

Special Issue on the 15th US Ansar Annual National Ijtema

AL-NAHL

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



Sahibzadah M. M. Ahmad, Ameer, Jamaat Ahmadiyya, USA
Addressing Ansar at Their Annual Ijtema

Winter 1996/97



Vol. 8, No 1

The *Al-Nahl* (pronounced annahl) is published quarterly by Majlis Ansarullah, U.S.A., an auxiliary of the Ahmadiyya Movement in Islam, Inc., U.S.A., 15000 Good Hope Road, Silver Spring, MD 20905, U.S.A.

Articles/Essays for the Al-Nahl

Literary contributions for publication in the Al-Nahl can be sent to Majeed A. Mian, Editor, Al-Nahl, 624 Arboretum Way, Canton, MA 02021. It will be helpful if the contributions are saved onto a diskette in IBM compatible PC readable ASCII text format (text only with line breaks) or in WinWord (Microsoft Word for Windows) and the diskette is sent. References to other publications should include as much of the following as can be available: the name of the publication, volume and number, name of the author, the date and place of publication, the name of the publisher, and the page number(s). Please, keep a copy of your submissions. We may not be able to return originals unless arranged with us previously. All items are subject to review and approval by the Sadr Majlis. Majlis Ansarullah does not necessarily agree with the views of the writers. 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.

Ansar Literature Contribution

Al-Nahl is published on volunteer basis from the Ansar contributions for literature set at \$10/Ansar/year. All Ansar are requested to keep up on time payment of their contributions for timely publication of the Al-Nahl.

Subscription Information

The magazine is sent free of charge to all American Ansar whose addresses are complete and available on the address system developed by Majlis Ansarullah, U.S.A. If you are an Ansar living in the States and yet are not receiving the magazine, please write to the Secretary Tajneed at his address given below with your mailing address.

Non-Members in the U.S. are welcome to

subscribe at \$10 a year (\$2.50/copy). Please send your subscription request with check and address to the Sadr Ansarullah or Secretary Tajneed at the address below. The rate for foreign countries is \$15 including shipping expenses for one year.

Check Your Address

Check address label for mistakes. Send us corrections if your address is incorrect or if you move. You may not receive Al-Nahl if we do not have your correct address. Send all changes and new addresses to Secretary Tajneed at his address.

Your Business is Important to Us

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

Full page	\$100.00	Half page	\$55.00
Quarter page	\$30.00	Smaller	\$20.00

All payments are to be made to "Majlis Ansarullah, Al-Nahl," and mailed to Sajid, 5539 Firethorn, Boise ID 83716. (e-mail Address: sahmad@micron.net). We may help you design an attractive ad for you, or if you prefer, you may send us your own design. The rates are higher for colors or graphics depending on the complexity of artwork. Ads are subject to the approval by Sadr.

Comments and Suggestions

Send your comments on current issues and suggestions to improve the magazine to Sadr, Majlis Ansarullah, at his address below. Your letters and comments on contemporary issues are welcome and will be considered for publication.

Addresses for Correspondence

Dr Karimullah Zirvi, Sadr, Majlis Ansarullah, U.S.A., 14-21 Saddle River Rd, Fair Lawn, NJ 07410. E-Mail: ansarusa@cyberwar.com

Sheikh Abdul Wahid, Secretary Tajneed, 6 Ambrose Valley Lane, Piscataway, NJ 08854.

Quarterly

Al-Nahl

Winter 96/97

Vol. 8, No 1



Editors:

Majeed A. Mian
Syed Sajid Ahmad



Editorial Board:

Maulana M.A. Cheema
Rasheed S. Azam
Yusef A. Lateef



Incharge:

Karimullah Zirvi
Sadr

Majlis Ansarullah, U.S.A.



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



In This Issue:



Our Responsibilities

*Sahibzadah M. M. Ahmad,
Ameer, Jamaat Ahmadiyya, USA*

5

Importance of Reading the Books of Hazrat Promised Messiah, alaihissalaam

Maulana Sheikh Mubarak Ahmad

7

Annual Progress Report, Majlis Ansarullah, USA

Karimullah Zirvi, Sadr Ansarullah, USA

12

Financial sacrifices for the cause of Islam and Ahmadiyyat.

Maulana Syed Shamhad Ahmad Nasir

16

The Holy Prophet, sallallahu alaihe wasallam, as Dai Ilallah

Maulana Mukhtar Ahmad Cheema

23

How I Accepted Islam

Hadayatullah Jamil (Hübsch), Frankfurt, Germany

27

Fourth Majlis Shura and Fifteenth Annual Ijtema Majlis Ansarullah, USA

Majeed A. Mian, Qaid Publication

32

Editorial — 4

About Al-Nahl — 2

About Majlis Ansarullah, U.S.A. — 39



The Blessings of Ijtema

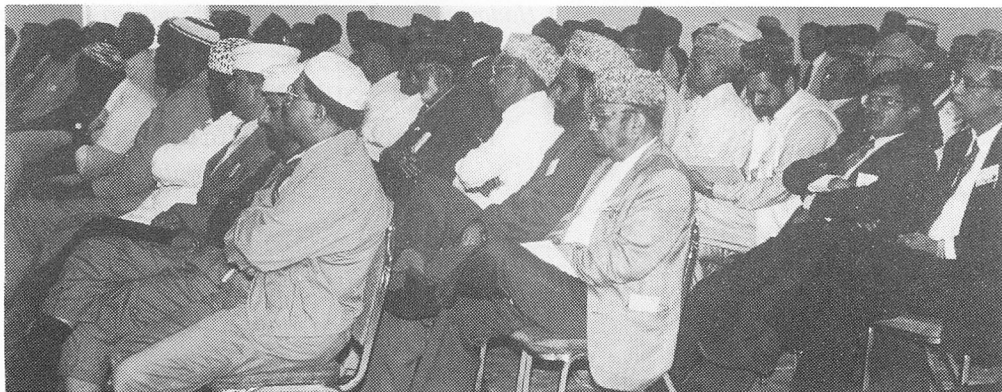
The importance of gatherings for the progress of Islam and Ahmadiyyat can not be denied. Islam made it mandatory for the believers to gather in the mosque five times a day and then on Friday to gather in one central mosque. These gatherings go a long way in creating love and harmony among the members of the Muslim community and their families. The ultimate gathering prescribed for the believers of all parts of the world, is the *Hajj* or the pilgrimage to Ka'ba. Hazrat promised Messiah, *alaihis-salaam*, used to emphasize the need to frequently getting together in Qadian for the purpose of learning and training and for spiritual cleansing. This emphasis culminated in holding the *Jalsa Salana* or the Annual Convention.

As the Jamaat grew larger, under the divine direction, Hazrat Musleh Mauood, Khalifatul-Masih II, *may Allah be pleased with him*, created the auxiliaries of Khuddam-ul-Ahmadiyya, Lajna Imaillah, Ansarullah, Atfal-ul-Ahmadiyya, and Nasirat-ul-Ahmadiyya. These were necessary for the peculiar training needs of a particular age group and gender. These auxiliaries started meeting frequently at local level and soon at regional and national levels, known as the Annual *Ijtema*, under the direction of Hazrat Khalifatul-Masih II, *razi Allahu anho*. These Ijtamaat proved highly beneficial for the training of the auxiliaries. The members could focus on the details of what

was required for that particular age group. This training helps the members to be productive members of the Jamaat being effective in the field of tabligh and in gaining nearness to Allah, the Almighty.

Majlis Ansarullah, USA, has been holding its annual Ijtema for the last 15 years. These Ijtamaat have grown from small size gatherings to several hundreds. Our Tajneed shows that we have approximately 1,000 members of Majlis Ansarullah in the US. Our endeavor has been to increase the attendance at these Ijtamaat. The efforts have been fruitful to some extent but there is yet much to be done in that regard. The local Majalis and their office bearers must plan on maximum numbers of their respective Majalis to attend the annual Ijtema. They must find out why some members could not attend. They should try to establish the reason and then see if that problem could be resolved at the local, regional or national level. Our Ijtamaat would become even more meaningful and beneficial when the majority of our members would start to attend. For that purpose, we have dedicated this issue of *Al-Nahl* to the events of our last annual Ijtema, hoping that it would motivate those members who could not attend the Ijtema in the past. May Allah enable us all to benefit from the blessings of the Ijtema. Amin.

A section of Ijtema audience



Our Responsibilities

Concluding Address at US Ansar 15th Annual Ijtema/4th Shura by

Sahibzadah M. M. Ahmad

Ameer, Jamaat Ahmadiyya, USA

Before the prize distribution, I would like to take a few moments to share with you some of the concerns that I think need attention. The primary goal and responsibility of Ansar should be to prepare

our children

in a manner that they can shoulder the future responsibility that will fall on them. No amount of other activities can have a greater importance and precedence than the training of our children in the best traditions of the teachings of Islam as well as that of Ahmadiyyat. Regardless of what you leave behind, your wealth or any other assets, will not be of any durable benefit to them except that you educate them well and prepare them in a manner that they are able to shoulder their responsibilities that lay ahead. So I would place that as the primary goal for the Ansar in any activity that they may undertake.

Secondly, I would say that there should be greater attention to

family life

and to the atmosphere in homes of the Ansar. We do come across situations where there is a lot of strain and tension in the families. I think that on account of the environment in the Western countries, there is less patience shown in the relationship between the families and between the husband and wife. I think it will be desirable and necessary that the head of the family should pay more attention to the proper environment and atmosphere in the family life and in their homes. According to the Holy Prophet:

خيركم خيركم لاهله

Khairokum khairokum le ahlehe

The best among you is the one who is best to his

family and his wife.

I think that ought to be a goal for all our Ansar members that they pay full attention to the good treatment of their wives as well as children.

Thirdly, I would suggest that the Ansar pay more attention to

reading of the Islamic literature.

First of all the Holy Quran and its translation, then the ahadith and the writings of the Promised Messiah, alaihissalaam, as well the addresses and writings of the Khulafa. It is important as Hazrat Promised Messiah, alaihissalaam, has said that any one who does not read his books at least three times, he has doubts about his attachment to Ahmadiyyat. It is also important to keep ourselves abreast with the reading of all the literature on this subject that is available in our Jamaat.

The next thing that I would like to emphasize is that you should try to develop the habit of

writing articles

for the newspapers and magazines in your respective areas so that whenever a hostile article about Islam or Ahmadiyyat appears, you should be able to quickly respond to it. In addition to this kind of response, you should take initiative in writing about issues from the Islamic and Ahmadiyya perspective. This will enable you to continuously propagate Islam.

My father used to write articles usually at the beginning of Ramadhan. I would suggest that every Ahmadi should

make a pledge during Ramadhan

that he would drop one of his bad habits. This should however be a firm commitment. After some time he will find out that he has become a much better member of the Jamaat and the society. That ought to be one of our objectives to pursue.

The other item that I wish to mention is that you should pay more attention to

social work and the service of humanity.

This activity will be a great help in the Tabligh activity as well. I suggest that this kind of work should be cheerfully taken up in your neighborhoods. This will set a great pace for your Tabligh activities.

The other point I wish to emphasize is that those of you who have been assigned official responsibilities, must do their duty purely for

the pleasure of Allah

and not for the advancement of their own self or their own ego. This is not to boss over or throw their weight in the community. The best thing you

can do is to become a khadim so that you may command the loyalty and respect of all those whose interest you want to promote and who have been entrusted under your care.

Lastly, I would like to

complement

Sadr Ansarullah as well as all his colleagues for their very hard and devoted work during the year. I think that they have put a new life in the activities of the Ansar which have been dormant and a little inactive in the recent past. I think that they need to be complemented and encouraged to continue to do the good work. I hope that they would do so. May God bless you all. Amin.

Sahibzadah M. M. Ahmad, Ameer Jamaat Ahmadiyya, USA, is delivering his concluding address at the Ijtema/Shura to the US Ansar as Dr Karimullah Zirvi, Sadr Majlis Ansarullah, USA, is listening attentively.



Importance of Reading the Books of Hazrat Promised Messiah, Alaihissalaam

Maulana Sheikh Mubarak Ahmad

Retired Missionary In-Charge, East Africa, UK and US

From his address at the US Ansar Annual Ijtema of 1996

Among the numerous blessings that we have received from our Lord, the Almighty Allah, one of the greatest rewards is the books of Hazrat Promised Messiah, alaihissalaam. It is, therefore, very important for us to hold these books dear to our heart and display that love by actually reading these books. Hazrat Promised Messiah, alaihissalaam, wrote over 80 books in the defense of Islam and to prove the falsehood of other religions. These books are not only treasures of knowledge but also signs of Allah to prove the truth of the claim of Hazrat Promised Messiah, alaihissalaam. In order to emphasize the reading of these books again and again, there are at least eleven reasons that are discussed in this article.

Allah says in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O ye who believe! fear Allah and be with the truthful. (Al-Quran, 9[Al-Tauba]:119)

In this verse Allah has exhorted us to keep company with those who are the truthful. One of the ways to keep company with the truthful is to read their books. An Arab wise man has said:

خير المجلس في الزمان كتاب

i.e., Reading a book is being in the good company of the one who wrote it. I am also reminded of a couplet by a famous saintly poet of Punjab, Mian Muhammad by name. He says: *Without the company of a guide, the path can not be found. Just as without milk, kheer (a sweet milk and rice dish) can not be made.* In this day and age, we can not find a better guide than Hazrat Promised

Messiah, alaihissalaam, himself. His books are not that of an ordinary scholar or a reformer. These books are the works of the one appointed by Allah to guide the mankind. He is the one about whom the Holy Prophet said:

كيف تهلك امتي انا في اولها

و المسيح ابن مريم في اخرها

i.e., How can my people be destroyed who are placed between me on one end and the Messiah, alaihissalaam, son of Mary, on the other.

The first reason why we must read the books of Hazrat Promised Messiah, alaihissalaam, is to realize the importance of the status granted to him by Allah. Hazrat Promised Messiah, alaihissalaam, was a righteous messenger of God who was inspired by God and received revelation from Him. Once he wrote a manuscript about a certain subject which got burnt due to the negligence of children. The members of the household were concerned that he would be hurt to find out that so much of his hard work was destroyed but when he did find out, he only said, "Perhaps Allah did not want me to write what I did. He will now inspire my heart with something better." At another occasion he wrote a manuscript and gave it for revision to Hazrat Maulvi Nuruddin, may Allah be pleased with him. Maulvi Sahib misplaced that manuscript somewhere. When Maulvi Sahib could not find it, he became extremely perturbed by the thought that he would not be able to go into the presence of Hazrat Promised Messiah, alaihissalaam. On learning

this, Hazrat Promised Messiah, alaihissalaam, asked him not to worry as Allah would inspire him with something better.

These books must therefore, hold special importance for us. It was through Divine Wisdom that these books were written by Hazrat Promised Messiah, alaihissalaam. Allah had a definite purpose in mind when He sent Promised messiah for our guidance and reformation. He was sent to defend Islam from the aggression of false religions which had taken hold due to the misfortune of the Muslims. Hazrat Promised Messiah, alaihissalaam, came to protect us and to bring us back onto the path of Allah. The books of Hazrat Promised Messiah, alaihissalaam, guide one onto the way of peace and security and ultimately lead towards one's salvation.

The second reason is that Hazrat Promised Messiah, alaihissalaam, has presented the being of God in such a forceful manner that while reading his books, He can actually be felt as a living God. Every single book of Hazrat Promised Messiah, alaihissalaam, holds testimony to that fact. There are millions of Muslims and even followers of other religions who claim to believe in God but unfortunately none has the right perception of a living God. It is only through the powerful arguments presented by Hazrat Promised Messiah, alaihissalaam, in his books that we have actually understood the presence of an Omnipotent, Omniscient and Almighty God. If we wish to create a relationship with a living God, we must first understand His virtues and develop His real perception. That perception can only be found, after the Holy Quran, in the books of the true messenger of our time, Hazrat Promised Messiah, alaihissalaam.

The third reason why one should read the books of Hazrat Promised Messiah, alaihissalaam, is that the way the beautiful and pure life of the Holy Prophet of Islam has been described in his books, no comparison can be found elsewhere. He has presented the beauty of the character of Hazrat Holy Prophet in such a way that the readers can not help but feel that they are in fact looking at the Holy face of the Holy Prophet. These books make

us realize that the Holy Prophet was indeed the perfect and the best prophet of all. In order to fully understand the Holy Prophet and his mission, it is very important to read about him in the books of Hazrat Promised Messiah, alaihissalaam. The Holy Prophet of Islam has been presented as a living prophet through very strong arguments. Hazrat Promised Messiah, alaihissalaam, effectively proves that Islam is alive because its prophet Hazrat Muhammad Mustafa is alive and all other religions are dead because their prophets have been forgotten. Numerous pages appear in the books of Hazrat Promised Messiah, alaihissalaam, in the praise of the Holy Prophet. The wording is such that one can not put away the book until the reading is complete. One such example is quoted as follows:

“... that unique miracle that came to pass in the wilderness of Arabia. Hundreds of thousands of dead souls became alive within a few days. People who had strayed for generations, suddenly acquired a divine color. Those who had been blinded began to see again. Spiritual treatise began to flow on the tongues of the dumb. A revolution occurred such that no eye had witnessed anything the like of it and no ear had ever heard of it before. Do you know what it was? These were only the prayers of the dark nights of the one lost in Allah, that raised a loud roar in the world. He displayed such acts of grandeur that apparently seemed impossible to have been accomplished by an unlettered, helpless person.”

There are thousands of such paragraphs that are found in his books in the praise of the Holy Prophet, sallallahu alaihe wasallam. Hazrat Promised Messiah, alaihissalaam, through his writings, has certainly shown us the beautiful face of the Holy Prophet, sallallahu alaihe wasallam, and it is only through these books that we can truly understand the grand accomplishments of the Holy Prophet, sallallahu alaihe wasallam. After reading these books one's love for the Holy Prophet,

sallallaho alaihe wasallam, increases to such an extent that one inadvertently starts to recite *Darud* for the Holy Prophet, sallallaho alaihe wasallam.

The fourth reason for reading the books of the Promised Messiah, alaihissalaam, is that they contain very appealing and easily understandable interpretation of the Holy Quran. It is through these books that we have learnt the real value of the Holy Quran. These books explain how the prophecies of the Holy Quran have come true and that the signs mentioned in the Holy Quran are being displayed on an ongoing basis. Thus the awe and the power of the Holy Quran is realized through the books of Hazrat Promised Messiah, alaihissalaam. Unfortunately, the value of the Holy Quran by the majority of the Muslims was reduced to its symbolic use only. The books of Hazrat Promised Messiah has restored the real blessings of the Holy Quran once again in the hearts of those who read his books.

The fifth reason is that through Hazrat Promised Messiah's books, we receive the depth of understanding of the ocean of knowledge that is contained in the Holy Quran. The Holy Quran contains the special wisdom of the intellectual dogmas, and superior teachings for human guidance. Hazrat Promised Messiah's books explain all those gems found in the Holy Quran.

These books bring out the real values presented by Islam. The Muslims, by adhering to the high moral values taught by the Holy Prophet, sallallaho alaihe wasallam, had attained to great heights of fame and fortune, within a short period of time. Through the beautiful teachings of Islam, many had turned into saints. Unfortunately, that great teaching and those high moral values had been forgotten by the Muslims. Hazrat Promised Messiah, alaihissalaam, through the divine decree, once again established those values. He not only embodied those values in himself but recorded them in his books. In order for us to realize the importance of the true Islamic teachings and the high moral values presented by Islam, we will have to turn to the books of Hazrat Promised Messiah, alaihissalam, as there is no other alternative available today. That, therefore, would be the

sixth reason why we must study the books of Hazrat Promised Messiah, alaihissalaam.

The seventh reason is that the books of Hazrat Promised Messiah, alaihissalaam, provide the readers with a comparative study of the major religions of the world. A student of theology needs not waste a lot of precious time in collecting and reading the books of each religion separately. In the books of Hazrat Promised Messiah, alaihissalaam, one can find the teachings of all the religions and further a comparison of Islamic teaching with that of other religions. This comparison is so forceful that the beautiful face of Islam stands out brightly and no argument presented by any other religion seems to withstand the luster and power of the arguments presented by Hazrat Promised Messiah, alaihissalaam, in the defense of Islam in his books.

The eighth reason why the books of Hazrat Promised Messiah, alaihissalaam, must be studied is that his books contain signs that increase one's faith. Hazrat Promised Messiah, alaihissalaam, having received revelation from the Almighty Allah, foretold numerous events of the future. These prophecies came to pass, many in his own life time. Hazrat Promised Messiah, alaihissalaam, has mentioned these signs of Allah in detail. There are many prophecies found in the books of Hazrat Promised Messiah, alaihissalaam, that have been witnessed to have come true by the generations after him and continue to be fulfilled even to this day. Reading about these signs of Allah enhances the faith of a seeker after truth.

Many Muslims of today have just a customary faith in the power of prayer. There are many however, that consider prayer to be a waste of time. This is the result of getting away from the true teachings of Islam. People who do pray, normally do not find the fruits of their prayers and in the end either turn to the self proclaimed saints or totally abandon the belief that prayers are heard by Almighty Allah. Hazrat Promised Messiah, alaihissalaam, has very forcefully provided the evidence that prayer is not a hoax as generally believed to be so but in fact is a reality. He challenged the self proclaimed saints of all the

religions to a prayer duel but few accepted his challenge. Those who did, fell prey to his prayers. The ninth reason, to study the books of Hazrat Promised Messiah, alaihissalaam, therefore, is to know about the essence of prayer and the tips for the acceptance of prayer. Hazrat Promised Messiah, alaihissalaam, has expounded on the fact that prayer is the key to success. He has proven this through innumerable examples of his own prayers that were granted even under the most unfavorable circumstances. One of his remarkable books, *Barakat-ud-Dua* (The Blessings of Prayer), deals exclusively with that subject. Sir Syed Ahmad Khan who was a scholar and philanthropist did not believe in the power of prayer. He advised the Muslims to abandon that thought and purely direct all their energies towards the physical and material progress of their society. Hazrat Promised Messiah, alaihissalaam, quickly wrote that book as a rebuttal to Sir Syed's false pretensions about the power of prayer, thus courageously defending this very important means of spiritual and material progress that has been bestowed by Allah upon the human beings. He quoted his own experiences including the great sign of a prayer duel with Pundit Lekhram. Hazrat Promised Messiah, alaihissalaam, proved through his books that everything can be achieved through prayers, no matter how impossible it may seem, provided the prayer is done in the manner that Almighty Allah's Majesty deserves. Prayer, Hazrat Promised Messiah, alaihissalaam, has said, is like bringing a kind of death on oneself. Hazrat Promised Messiah, alaihissalaam, further says about Dua,

"... if God did not listen to one's prayers then suspicion about His existence would easily arise. Those who do not believe in the acceptance of prayers, they do not possess a single proof of the existence of God. It is my faith that those who do not believe in the prayer and its acceptance would be cast away into the Hell, for such people do not have any faith in the existence of God."

The tenth reason is that the books of Hazrat Promised Messiah, alaihissalaam, totally uproot the false beliefs and myths associated with the Islamic teaching. Here, an extract of Maulana Abul Kalam Azad, a learned scholar, both in the religious as well as secular fields, and a political leader of India, is being reproduced which goes to prove how the books of Hazrat Promised Messiah, alaihissalaam, touched the hearts of even those who did not believe in his claims. Maulana Azad offering a eulogy on the demise of Hazrat Promised Messiah, alaihissalaam, wrote:

"... the charm of the religious discourses he held with the Aryas in 1886 at Hoshiarpur, has not yet gone from the hearts. The delight that was attained through the reading of the rare books that he wrote to prove the falsehood of other religions and to feverishly defend Islam, has not yet gone away. One of his books, *Braheen-i-Ahmadiyya*, simply overwhelmed the non-Muslims and at the same time, provided strength to the hearts of the Muslims. He presented the beautiful face of our religion having removed the impurities and dirt that had been cast on it due to the superstitious beliefs and the inherent weaknesses of the uncivilized. In short, this publication created at least in India, such an uproar that its echo can still be heard by our ears." (The Weekly Wakeel, May 30, 1906, Page 1)

The eleventh reason is that the books of Hazrat Promised Messiah, alaihissalaam, restore the greatness of mankind. By restoring the lost virtues, found in these books, the reader can understand the greatness of humankind and why Allah has created him. Once that status of human beings is realized, it becomes easy for the reader to understand why the Almighty had chosen humans for the great task of His worship and for the manifestation of His will upon earth. Hazrat Promised Messiah, alaihissalaam, laid great stress on the high status of human beings, regardless of their belief, creed, color, or origin. Following are

some sample quotes from his writings, in this regard:

“I am nobody’s enemy. My heart is full of sympathy for every man and all the people.”

“I wish to express this desire of mine to all the Muslims, Christians, Hindus, and Aryas that I have no enemy in this world. I possess for all the human beings the kind of love that only a kind mother has for her children or rather greater than that.”

“I profess two major principles, i.e., to keep a true and pure relationship with Almighty Allah, and that to treat His servants with dignity and sympathy.”

Hazrat Promised Messiah, alaihissalaam, in fact through his own character displayed the beautiful examples of none else but his own master, Hazrat Muhammad, sallallahu alaihe wasallam. It is reported in the Ahadith that once the funeral procession of a Jew was passing by. The Holy Prophet, sallallahu alaihe wasallam, got up to pay his respects. One of the companions submitted, “O the Prophet of Allah, it is the funeral of a Jew.” The Holy Prophet, sallallahu alaihe wasallam, quickly turned around and said, “Was he not a human being?” Similar morals were displayed by Hazrat Promised Messiah, alaihissalaam. A Sikh dignitary of Qadian has reported that as a child he used to accompany his mother to visit the house of Hazrat Promised Messiah, alaihissalaam. Hazrat Promised Messiah, alaihissalaam, and Hazrat Amman Jan used to treat him very affectionately. Hazrat Promised Messiah, alaihissalaam, used to tell others to take good care of the child as he was like his own sister’s son.

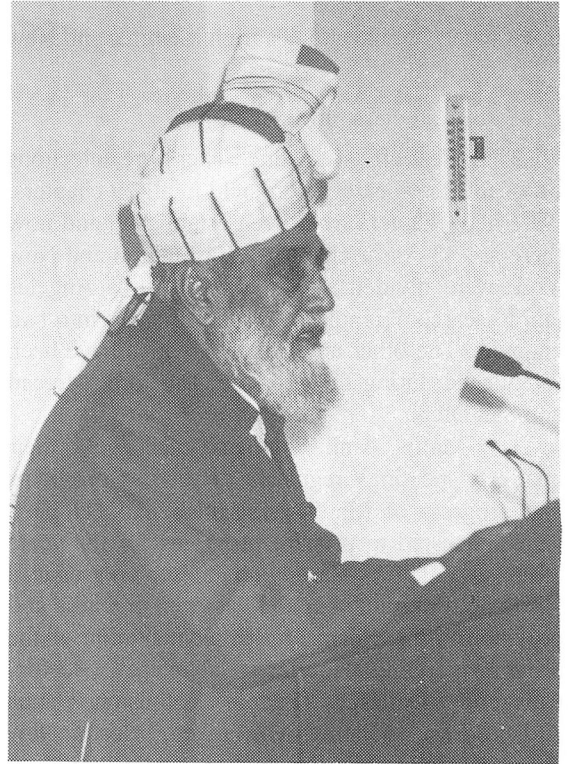
Another reason is that Hazrat Promised Messiah, alaihissalaam, was sent to this world to judge among the people about their differences of opinion. This was a prophecy of the Holy Prophet, sallallahu alaihe wasallam. Hazrat Promised Messiah, alaihissalaam, decided numerous matters which the Muslims were in dispute with each other.

These are recorded in the books of Hazrat Promised Messiah, alaihissalaam, in great detail with powerful arguments.

In the end a quote of Hazrat Promised Messiah, alaihissalaam, about his writings is presented. In the light of this quote no other reason to highlight the importance of the books of Hazrat Promised Messiah, alaihissalaam, can be more pressing. Hazrat Maulana Sher Ali, razi Allaho anho, has reported:

“It is essential for all my friends that they read my books at least once for knowledge is power. Power creates courage. Those who do not possess knowledge, are dumb-founded when an opponent asks them a question.”

May Allah enable us to receive all the benefits and blessings of the books of Hazrat Promised Messiah, alaihissalaam. Amin.



Maulana Sheikh Mubarak Ahmad addressing Ansar

Annual Progress Report Majlis Ansarullah, USA

*Dr Karimullah Zirvi,
Sadr Majlis Ansarullah, USA*

During the reporting period (September, 95 - September, 96), by the grace of God, Majlis Ansarullah, USA, has made significant progress in the following categories: Organization, Ta'lim, Tabligh, Publications and Financial Sacrifice and Tarbiyyat. A report presented at the Annual Ijtema held at Baitur Rahman Mosque from 13-15 September, 1996 is being published here. (Editor)

1. ORGANIZATION

1. During the year several local and regional functions were held which included:

- i. Annual Ijtemaat of the West Coast and South regions.
- ii. Annual Ijtema and Tabligh Seminar in New York, and
- iii. Tarbiyyati class in Miami.

2. Elections were due. Therefore, elections of local office-bearers were held in all 29 chapters. Nine new chapters have been established and now there are 38 Ansar chapters. Washington and New York were divided into 3 chapters, Los Angeles and Research Triangle Park were divided into two chapters. The other new chapters which have been established during the year are: Hartford, Merced and San Diego.

3. Majlis Amila of Ansarullah held their quarterly meetings regularly to discuss programs and progress of Majlis Ansarullah. All Qa'ideen were requested to prepare programs for the years 1996 and 1997. Based on these programs a "National Program" booklet has been prepared and provided to all Zo'ma for implementation of the programs. Only fourteen chapters (Boston, Chicago, Dallas, Dayton, Houston, Los Angeles/East, Miami, Milwaukee, North New Jersey, Philadelphia, Research Triangle Park, San Jose, St. Louis, and Zion) have been sending their monthly activities report regularly. The National

Program was sent to Huzur. Huzur's comments as relayed by Mr. Shamim Ahmad Khan, Assistant Private Secretary (In-charge Ansar Section) are as follows:

"Thank you for sending this program. Huzur has noted with delight that you are encouraging Ansar to install dishes for MTA. This is a best source for Talim-o-Tarbiyyat. for the whole family."

4. Majlis Ansarullah, USA, has been divided into six regions and "Nazimeen" (Regional Zo'ma) have been appointed. At present Regional Ijtemaat are being held only in two regions, i.e., West Coast and South regions. To activate various Majalis and Ansar, in the future, regional Ijtemaat will be held in all of the six regions.

2. TALIM

Qa'id Talim, Mr. Salim Nasir Malik has prepared a detailed program and provided to all Zo'ma for implementation. The program included the following:

i. Establishment of Talimul-Quran classes so that the members could learn translation and commentary of the Holy Quran. Out of 29 chapters, 12 chapters have started Talimul-Quran classes. The rest of the chapters are being encouraged to start Talimul-Quran classes as soon as possible.

ii. Secondly, the program included study of books of the Promised Messiah (alaihissalaam) so

that members could develop a habit of reading books of the Promised Messiah (alaihissalaam). Ways of the Seekers along with translation of Sura "Al-Baqra" and commentary of Sura Al-Kahf were included in the syllabus for the year. At the end of the study period a written test was given.

Sixty two members from 13 chapters took the test. The following obtained the top three positions in the test:

1. Maqbool A. Qureshi (Washington/MD)
2. Aftab A. Bismil (Detroit) and Kalimullah Khan (Washington/Maryland)
3. Naim A. Waseem (North New Jersey)

iii. The book selected for study in 1996 is "Philosophy of the Teachings of Islam." The book is being studied by Ansar in 3 parts for three tests. The first test has been completed: 75 members from 17 chapters participated in the test. The top three positions in this test are as follows:

1. Gulzar Ahmad (Los Angeles/East) and (Late) Captain Abdul Khaliq (North New Jersey)
2. Masoud Ahmad Khurshid (Miami)
3. Nasir Mahmood Malik (Detroit) and Kalimullah Khan (Washington/Maryland)

The other two tests will be conducted in September and December, 1996. The Program also includes study of the commentary of Sura Al-Jumua and Sura Al-Saff.

3. TABLIGH

A Tabligh program recommended by Majlis Shura in last Shura was sent to Huzur for approval. Huzur's comments as relayed by Mr. Shamim Ahmad Khan were as follows:

"He is very pleased to note that a comprehensive program has been chalked to inculcate spirit of Dai Ilallah in all Ansar. He wishes that, as well as helping Jamaat in achieving their target of Baits of 2000, Ansar (with the permission of Ameer Sahib) should apportion and fix a target for themselves

and share the challenge."

Accordingly, in consultation with Ameer Sahib a target of 200 Bai'ats was set for the year. During the year (i.e., June 30th, 1995 to July 1st, 1996), by the grace of God, 194 Bai'ats have been through Ansar.

For the next year, 300 Bai'ats have been fixed as the target for Ansar. Internet system will be used for Tabligh purposes along with the traditional methods.

4. PUBLICATIONS

1. *Al-Nahl* was published regularly during the year. The magazine was mailed to all of the members in the USA. Copies of the magazines were also sent to Khilafat Library, Rabwah, and to several Mission Houses outside the USA. A special issue of Al-Nahl as Hazrat Mufti Muhammad Sadiq (razi allaho anho) number has recently been published. The next special issue concerning centenary of the lecture, *Philosophy of the Teachings of Islam*, will be published early next month (published in October, 1996). After receiving Spring issue of Al-Nahl, Huzur's comments were:

"Alhamdulillah, this publication will consolidate your Majlis, Insha Allah."

2. A two page monthly newsletter entitled *Ansarullah News* was started in January 1995. Initially, the Newsletter was sent to all Members of Majlis Amila, Zo'ama, Presidents, and Missionaries. Since, January 1996, the Newsletter is being mailed regularly every month to all Ansar. Presently, there are 940 Ansar in the USA.

3. Following the recommendation of Majlis Shura which was approved by Huzur, a draft of a book in which Traditions of the Holy Prophet (sallallaho alaihe wasallam) are given with English translation and transliteration has been prepared. The draft of the book has been approved by Vakilul-Tasnif in London and the book will be published shortly.

4. A book describing biographies of American converts with respect to their acceptance of Ahmadiyyat will be published after approval

from the center. Biographies of 20 converts have been collected to date. Work is in progress.

5. In the beginning of this year, an annual activities report was sent to Huzur. Huzur's comments were as follows as relayed by Mr Shamim Ahmad Khan:

"Huzur has seen your report and has noted improvements in all areas of activities. Could you please send a copy of the "Prayer Chart" to Huzur."

Accordingly, a copy of the prayer chart was sent to Huzur and Huzur's comments were as follows:

"Jazakamullah for the prayer chart that you have compiled. It was delightful, masha Allah, and very useful. Here in UK, it will be utilized to our benefit."

Tarbiyyat department of UK Jamaat has purchased 500 prayer charts which were provided to them at the occasion of UK Annual Jalsa.

6. At the Shura last year there was a recommendation by the Shura that Majlis Ansarullah should write children's story books. Huzur approved the recommendation. A book for children entitled, *Razzaq and Farida*, has been written by Dr. Yusef A. Lateef. The book has been approved by the "Review Committee" and Ameer Sahib, and will be published shortly by Majlis Ansarullah, USA.

Huzur has approved the following committee for writing children's story books: Dr. Yusef A. Lateef, Br. Khalil Mahmud, Dr. Rasheed S. Azam, Dr. Khalil Mahmood Malik and Karimullah Zirvi. If anyone else has experience in writing story books for children and is interested to do so should give his name to me which I can send to Huzur for approval.

5. FINANCE

1. By the grace of God, during 1995 Financial Year. The overall Chanda collection was 95% of the budget. In 1994 total Chanda collection was \$41,141.00 and in 1995 total Chanda collection was \$64,575.68. Chanda collection as percentage of the budget was as follows:

1. Houston 137%,
2. North New Jersey 132%, and
3. Los Angeles 126%.
4. Detroit did not give their budget and used to collect \$600-700/year. However, last year they collected more than \$4,000.00.

(These chapters, for their achievements, were recognized at the time of Prize Distribution Ceremony).

This year, Chanda collection by September 1, 1996 is as follows: Budget is \$83,000, collections so far \$50,000 (i.e., 55% of the budget).

2. Last year, seventy five percent of Ansar participated in Waqf-i-Jadid Chanda Scheme. Efforts are being made to increase participation of Ansar in Waqfe Jadid from 75% to 90%.

3. Chanda Publication collection is not to the mark. Expenditure is almost \$8,464.00, while collection is only \$1,971.00.

6. TARBIYYAT

Tarbiyyat is one of the most important aspect of the National Majlis Amila program. Qa'id Tarbiyyat, Dr. Khalil Malik has provided Tarbiyyat Program to all Zo'ma for implementation. The program lays emphasis on congregational prayers, Tahujjad prayer and learning translation and commentary of the Holy Quran. However, very little response has come from the chapters telling us what is the status of Ansar in their chapters, particularly with reference to Salat.

Hazrat Khalifatul Masih IV (ayyadahollaho taala benasrihil-aziz) in a recent address to National Majlis Amila concerning Tarbiyyat said the following:

"Taking the example of Salat, there should be an analysis of offering timely prayers in proper manner and assessing what benefits an individual derives from his/her prayers. How many are regular worshippers, how many know that they have benefited from prayers, how many say their five prayers regularly in addition to Tahajjud. The secretary

should divide his own work in small easy steps after identifying problems which require attention and the tarbiyyat work should be taken in hand with the assistance of short pamphlets, audios and videos on the subject.”

The Qa'id Tarbiyyat has sent a proforma to all Zo'ama which needs to be completed and sent to Qa'id Tarbiyyat, so that he could plan his work as directed by Huzur. Therefore, all Zo'ama should pay special attention to complete these forms as soon as possible.

In Pakistan, it has been a tradition that at the Annual Ijtema, the best Majlis with respect to the

activities during the year is awarded an Ansarullah Flag as a prize, which next year goes to the best Majlis in that year: Next year Ansarullah Flag will be awarded to the best Majlis in the following categories:

- i. Tabligh,
- ii. Talim
- iii. Tarbiyyat
- iv. Social services
- v. Finance, and
- vi. Umumi

In this regard further information will be sent to all Zo'ama, shortly (information has been sent by this time).

Dr Karimullah Zirvi, Sadr Majlis Ansarullah, USA (at left)
with Maulana Sheikh Mubarak Ahmad (in the middle),
and Rafi Ahmad, Qaid Umumi, Majlis Ansarullah, USA, at the Ansar Shura of 1996.



Financial Sacrifices for the Cause of Islam and Ahmadiyyat

Maulana Syed Shamhad Ahmad Nasir

Missionary, US Jamaat Headquarters, Silver Spring, MD

This article has been prepared from the speech delivered by the author during the 15th Annual Ijtema of Majlis Ansarullah, USA. (Editor)

هو الذى بعث فى الامين رسولا منهم

يتلوا عليهم اياته و يزكيهم

و يعلمهم الكتاب و الحكمة

و ان كانوا من قبل لفى ضلال مبين

He it is who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, in manifest misguidance;

و اخرين منهم لما يلحقوا بهم

و هو العزيز الحكيم

And among others from among them who have not yet joined them. He is the Mighty, the Wise. (Al-Quran, 62[Al-Jumua]:3-5)

ذلك فضل الله يؤتيه من يشا

و الله ذو الفضل العظيم

That is Allah's grace; He bestows it on whom He pleases; and Allah is the Master of immense grace.

The Holy Prophet of Islam was assigned by

Allah, the very important task of purifying the unlettered people. The Almighty Allah also disclosed in these verses that a similar Jamaat will be created from among the people of the later days. Hazrat Promised Messiah was raised in this age to purify the people of our times. In order for the mission of any prophet to succeed, it is very important that the believers spend out of their wealth for the propagation of that mission. Zakat is one of the five pillars of Islam. The words Yuzakkee and Zakat are closely related. Both these words are used in relation to purifying. The first word, Yuzakkee, to purify the soul, and the second word, Zakat, to purify ones faith, wealth and possession. Therefore, a person who pays the Zakat or spends in the way of Allah, attains nearness to Allah and is blessed with His pleasure. On the contrary, no guarantee can be given for the purification of a person who does not spend in the way of the Almighty Allah.

The Holy Quran says:

لن تنالوا البر حتى تنفقوا مما تحبون

Never shall you attain to righteousness unless you spend out of that which you love. (3[Al-Imran]:93)

When this verse was revealed, the companions of the Holy Prophet offered their sacrifices proudly. Hazrat Abu Talha owned a large orchard which he used to tend with a lot of care. He loved this orchard more than any of his other properties. After hearing the above verse, Hazrat Abu Talha

came to the Holy Prophet and submitted, "O the Prophet of Allah, I love this orchard more than any other of my properties. I wish to sacrifice my orchard for the sake of Islam."

Allah says in the Holy Quran

و جاهدوا باموالكم و انفسكم فى سبيل الله

And strive with your property and your persons in the cause of Allah. (Al-Quran, 9[Al-Tauba]:41)

We find many examples of the companions of the Holy Prophet acting upon the letter and spirit of this verse. People who spent their time in the company of the Holy Prophet, never hesitated to sacrifice their wealth as well as their lives for the sake of their faith. It never happened that they would sacrifice only their wealth and not their lives or sacrifice their lives but hesitated to sacrifice their wealth. Hazrat Saad Bin Aswad was a young man who wanted to marry but could not find a suitable match. He waited many years until on the suggestion of the Holy Prophet, Hazrat Omar Bin Wahhab agreed to give his daughter's hand in marriage to him. Finally the date for the wedding was fixed. With the money that Hazrat Saad had been saving for many years, he proceeded to the market place to purchase gifts for his bride. At the market place, he heard a crier making an announcement, "O the soldiers of Allah, Islam has been attacked by the non-believers. Volunteers are needed to join the battle to defend Islam. The glad tidings of paradise are given to those who would join the *Jihad*." Now imagine! Hazrat Saad went to purchase gifts for his bride-to-be. He must have been overwhelmed with joy and happiness for his desire to have been answered. But suddenly the announcement cooled all his emotions and excitement for the marriage. He had decided to 'buy' himself the Paradise instead. Hazrat Saad now turned towards the spot where battleware were being sold. He hastily purchased a horse, a sword, a spear, and some other items necessary for the battle. He then joined the battle, fought bravely and became a martyr, thus fulfilling the command of Allah to strive with one's wealth as well as

Maulana Shamsad Ahmad Nasir Addressing Ansar



person. That is the spirit of:

جاهدوا باموالكم و انفسكم

A tradition of the Holy Prophet goes as follows:

عن ابي هريرة رضى الله عنه قال:

قال رسول الله صلى الله عليه و سلم:

ما من يوم يصبح العباد فيه الا ملكان ينزلان

فيقول احدهما- اللهم اعط منفقا خلفا

و يقول الاخر: اللهم اعط ممسكا تلفا -

It has been reported by Hazrat Abu Huraira, may Allah be pleased with him, that the Holy Prophet said,

“Every morning two angels descend from the heavens. One of them prays: Allah grant increase to the generous one and create more such people who would follow such a one’s footsteps. The other angel then prays thus: O Allah, destroy the stingy one. Destroy the one who holds back. Scatter his wealth away from him.” — Bukhari, *The Book of Zakat*

In another Hadith, the Holy Prophet said:

عن خريم بن فاتك رضى الله عنه قال:
قال رسول الله صلى الله عليه وسلم:
من انفق نفقة في سبيل الله
كتب له سعماء ضعف

“He who spends in the way of Allah, receives a reward as big as seven hundred times more.” — Tirmidhi, *The Chapter on Spending in the Way of Allah*

These are only a few out of numerous examples of the sacrifices made by the companions of the Holy Prophet. The advent of Hazrat Promised Messiah and his Jamaat were foretold in the verses of Sura Al-Jumua, mentioned in the beginning. Our Jamaat has been raised so that those examples could once again be brought to life by setting similar examples ourselves. Hazrat Promised Messiah has repeatedly exhorted the members of the Jamaat to spend for the cause of Islam, for its survival and its propagation. We all know that Tabligh and chanda go hand in hand. Organized Tabligh would not be possible without chanda or without financial sacrifice. To propagate the true Islam to the Arab world today, Hazrat Promised Messiah in his book *Nur-ul-Haq, Volume II*, said,

“We expect from our sincere brothers and friends that they should spend in the cause of Allah. There is no need for me to give a lengthy speech on

this subject. Our members should understand my message. Even if they can afford to spend a penny for the sake of Islam, they must do so.”

In *Malfoozaat*, vol. 6, Hazrat Promised Messiah has exhorted the members of Jamaat to pay chanda regularly. He says,

“... They must serve this community by all available means. There should be no hesitation in helping financially. There is no organization in the world that can be sustained without financial contribution. Contributions were collected during the time of the Holy Prophet as well as that of Hazrat Moses, Hazrat Yahya, and all other prophets. Therefore, it is necessary for the members of our Jamaat to maintain that tradition. If these people would give even a penny per year with sincerity, then much can be done. But if someone does not even contribute one penny, then why must such a person stay in the Jamaat.

At this time this organization is in need of much help. One can spend many *paisas* (pennies) on just buying toys for children, then what is the harm in contributing one *paisa* over here. One spends on one’s food, on one’s clothes, and on other necessities, then is it only the faith for which it becomes so difficult to spend? It has been noticed that in the past few days, hundreds of people have entered the *baiat* but alas no one has even asked them that financial contribution is required here.

Serving the faith is a very noble act. One’s faith increases by the amount one spends for the sake of the faith. Those who do not help, I am always fearful of their faith. Every member of this Jamaat should pledge an amount that he would pay regularly. It is because he who makes a move for the sake of

Allah, special blessings are granted in his provisions by the Almighty Allah.

There are many people who do not know yet that contributions are taken. Such people must be made to understand that if they wish to maintain a true relationship then they must pledge a specific amount with Allah that they would contribute regularly. If they can not even do this then what is the benefit for them to continue to stay in this Jamaat! Even the most miserly can give much if he can put away just one penny a day for chanda. The institution of chanda did not begin with this Jamaat, rather, in times of need, chandas were collected during the times of other prophets as well. There was a time when at a minor signal of chanda, all household goods were collected and presented without hesitation. The Holy Prophet's desire was that one should give according to one's capacity but he wished to know how much some gave. Hazrat Abu Bakr, may Allah be pleased with him, submitted everything that he possessed. Hazrat Umar, may Allah be pleased with him, gave half of what he possessed. The Holy Prophet said that the same was also the difference in their status before Allah. In short, if someone does not make a commitment then such a one should be removed as he is only a hypocrite and his heart has blackened.

The Respected Companions were taught from the beginning that in the verse,

لن تنالوا البر حتى تنفقوا مما تحبون

attention has been drawn towards the collection of chanda and to spend in the way of Allah. Such an agreement is made with the Almighty Allah and

therefore it must be carried through as anything to the contrary would be a distrust. No one having committed even the slightest violation can face up to the appointed authority, then how can one having violated his pledge with Allah, present himself before the Ultimate Authority. The help of one person does not mean much. It is the collective help that gets blessed. After all even the big governments run on chandas. The only difference is that the governments force the people to pay chanda whereas here we leave it to the free will and consent of the members. One's faith progresses by paying chanda. This is a matter of affection and sincerity. Therefore, it is essential that the thousands of people who enter the *baiat* are asked to commit themselves to an amount and then never show any slackness in that regard."

At another occasion, Hazrat Promised Messiah states:

"I exhort each one of you, whether absent or present, to inform your brothers about chanda. Include all weak brothers in giving chanda. Such an opportunity can not always be had. What a blessed time it is that no one is asked to sacrifice their lives as it is not the time for such a sacrifice rather it is time for the sacrifice of wealth according to one's capacity." —Address to the Jamaat on July 5, 1903

In Jamaat Ahmadiyya, currently over 20 chandas are prevalent. Some of these to name are, Wasiyyat, Aam, Jalsa Salana, Tehrik-i-Jadid, Waqf-i-Jadid, Africa/India Fund, Bilal Fund, Satellite Fund. All of these are in addition to the Zakat. Hazrat Promised Messiah prescribed the rate for Chanda Wasiyyat to be between 1/3rd to 1/10th of one's income. Hazrat Musleh Mauood prescribed the rate of Chanda Aam to be 1/16th of one's income. When the opponents of the Jamaat came to Qadian with bad intentions, they claimed

that not only will they demolish the Minaratul-Masih but would totally annihilate the Jamaat. To respond to their menace, Hazrat Musleh Mauood initiated the blessed scheme of Tehrik-i-Jadid. Today, by the grace of Allah, through this scheme, Ahmadiyyat is flourishing in 155 countries of the world.

Besides these major chanda categories, chanda has also been prescribed for the auxiliaries. For Ansarullah, there are three further categories, i.e., Chanda Majlis, Chanda Ijtema, and Chanda Literature. Chanda Majlis must be paid by every member at 1% of his income, every month. Chanda Ijtema only once a year at 1.5% of the monthly income and the third Chanda is for Ishaat or Literature, which is currently prescribed at \$10 per member, once a year. It is equally important that members pay their Ansarullah Chanda regularly just like the Jamaat Chanda. Those who are of the view that there is no need to pay the auxiliaries prescribed chanda as long as the Jamaat chandas are paid, are wrong. It is everyone's responsibility to obey all commands of the khalifa. All the chandas that are asked by the khalifa must be paid. Hazrat Promised Messiah has said that we need every penny and so do we need everyone's participation as it all goes towards the accomplishment of that great task that has been assigned to the Holy Prophet and Hazrat Promised Messiah.

Another important aspect of paying chanda is that we must inculcate the habit of paying chanda in our children. It has been seen that members pay large amounts in chanda but their children do not pay anything. There are some other members who pay chanda on behalf of their children but the better way is to give the money to the children and encourage them to pay that money as chanda themselves. This way the children will slowly become habitual chanda payers by the time they grow up. The children should be told everything about the chanda. They should also be encouraged to pay chanda out of their pocket money.

In the end an extract from the speech of Hazrat Musleh Mauood, may Allah be pleased with him, is presented to summarize the role of Ansarullah in

the field of financial sacrifices for the sake of Islam. This speech also contains the wisdom of naming our auxiliary as *Ansarullah*. Hazrat Musleh Mauood, addressing the 4th Annual Ijtema of Majlis Ansarullah on November 1, 1958, said, "The name Ansarullah has been given to you after much pondering. The age between 15 and 40 years is that of youth and ambition. That is why the organization of members of that age has been named Khuddam-ul-Ahmadiyya, so that they would dedicate most of their time in the social service. Members over the age of 40 years have been named *Ansarullah*. In this age an individual usually attains maturity in his habits. They would have established themselves financially as well. If someone has been having a steady job, they would have received all their promotions by this time. Therefore they are in a position to serve the community with as much of their money as possible. For this reason you have been named Ansarullah so that you may pay attention towards the service of Islam, and this service is from the financial point of view."

At another occasion Hazrat Musleh Mauood, may Allah be pleased with him, explaining the philosophy behind paying the chanda said,

"I am a human being and eventually a day will come when I will die. Then there will be others who will be the khulafa of the Jamaat. I can not say what the circumstances will be at that time. That is why I wish to advise you right now so that you and your progeny may not be misled. If there ever came a khalifa who might think that because the Jamaat was having large incomes from its lands, from its businesses, and from its industry, then why should the members be asked for any further sacrifices. Apparently with such vast incomes it might seem necessary to reduce the burden of sacrifice on the shoulders of the members, then, beware, that such a khalifa would not be a true khalifa. That would rather mean the end of khilafat and that an enemy of Islam

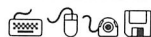
has appeared. It is important to know that even if there be ten billion pounds in the treasury, it should be the task of the khalifa to retrieve from a poor person's pocket the penny that he may wish to spend for the sake of Islam. He should similarly collect ten thousand *rupees* from the pocket a rich person who may wish to spend that amount for the sake of the faith. That is because, without this, justice can not be delivered and without dispensing justice Jamaat

can not be formed. Consequently, without forming a Jamaat, Allah's mercy and blessings would not descend. Therefore, in order to give you life, in order to give you spirituality, it is vital that sacrifice is demanded from you, every moment and always. If the demand for sacrifices is ever abandoned then that will be a great cruelty upon you. That will be cruelty upon Taqwa and faith. — Al-Fazl April 7, 1944

A section of Shura representatives



Computer Guide Consultants, Inc.



Computer Problems?? Leave it to the Experts

Labels, Invoices Sales, Reporting, Inventory Control General Ledger, Training and More

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

For free ☺ information, contact:

Sheikh A. Wahid

 Telephone and Fax 908 457 0018

About Application Business Systems



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

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

ABS PROVIDES THE FOLLOWING SERVICES:

● *Custom software development:*

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

● *Technical and operational support for:*

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

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

ABS Selected Clients Include:

Willamette Industries	Thrifty Payless, Inc.
Weyerhaeuser	State of Washington

The Holy Prophet, sallallaho alaihe wasallam, as Dai Ilallah

Maulana Mukhtar Ahmad Cheema

Missionary Mid West, St Louis, MO

(The following is the text of the speech delivered by Maulana Mukhtar Ahmad Cheema on September 14, 1996 at Bait-ur-Rahman, at the occasion of the Annual Ijtema of Majlis Ansarullah, USA.)

The Holy Prophet, peace and blessings of Allah be upon him, bears a great resemblance with prophet Moses, alaihissalaam, in all of the aspects of his prophethood. In this field, however, the Holy Prophet, peace and blessings be upon him, is placed much higher than Hazrat Moses, alaihissalaam. Hazrat Moses, alaihissalaam, prayed for his people that they be liberated from the bondage of the Pharoah and that seemed to be the only motivation for his people. On the other hand, the Holy Prophet Muhammad, peace and blessings of Allah be upon him, changed the hearts of his people without offering them any worldly objects or motivations to turn to God, the Almighty. From the time he received his first revelation;

اقرأ باسم ربك الذي خلق

Convey thou in the name of thy Lord
Who created (Al-Quran, 96[Al-Alaq]:2)

he realized his responsibility. When he brought this message to the people, it was not something from his own mind but he was given this responsibility by Allah. To deliver Allah's message, he had addressed his people, his relatives, those who belonged to his own clan and with whom he himself had lived for 40 years. This was his own society and his own culture. He had been assigned the task of completely changing the

old lifestyle around. Holy Prophet, peace and blessings of Allah be upon him, was a well known personality among his people long before he started preaching to them. He had established his mark through his honesty and his trustworthiness. He had come to be known as *Sadiq* and *Amin*. Again when Hazrat Muhammad, the messenger of Allah, peace and blessings of Allah be upon him, told his wife about the responsibility assigned to him by Allah, she at once believed him as she was a witness to the fact that the Holy Prophet, peace and blessings of Allah be upon him, had never lied in his whole life. The same happened when he preached to Hazrat Ali, razi Allaho anho, Hazrat Zaid, razi Allaho anho, and Hazrat Abu Bakr, razi Allaho anho. Hazrat Abu Bakr, razi Allaho anho, was not present in Mecca at the time the Holy Prophet, peace and blessings be upon him, proclaimed to be the Messenger of Allah. On his return from his journey, a friend asked him if he had heard something about his friend Muhammad. Hazrat Abu Bakr, razi Allaho anho, became curious to find out what had happened to his friend (Hazrat Muhammad). The friend then told him that (Hazrat) Muhammad had proclaimed himself to be a prophet of Allah. On hearing this Hazrat Abu Bakr, razi Allaho anho, dashed straight to the house of Hazrat Muhammad, peace and blessings of Allah be upon him, and inquired from him if he had indeed proclaimed to be a prophet of God.

The Holy Prophet, peace and blessings of Allah be upon him, before answering his question wanted to explain the whole background to him but Hazrat Abu Bakr, razi Allaho anho, only insisted on a 'yeah' or a 'nay' answer. The Holy Prophet, peace and blessings of Allah be upon him, again tried to explain the reasons but Hazrat Abu Bakr, razi Allaho anho, was not prepared to listen to any argument. After a third try, the Holy Prophet, peace and blessings of Allah be upon him, said in a clear voice that yes he had been appointed a prophet by Allah and that he was assigned the mission to call all the people to Allah. Hazrat Abu Bakr, razi Allaho anho, without wasting a single moment, offered to testify to his truth and immediately became his follower. The important thing is that his character itself became a great source of Tabligh.

Hazrat Muhammad, peace and blessings of Allah be upon him, was known as *Sadiq* and also as *Amin*. Those qualities were specifically bestowed upon the Holy Prophet, peace and blessings of Allah be upon him, by Allah as foretold in the earlier scriptures. Then the Holy Prophet, peace and blessings be upon him, received the revelation:

و انذر عشيرتك الاقربين

And warn thy nearest kinsmen. (Al-Quran, 26[Al-Shu'ara]:215)

Upon this, the Holy Prophet, peace and blessings of Allah be upon him, gathered all the tribes to Mount Safa and gave them the message. He did not directly tell them that he was appointed the messenger of God and that they immediately start worshipping Him instead of their idols. He gave the message of Allah in such a convincing way that there was no other way out for them. He asked them, "If I tell you that there is an army behind this Mount Safa and is prepared to launch an attack upon you, will you believe it?" They all replied in unison, saying that even if they did not see the army that he had mentioned about, his trustworthiness alone was sufficient for them to believe him. They testified, "We know that you

have never lied." After this he told them that if that is the case then I warn you to stop worshipping the idols and come to the path of Allah.

Calling the people to Allah is the primary mission of all the prophets. It was the mission of Moses, alaihissalaam, Jesus, alaihissalaam, Abraham, alaihissalaam, and all other prophets. However, the way this mission was accomplished by the Holy Prophet, peace and blessings of Allah be upon him, no parallel of its grandeur can be found among the other prophets.

The word *Dai Ilallah* appears in the Holy Quran three times, but all of these refer to the Holy Prophet, peace and blessings of Allah be upon him. The reason is that the way the Holy Prophet, peace and blessings of Allah be upon him, invited people towards Allah, no other prophet could do anything like that. Through his preaching, the love of Allah had penetrated deep into the hearts of the believers. When Hazrat Bilal, may Allah be pleased with him, was persecuted ruthlessly, his naked body dragged on the scorching hot rocks of Mecca, his tongue, even under those circumstances had remembered only one word to say; *Allah, Allah*. The Holy Prophet, peace and blessings of Allah be upon him, through his effective preaching brought about a revolution within a very short period of time. The Holy Quran Says about him,

وداعيا الى الله باذنه و سراجا منيرا

And as a Summoner unto Allah by His command, and as a Lamp that gives bright light. (33[Al-Ahzab]:47)

That he was like a bright lamp. Such were the virtues of the Holy Prophet, peace and blessings of Allah be upon him, that were attracting the people. He was indeed like a bright lamp as people flocked to him in a sort of craze for his affection. As he appeared in a dark age, his light in fact was a great source of guidance for the people as even the Holy Quran testifies to that fact in the words;

ظهر الفساد في البر و البحر

Mischief had spread over the land and the oceans alike. (30[Al-Rum]:42)

The change brought about by the Holy Prophet, peace and blessings of Allah be upon him, is mentioned in the Holy Quran,

و اشرقت الارض بنور ربها

And the earth will shine with the light of her Lord. (Al-Quran, 39[Al-Zumar]:70)

He continued to call the people to the way of Almighty Allah. He invited the followers of other religions as well. He invited them for the purpose of unity and to remind them about the common ground between them.

يا اهل الكتاب تعالوا الى كلمته

سواء بيننا وبينكم الا نعبد الا الله

O People of the Book! Come to a word equal between us and you—that we worship none but Allah. (Al-Quran, 3[Al-Imran]:65)

He asked them to come to a common understanding. What is that common understanding? It is Allah. That there is only One creator of all the worlds and of all the people. So he said that there was no reason why we could not cooperate.

The Holy Prophet, peace and blessings of Allah be upon him, possessed excellent virtues and anyone following his virtues is guaranteed to succeed in their endeavor. He gave the message of Allah to his people within one week of receiving the revelation from Allah. In the beginning, his message was rejected. In spite of this he went on spreading the message. The elders had rejected his message but a teenager got up and vowed not only to accept the message but also to go to any extent to help him spread the message of God. This young man's name was Hazrat Ali, may Allah be pleased with him. When he saw that the majority of the Meccans had received the message even though most of them had rejected it, he decided to move on to the other people. He proceeded to Taif with that same message. The fanatic youth over there started pelting him with stones. When he saw

that his preaching alone was not sufficient to change the people's hearts, he turned to supplications to Allah. He prayed that Allah may, through some miracle, turn their hearts towards Himself.

Every *nasir* said their pledge here today. If you all remained true to the letter and spirit of that pledge then you will see how Allah will help you to succeed. In order to be true to that pledge, you will have to change yourself. We have to make changes in our values in order to attract the others. If we can not create the change in ourselves then there will be no charm and beauty in our call. That charm and beauty is found in the virtues and light of the Holy Prophet, peace and blessings of Allah be upon him. It is only through that light that the darkness will be dispelled and the whole world will be illuminated once again. May Allah enable us all to follow the beautiful ways of the Holy Prophet, peace and blessings of Allah be upon him.



Maulana M. A. Cheema addressing Ansar

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

★ Delectable Food ★ Tantalizing Snacks
★ Mouth Watering Deserts

**SHAHEEN
SWEETS**

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

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

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

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



How I Accepted Islam

Hadayatullah Jamil (Hübsch), Frankfurt, Germany

It was the Spring of 1969, when I found myself naked in the desert of Morocco, only with a crucifix-rosary around my neck, despaired of all the goods of the Western culture, nearly insane. I was stripped of all the material objects of the Western culture. I had left behind me, a straight career of being a rebel, who could not believe in what the school teachers were trying to teach and who would raise his voice and fists against the cruelties of Western politics. I was engaged in the student revolution of 1968, which I quit due to the discrepancies between their words and deeds. I then turned to the Hippie Movement. This movement promised a world of wild love and strange experiences of the mind. The goal of this movement was to attain peace, but by destroying all ties with the world by drug abuse. My first collection of poetry had been published by a famous German publishing house. I became known as a poet who left room for great hope. In spite of the fact that I was a so-called leader of the young generation, I could neither find any satisfaction in the materialistic world, nor did I enjoy the games of the young ones. Being frustrated by the drug experience and the moral decline of those who had sought to change the society by force, I had turned towards Zen Buddhism.

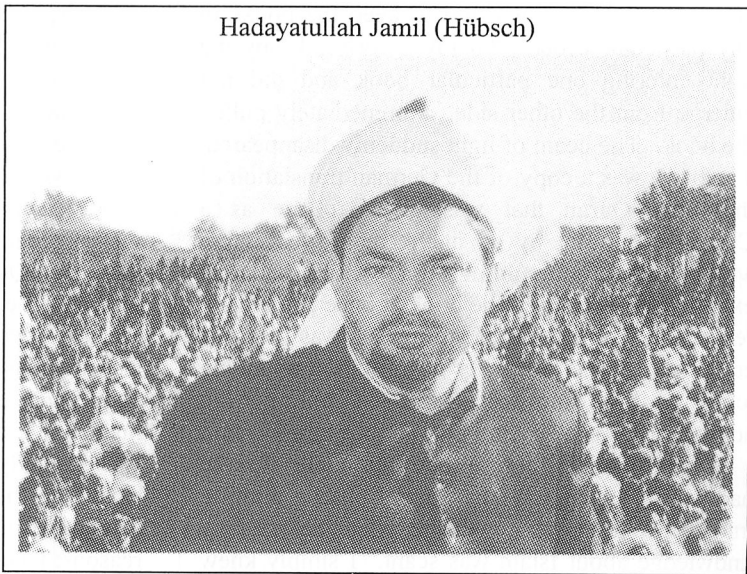
I dropped out of the car after my girl friend stopped the car at my request. I ran towards the desert wishing to leave behind the world and all that it contained. I had thrown away the clothes I was wearing as the only symbol of that world that I also wanted to leave behind. Only this hidden desire for something called God must have lived in my soul as I did not tear off

my rosary. But then it happened. All of a sudden I stopped running, nay, I was halted as if some external force had grabbed hold of me. I stood still for a moment or two and then slowly lifted my face up towards the sky above me. I heard a non-human voice escaping my tortured throat in great agony, saying: *O Allah, please purify me*. I did not know who Allah was and knew nothing about Islam, other than some flimsy description my school teachers had given me. That too seemed to have escaped my memory. I did not know any Muslims and had not as yet disclosed the state of my mind to anyone. Yet it happened, as if I had received a revelation: *O Allah, please purify me* (The actual words were, of course, in German language, my mother tongue).

Immediately after I had uttered these words, this prayer of utmost helplessness, I heard a soft tune of a flute coming from the nearby mountains. I felt consoled, and returned to the car.

This event was my real initiation into the fold of the Holy Prophet Muhammad, peace and

Hadayatullah Jamil (Hübsch)



blessings of Allah be upon him. Of course, I did not become a Muslim right away as I did not know what Islam was and what was required to become a Muslim. Months of horror and difficulties followed. After a long journey, I managed to return to Frankfurt, Germany, my home town. There, I did not wish to re-associate with those hippies again. I soon came across a book on *Yoga*, while I was visiting a friend's apartment. I thought it to be wise to adopt this line of mental training for myself. I then proceeded to exercise *Yoga* for some weeks. By the way, I also carried a *Mandala*, a kind of a picture used to maintain concentration during meditation. One day I sat on my bed to start my breathing exercises. I turned on a music cassette to help me with my exercise. That was the only kind of music that I liked in those days. This music was produced by some Pakistani musicians who had visited London in 1967. The music was known as *Pakistani Soul Session*. Suddenly I saw a calligraphy in the shape of 'OM' (Hindu word for Unity, All, or God). This shape lit up and turned into a beam that was pointing straight towards my library on the wall behind me. It seemed as if that beam of light was trying to show me something. I got up in amazement and followed the beam. My books were lying in a disarray as I had lost interest in reading the books and had therefore not cared to keep the books in any particular order. To my surprise, I saw the light entering one particular book and did not emerge from the other side. I immediately pulled the book. The beam of light suddenly disappeared. The book was a copy of the German translation of the Holy Quran that was given to me as a Christmas present by an uncle, many years ago. My hands were trembling from what I had just experienced. I opened the book at once and having read only two or three of the lines, I was instantly convinced of its truth. My heart started pounding loudly as if to testify to that truth. I could not but admit that I was a Muslim.

I must explain that. When this uncle of mine had sent me this gift, I had merely had a glimpse into the book. As I have stated before, my knowledge about Islam was scant. I simply knew

what a somewhat educated person in the West would know about Islam. The few lines that I had just read though, had struck my heart with such an impact that I thought I was left with no choice but to declare myself a Muslim, without realizing what that would mean for me and what I was supposed to do.

It was the Fall season and despite this experience I was mentally not prepared to take any further step. I was living with my mother in her house. I continued to quietly live there. A few days must have passed when reading a newspaper, my eyes focused on a tiny news item that said that the month of Ramadhan was about to set in. I suddenly realized that being a Muslim, I was supposed to fast too. Since I did not know anything about the fasting, I decided to contact a local mosque to find out all the details. I picked the telephone directory and started calling the consulates of Muslim countries, one by one. Fortunately, someone from the Lebanese consulate told me about the Nur Mosque (which happens to be the mosque of the Ahmadiyya Muslim Jamaat). I called the mosque where the Imam answered the phone.

The Imam was very kind. He politely asked for my address and promised that he would mail me a calendar. Having received that calendar, a day or so later, I began to fast in the prescribed way. After a few days, I decided to go to the mosque myself. I was warmly welcomed by the missionary, Imam Masud Jehlumi. He also presented me a copy of the German version of *Kishti Nuh* (*The Noah's Ark*, which also includes, *Our Teaching*). Imam Jehlumi further persuaded me to purchase a copy of the German translation of the Holy Quran, published by the Jamaat. He informed me that the translation that I had, was not the true representation of the Quranic verses. I also purchased a copy of the prayer book. This helped me learn the Muslim prayer by heart in a matter of a few days. As I have stated earlier, I was mentally very perturbed because of my past sins. On the day of Eid-ul-Fitr, I thought that I should perform the Hajj. This was inspired by two reasons: One that I had heard that the Hajj washes

away all of one's past sins and second that somehow, I was afraid that my end was near and that I was going to die very soon.

Having decided that, I proceeded to make a travel plan. Since I did not have enough money, I decided to hitch-hike my way through Spain, cross over to Morocco, and along the northern coast of Africa, try to reach Arabia. This was a strange plan indeed, but I could not find a better alternative. So a few days later, I took whatever little money I had, my sleeping bag, some food, and quietly slipped out of my mother's house. I made my way into Spain hitch-hiking, and from time to time, getting rides from people driving in that direction. Everything was fine until I reached the border of Morocco. The Moroccan authorities would not let me cross the border. They sent me back, perhaps because I looked like a hippie. I showed them my copy of the Holy Quran which contained the Arabic script alongside the translation. I even recited Sura Al-Fatiha to them to assure them that I was a Muslim but unfortunately, they would not permit me into the so called 'Land of the Muslims.' I was deeply hurt. I started to ponder over my past sins for some times and then realized that I should prostrate before my Lord, my Allah, and ask for His forgiveness. Since I was in the town of Ceuta in Spain, where the Moroccan border just touches, I knew that there had to be a mosque in that town as some Muslims do live in that town. Therefore, I set out looking for a mosque. I asked a young boy who showed me the way to the mosque. As I reached the mosque, I saw a sign on its wall, saying that the non-Muslims (meaning the Whites) could not enter the mosque. I thought to myself that I was not the kind of person these people should be afraid of. So I entered the mosque. There was no one inside. I performed my ablution in a fountain, and then entered the prayer room. It was late afternoon. I started to offer four *rakats* of prayers. Soon I was overwhelmed with emotions and began to cry. I cried in a manner that I had never done in my life. My face had become completely wet with tears, while I continued to say my prayers properly. At one point as I was completely absorbed in the act

of prayer lying prostrate in front of Allah, and totally unaware of my surroundings, someone violently shook me and tried to drag me out of the mosque. I could not understand the motive behind such behavior. However, despite that constant interruption, I completed my prayers and only after saying *Assalamo Alaikum Wa Rahmatullah*, did I pay any attention to that person. He commanded me to follow him and so he brought me out of the mosque. It was almost time for *Maghrib* prayers and some people had gathered to say their prayers. I tried to befriend them by showing them my copy of the Arabic/German Holy Quran while ensuring them that I was a Muslim and only wanted to say my prayers in congregation with them. No matter how much I begged them to let me in the mosque, it was of no avail. They seemed hostile towards me and just wanted me out of there. I must admit though that in those days, I was not fully in control of myself. Perhaps they saw something in me that put them off and were, therefore, determined to get me out of their mosque.

As far as religious knowledge is concerned, I did not possess much of that either. I had read *Kishti Nooh*, but could not understand much of it. I could however tell, that it must have been written by some extremely holy personage as I used to notice angels around the chair that I would sit in to read that book. I did not fully grasp the meaning of that experience but it surely was enough to make me respect that book and whoever its holy author was. I did not understand the teaching of Hazrat Promised Messiah, alaihis-salaam, as I only had the dire urge to have my sins cleansed and to be purified by some magical way.

After I was turned out of the mosque by these stubborn people, I noticed a few children running around outside the mosque. Inadvertently, I turned to them and started reciting Sura Al-Fatiha to them. They gathered around me and joined me in reciting that Sura. I was deeply moved by this sight and suddenly realized that abruptly leaving my mother, without having informed her where I was, must have hurt her a lot. Allah must have been displeased with me for doing so. I realized that my Hajj would not have been acceptable anyway, as I

had left my mother grieving behind me.

It would be too long to narrate the story of how I returned to Germany. However, during my return journey, I spent a week in the shadow of the great Muslim citadel of Al-Hamra in Granada, Spain. There I said my prayers openly on the grass, being surrounded by the Spanish Children. I am very thankful to those children as they brought me bread and oranges to eat. I had no money left to buy myself any food and so I ate the food brought by the children considering it as a great reward from Almighty Allah.

On the following day of my return, finally arriving in Frankfurt, Germany, I proceeded to the mosque. I was still in no better shape. I must have looked like a beggar or even worse. I had, however, freed myself of such worries. I did not care at all how I looked. My only concern was to be accepted by God. I took the incident of my being turned out of the mosque in Ceuta to be the will of God, but the thought of the same happening to me at the Nur Mosque, shuddered me. I just prayed that I be permitted to pray at the Nur Mosque. I imagined that to be a punishment for my sins which perhaps were so grave that Allah did not will my entry into His sacred places.

As I reached the mosque, shabbily dressed and must have appeared to be insane, I was stopped by a gentleman in front of the main door of the mosque. He informed me that I was not supposed to enter the mosque. I was, naturally, very deeply shocked. My fear had come true, that Allah did not want me to pray inside the mosque. I did not know what to do. I did not have any money that I could offer as a sacrifice. My fame, my worldly gains, my money, my talents, my friends and associations, all I had given up long ago. I did not seem to have any future. I had no goal in life, and no greed or hunger. All I had wanted was to be able to pray inside a mosque. I desperately tried to argue with the person who had stopped me but in vain. He did not budge one bit from his position.

While I was faced with this dilemma, all of sudden a strange thought came to mind. I wanted to sacrifice my eyes for the sake of Allah. I prayed to Allah that I was prepared to blind myself if only

He would accept that sacrifice and let me inside the mosque. Having said that prayer in my heart, I looked up and saw a sign pointing to the direction of the office. I quickly proceeded towards the office, but once again, the person at the door, refused to let me in. I had no doubt now, that it was all because of my appearance. I then repeated that prayer in my heart and lo and behold, another man showed up at the door who was directly looking at me, came near me and inquired of me the purpose of my being there. I told him about my wish, i.e., to be permitted inside the mosque to pray. To my utter surprise, he just let me in as if I had been denied my right. *Alhamdo lillah*.

I had been inside the Nur Mosque two or three times before, so I had a fairly good idea of where all the different rooms were. I immediately proceeded towards the prayer room and began to say my prayer. The room had not yet filled with people. An elderly man, with a big white turban and a flowing white beard stood gracefully on the pulpit and addressed in a language that I did not understand. After the *sunnah* prayer, I quietly sat down but was still afraid that I might be turned out of the mosque. As I sat there, I wondered who that charming personality was and what was the language he was speaking in. Then I saw him becoming silent and for moment or so hiding behind the pulpit. I was becoming further curious as to what was going on. As the man stood up again, he was looking directly at me. I saw a powerful ray of light emerging out of each one of his eyes and piercing my eyes. I went blind. I could not see anything until the prayer service started. The whole event was a unique experience for me. Although I joined in the prayer service, but I could not understand what had just happened.

Later on I realized that it was a Friday, and as Allah had willed, I had reached the mosque when the Friday prayer service had just started. The holy man behind the pulpit was none else but Hazrat Khalifatul-Masih III, may Allah be pleased with him. After a visit to Spain, he was in Germany to visit the German Jamaat. When I found out the dates that he spent in Spain, I was surprised, as all that time I was also in Spain, spending my days in

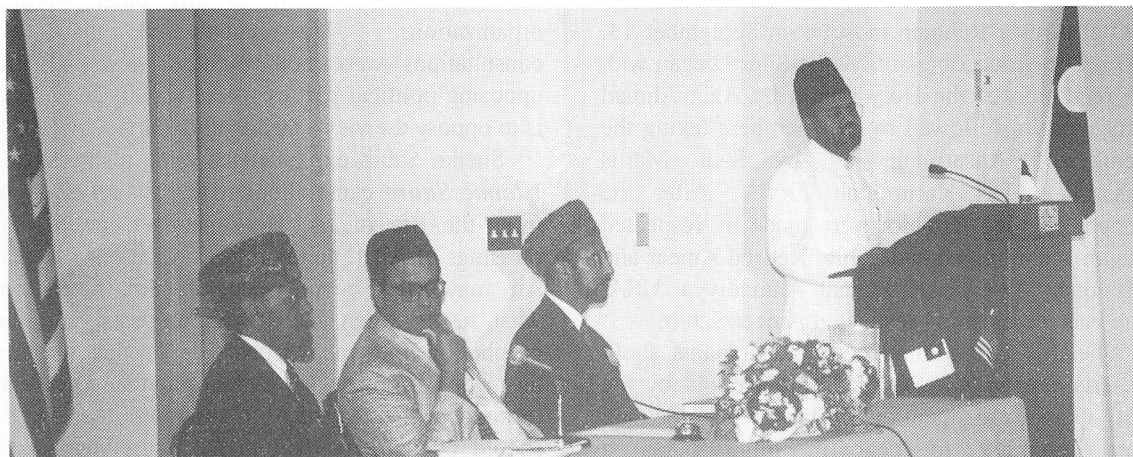
Al-Hamra. The person who had stopped me from entering the mosque at the main entrance, was a member of the local Jamaat who was assigned that duty. I must admit now that he was rightly discharging his duty. Any person who would appear the way I did, could be a security risk. I only thank Allah that despite all those difficulties, He so graciously, got me through all the obstacles and granted me my wish.

After some time, I formally became a Muslim by signing the Baiat, thus entering the fold of the Jamaat of Hazrat Promised Messiah, alaihis-

salaam. Hazrat Khalifatul-Masih III, may Allah be pleased with him, gave me the name, *Hadayatullah*, meaning, the one guided by Allah himself. It is true that I was not guided directly by any man into the path of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, but only through the miraculous power of prayers.

In the end I pray, may Allah bring many more *Hadayatullahs* into the fold of Ahmadiyya Muslim Jamaat where, most certainly, they will find the light and the real peace.

Dr Ahsanullah Zafr, Naib Ameer, USA, is presiding while Maulana Shamashad Ahmad Nasir addresses the Ansar.
Dr Karimullah Zirvi, Sadr Majlis, USA, is at left and Syed Sajid Ahmad, Naib Sadr Saff I, is at right.



Shahid Ahmad Malik, Nazim Ijtema, receives prize from Ameer Sahib as Dr Zirvi (Sadr) and Rafi Ahmad (Qaid Umumi) look on. Naem Chaudari (Naib Sadr Saff II) is announcing the names of the winners.

Fourth Majlis Shura and Fifteenthth Annual Ijtema Majlis Ansarullah, USA

Held on September 13, 14, and 15, 1996, At Masjid Bait-ur-Rahman, Siver Spring, MD

A Report by

Majeed A. Mian, Qaid Publication, Majlis Ansarullah, USA

Majlis Shura

The Fourth Majlis Shura Ansarullah, USA, was held at Bait-ur-Rahman mosque on September 13, 1996. The proceedings of Majlis Shura began with the recitation of the Holy Quran by Aziz Ahmad Vance Sahib, followed by the members taking the pledge of Ansarullah led by Sadr Majlis Ansarullah, Dr. Karimullah Zirvi. After the pledge, opening remarks were made by respected Sheikh Mubarak Ahmad Sahib, Retired Ameer and Missionary In-Charge, Jamaat Ahmadiyya, USA, who was representing respected Ameer Sahib.

Sheikh Sahib reminded the participants about the *etiquette of the Shura* as pointed out by the Holy Quran. He mentioned that three virtues are very important to bear in mind being a representative in Majlis Shura. The first virtue is to bear in mind the pleasure of Allah while offering advice in keeping with the Quranic instruction of

استجابوا لرؤسهم (13[Al-Ra'd]:19)

The key to the second virtue he said, could be found in the words:

واقاموا الصلوة (2[Al-Baqarah]:278)

Salat imposes a very strict discipline upon us. Allah wants us to follow the same kind of discipline while presenting our views in Shura.

The third virtue is to ponder seriously over the issues and give the best advice based on one's intelligence, experience, and expertise.

He also reminded the members that we should

not consider this body as any other worldly organization. He emphasized that our consultations were not like the views of two opposing political parties where usually the object is to oppose the views of the other party.

Sheikh Sahib explained how the institution of *Islamic Shura* came about. He gave an example from the life of the Holy prophet, peace and blessings of Allah be upon him, when once Hazrat Ali, may Allah be pleased with him, asked him what to do when faced with an issue and the prophet of God was not present. To this question the Holy Prophet, sal Allahu alaihe wasallam, responded that in such a situation, the people should be gathered and their opinion be asked. Sheikh Sahib further asserted that in spite of the fact that the Holy Prophet, Sal Allahu Alaihe Wasallam, was divinely inspired yet he always consulted with his companions when faced with difficult decisions.

Speaking about discipline, Sheikh Sahib reminded that we must address the chair with extreme courtesy and respect. Similarly, when mentioning other members, we must be polite and courteous.

Sheikh Sahib's address was followed by
the reports of Qaideen

of Majlis Ansarullah. Due to the shortage of time, only three Qaideen could present their reports. These included, Qaid Talim, Salim Nasir Malik Sahib, Qaid Tabligh, Ali Murtaza Sahib, and Qaid Ishaat, Majeed Mian Sahib. Sadr Majlis, Dr

Karimullah Zirvi asked Qaid Umumi, Majlis Ansarullah, Rafi Ahmad Sahib, to present the implementation report of the previous Majlis Shura's recommendations concerning Tabligh and Talim-o-Tarbiyyat. Rafi Sahib presented the salient features of the implementation report. Sadr Majlis then asked Qaid Maal, Sheikh Abdul Wahid Sahib to present the last year's implementation report concerning Finance. Sheikh Wahid Sahib presented the report along with the budget for 1997.

Qaid Umumi, Rafi Ahmad Sahib, returned to the podium and read out those

proposals

with reasons which were not selected for discussion by the Shura. He then read out the proposals selected to be considered by the Shura. After this, Sadr Majlis proceeded to form the

subcommittees.

Four subcommittees, namely, Finance, chaired by Dr. Imtiaz Ahmad Chaudhry Sahib, Tabligh, chaired by Syed Sajid Ahmad Sahib, Talim and Tarbiyyat, chaired by Dr. Yusef Lateef Sahib, and General, chaired by Dr. Abdus Sami Janjua Sahib, were formed. Before breaking off for Juma prayers, a collective silent prayer (dua) was led by Sheikh Mubarak Ahmad Sahib.

For Juma prayer, everyone gathered inside the mosque. They watched Huzur's sermon that was delivered in London and broadcast by MTA International. Maulana Shamshad Ahmad Nasir Sahib then delivered a short sermon and led the Juma prayer.

The subcommittees met after the Friday/Asr prayers for about three hours. Members took

active part in the discussions of the subcommittees and later in the general discussion. All discussions were held in a purely spiritual atmosphere.

The concluding session

of the Shura was chaired by Sadr Majlis, Dr. Karimullah Zirvi. This session is held for discussion by the main body of Majlis Shura. The Shura representatives go over the recommendations of the subcommittees and present their own views. The session began with the recitation of the Holy Quran by Dr. Rasheed Azam Sahib. The secretaries of the subcommittees were then invited one by one, to present their respective reports. The discussion was very lively and informative. All proposals were discussed in detail. Some of the recommendations of the subcommittees were put to vote in order to determine the majority opinion. In the end, Sadr Majlis Ansarullah requested respected Sheikh Mubarak Ahmad Sahib to give a

concluding address.

In his remarks, Sheikh Sahib congratulated Majlis Ansarullah on another year of success. He particularly mentioned the progress made by the Department of Ishaat, and made special remarks about the Quarterly Al-Nahl, which he thought was the best magazine of the Jamaat published anywhere in North America. Sheikh Sahib applauded the efforts of Sadr Majlis and his team while reminding the members to pray for further success of the Majlis. The proceedings of Majlis Shura were concluded with a silent prayer (dua) led by Sheikh Sahib. By the grace and mercy of Allah, the Shura was a great success. Majority of the Majalis were represented.

Annual Ijtema

On the evening of Friday, September 13, 1996, members started to arrive for the Annual Ijtema. The registration desk was set up earlier for the members of Majlis Shura. The staff at the desk continued to issue name tags already prepared for the participants. The members were served with a delicious dinner while they were being assigned to their respective accommodations as they registered

for the event.

The next morning, scheduled proceedings of the Ijtema began under the chairmanship of Dr. Ahsanullah Zafar, Naib Ameer II, Jamaat Ahmadiyya, USA, with a recitation of the Holy Quran by Dr. Khalil Mahmud Malik Sahib followed by Ansarullah pledge led by Sadr Sahib. A poem of Hazrat Promised Messiah Alaihis-

Salaam was then recited by Rashid Ahmad Bhatti Sahib and its translation read out by Bilal Abdus Salaam Sahib. In his

opening address,

Dr. Ahsanullah Zafar Sahib recited the following verse of the Holy Quran:

ومن احسن قولا ممن دعا الى الله
وعمل صالحا وقال اننى من المسلمين

And who is better in speech than he who invites *men* to Allah and does good works and says, 'I am surely of those who submit'? (41[Ha Mim Sajdah]:34)

Dr. Zafar Sahib reminded the members of Ansarullah, about the expectations from them in view of the Quranic verse recited by him. He stated that Hazrat Khalifatul Masih IV had been repeatedly quoting the verse he had recited, as nothing could better describe the role of the members of the Jamaat in general and Ansarullah in particular. He advised that members should judge their own conduct in the light of this verse of the Holy Quran and see where they can make improvement. He reminded that the responsibility of Ansarullah increases many folds when our footsteps are to be followed by the other organizations. At the conclusion of his address, he asked the members to join him in silent prayer (dua) to start the Ijtema on the right footing.

After the silent prayer (dua),

Maulana Mukhtar Ahmad Cheema Sahib

was requested to present his scheduled speech. His topic was, '*Holy Prophet, peace and blessings of Allah be on him, as Dae-e-Ilallah.*' Maulana Cheema Sahib's presentation was very effective. He quoted numerous examples of the Holy Prophet's life indicating how he had under all odds continued to call the people towards Allah. He said that the Holy Prophet, sal Allahu alaihe wasallam, never let an opportunity pass by without using it for the propagation of Islam. Maulana Cheema Sahib concluded by saying that Allah had assigned that mission to the Holy Prophet, sal Allahu alaihe wasallam, and he fully accomplished

that mission with great success. Text of the speech appears elsewhere in this issue.

After Maulana Cheema Sahib's speech, the speech of

Maulana Shamshad Ahmad Nasir Sahib

followed. The topic of his speech was, '*Financial sacrifices for the cause of Islam and Ahmadiyyat.*' Maulana Shamshad Sahib presented his address with a lot of gusto and excitement. After having amply elaborated on the following verse of the Holy Quran,

لن تنالوا البر حتى تنفقوا مما تحبون
وما تنفقوا من شى فان الله به عليم

Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well. (Al-Quran, 3[Al-Imran]:93)

Maulana Shamshad Sahib quoted some very moving examples from the lives of the companions of the Holy Prophet, sal Allahu alaihe wasallam. He also extensively quoted from the writings and speeches of Hazrat Promised Messiah, alaihis-salaam, and Hazrat Musleh Mauood, may Allah be pleased with him, to highlight the importance of financial sacrifices for the sake of Islam. His speech has been included in this issue.

After these speeches **the prepared speech competition** began, which was chaired by Sadr Sahib. The competitions were conducted by Naib Sadr Awwal, Syed Sajid Ahmad Sahib. The assigned topic this year was, '*Zikr-i-Ilahi (Remembrance of Allah).*' There were fourteen contestants. Each speaker was given five minutes. The speeches were very inspiring, well prepared, and full of excitement. The audience and the judges seemed equally attentive. In view of all the fine speeches, the judges must have had a very difficult task to perform in picking the top contenders.

The second session started after the Zuhr/Asr prayers. After the recitation of the Holy Quran by Mujeeb-ur-Rahman Malik Sahib, a poem of Hazrat

Promised Messiah was recited by Chaudhry Afzal Ahmad Sahib and translated in English by Dr Yusef Lateef Sahib.

Maulana Sheikh Mubarak Ahmad Sahib

was then invited to speak on the topic of, *Importance of Studying the Books of Promised Messiah (alaihissalaam), Regularly*. Sheikh Sahib extensively quoted from the writings of Hazrat Promised Messiah, alaihis-salaam, and his Khulafa to stress the importance of his subject matter. He said that without the regular study of Promised Messiah's books, we can not attain the knowledge that is necessary to challenge the opponents of Islam and Ahmadiyyat. Sheikh Sahib affirmed that the progress and triumph of Islam was ordained through the appearance of Hazrat Promised Messiah, alaihis-salaam, and he was especially selected by Allah for this purpose. Allah inspired Hazrat Promised Messiah, alaihis salaam, to write the unparalleled arguments in defense of Islam and to prove the falsehood of other religions. Sheikh Sahib emphasized that these books were a great treasure in the hands of Ahmadies and that not making use of them would be a great loss. Sheikh Sahib advised the members that in order to be effective *Daa'e Ilallah*, there could be nothing better than studying the books of Hazrat Promised Messiah, Alaihis Salaam. Sheikh Sahib's speech has also been included in this issue.

After Sheikh Sahib's inspiring speech, another very interesting event, the

Tabligh workshop,

was held. This was the third time that such a workshop was held during our Annual Ijtema. A lot of valuable tips were picked up by the participants from Tabligh experiences of those who had committed their time to Tabligh during the year. The workshop was conducted by Qaid Tabligh, Brother Ali Murtaza Sahib. A number of new converts spoke at this occasion. They provided an insight into the way Tabligh should be done. It was very interesting to know how they themselves had converted to Islam. They gave examples of Tabligh from their own experiences.

At the conclusion of Tabligh Workshop, Dr. Waseem Ahmad Syed Sahib, National Secretary

Waqf-i-Jadid, in his brief address to the participants of the Ijtema, provided information about the progress of

Waqf-i-Jadid

in the US. He told the Ansar that last year their auxiliary was the largest contributor. He further encouraged them to show the same spirit this year.

Dr. Imtiaz Ahmad Chaudhry Sahib, Qaid Sihat Jismani, then gave instructions about the

sports events.

He then asked the participants of the Ijtema to proceed outdoors for the sports contests. The sports included, Volleyball, Tug of War, Wrist Clinching, Races of various types, and One Mile Walk. All the competitions were hotly contested. Members displayed a very keen interest in all the sports events.

After the Maghrib/Isha Prayers and before the end of activities for the day, Sadr Sahib held a

meeting of the Zoama,

their staff, and members of Majlis Amila. In this meeting, participants sought clarification on matters of administrative issues. There were very interesting questions raised relating to the performance of the office holders. The answers were provided by Sadr Majlis in a very informative manner. This session serves as an excellent educational class for the office bearers of the Majlis and is, therefore, a very important part of the Ijtema. The session was concluded with a dua (silent prayer) led by Sadr Majlis, Dr Karimullah Zirvi.

The Sunday session was presided over by Sadr Majlis Ansarullah, USA. The meeting began with the recitation of the Holy Quran by Dr. Rasheed Azam Sahib followed by a poem of Hazrat Promised Messiah, alaihis-salaam, by Nasir Ahmad Vance Sahib. The English translation was then melodiously recited by Omar Bilal Ibrahim Sahib. This was followed by the presentation of his

yearly progress report of the Majlis

by Sadr Majlis Ansarullah, Dr. Karimullah Zirvi.

The main areas of improvement highlighted by Sadr Sahib were in the fields of Tabligh, Chanda collection, communication with Majalis, Talim, and Publication. Sadr Sahib quoted from the

remarks of Hazrat Ameer-ul-Momineen received from time to time during the year, through the office of Mr Shamim Ahmad Khan, Assistant Private Secretary to Hazrat Khalifatul Masih IV (In-Charge Ansar Section) in London. Sadr Sahib announced the initiation of Alam-i-Inaami award. This would be an Ansarullah flag that would be awarded, beginning next year, to the Majlis with the best performance during the year, based on their activities in the fields of Tabligh, Talim, Finance, and Social Service.

After Sadr Sahib's report, other items on the schedule followed. The program consisted of very interesting

religious competitions,

which included, Recitation of the Holy Quran, Recitation of an Urdu poem of Hazrat Promised Messiah, alaihis- salaam, recitation of the English rendering of that poem, narration of a Hadith and its commentary, and the impromptu speech competition.

The impromptu speeches

always seem to inspire every one. A lot of excitement could be seen during these competitions. Speaker after speaker came to the podium and spoke for three minutes each, in a manner as if they had long been training for that event.

By the grace of Allah, all events were successfully held. The members, as usual, displayed extraordinary interest in these events.

After the religious knowledge competitions, the meeting was presided over by respected Sahibzada Mirza Muzaffar Ahmad Sahib, Ameer, Jamaat Ahmadiyya, USA. In his brief

concluding address

before the prize distribution, respected Ameer Sahib gave some valuable pieces of advice. His emphasis was on the training of our next generation, displaying good behavior towards one's wife and children, reading the books of Promised Messiah to prepare to be a good Dae Ilallah, and performing social service in our neighborhoods, wherever we might be. He praised the efforts of Sadr Majlis and his colleagues in breathing new life into the activities of Majlis

Ansarullah which he said, had been dormant in the near past.

Prizes were then distributed by Ameer Sahib among the winners of religious knowledge and sports contests. Prizes were also awarded to those who received top positions in the two Talim tests, the first one held at the end of 1995, and the second, at the beginning of 1996. The Majalis of Houston, North New Jersey, Los Angeles, and Detroit, in that order, received trophies for their excellent performance in Chanda collection, last year.

At the exhibition stall this year, a special shirt was on sale. This shirt has been made by Ansarullah for Ansarullah. It bears a beautiful emblem with Kalima Tayyaba, its translation and the revelation of Hazrat Promised Messiah, Alaihis-Salaam, 'I shall cause thy message to reach the corners of the earth.' Members showed great interest and purchased the shirt in large numbers. The exhibition was beautifully displayed by Mansoor Ahmad Pal Sahib, who had worked very hard at it. May Allah grant him an excellent reward. Amin.

Arrangements made for the Shura as well as the Ijtema, both before and during the Ijtema, were excellent. Shahid Ahmad Malik Sahib, Nazim Ijtema, Kalimullah Khan Sahib, Naib Nazim and Abdur Rahim Kolade Sahib, Zaim Majlis Ansarullah, Washington, DC, Mansoor A. Khan Sahib, In-Charge Accomodation, Mubashir A. Khan Sahib, In-Charge Transportation, Dr A. M. Shamim Ahmad, In-Charge First Aid, and all their staff deserve our

special thanks and prayers

for their untiring work. Meals were always on time and delicious. For that, our special thanks go to Dr Salahuddin Sahib, Saadat Abdullah Sahib and their team mates. Nazim Sahib and all his team mates were also awarded prizes in recognition of their hard work. May Allah reward them and other members of Washington area Majalis who worked so hard to make this blessed event so successful. Amin.

Dr Imtiaz Ahmad Chaudhary, Qaid Sehat Jismani, preparing competitors for tug of war



Ansar at rest while watching sports competitions

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[Al-Saff]:15).

Ansar Pledge

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

I solemnly pledge that I shall endeavor throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defense of institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah Ta'ala.

Publications

Al-Nahl: This magazine in your hands, published quarterly. See page 2 for subscription information.

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. Available from Sajid.

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

Calendar

US National Annual Ijtema Ansarullah and US National Annual Shura Ansarullah: Silver Spring, MD: September 12-14, 97.

West Coast Ansar Ijtema: Los Angeles, CA, September 97.

Annual Ijtema Ansarullah Southern Region, Houston TX, December 1997.

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

1996-1998

Sadr (President): Dr Karimullah Zirvi
Naib Sadr Saf Doem: Naeem Chaudari

1996

Naib Sadr Saf Awwal: Syed Sajid Ahmad
Qā'id Umumi (Gen. Sec.): Rafi Ahmad
Qā'id Māl: (Finance): Sheikh Abdul Wahid
Naib Qā'id Māl: Naim A. Waseem
Qā'id Ta'leem (Education Sec.):
Salim Nasir Malik
Qā'id Tarbiyyat: Dr Khalil Mahmud Malik
Naib Qā'id Tarbiyyat (Rishta Nata):
Dr Rasheed S. Azam
Qā'id Tabligh: Ali Murtaza
Naib Qā'id Tabligh I: Rashid Alladdin
Qā'id Ishā'at (Publications): Majeed A. Mian
Additional Qā'id Ishā'at (Sami Basri [Audio, Video, MTA]): Peer Habibur Rahman
Qā'id Ithar [eesaar] (Social Services):
Dr M. Aslam Nasir
Qā'id Tehrik-i-Jadid: Jalaluddin Abdul Latif
Qā'id Waqf-i-Jadid: Khalil Mahmood
Qā'id Zehānat-o-Sihhat-i-Jismāni:
Dr Imtiaz Chaudhary
Qā'id Tajnid (Census): Sheikh Abdul Wahid
Auditor: Amin R. Sheikh

Arakin Khususi

(Special Members)

Mirza Muzaffar Ahmad Sahib, Washington, D.C.

Dr Ahsanullah Zafar, Lambertville, N.J.

Sheikh Mubarak Ahmad Sahib, Washington, D.C.

Dr. Karimullah Zirvi, Sadr, and Syed Sajid Ahmad, Naib Sadr Saff Awwal, are pondering over the strategy of Ansar during tug of war competition.



A scene from the competition of arm wrestling at the Ijtema.

Al-Nahl
(Published by Majlis Ansarullah, U.S.A.,
An Auxiliary of
The Ahmadiyya Movement in Islam, U.S.A.)
Bait-ul-Wahid
291 Crooks Ave.
Clifton, NJ 07011

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