignity of Glorious God.

It is also said that the reason of God's rejecting

the will of His son was because He loved the world so much (John 3:16) that He wanted to sacrifice His son as an atonement of human sins.

It is unfortunate that our Christian brethren should believe that God cannot forgive human sins unless he sacrifices his son, while the Bible is overflowing with such writings which manifest that God is abounding in mercy and forgiveness. For instance:

1. "I desire mercy and not sacrifice." (Matt. 12:7)
2. "Who can forgive sins, but God alone." (Luke 5:21)
3. "If we confess our sins, He is faithful to forgive our sins." (John 1:9)
4. "God is abounding in love and forgiveness." (Numb. 14:17)
5. "Son of God has power to forgive sins." (Matt 9:6)

Is it not strange that the son can forgive sins (Matt. 9:6), but the Father can not? And when the son could forgive sins, why did he give his life? Why did he not use his power instead of taking his own life? What was the secret in doing so? Moreover, when according to the scriptures, "If a soul sins, a ram shall be slaughtered as an atonement, and it shall be forgiven him." (Lev. 5: 17-18)

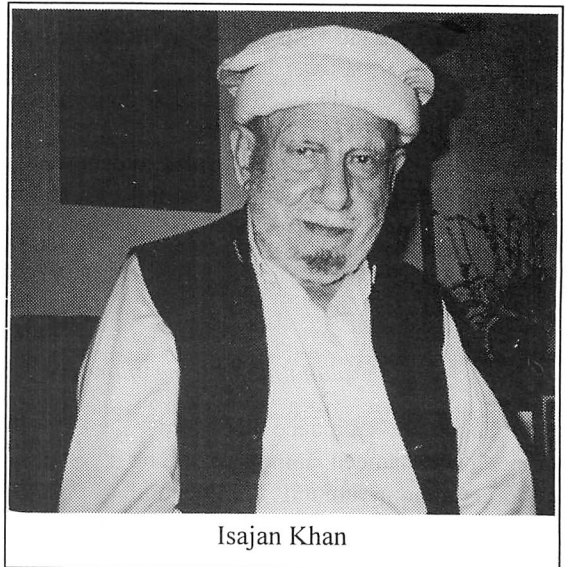
Why was the scripture not acted on, while it is written, "The scripture can not be broken." (John 10:35).

So, to believe that God willingly gave his son to save the world from sin, is baseless and unreasonable. The Bible totally condemns this belief, as it is written:

1. "God was not pleased with those who killed Jesus." (Thes. 2:15)
2. "Woe to the man by whom the son of man was betrayed, it had been better if he had not been born." (Matt. 26:24)
3. "The veil of the temple was torn in two from top to bottom. The earth shook and the rocks

split." (Matt. 27:51)

4. "The sun stopped shining and darkness overcame the whole land." (Luke 23:44)



Isajan Khan

Our Christian brethren should study the Bible more carefully and with an open mind. The Bible clearly tells us that the heart-rendering prayers of Jesus were definitely heard. (Heb. 5:7), which plainly means God accepted his humble request to be saved from crucifixion. Therefore, God brought about such situation which saved Jesus from death. We read:

1. He remained on the Cross for only three hours. (Mark 15:33)
2. When he was taken down from the cross, his legs were not broken. (John 19:33)
3. When his body was pierced with spear, blood suddenly came out, which was the sign of existence. (John 19:39)
4. He was not buried but placed in a tomb. (John 19:42)
5. His wounds were treated with myrrh and aloes. (John 19:39)

6. He remained in the tomb only 36 hours. (Luke 24:1)

When his wounds were healed, he came out of the tomb and showed himself to the disciples, who were extremely surprised to see him, because they took him to be dead (Luke 24:37). But when he assured them that he was Jesus (John 20:19), they were overjoyed and thanked God that their master was alive.

Thus the saying of Paul, "Christ redeemed us from the curse of the Law by becoming a curse for us," does not hold any ground.

In the light of the above assertions, we implore our Christian brothers to ponder over their beliefs and see for themselves the need to correct these beliefs. Islam testifies to the Truth of all the Holy Books, including the Holy Bible. It also removes the doubts created by those who used the verses of Bible for their own selfish motives. We therefore invite our Christian brothers to study the Holy Quran to find out the Truth. So that they are blessed and attain true salvation through the pure teachings of Islam. May Allah grant them the opportunity. Amin.

Glossary

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

alaihissalam عليه السلام: peace be on him
amin, ameen, aameen, aamin امين: So be it.
amoomi, umoomi, umumi عومى: general
Ansar انصار: Members of Majlis Ansarullah.
ayyadahollaho benasrilihaziz ايده الله تعالى بنصره العزيز :
May Allah support him with His Mighty Help
bait بيت: house
bai'at, baiat بيعت: pledge of initiation, covenant of association.
Chanda: Monetary contribution, donation.
dai-ilallah, daee-elallah داعى الى الله: caller towards Allah
da'wat ilallah: دَعْوَتِ اِلَى اللّٰهِ calling towards God
Hadith حديث: Saying of the Holy Prohet Mohammad, sallallahu alaihe wasallam.
Hazrat حضرت: His Holiness
Ijtema اجتماع: Rally.
jazakallah جزاك الله: may Allah reward you.
Khalifatul-Masih خليفة المسيح: Successor to the Promised Messiah, alaihessalam.
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.
Malfoozaat ملفوظات: sayings of the Promised Mes-

siah, alaihessalam.
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, raziiallaho anho, who fulfilled the prophesy of the Promised Messiah about the advent of a Reformer.
Rasul, Rasool رسول: prophet, messenger
Raziialao anho رضى الله عنه: May Allah be pleased with him.
Sadr صدر: President.
sahaba, sahabah: صحابه Companions (of the Holy Prophet Mohammad, sall Allaho alaihe wasallam, and of the Promised Messiah, alaihissalaam.)
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.
Shura شورى: advisory council
tabligh تبليغ: preaching, propagation
talim, taleem تعليم: education
taqwa تقوى: righteousness
tarbiyyat تربيت: training
ulema علماء: (religious) scholars

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The Ill Effects of Alcohol on America

Sohail Z. Husain, Boston

O ye who believe! Wine and games of chance and idols and divining arrows are only an abomination of Satan's handiwork; so shun each of them so that you may prosper. (The Holy Quran, 5:91)

Muslim society, since its beginning 1400 years ago, has strictly banned the consumption of alcohol by its followers. The Holy Quran has described it as an abominable act. Such strong language has been used against it that we are compelled to ask, "How bad could it be?" Regrettably, examples from contemporary societies provide startling data as an answer to this question. One such vivid example can be found by analyzing alcohol's effects on the United States. The country serves as an ideal focus for a study both because of its extensive use of alcohol and because of the wide availability of data on the effects of the drug. This article will, therefore, deal with the extent of damage alcohol has caused this nation, why it continues to be a problem, and how it can be effectively tackled. The figures presented may appear surprising, and, at times, unbelievable. Yet they have been extracted from widely accepted sources. They are as you will find, truly bitter pills. In the end, however, this writer hopes you will agree that the elixir to alcohol's legacy is the same 1400 year old Quranic injunction, as described above.

Alcohol and its effects on America are pervasive. Approximately one half of the population drinks.ⁱ Yet far more troubling are the figures on the problem drinker, or alcoholic. Specifically defined, an alcoholic is one who either has impaired functioning in society and altered health due to alcohol use or shows signs of dependence, tolerance of larger amounts and craving for alcohol; he/she may experience characteristic symptoms upon withdrawal from the drug.ⁱⁱ An estimated 18

million Americans (some figures estimate higher than one in ten) are alcoholics.ⁱⁱⁱ What's more, 76 million are affected by alcohol abuse at some time in their life.^{iv}

Even the young have not been spared. School surveys^v report that 28% of eighth graders throughout the nation consumed at least some alcohol in the two weeks prior to the survey; half of those (i.e., 14% of the total) reported binge drinking, that is, having had more than five or more drinks in a row at least once in the prior two weeks. The figure nearly doubled when twelfth graders were asked the same question: 50% reported at least some alcohol consumption, and 25% admitted to binge drinking. Note that these figures are actually an underestimation since the study did not include high school dropouts and absentees, who represent a significant part of the age group and who have higher drug usage than those in the survey.

One may ask why we should be concerned about alcohol use in the first place? Two simple reasons suffice: It kills, and it debilitates. The extent to which it does these two things will become manifest with the next few figures. First, however, a brief note on how alcohol causes health problems. It adversely affects both the mind and the body. To the latter, it and its metabolites reek havoc on multiple organs and crucial metabolic pathways. Without delving into any details, suffice it to say that virtually every organ in the body is adversely effected by alcohol. In addition, the body receives little nutrition from alcoholic bever-

ages except empty calories, and, subsequently, essential nutrient deficiencies develop in the chronic drinker.^{vi}

If our conversation on the pathophysiology of alcohol abuse were to end here, then one could perhaps argue that a crusade against alcohol does not deserve as much merit as against certain other health concerns. Unfortunately, however, alcohol's most ill-fated effect is not on the body, but on the mind. It easily penetrates the brain and, via numerous mechanisms, inhibits and depresses mental abilities.^{vii} Alcohol alters the conscious self and dysregulates psychological control mechanisms, rendering the drinker a danger to himself and others around him. That is why, as we will examine further, the trauma mortality rate for persons who abuse alcohol is more than twice the rate for any other alcohol-related medical cause of death (e.g. cirrhosis, hepatitis, pancreatitis).^{viii}

The US Department of Health in 1993 came out with results from an analysis of the causes of death in the country.^{ix} Here alcohol ranked as the third most significant external cause of death, accounting for 5% of total deaths and claiming 100,000 lives each year. In a breakdown of specific causes of death, alcohol contributed between 60% to 90% of cirrhosis deaths,^x 40% to 50% of motor vehicles fatalities,^{xi} 16% to 67% of home injuries, drownings, fire fatalities, and job injuries,^{xii} and 3% to 5% of all cancer deaths.^{xiii}

Tobacco ranked as the number one cause of death in the US Department of Health study, and alcohol, as mentioned, ranked third. Yet a review now of morbidity data, that is, of all health problems short of death, will reveal how devastating an effect alcohol has and for which reason it clearly surpasses all other substances as a health risk. *To begin, nearly one half of US trauma beds are occupied by patients who were injured while under the influence of alcohol.*^{xiv} Moreover, alcoholism is the most chronic disease in trauma victims, affecting 25% to 40% of patients, compared to a 2%

to 5% incidence with other co-morbidities.^{xv}

An eight year study showed that the problem drinker spends four times as much time in the hospital because of injuries than the non-problem drinker.^{xvi} Hospitalized patients with alcoholism have a 16-fold greater prevalence of prior fractures than hospitalized patients without alcoholism.^{xvii}

The fate of the fetus of a drinking mother is at significant risk for perhaps the most preventable congenital abnormality, which oddly enough has been described since antiquity: the Fetal Alcohol Syndrome (FAS).^{xviii} These unfortunate children exhibit facial abnormalities, reduced height and weight, and mental retardation. Estimates are that the probability of a child being born with FAS (Fetal Alcohol Syndrome) to an alcoholic mother ranges from 2% to 8%.^{xix}

An unresolved debate currently rages as to what amount of alcohol consumption is necessary to cause FAS (Fetal Alcohol Syndrome).^{xx} Many argue that there is no dose-dependent threshold; that is, even a small amount may precipitate the disease. For this reason and also because some reports appeared that females who drank moderately during pregnancy also had poor pregnancy outcomes, regardless of the amounts consumed,^{xxi} the US Surgeon General in 1981 recommended complete abstinence during pregnancy.^{xxii} Then, because alcohol affects the fetus early in pregnancy, perhaps before pregnancy is even detected, some physicians recommend abstinence for all females of reproductive age.^{xxiii}

A social isolationist may argue that it doesn't matter how much someone else drinks as long as you yourself don't do it. Such a view with respect to alcohol is at the very least naïve. For alcohol is in too many cases either a cause, a precipitant, or an enhancer of social evils in America: 56% of domestic violence involves alcohol, as do 64% to 70% of homicides, 75% of stabbings, 69% of beatings, and 25% of all suicides.^{xxiv}

Alcohol has been involved in the dissolution of one in every three marriages.^{xxv} Moreover, according to a Brandeis University Institute for Health Policy research report, about one in five adults reported having lived with a problem drinker as a child. The following report sheds light on the effect alcoholism in the family has on children:

Children in alcoholic families exhibit emotional and adjustment difficulties. These problems include aggressive behavior, difficulties with peers, conduct problems, bouts of hyperactivity and poor school adjustment. In addition, these youngsters miss school more often and have more physical ailments and serious injuries than do children raised in non-alcoholic homes.^{xxvi}

Where disturbing mortality and morbidity figures fail to elicit one's attention, cost often does. Alcohol is indeed a heavy expense, for it costs the nation an estimated \$98.6 billion annually.^{xxvii} A breakdown of this figure runs as follows: \$10.7 billion attributed to direct medical expenditures, \$16 billion to crime and motor vehicle crashes, \$37.1 billion to the value of lost productivity due to illness or injury, \$34.1 billion to the value of future lost productivity due to premature death, and \$2.1 billion to special conditions such as FAS (Fetal Alcohol Syndrome).

Hospitals, in particular, have gotten the burden. As, has already been mentioned, 50% of trauma beds are occupied by patients injured while under the influence of alcohol; as well, 35-50% of all admissions to public psychiatric hospitals are due to alcoholism or psychiatric problems complicated by alcoholism.^{xxviii} Among persons admitted to general hospitals, 20% to 40% have alcohol-related problems. One distinguished physician and authority on substance abuse from the state of Massachusetts recently stated in a medical school lecture that, "If there were no alcoholics, there

would be no Boston City Hospital [referring to one of Boston's main public hospitals]."^{xxix}

Like many drugs of abuse, alcohol has a high dependence potential, that is, a psychological and physiologic need for the drug, without which the user develops extreme craving and characteristic physical symptoms. It is truly ironic that while alcohol is a legal drug, its addictive potential exceeds that of most illicit drugs. In fact, alcohol snares the body to such an extent that 20% of alcoholics who stop drinking suddenly without medical attention will die; even with treatment, 1% will die.^{xxx} Virtually no other abused substance carries such a risk. It should be no surprise, therefore, that alcohol tops as the most frequently abused drug.^{xxxi}

To further put it in perspective, alcohol, as previously mentioned, kills 100,000 Americans a year, accounting for 5% of total deaths, while deaths attributed to the use of all illicit drugs combined barely reaches 1% of total deaths, at 20,000 American lives.³ This is not to say that illicit drugs aren't bad; only that alcohol by itself in America has proven to be worse. In fact, the use of alcohol, as it is socially acceptable, is often observed to be a stepping stone to the use of those other drugs.

The above data on the devastating effects of alcohol are not new facts. They have been known for decades. Then why still the runaway figures? The answer has to do with a lack of decisiveness on the part of policy-makers, both in law and in health. On the one hand, lawmakers have tried to reduce fatalities from alcohol-related accidents, notably with regard to drunk driving.^{xxxii} Yet on the other hand, because they do not want to disturb drinking practices long regarded as part of the social fabric, they have not been able to nip the problem in the bud. They have at all costs avoided the cause of the problem and have merely tended to the damage. The result is that while fewer kids are driving drunk, the frequency of binge drinking and the motivation to drink on college campuses

and fraternities have only increased.^{xxxiii} In addition, the high rate of social ill due to alcohol continues in the home.

Even health professional are reluctant to counsel against alcohol use. They become indecisive about counseling because they feel they can't set an objective limit on consumption.^{xxxiv} On the contrary, some actually counsel the use of moder-

Summary Table

Binge Drinking in Kids

- 25% of 12th graders
- 14% of 8th graders

Prevalence of Alcoholism

- 18 million Americans

Mortality Due to Alcohol

- 100,000 lives each year
- 5% of total deaths
- Third highest cause of external death

Morbidity Due to Alcohol

- 50% of trauma patients
- Fetal Alcohol Syndrome (FAS) 35-50% of psychiatric patients
- 56% of domestic domestic violence
 - Exacerbated the dissolution of one in three marriages

Cost to the Nation

- \$98.6 billion a year

Even Moderate Consumption a Risk

- Increase in health risk with as little as 2 drinks per day

ate daily amounts, based on alcohol's alleged role in protecting against heart disease when taken at low levels.^{xxxv} Note, however, that relatively low levels of consumption have also been linked to adverse effects,²⁷ including increases in blood pressure with as little as one to two drinks a day,^{xxxvi} a risk of cirrhosis at about two drinks a

day,^{xxxvii} and, according to a World Health Organization study, an increase in subjective complaints, physical findings, alcohol-related problems, and alcohol dependence with greater than just 2.5 drinks a day.^{xxxviii} Hence, whatever small benefit alcohol in low amounts may bring, the ill effects of encouraging and accepting its use far outweigh the benefits. The Holy Quran has for centuries enlightened us on this point:

They ask thee concerning wine and games of chance. Say, 'In both there is great sin and some advantage; but their sin and harm are greater than their advantage.'

(Al-Quran, 2 [Al-Baqarah]:220)

While the debate on how much alcohol use to counsel against wages among physicians, medical school parties, both student and faculty sponsored, at least at this writer's school, continue to serve up beer, wine, and other drinks; meanwhile, the rate of alcoholism among American physicians continues to be just as high as that of the general population

We pray that our leaders in America realize the grave situation and the relatively straight-forward solution: the Quranic teaching, that is, gradually but surely to stigmatize alcohol use and eventually prohibit it. It must not, however, be like the last Federal Liquor Prohibition Act of the 1920s, which lasted only 13 years. This time the hearts of people and policy-makers alike should desire purging from the alcoholic bottle. Any social use of alcohol should be replaced with more pleasing and meaningful social activities. Just by sincerely trying to remove this one ill from society, America would, if God wills, be able to solve its worst problems. The reader is left with a few couplets from a poem of Hazrat Mirza Ghulam Ahmad, the Promised Messiah, alaihissalaam. They describe how the Holy Prophet, sall Allaho alaihe wasallam, 1400 years ago transformed with this same Quranic teaching the worst of people into the best of people:

And by instituting the rule of prohibition, you (O Holy Prophet) devastated their drinking bars

And caused the closure of liquor stores in their towns.

There were many drinkers who used to guzzle barrels full of liquor

But you made them drunk in the love of faith.

Following your instructions they gave up their habit of evening drink, and, in exchange for its drinking pleasure,

They adopted the practice of deriving pleasure from prayers in the nights of grief.

(Al-Qasidah, couplets 27,28,32)

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Aman
قَدْ قَامَ الصَّلَاةُ - قَدْ قَامَتِ الصَّلَاةُ
Qad qamatalah. Qad qamatalah.
 The Prayer is ready. The Prayer is ready.
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ
Allahu akbar. Allahu akbar.
 Allah is the Greatest. Allah is the Greatest.
 يَا إِلَهَ الْإِلَهِ
La ilaha illallah.
 There is none worthy of worship save Allah.

Niyah
 إِنِّي رَغَبْتُ وَرَغَبْتُكَ يَا رَبِّ السَّمَوَاتِ وَالْأَرْضِ
 عِبَادَتًا بِمَا تَأْتَى مِنَ الشَّيْئِينَ
Inni wajabtu wajabuka ilaizi farrasasawawai
walazara haawati/wawena ana muhammadarabidin
 I have turned my full attention towards Him, Who has created the heavens and the earth, being ever inclined towards Him, and I am not among those who associate partners with Allah.



Tabkir
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ
Allahu akbar. Allahu akbar. Allahu akbar.
 Allah is the Greatest. Allah is the Greatest. Allah is the Greatest.
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
Ash-hadu ala ilaha illallah.
 I bear witness that there is none worthy of worship save Allah. I bear witness that there is none worthy of worship save Allah.
 أَشْهَدُ أَنْ سَمِعْتَهُ وَرَسُولَهُ
Ash-hadu anasa Muhammadar-rasoolillah. Ash-hadu anasa Muhammadar-rasoolillah.
 I bear witness that Muhammad is the Messenger of Allah. I bear witness that Muhammad is the Messenger of Allah.

Sana
 سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ يَا رَبِّ الْعَالَمِينَ
Subhanakallahumma wabihmidika
wabihmadika wabihmadika wabihmadika
 Glory to Thee. Thy name and exalted is Thy majesty and there is no worthy of worship except Thee alone.

Tarwuz
 اللَّهُمَّ عَزِّيزٌ مِنَ الْقِيَمِ
Allahu Ezzizun min al-Qiyam.
 Allah is better than sleep. Allah is better than sleep.
Qurring Aman for Fay only.

Ruku
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ
Allahu akbar. Allahu akbar.
 Allah is the Greatest. Allah is the Greatest.
 يَا إِلَهَ الْإِلَهِ
La ilaha illallah.
 There is none worthy of worship save Allah.

Surah Al-Fatihah
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Bismillahirrahmanirrahim.
 In the name of Allah, the Gracious, the Merciful.
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
Alhamdu lillahirrahmanirrahim.
 All praise belongs to Allah, Lord of all the worlds.

ان الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
Surely, Prayer restrains one from indecency and manifest evil. (Al-Quran, 29:46)

اللَّهُ أَكْبَرُ
Allahu akbar.
 Allah is the Greatest.
 شَمَّانٌ رَبِّ الْعَالَمِينَ
Shammān rabbi'l-alam.
 (Repeat three or more odd times)
 Holy is my Lord, the Most High
اللَّهُ أَكْبَرُ
Allahu akbar.
 Allah is the Greatest.

Tashahhud
 الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالصَّلَاةُ وَالصَّلَاةُ
Alhamdu lillah wal-salawat wal-salawat wal-salawat
 All verbal and physical acts of worship and financial sacrifices are due to Allah.
 صَلَاتُكَ عَلَيَّ يَا اللَّهُ رَحْمَةً وَالرَّحْمَةُ
Assalamu alaikum wa rahmatullahi wabarakatuh.
 Peace be on you, O Prophet, and the mercy of Allah and His blessing.
 اللَّهُمَّ صَلِّ عَلَى عِبَادِ اللَّهِ الْمَلَائِكِينَ
Assalamu alaikum wa ala shiddiqinawashiddiqeen
 Peace be on you and on the righteous servants of Allah.
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
Ash-hadu ala ilaha illallah
 (Repeat once together at the point)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
Assalamu alaikum wa rahmatullahi. (Turning right)
 Peace be on you and the Messengers of Allah.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
Assalamu alaikum wa rahmatullahi. (Turning left)
 Peace be on you and the Messengers of Allah.

Post-Prayer Zakr
 اللَّهُمَّ أَنْتَ السَّلَامُ وَمَعَكَ السَّلَامُ
 يَا مُحَمَّدُ يَا مُحَمَّدُ يَا مُحَمَّدُ
Allahumma antas-salamu wa ma'as-salamu
shahadatun ya Muhammadun wal-muhammadun
 Allah, Thou art the Peace, and with Thee is Peace. Messenger of our Prophet, and the Messengers of Allah.

Doa Qunoot
 اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ وَأَسْتَغْفِرُكَ وَأَسْتَغْفِرُكَ
 وَأَسْتَغْفِرُكَ وَأَسْتَغْفِرُكَ وَأَسْتَغْفِرُكَ
 وَأَسْتَغْفِرُكَ وَأَسْتَغْفِرُكَ وَأَسْتَغْفِرُكَ
 وَأَسْتَغْفِرُكَ وَأَسْتَغْفِرُكَ وَأَسْتَغْفِرُكَ
Allahumma inni astagfiruka wa astagfiruka wa astagfiruka
wa astagfiruka wa astagfiruka wa astagfiruka
wa astagfiruka wa astagfiruka wa astagfiruka
wa astagfiruka wa astagfiruka wa astagfiruka
wa astagfiruka wa astagfiruka wa astagfiruka
 (To be recited during sujud after each rak'at in the last raka'at of every prayer)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
Assalamu alaikum wa rahmatullahi. (Turning right)
 Peace be on you and the Messengers of Allah.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
Assalamu alaikum wa rahmatullahi. (Turning left)
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Assalamu alaikum wa rahmatullahi. (Turning left)
 Peace be on you and the Messengers of Allah.

Color Salat Poster

Published by Majlis Ansarullah, U.S.A. The poster has the text of salat in Arabic, along with its transliteration and translation in English. Arabic text, English transliteration and English translation are set in different colors for easy identification. Color pictures are included to identify different postures. Children, adults, and new Muslims, all can learn, revise and refresh their knowledge of salat. It makes a great gift for Ahmadi, Non-Ahmadi and Non-Muslim relatives, friends and acquaintances.

The poster is on 2 ft x 3 ft cardboard paper. It can be framed or displayed as is in mosques, homes, and in public buildings where appropriate. This color salat poster is the second edition of the black and white poster published earlier. The black and white poster was soon all sold out. This color edition has been published to fulfill large demand from all over the States.

Please send \$2 per copy to Sajid, 5539 Firethorn, Boise ID 83705 with your mailing address and phone number. Majlis Ansarullah U.S.A. will pay the postage within the continental U.S.

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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 sent to all Ansar in America.

Salat Chart: 18x24" Color, Arabic with English transliteration and English translation, \$2/copy. Available from Sajid.

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

Calendar

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

U.S. National Annual Ijtema Ansarullah and U. S. National Annual Shura Ansarullah: Washington, D.C: September 13-15, 96.

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

1996-1998

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Nāib Sadr Saf Doem: Naeem Chaudari

1996

Nāib Sadr Awwal: Syed Sajid Ahmad
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**A glimpse of a race at the 1995 Ansar National Ijtema and
a scene from the walk competition at the 1995 West Coast Ansar Ijtema.**



Al-Nahl
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