

# Al-Nahl

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*Hazrat Mirza Tahir Ahmad, ayyadahollaho ta'ala benasrihil-aziz  
Khalifatul-Masih IV*

In this issue: His Dars-ul-Quran on the last day of the last Ramadhan



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## 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.

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The Perfect Teaching — *Editorial*

4

**Unity of God  
in the Light of Surah Ikhlas  
Hazrat Khalifatul-Masih IV,  
ayyadahollah**

6

Passing of the Giants

12

How I Accepted Islam  
*Akbar Tshaka Ahmadi*

14

A Believer's Reflection  
*Dr Yucef A Lateef*

16

Four Good Reasons to Watch  
Your Weight

*Dr Nasim Rehmatullah*

18

Bible Full of Discrepancies  
*M. Isajan Khan*

20

My Prayer — *Dr Rasheed Azam*

24

Professor Habibullah Khan  
*Shameela Khan Lughmani*

26

About Al-Nahl — 2

About Ansarullah, USA — 31

# The Perfect Teachings

Allah says in the Holy Quran;

اليوم اكملت لكم دينكم

واتممت عليكم نعمتي

و رضيت لكم الاسلام دينا

This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion. (5[Al-Maidah]:4)

The perfect and beautiful teachings of Islam have proven to be invincible in the past and as we advance in the material world, it is becoming more and more evident that the wisdom contained in the teachings of Islam is just unmatched and, in fact, is a guide for us in all ages.

At the turn of the century, the democratic West felt that the women did not have the same kind of freedom as the men enjoyed. The leaders had to legislate laws that were gradually supposed to remove that imbalance. Then in the 1960s, the so-called "Women's Lib" movement got organized to work for the political, cultural, and economic equality of women. Unfortunately, that movement drifted into the direction of freeing women from all kinds of moral taboos. As a result, the women started to demand equal employment opportunity regardless of the nature of a job's demands. Consequently, women came into such jobs that have been for centuries performed by men only. These included jobs in the military and other security organizations. However, without any emphasis on the moral consequences, these new found freedoms became more of a threat to their security than to provide any real benefit to women.

Recently, after a long silence, women have begun to speak out against such atrocities. The Navy's Tailhook scandal had raised a serious alarm in the treatment of women at the work place. There were some eyebrows raised, investigations

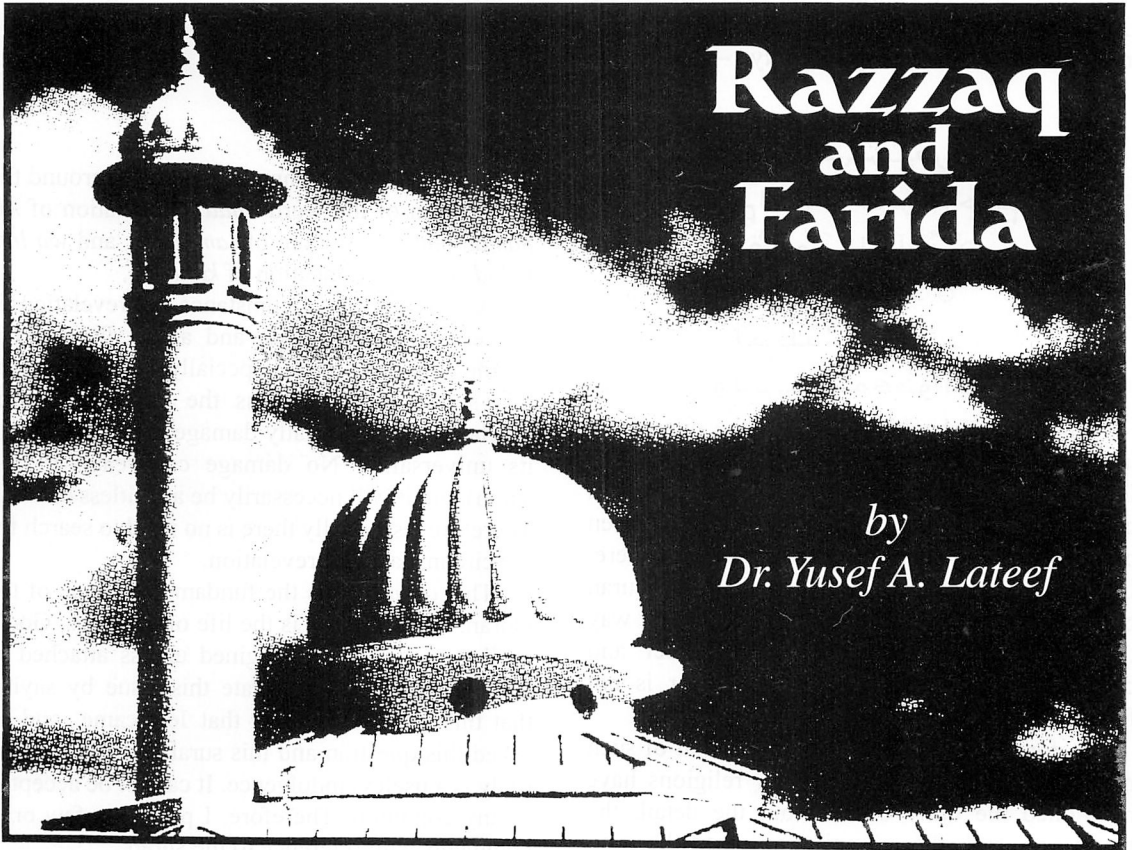
held, and punishments handed out to those involved. However, the real cause was overlooked, i.e., the free mingling of men and women. As a result, only a couple of years later, we hear about the scandals coming out of the Army not only from the recruits training center at Aberdeen, Maryland, but from the Army bases all over the country. More recently, there were reports of the male prison guards involved with the female prisoners, again in prisons all over the country. There are scandals coming out of university campuses on a routine basis. Complaints of sexual harassment at the work place have alarmingly increased. News of female joggers getting molested are not uncommon. There are numerous other such incidents that have become so common place that no one seems to care anymore. Where is the Western society headed? The situation is mind boggling and it seems that there is no solution in sight to remedy this grave problem. People in disgust seem to think of only one answer: harsher punishments. They do not seem to understand that laws alone can not remove a vice from the society. Laws can punish but only after a crime has been committed. How do you stop such heinous crimes against women? There is only one solution and that has been prescribed by the teachings of Islam. Fourteen hundred years ago the world was engulfed by a similar moral darkness. Women had no respect at all. They were only considered a play thing and at best a burden on the society. They were treated worse than slaves and, in some cases, baby girls were buried alive soon after their birth. Islam's beautiful teachings were instituted at such times of darkness. Within an amazingly short period of time, Muslim women found their freedom, with dignity, honor, and complete security. The message of Islam was very simple. It was in complete harmony with the laws of nature. Islam commanded the believing men to restrain



their eyes from wandering around. Similarly, it asked the women to wear a veil when out in public so as not to attract the gaze of men. These simple acts effectively precluded the problem and eventually rooted out the centuries old crime.

Islam's golden teachings are just as effective today. We do not have to resort to high technol-

ogy or space age rocketry to find a solution for a crime that is infecting the roots of Western society and is rendering women more insecure with the passage of time. Western society needs to revert to the true teachings of Islam wherein lies the panacea for all ills. May Allah enable the mankind to realize this simple but time tested fact. Amin.



A story for children written by Dr Yucef A. Latif. Published by Majlis Ansarullah, U.S.A. Children and new Muslims, all can read and enjoy this story. It makes a great gift for the children of Ahmadi, Non-Ahmadi and Non-Muslim relatives, friends and acquaintances. Every page of the story is accompanied by a colorful drawing.

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# Unity of God in the Light of Surah Ikhlas

Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV,  
(*ayyadahollaho ta'ala benasrihil-aziz*)

Following is an English rendering of the portion of the *dars* (commentary on the Holy Quran) which dealt with *Surah Ikhlas*, delivered by Hazrat Khalifatul-Masih, *ayyadahollaho benasrihil-aziz*, in the London Mosque on February 28, 1997, the last day of the month of Ramadhan. The *dars* was delivered in Urdu. The Urdu text was transcribed by Mrs Saleema Ahmad, New York, NY. Al-Nahl is publishing this translation on its own responsibility. — Sajid.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ هُوَ اللَّهُ أَحَدٌ  
اللَّهُ الصَّمَدُ  
لَمْ يَلِدْ وَلَمْ يُولَدْ  
لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

This surah (chapter), which is the one of the last three surahs of the Quran, is called Surah Ikhlas, as the pure *tauheed* (unity of God) which has been stated in this surah, is not seen proclaimed anywhere else as proclaimed here. Unity of God has been proclaimed in the Quran but it is scattered in different chapters. The way the *tauheed* is proclaimed in a perfect and continuous manner in this short chapter is not found in any other chapter.

As for other religions, even a fraction of such narration is not seen there. Other religions have mentioned the unity of God but the detail, the eloquence and the compilation used here in refuting everything contrary to unity is not seen anywhere else. The Promised Messiah, alaihissalaam, too, time and again, challenged the adversaries that they cannot bring out a narration of the perfect unity of God similar to the one in this surah. The manner the unity of God is mentioned here, no equivalent of that is found

anywhere else...

The (previous) commentaries circle around the explanation of the word *ahad*, explanation of *Al-Samad* and the wisdom of *lam yalid* and *wa lam yulad* and the explanation of *kufuwan*.

As for as the circumstance of revelation is concerned, I have again and again dismissed it during this discourse. Especially with respect to this surah, if we discuss the circumstance of revelation, it will greatly damage its greatness and its universality. No damage can reach it (the surah), but it will necessarily be a fruitless effort... Therefore, essentially there is no need to search for the circumstance of revelation.

This (*tauheed*) is the fundamental issue of the Quran. Unity of God is the life of all faiths. God's attributes cannot be imagined unless attached to Unity. Therefore, to narrate this issue by saying that this idolater came or that Jew came and he asked this question and this surah was revealed in reply is a useless indulgence. It cannot be accepted in any condition. Therefore, I present a few brief comments with reference to the surah.

First, there is the word *ahad*. "Proclaim God is One." Two kind of meanings are found in the word one. One is helplessness and the other is carrying limitless power and being matchless.

A thing becomes one in two situations. If someone asks another, "How are you doing?" He says, "I am a helpless one, none is mine in this



world.” This is to declare helplessness. And, another one is in the meaning of one in greatness. He does not need anyone. He is without a match. There is nothing like Him. We cannot imagine another being in the presence of His existence. If He is then everything is. No need exists for anything apart from Him. All these aspects concern being One.

And, the second verse after *qul howallaaho ahad*, which is *allahossamad*, it has narrated the whole aspect compositely in the word of *samad*, as *assamd* is called a rock which is so high and strong that even when there is the greatest of floods which would drown everything yet that rock will be visible standing out of it, and that is the only refuge and there is no other refuge during such storms.

So, the oneness of God is in the meaning of being without a parallel, and in the meaning of having the ability to be beneficial to all. He is One not in the meaning that there is no other creation apart from Him. If there is (other creation), it is created by Him. If there is (other creation), then He is its support; the guarantee of its existence is provided by Him, and when all its support is disconnected then there is only one support and that is the support of Allah. People do turn to Him again and again – and this is a natural testimony – and this testimony is engraved on every heart of every man. When all secondary support is cut off then even an unbeliever and an atheist calls on God involuntarily.

*Allahossamad*, He is one but He is *Samad* also. You will always need Him. But He does not need you.

Additionally, another aspect has also been narrated, which is a pronouncement of regret for man. If we read *samad* in the meaning of *samd*, as rock, the aspect which is a part of this subject literally and lexically, that rock is generally abandoned. Until the world can find other supports, it does not care about the cliff, does not pay any attention to it. When they drown then they

remember the rock. By chance, a high flying bird who is used to alighting on the (highest) cliffs, even when seen above there, the world will stay unaware of it. It is very unfortunate that God’s creature shows similar behavior towards its Creator. Only those high flying souls which soar to heights and have no delight in staying down, they develop a relationship with this summit, and through this relationship of theirs, they become visible to the rest of the world. Thus, all prophets have shined because of their relationship with God, the Almighty. Their fame, their eminence, and the spreading of their name in the whole world is just because of their relationship to Allah. No one would have known Ibrahim, alaihissalaam, if he did not have relations with the *Samd*. Who would have known Musa, alaihissalaam, if he did not have relation with the *Samad*. The Holy Prophet, sallallaho alaihi wasallam, attained fame in all times, and for ever, because he could not do without attaching himself to those high peaks. So, He is One, but invites everyone that whoever may desire can make use of His Eminence, but staying with him and not by staying away from him. As much farther away he is, so much is the chance that he may not reach the summit in time of despair.

Quran negates this danger relating to the summit that though the subject of the rock is similar but does not match the situation exactly. Rock is a lifeless item. A thing can benefit from it only by reaching it. But if the desire appears and God Himself reaches there then this simile separates itself from that of the rock, that is, that He is independent yet He is not indifferent. It (the word *samad*) also is translated as independent. He is independent in the meaning that if you turn your back and go away from Him, there will not be any effect on His exaltation or on His eminence. He does not need you. He will still be eternal and will yet stay eternal. He does not need you, but when you will need Him, He is not independent in the meaning that He will forget you and will not fulfill

your need.

*Wa idha sa-alalka 'ebaadee 'annee fa innee qaereeb* (Al-Quran, 2 [Al-Baqarah] :187), O Mohammad when my servants ask you tell them that I am near. There is an exaltation in this for a person in need, if the simile of rock is used, that it does not stay away from any one. When need arrives, he calls and extends his hand while drowning, the rescuing hand, which is God's hand, will descend from above. Thus, in these meanings, everyone is needy whether he is far or near, but a longing should appear in his bosom, a desire should develop in his heart, that may I meet Him. It is the perpetual relationship which bestows real eminence. Otherwise, even in the side of the rock, insects and such creatures reside, rather millions of their generations die rotting, but the nearness to the rock does not benefit them at all. For this reason, Quran has shown great regret in concern with sin among the *janbillah* (those at the side of Allah), that beware that it may not happen that you regret that you were in the nearness of God but yet you stayed unaware of Him and not only that but also committed improprieties concerning Him.

Nearness to God and distance from Him can exist simultaneously with regard to Allah ta'ala. Despite His nearness, He distances Himself when the world distances it from Him. Despite His distance, He draws near from far off: If the world calls on Him from distance, He reaches there.

This is the glory of these verses which manifests itself when these two verses are recited together.

*Ahad* includes the notion that none else exists. I have already explained the existence of creatures in view of this meaning.

If God is not God, an improbable assumption, there would be nothing. If and when God desires to destroy whatever portion of His creation, it would not affect His being at all. Thus, the concept of multiplicity while being *ahad* (one) is in this context. Consequently, the Quran has elaborated this aspect with reference to Hazrat Isa,

alaihissalaam, and with reference to the Holy Prophet, sallallahu alaihe wasallam, himself that no one can restrain Him if He annihilates: it cannot alter His being and His eminence. These meanings propound a very elevated position of God's true oneness in this respect.

It is a fact that the glory and the attributes with which the oneness of God was manifested to the human beings by the Holy Prophet, sallallahu alaihi wasallam, without that every other concept of the oneness of God was imperfect and incomplete and vacuums were evident in those concepts in every respect. The detail with which the attributes of the Exalted Creator manifested on the Holy Prophet, sallallahu alaihi wasallam, have not been manifested on any other prophet in the same way. No one else attained to the discernment of these attributes as did the Holy Prophet, sallallahu alaihi wasallam.

With respect to His creation, He is the only one with that glory and exaltation who can exhibit this elevated aspect that He can destroy the one from His creation which is most elevated in the eyes of His creation, without affecting His elevated being.

If we see the Almighty with the eyes of the world and not with the eyes of the Holy Prophet, sallallahu alaihi wasallam, God will look much smaller. The unlimited vastness of His greatness and eminence will disappear from our view.

Therefore, though from one angle, definitely God is not dependent on any one, yet the creation which is dependent on Him is also in need of those who have been made a *waseelah* (means) to reach Him. Thus. their intercession is not in the meaning of a partner. Setting up of partners disappeared due to their mediation. They became such means that they cleared themselves out of the way, and attributed all greatness only to Allah. When the greatnesses attached to these means were uttered, they were refuted. At an occasion, when there was a danger that someone was afraid of the Holy Prophet, sallallahu alaihe wasallam, and was trembling, thinking of him as greater than a human



being, he made him understand affectionately that he was an ordinary human being and was born of a mother like that person was born of a mother.

Thus, these are the meanings which the Holy Quran presents with regard to the Holy Prophet, sallallahu alaihi wasallam, that guiding towards the oneness of God, he himself disappeared from in between so that none of his self was visible. *Qul inna salaati wa nosoki wa mahyaaya wa mamaati lillah rabbil-aalameen* (Al-Quran, 6 [Al-An'am]:163) (Say, 'My Prayer and my sacrifice and my life and my death are *all* for Allah, the Lord of the worlds.'). and again, *wamaa ramaita idh ramaita walakinnallaaha ramaa* (Al-Quran, 8 [Al-Anfal]:18) (And thou threwest not when thou didst throw, but it was Allah Who threw). He directed fingers towards tauheed and pointed them in such a way that *tauheed* became visible through a transparent body and that transparent personage disappeared from in between.

The perfect *tauheed* stays perfect in these meanings too, and prophets despite being a means do not interfere. If they interfere then they will not be prophets.

Thus the subject of *tauheed* which has arisen with reference to the Holy Prophet, sallallahu alaihe wasallam, cannot arise with any other reference.

The way Holy Quran has safeguarded *tauheed*, no other book has safeguarded *tauheed* the same way: they have neither mentioned *tauheed* in such multiplicity nor have they pointed out to our responsibilities in this respect.

*Lam yalid wa lam yulad*: *Lam ya lid* means that He was not borne. Previously it has been mentioned that He is one. If He has not borne then wherefrom all these bodies have appeared? What this means is that He has not borne a being similar to himself, i.e., *tauheed* is to remain perfect, because this is the difference between creation and offspring. Whatever color the creation carries of the creator is like a stamp but not in the meaning of equality. It is not necessary for a creation that all

attributes of the creator appear in them or be visible – presence of their sign is enough. A creator does not create one similar to him in his creation. The great artists of the world have left great works of art. They are visible in those arts but not with the shape and form which they themselves had. Their art does not have their mind, neither does it have the ability of the same vision or hearing, nor do they carry that elevated creativity from which that art was born. This is the difference in creation and birth.

A similar form appears in birth. If the one who gave birth has vision then so does the one who is borne. If the one who bears can hear then so does the one who is borne. If the one who bears carries intellect then the one who is borne also carries intellect. The similarity does not exist in the same meaning in the case of creation. If a creator is a creator of such perfection that he can produce one with eyes, vision, and intellect then he will yet not be like it and there will be a clear difference between them. It is apparent from the design and scheme of the life created by the Exalted God that it does not necessitate that His creation be like Him. Man has reached this present stage after passing through an extended period of birth. At every previous step, he was *yalid* and also was *yulad*, he gave birth and was given birth. When Allah ta'ala introduced Himself, He said, *lam yalid wa lam yulad*, that My creation which apparently thinks, sees, and also hears, is in no shape or form like Me: every one of them is born and one who is born also bears and is borne, and when he does not bear, he becomes imperfect. On the other hand, My perfection is in not giving birth, while the creation becomes imperfect if does not bear.

This is a pointed difference between the creator and the creation even when the creation carries intellect. Coming of the similar one again is part of birth though there can be differences in details. *Alwalado sirrun alaa abeehi*, son is the secret of his father – of his mother and father together. He carries thoughts similar to those of his parents, and

behavior, and capabilities. He is given birth so also gives birth in turn. If he cannot (bear) then he is imperfect because mother and father could bear but he lost this ability.

Allah the Almighty has shown clearly the difference of creation and birth splendidly and in detail. *Lam yalid wa lam yulad*, He does not bear and therein is His splendor. He is not borne and therein is His splendor. There is no *tauheed* beyond this concept because whoever bears, his progeny will carry his colors. Pure *tauheed* cannot be apprehended if someone leaves his child behind. The children can be inferior or superior as the basic attributes are common. There is possibility that they may advance ahead of the father while passing through stages of evolutionary progress as their basic attributes are similar. The humans carry imperfection as they carry half the attributes and not all ... If God does not bear it is not because He is not able to due to an imperfection but rather if He had borne, it would have given way to an imperfection. He did not have a father, and a fatherless bears one who has a father, that thing will be imperfect and will for sure fall one step behind the one who bore it. If the father were not borne, and he bears a son or a daughter, his unity will immediately deteriorate.

If you ponder on these verses deeply in this respect, nothing is left of Christianity. In the presence of this verse, no son or daughter or father or relative can be thought of (for the Almighty). This is the eminence and this is the subject of *tauheed*.

If we consider the philosophical approach, all prominent philosophers have rejected (Christian notion) as giving birth points to limited lifetime and that any one with limited lifetime will see a beginning and cannot be eternal... This is a fact and there is no doubt in it.

Thus, the subject of eternity and being for ever is related to *lam yalid wa lam yulad* and there cannot be no eternal being without this (condition).

If there is no eternal being then even we are not as we are mortal. A thing which is mortal came into existence at some time. It is in need of an eternal being for bringing it into existence. Thus, the Quran addresses the atheists and it is an argument which breaks their back, that were you not born of a thing which was nothing. You are born, and you are not eternal, therefore, if there is no God then there was nothing. How did you come into existence from nothing. So how did you come into being from nothing. From what did you come into existence? Either you are your own creators. If you are your own creator, then you are eternal, then being eternal how did you create yourselves? This argument is absolutely conclusive and utterly shatters atheism, and is related in this revered verse.

*Wa lam ya kullahoo kofowan ahad*: It is quite possible that the matters which I have presented before you in brief are based on conclusive and comprehensive arguments which are irrefutable, yet a doubt can arise that if there does exist an eternal being then is it not possible that there be two of such eternal beings. Intellectually there is no answer to it. There is no reason that why there could not be two or three such eternal beings. It is possible that all of them be eternal. Allah ta'ala replies by saying *lam yakullahoo kofowan ahad*. Observe the universe. You will not find any being carrying the attributes of God. Whatever matter exists, and whatever shapes it exists in, you can search everything which can be termed as an existence, you will not see any Godly attributes in them. In particular, will be missing in them the eternity and being for ever.

There is no *kufw* (of Him). We use *kufw* in matrimonial matters. Relationship should be sought in *kufw*. Some *kufw* of a person does exist somewhere. If the relationship is established in *kufw*, both will be delighted despite their deficiencies and imperfections. Marriage outside *kufw* becomes troublesome. One suffers due to superiority and the other suffers due to inferiority.

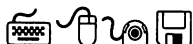



Absence of His kufw also concerns His not having a female companion. (God) says, when there is no kufw then He could not bear children without a parallel kufw and what ever will be born because a relationship with a non-parallel kufw will be defective. (Additional) argument is hidden in the argument. A series of argument has been narrated in these short verses. *Kofowan ahad* is an argument without a rejoinder. Show if there is anything in the whole universe, the sun or the moon, bearing the attributes of God. This is the argument used by Hazrat Ibrahim, alaihissalaam. Said to the opponent, well, this one is shining, this could be my God. When it set, (he said,) this is imperfect, is no more, one who sets cannot be God because there is no decline for God. With reference to the universe, everything about which anyone imagines divinity, can be definitely proved not to be God in this fashion, because of the absence of the attributes which are the attributes of God.

This is the surah which is called Surah Ikhlas.

Another meaning of Ikhlas is narrated by saying that a description of *tauheed* better than this has not been related anywhere else. Additionally, in my view, the wisdom in giving it the name of Al-Ikhlas is that if you want to be mukhlis for His faith, then you cannot be purely dedicated to His faith without this surah. The negation of everything unreal to God is carried out so completely in this surah, that without delving into its contents, and without implementing them on your hearts and bodies, none of your worships can be purely for His faith or purely for Him, because, where ever there will be a flaw in understanding of this subject, right there someone from outside of the Divine will become a partner in your worship. Giving it the name of Ikhlas alerts us that if you initiate your worships pondering on this surah, then your worship will continue becoming purer, step by step, until all the subjects narrated in this surah start circulating in every vein and fiber (of your body) and become a part of your existence.

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# Passing of the Giants

*Syed Sajid Ahmad, Boise, ID.*



I started hearing about **Dr Abdus Salam** during my teens. My father used to tell me a story about the childhood years of Dr Salam.

Dr Salam had speech difficulties when he was a child. His parents took him to Hazrat Maulana Rajeki, razi Allahu anho, and requested his prayers in this respect. He prayed and gave the glad tidings to his parents of the acceptance of his prayers. Maulana Rajeki told them that Salam will speak and the whole world will listen.

Rajeki Sahib's prediction came true in many

ways. Dr Salam was invited by heads of states for discussion, his opinions on scientific issues were sought by world governments, his papers are read, referred to and quoted by scientific community all over the world. But what is special to me is that when he gave a series of lectures arranged by the UN which were broadcast all over the world through radio, the major pre-TV era communications media in those days, I listened to them in the company of my late father, Syed Sajjad Haider. May God be pleased with both of them.



Not many people, I assume, got introduced to our Late **Br Mohammad Sadiq** the same way as I was.

Twenty years ago, in 1976, I travelled from Ghana, West Africa, to the US to attend my own wedding. My first ever journey to the US coincided with the first ever visit of a khalifa to US in the person of our Late Khalifatulmasih III, Hazrat Mirza Nasir Ahmad, rahemahollaho ta'aala.

The annual gathering of US jamaats that year highlighted the presence of Hazrat Khalifatul-Masih. My nikah was performed by Br Mohammad Sadiq at the occasion as US jamaat dignitaries occupied seats with Huzur. At the end of the nikah announcement, Huzur and all present joined in felicitations and prayers for the prosperity of my marriage. It was a unique happening indeed, and that is how I was introduced to our godly brother Mohammad Sadiq.

Br Mohammad Sadiq was an integral part of all jamaat happening around him. From that time on until his death, I always found Br Sadiq present at all jamaat activities I attended in the East Coast and in London. Despite blindness and the infirmities of old age during the later part of his life, I could always see him there, be it Washington DC or London.

I always made sure that I met him. He was ever delighted to know that it is Sajid saying assalamo alaikum to him. I appreciated his holding my hand for a while whenever I met him.

His shining countenance left an everlasting imprint on my mind. His commitment to the community gave me an example to follow. I am sure it was and is a living example for a great many of Ahmadies living in the States. May God be his company in the heavens.





I am sure all members of jamaat, young and old, saw **Dr Muzaffar A. Zafr** running around making sure of security whenever our beloved Imam was amongst us in the US. It was not hard to find him and it was not easy to miss him. He was a resource of utmost support in this respect during my few years as the head of the Majlis Khuddam-ul-Ahmadiyya, USA.

His being so particular about the issue of the security of the khilafa showed his deep and profound understanding and realization of the status and importance of the institution of khilafat in Islam. It showed profoundly in his last speech at the last US Jalsa Salana during his lifetime, in

1996.

He was highly educated and was director of an institution and also the naib ameer of the national US jamaat. Yet he was busy in the service of the community as a humble obedient servant of the community rather than an officer.

He was an obvious presence at Rabwah, London and Canada jalsas too. He had knowledge of and kept abreast of and kept contact with American Muslim movements and leadership and related developments in this area.

May God provide him the same kind of heavenly company in the hereafter as he kept here.



They truly were giants of Ahmadiyyat who have left us praying for their exaltation in the hereafter.

## Ansar Chanda Literature

Sadr Ansarullah, U.S.A., has noted that many members of Ansarullah have not paid the Ansarullah Chanda Literature. All the members are reminded that the rate of Chanda Literature, for Ansarullah, has been set at \$10.00 per year. Currently the cost of publishing Al-Nahl is being met out of other funds. This creates a burden on our other important activities. Members are therefore urged to please pay their share of the Chanda Literature as soon as possible. May Allah enable us to fulfill our obligations in a timely manner. Amen.



## How I Accepted Islam

*Akbar Tshaka Ahmadi*

**M**y name is Akbar Tshaka Ahmadi. I am originally from Atlantic City, New Jersey. I was born August 11, 1939. I was educated in Atlantic City High School. My family's background is from the Christian faith. Following is a synopsis of how I became an Ahmadi Muslim.

**A**hmadiyyat the true Islam is so lucid, so brilliant and sublime that a seeker after truth has no problems in discerning its pure beauty, thus it makes acceptance of Ahmadiyyat

easy in the sense that it furnishes the seeker with verified proofs of its genuine and increasingly glowing spiritual reality.

**O**ne day back in 1972, I was in Weisers bookstore buying up book by book of "The Sufi Message" by Hazrat Inayat Khan, the famous sufi mystic. I was a few feet away when I noticed a book titled "The Philosophy of the Teachings of Islam." Under the title it said, "by the founder of the Ahmadiyya Movement in Islam." Now, for some strange reason, knowing nothing

about Ahmadiyyat, I thought that Ahmadiyyat was so ancient a deen that there was no current information about it. I immediately grabbed the book and turned the page.

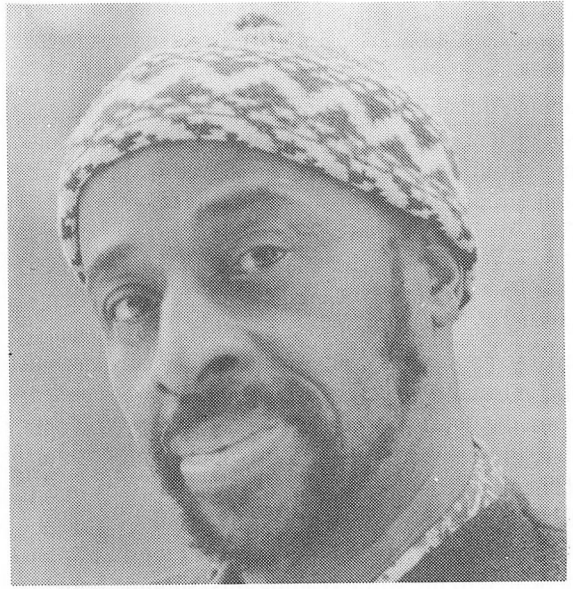
**W**hen I saw the face of Hazrat Mirza Ghulam Ahmad, peace be upon him, I was immediately wonderstruck. I had never seen a man so handsome wherein one could easily gaze at the spiritual demeanor that the photo presented. I read the brief information under his photograph that gives the reader a short outline about him. Then proceeded to my flat to read this book that I felt was a precious gem. All the books on Islam that I had previously read were nothing like what appeared to me while reading this sublime book. I immediately wrote to the mosque in Washington DC to get a list of Ahmadiyya literature. After receiving it, I was aroused with ecstatic admiration of the titles and wide range of books that Ahmadiyyat offered especially the books on Jesus (peace be on him).

**I**saw that there was a mosque in Jamaica, New York, so I figured I could get books from the mosque rather than dealing with the mail to Washington back and forth, etc. I proceeded to the mosque one Jumua day and I was in the street a half hour or more searching for the mosque because I couldn't find it. This was because it was on the second story and I could not find an address number when suddenly I espied brothers and sisters emerging from upstairs coming down the sidewalk. I immediately rushed over and gave my Salaams and said I wanted to purchase some books and literature.

**A**brother said "Brother Bashir, we have to go back upstairs. This brother wants to buy some books." So we went back into the mosque. I was pleased with their easy manner and willingness to help me. They did not have as many books

as I thought they would have but what I found was more significant any way. After I purchased what I could, one of the brothers of the mosque came over to me, his manner was soft but intense and loving. He said, "Brother, I'm buying this book for you," and he gave me the book. This affected me with a strong emotion towards the seriousness of Ahmadis and in particular this brother, who I later found out was Umar Bilal Ebrahim who became mentor and sincere Muslim brother. The book he bought for me was "Islam and its Comparison with Other Religions," by the Promised Messiah (on whom be peace and blessings and mercy of Allah). The book was so overall and copious with knowledge and light that it didn't take any time to perceive the truth and beauty of the Promised Messiah (alaihissalaam), and the Ahmadiyya jama'at.

**T**he outstanding spirituality and widespread literary dimension of explanation of the Promised Messiah (alaihissalaam), along with the sacredness of his personality, and character poured into his writings with such force of accuracy, that I said to myself, "I have finally found the true Islam that I was searching for in my studies." And having made an investigation of the truth, I found it in Ahmadiyyat. I went back to the mosque and met a brother who was inquiring, "Does this brother," referring to me, "have all his books?" Then he said, "Does he have his book on the angels and The Real Revolution?" The titles he was inquiring about were almost knocking me down as they were so profound. This brother was a walking library himself, who I came to find out was Nuruddin Abdul Latif, who like Umar also became mentor and serious Muslim friend. He lent me a stack of books which after reading I became very much aware of the truth of the Promised Messiah's claim with certainty. Shortly thereafter I was ready to sign the bai'at.



# A Believer's Reflection

*Dr. Yusef A. Lateef, Boston, MA*

Allah, the Gracious, the Merciful  
 Believers give all praise to you alone  
 You are the Master, we are your servants  
 It is a reality that all of your favors are not known  
 By reason and experience believers believe in the  
     useen  
 Thank you for the Holy Quran containing the  
     Truth  
 Believers believe and read it both night and day  
 They believe the whole is from our Lord  
 "Our Lord, we do believe," what else can we say?

'Surely the true religion with Allah is Islam'  
 Believers surrender themselves to Allah heart  
     and soul  
 If the Unlearned surrender, so will they be  
     rightly guided  
 Allah is watchful of His servants young and old  
 Believers accept the Prophets and seek Allah's  
     protection against the fire  
 Allah created us from a single soul

And this reminds believers of their duty  
     to each other  
 Sing to the orphans the sweetest story ever told  
 To orphans and the poor speak words of kindness  
 Believers love Allah and their hearts are not cold

Believers seek grace from their Lord and pleasure  
 Believers know that Allah is aware of  
     what they do  
 Believers remember Allah's many favors when  
     they reflect  
 Allah creates what he pleases and His messengers  
     make things clear to you  
 All praise belongs to Allah, who created the heav-  
     ens and the earth  
 Believers take no protector other than Allah  
 When Allah touches them with happiness they  
     say: All praise is to God  
 He is Supreme over His servants, He is God alone  
 There are no other gods besides Allah  
 Yes! He is one God alone

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# **Four Good Reasons To Watch Your Weight**

*Dr Nasim Rehmatullah, M.D., Cleveland, OH*

## **Arthritis**

Excess weight can induce or aggravate many chronic conditions, including arthritis.

Obesity aggravates the most common form of arthritis, osteoarthritis, which is literally wear and tear that causes the cartilage in the joints to break down. People who carry extra pounds accelerate the rate of wear and tear on their joints. This creates a vicious cycle. Overweight arthritis patients fatigue more easily, so they exercise less. Because they are less active, they gain more weight.

Overweight people with arthritis should concentrate on non-weight bearing exercises, including water therapy. With these kinds of exercises, weight is factored out.

## **Cardiovascular Disease**

Weight plays both a direct and an indirect role in diseases of the heart. The heavier you are, the harder your heart has to work at every level.

Indirectly, being overweight puts you at a greater risk for hypertension and adult onset diabetes, both of which contribute to coronary artery disease. High blood pressure is exacerbated because the heart must labor to circulate blood

through a larger mass. Often when a person with a heart problem loses weight, he or she will lose these compounding factors along with extra pounds.

## **Diabetes**

It is not clear how body weight interacts with diabetes, but 75-80% of people with Type II diabetes are overweight. In many cases, if those people lose weight, their diabetes may improve or go away. Current research indicates that the best treatment for Type II diabetes is proper diet, weight loss under professional supervision. Improved diet and increased exercise are the only weapons we have to combat extra pounds.

## **Gallstones**

Medical students are given a catchy phrase to help them to remember who is most at risk for gallstones. These are chunks of cholesterol that accumulate in the gallbladder, which is a small sac that stores bile. If you are in '4F,' that is, female, fertile, forty and indelicately put, fat, chances are you have gallstones. Many people have gallstones but are asymptomatic. Keeping your weight down also helps to reduce the chances of gallstones.

## **Change Your Lifestyle to Lose Weight**

To lose weight and keep it off requires changes in your lifestyle. Lifestyle changes are often not easy to make. We are therefore encouraged to make gradual, permanent changes. Do not try to

do everything at once or you will end up losing the same pounds over and over. Here is a list of tips from physicians who deal with weight control measures:

## Eat Three Meals a Day:

If you can get most of your calories early in the day, you can burn them off while you are up and active, rather than consuming most of your calories in the evening and then going to sleep.

## Decrease Your Fat Intake:

Calories are found in fat. You want to eat foods that are high in complex carbohydrates and low in fat.

## Count Calories:

You should know what you are eating. Take in fewer calories than you need to maintain your weight and remember that calories sneak in a lot of different ways.

## Exercise:

Exercise controls your appetite and conditions your muscles. You will lose weight by exercising

and eating fewer calories, but do not believe that exercise alone will help you to lose weight.

## Eat Fewer Fast Foods:

This will help to reduce your fat intake, therefore, you will reduce your caloric intake.

## Think Long Term:

Long term changes in diet, combined with long term changes in behavior are very important in losing weight and keeping it off.

## Find A New Snack:

Have a carrot or celery stick with sparkling water, rather than Coca-Cola and cookies, etc.

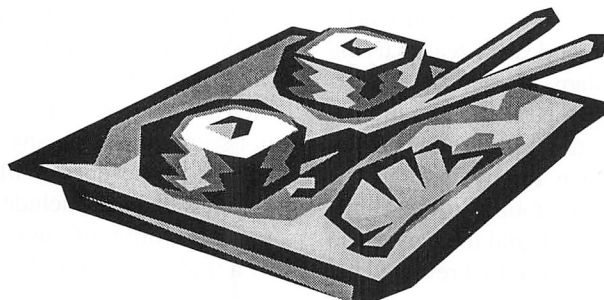
## Do Not Crash Diet:

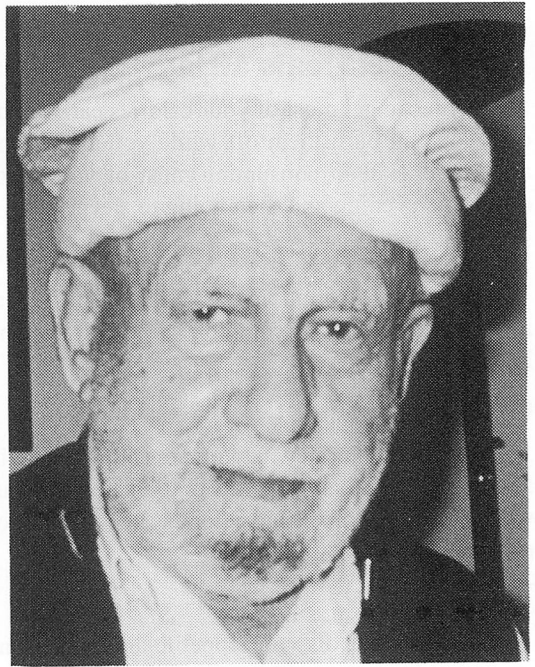
This can be dangerous because you deprive your body of nutrients. You can also create metabolic disturbances. If you want to lose weight safely, do it gradually and think long term.

## America's Top Ten Fat Sources

- |                                 |                     |
|---------------------------------|---------------------|
| ① Margarine                     | ⑥ Ground beef       |
| ② Whole Milk                    | ⑦ Low fat milk      |
| ③ Shortening                    | ⑧ Eggs              |
| ④ Mayonnaise and salad dressing | ⑨ Butter            |
| ⑤ American cheese               | ⑩ Vanilla ice cream |

Source: As reported in *Health* magazine.





# Bible Full of Discrepancies

*M. Isajan Khan, Toronto, Canada*

The Holy Quran testifies to the truth of the claims of all the prophets that appeared from time to time in different parts of the world. Islam is the only religion that demands from its followers to believe in the truth of all the prophets and the books they brought but ironically Islam is the only religion that has been persecuted the most by the followers of other religions. Followers of Christianity have displayed a great deal of zeal in trying to create hatred against Islam. Some of the Western theologians have even tried to find contradictions in the teachings of the Holy Quran, albeit unsuccessfully. They have totally ignored the gross contradictions that are found in the Bible. The Muslims believe the Torah and the Gospels to be the word of God as these were first revealed but

are no longer valid because of their impurity. There is historical evidence that the verses of Bible have been tampered with. The original text has been changed to such an extent that the Book no longer seems to be worthy of spiritual guidance.

The purpose of this article is to highlight some of those discrepancies and contradictions in the Bible that make it impossible to take that book for one's ultimate salvation. The perplexity is even multiplied when these anomalies are presented to the Christian scholars for an explanation, they do not seem to provide any clarification at all. Their silence to the queries of many Ahmadi Muslims compels one to conclude that the Bible today is in fact not worthy of guidance but it is only because of a traditional faith that a Christian carries a sort

of reverence for that book. We present only a few such contradictions with the hope that the readers of Bible will ponder over these difficulties and eventually nowhere else but in the Holy Quran shall they find the right guidance.

★

God said to Jesus, "You are my son, today I have begotten you" (Heb. 5:5) when the age of Jesus was 33. Does that mean that Jesus was not a son of God before the age of 33?

★

The word God or son of God is a familiar usage, which quite often appears for the past prophets and saints (John 10:35, Exodus 4:22, 1Ch. 28:6, and Psalms 2:7). Why is an exception made when the same word is used for Jesus?

★

If Jesus had power to forgive sins (Matthew 9:6), why then he suffered a death by crucifixion which according to Gallatians 3:13, is an accursed death?

★

If all power in heaven and on earth was given to Jesus (Matthew 28:18), why then did he say, "I can do nothing of myself" (John 5:30)?

★

If Jesus died on the cross then according to the scripture, he could not be the true one. (Deuteronomy 18:20)

★

Jesus said, "An evil and adulterous generation craves for a sign, no sign shall be given to them but only the sign of Jonah. (Matthew 12:39.) Jonah remained in the belly of the fish for three days and three nights (Jonah 1:17) but Jesus was dead in the tomb for only two nights and one day (Luke 23:44, 24:1). There is no resemblance between these signs at all.

★

Jesus said, "Those who believe shall cast out devils, take up serpents, drink deadly thing and shall not hurt them, shall lay hands on the sick and they shall recover (Mark 16:17-18). How is it that no Christian can display any of these signs? Does that mean that there is no one a true believer any more?

★

Who were those who said to Jesus, "Lord, Lord, did we not prophesy in your name, and cast out devils and performed miracles?" Jesus said to them, "I never knew you, depart from me, you work iniquity." (Matthew 7:22) If they worked iniquity then how could they perform miracles and cast out devils, which are signs of true believers? (Mark 16:18)

★

Why did Jesus refuse to be called good?

★

If Jesus was God then to whom did he pray and supplicate with strong crying and tears to save him from death (Hebrew 5:7) Does that mean that there is another God, more powerful than Jesus?

★

It is written that Jesus is sitting on the right hand of God (Mark 16:19). Does God have a physical body that Jesus, who is God, is sitting on His right side. Then again, who has witnessed Jesus sitting with God while it is also written, "No man has seen God" (John 1:18), God is a Spirit (John 4:24), can not be seen?

★

Paul writes, "There is none righteous, not even one (Romans 3:10). But Jesus said, "I have not come to call the righteous, but the sinners to repentance." (Mark 2:17) Also, according to Matthew 1:19, "Joseph husband of Mary was righteous." Further, according to Luke 1:6, "Zakariah and his wife, both were righteous."

★

Paul writes, "Without shedding of blood there is no forgiveness" (Hebrew 9:22), but Jesus said, "If you confess your sins, he is faithful to forgive your sins" (John 1:9). Who is right, Paul or Jesus?

★

In spite of the disciples' knowledge that Jesus was God and possessed all power in heaven and on earth (Matthew 28:18) why then were they afraid of the Jews that one of them betrayed him for only 30 pieces of silver and handed him over to the enemies (Matthew 26:15), another cursed and denied three times that he knew him (Mark 14:71) and at the time of adversity, all of them forsook him and fled (Mark 26:56) after that they walked no more with him (John 6:66). Jesus so many times rebuked them for their being timid and of a weak faith (Matthew 8:26, 14:31, and 17:20, Mark 9:19.) Can the writings of such faithless disciples be trustworthy?

It this lack of trust by the disciples that seems to have resulted in numerous discrepancies in the verse of Bible. Some of these are presented here as follows:

★

"But I say to you, love your enemies." (Matthew 5:44).

"Until I make your enemies a foot stool under your feet (Luke 20:43).

★

"The world did not recognize him." (John 1:10)

"How the world has gone after him." (John 12:19)

★

"Both the thieves mocked at Jesus." (Matthew 27:44)

"One thief mocked at Jesus." (Luke 23:39-40)

★

"Before the cock crows twice you will deny me three times." (Mark 14:72)

"The cock will not crow until you shall deny me thrice." (Luke 22:34)

★

"Our God is Love." (1 John 4:8)

"Our God is consuming fire." (Hebrew 12:29)

★

"No man has seen God." (John 1:18)

"Jacob has seen God face to face." (Genesis 32:30)

★

"Jesus is equal to God." (Phil 2:6)

"Father is greater than Jesus." (John 14:28)

★

"False Christ and prophets will show signs." (Matthew 24:24)

"How can a sinner show signs." (John 9:16)

The Christian scholars and clergy have been challenged many times by the ordinary members of the Ahmadiyya Community but unfortunately they have just ignored them. A few times when they did make an attempt, they failed to address the real issue. The Christians may cling on to Bible but they will never find any real answers. The real answers for a true believer are only found in the Holy Quran. The first clarification that the Holy Quran offers is that it completely uproots the false belief that Jesus was a son of God. Once Jesus is understood to be a true messenger of God then all other problems are automatically resolved. The Holy Quran is now the final word of God for the guidance of the mankind, for all times to come. Let therefore, there be one Creator, one messenger, and one Book. May Allah provide us all with the best guidance. Amin.



شاہین کی تازہ اور عمدہ مٹھائیاں خوشی کے موقع کو بجا چاند لگا دیتی ہیں  
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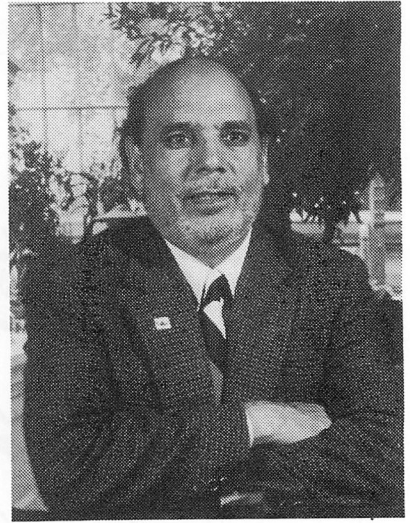
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# MY PRAYER

*DR. RASHEED SYED AZAM, PSYCHOLOGIST, STALEY, NC*

## I

Thank you God for everything:  
For this beautiful world of sound  
and color and sensation,  
For this wonderful life of health and happiness,  
For Your Word, the Perfect Guidance,  
the Glorious Quran,  
For the Perfect Leader, the Seal of Prophets, a  
mercy for mankind,  
For the perfect slave of his Master, the Mahdi  
of this age,  
For the true Faith, brought back to earth  
from the Pleiades,  
And for Your continued blessings in the Second  
Manifestation:  
The Khalafat in True Islam.  
Thank you God for making me  
an Ahmadi Muslim.

My Beloved, my life, my soul,  
my Almighty Allah,  
I am weak; I seek Your Guidance, Your Help

Give me strength to fulfill my duty  
To YOU and to Your Creations on earth,  
And make my return a happy return to You,  
From this temporary abode. Ameen.

## II

My Lord, My God, My Beginning and My End,  
Creator and Sustainer of life in the worlds,  
In the vast, expanding, limitless Universe  
Beyond the flight of the broken wings  
of my imagination,  
Your Knowledge encompass all, the hidden  
and the apparent,  
I know little, increase my knowledge,  
I am nothing, make my heart Thy abode! Ameen.

My Eternal God Your Laws bind  
the entire Universe,  
Nothing moves in the Heavens or  
on Earth or in-between,  
Not the slightest life in the leaf of the lote-tree  
Without Your Knowledge and Command,

O My Glorious God, the Mighty, the Wise.  
My prayer: Grant me wisdom and righteousness  
To be closer to Thee. Ameen

## III

Who can dare deny the favors of the Lord?  
But the blind, the deaf and dumb with sealed heart  
A fool who does not use any God-given sense,  
The rejected Satan, the arrogant Iblees,  
The misguided and the misguiding,  
The envious whisperer among men and jinn,  
Poisoning the minds and inciting  
the hearts to rebellion.  
Protect me my Lord from my eternal enemy.  
Ameen.

My soul, my heart, my mind, my body  
Turn to Thee in worship with complete submission,  
To implore Thy Mercy, invoke Thy Blessings  
I would fulfill the purpose of my life.  
But my Lord, I can't achieve it  
Without Thy help, without Thy guidance.  
Guide me my God on the right path;  
The path of Your chosen and blessed servants.  
Ameen.

## IV

My Allah, I wronged my soul,  
please forgive me my sins.  
My Lord, please grant me  
what is good in this world  
And make my scales heavy in the next life.  
Increase my knowledge, my God,  
and with Thy Mercy  
Protect my heart from perversion and temptation.  
My Lord, forgive my omissions and errors,  
And help me to overcome my shortcomings,  
And lighten my burden according to Thy Will.  
My Lord, make me Thy most obedient servant  
And in death join me with the righteous. Ameen.

## V

I pray, my Lord, for the victory of  
Thy True Religion,  
Islam, which teaches 'there is no compulsion  
in religion.'  
True Islam according to the Holy Quran,  
And the Sunnah of the Holy Prophet,  
Whose leaders are the servants of their people,  
A model of character and piety,  
And whose Taqwa is their guiding light.  
And who worship none but Allah,  
Who fear none but Allah and recite day and night:  
"All praise belongs to Allah."

I pray for the supermacy of True Islam,  
which teaches parents to love their children  
And the children to obey their parents  
And not to forsake them in old age;  
Which bids neighbours to honour and  
respect each other  
And love them dearly as kith and kin.

I pray for the glory of True Islam  
So the whole world may enjoy the peace  
And the poor and the needy and the wayfarer  
Be helped as one's own brothers,  
And prisoners may be helped to reform,  
In love and kindness, only for  
the pleasure of Allah.

So, that no one may hurt any soul, with an unjust  
word or deed.  
That word of mouth be as good as a contract,  
Of faith and trust and truthfulness,  
Engraved on a rock. Ameen.

I pray for the victory of True Islam,  
And the health and happiness of my Imam.  
May Allah's blessings be upon the Holy Prophet  
And his Mahdi and all righteous  
believers in Islam. Ameen.

IMPERIAL COLLEGE OF SCIENCE AND TECHNOLOGY  
(UNIVERSITY OF LONDON)

DEPARTMENT OF PHYSICS

Professor of Theoretical Physics

ABDUS SALAM, Ph.D.

PHYSICS BUILDING,  
PRINCE CONSORT ROAD,  
SOUTH KENSINGTON,  
LONDON . . . S.W.7

Telephone: KENSINGTON 5111

9th. November, 1963.

Mr. Habib Ullah Khan,  
Lecturer,  
T.I. College,  
Rabwah,  
PAKISTAN.

Dear Habib Ullah Khan,

I have just received a copy of your excellent work on Space. Let me compliment you most sincerely on the book, and also the publishers on its first rate get up.

I wish you had put in a chapter about the Pakistan Space and Upper Atmosphere Research Committee, but may be the next editions will contain this.

Yours sincerely,



Abdus Salam.

# Professor Habibullah Khan

## Author of *History of Ansarullah*

*Shameela Khan Lughmani, Cherry Hill, NJ*

Professor Habibullah Khan Sahib, elder brother of Maulana Abdul Malik Khan Sahib (ex-Nazir Islah-o-Irshad), and father of Kalimullah, Mujibullah, and Khalilullah Tahir Khan (of the Maryland Jamaat) died at the age of 90 on January 13, 1997 and was buried in Bahishti Maqbara in Rabwah, Pakistan.

Habibullah Khan Sahib was born in Rampur, India on July 05, 1907, into the family of the renowned Maulana Mohammad Ali Johar and Maulana Shaukat Ali who were celebrated Muslim liberation leaders in the Indian subcontinent. He was the son of Hazrat Maulana Zulfiqar Ali Khan Gohar, who had the honor and distinction of being a companion of the Promised Messiah, alaihissalaam. The Promised Messiah, alaihissalaam, himself granted him the name "Habibullah" upon his birth.

Professor Sahib taught Chemistry in Talim-ul-Islam College, Rabwah, Pakistan, for forty two years and was the Controller of examinations. He was a scholar of high rank and a man of principle. Although a man of science, which to many is a very serious and dry field, Khan Sahib was a very jolly person with a wonderful sense of humor, for which people enjoyed his company. He authored numerous articles in the Review of Religions and Daily Alfazl on various topics such as: Existence of God – a Celestial Proof, Miracles of the Holy Quran, Some Distinctive Features of Islam, Abraha's Invasion of the Ka'ba, Islamic Creed, The Last Sermon of the Holy Prophet (sallallahu alaihi wasallam), just to name a few. His Urdu articles dealt with The Solar System, Wonders of the Sea, Pollution, Oil, Air, Respect for Teachers, Our Educational System, and many other topics. His writings were as diverse and vast as his

readings.

The anthologies which he authored were: The History of Ansarullah, Basic Knowledge of Ansarullah (which he wrote at the request of Hazrat Mirza Tahir Ahmad, ayyadahollah, the present Khalifa, then the Sadr Ansarullah), and Conquer of Space (Khalaa kee Taskheer). His book on space was the first publication ever in the Urdu language on this subject and he had coined himself much of the terminology which was to be used in this field. It was the result of many years of research, consisted of 700 to 800 pages, was widely accepted by the scientific community, and has been used as a prize in award assemblies of Colleges. It was after this publication that he was awarded the grade of "Professor." He also compiled and published his father's poetry which was entitled "Kalaam-i-Gohar."

The jamaat positions which he devoutly held were Secretary Bahishti Maqbara, Naib Nazir Bait-ul-Maal, Qaid-i-Talim, and lifelong member of Majlis Waqf-i-Jadid.

He received his schooling from the prestigious Aligarh University and was awarded, with distinction, his Masters of Science (M.Sc.) degree in 1931. He went in search of work to Hyderabad Deccan where he stayed with Seth Abdullah Alladin for a while. Maulana Abdur Rahim Nayyar (Missionary Hyderabad), Seth Sahib, and Mufti Mohammad Sadiq Sahib arranged his marriage with Gulbano Begum who was the youngest sister-in-law of Seth Sahib. He then joined the teaching institution of Madrassa-i-Aaliya in Hyderabad, Deccan, and taught there and was made the warden of the hostel until 1945. Once, when Khan Sahib went as a representative of Hyderabad Jamaat to Majlis-i-Shura in Qadian,

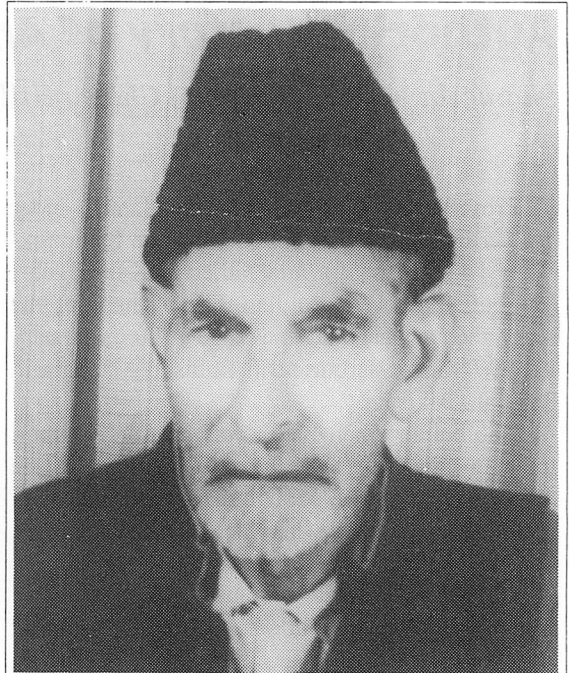


Hazrat Khalifatul Masih II, razi Allahu anho, referred to him as "Professor Habibullah," although he was a mere school teacher at the time. Upon hearing this, others congratulated him, saying that it is not a mistake, but fortells of the honor he was destined to receive.

After World War II, Khan Sahib received a letter from Hazrat Musleh-i-Maood, razi Allahu anho, indicating his desire that Khan Sahib should offer his services as a teacher of science in T.I. College, Qadian. As an enormous trial from God, at the same time, Khan Sahib had received an unbelievable and appealing offer from the Nizaam Usman Ali Khan of Hyderabad Deccan who offered Rs. 322 per month and "so much wealth that his progeny would not have to work for seven generations" in return for being the private tutor to his two children. The average income in those days was Rs. 20 per month. Without a second thought, Khan Sahib was determined to give precedence to his faith and his devotion to the khalifa over all other things and replied by saying: "I hear and I obey." Subsequently, he and his family of nine children were to face many hardships and desperate financial times, but Khan Sahib never for a second regretted his decision, nor did he ever ask for help from anybody, but simply prayed to Allah who was his sole provider. His children are witnesses to several occasions, which are nothing short of miracles, in which there was utter desperation and yet Allah provided from the most unexpected sources and ways.

After the partition of the British India into the states of India and Pakistan, T.I. College had to be moved to Lahore where they had acquired an old, delapidated building of D.A.V. College. Khan Sahib was entrusted with building a Chemistry Lab from scratch. The students learned with zeal and enthusiasm and scored well above the local (Lahore) and national averages.

In 1954, when Liaqat Ali Khan was in power, there was the threat of war with India, so Khalifatul-Masih III, razi Allahu anho, (then Principal of



Professor Habibullah Khan

T.I. College) asked Khan Sahib to transfer all the equipment to Rabwah. It was here that he taught for 42 years at T.I. College and for a short period at Jamea Nusrat as well. He dealt with others with justice and his students were graded on merit alone. None dared to ever approach him with recommendations regarding his students. His record keeping was excellent. On one occasion, a student filed a complaint in high court because he failed and felt he should have passed. When the judge saw the meticulous and detailed records which Professor Sahib kept, he ruled the case in his favor and commented he had never before seen so much attention to detail and organization.

Prof. Habibullah Khan Sahib has four sons and five daughters. Three of his sons live in the U.S.: Kalimullah Khan, Tahir Khan, Mujibullah Khan. Prayers are requested for the deceased and his family.



# Meaning of Nuzul

*From Invitation to Ahmadiyyat by Hazrat Musleh-i-Ma'ood, raziiallaho anho.*

The fact of the matter is that nearly everybody has been misled by the word nuzul in the Tradition. Literally it means 'descent'. Therefore, most people have been misled into thinking that as the Messiah was to have a descent, it can only be the first Messiah. Now, it is quite wrong to think that the word nuzul always means 'descent from an eminence'. The word 'descent' only points to how important, significant and far-reaching the thing is which is to descend. It tells us that the thing to descend is to be the instrument of the Majesty and Power of God. Such things are said to descend from God to a people. This meaning of 'descent' (sending down) is in conformity with usage sanctioned by the Holy Quran in several passages. Thus:

'Then Allah sent down His peace upon His messenger.'  
Al-Tauba, 26.

'Then after the sorrow, He sent down peace on you, a slumber that overcame a party of you. Al-Imran, 155.

'And He has sent down eight head of cattle in pairs.'  
Al-Zumar, 7.

'We have indeed sent down raiment to you to cover your shame, and to be an elegant dress; but the raiment of righteousness, that is the best. That is one of the Signs of Allah that they may remember. Al-A'raf, 27.

'And sent down on you Manna and Salva.' Al-Baqarah, 58

'And We sent down iron, wherein is material for violent warfare and many benefits for mankind and that Allah may distinguish those who help Him and His Messengers without having seen Him. Surely, Allah is Powerful, Mighty.'  
Al-Hadid, 26.

'And if Allah should enlarge the provision for His servants, they would rebel in the earth; but He sends down according to a proper measure as He pleases. Indeed, He is All-Aware and All-Seeing with regard to His servants.'  
Al-Shura, 28.

Everybody knows that peace is a quality of the human mind and sleep a function of the human brain. Animals, garments, green fields, quails (salwa), iron, and other things grow on the soil or come from under it. They do not descend or drop down from Heaven. Nor is their descent from Heaven a description sanctioned by the Holy Quran. The description of the Holy Quran is quite clear. It says:

'And He put therein firm mountains on the surface, and He put blessings therein and measured its foods therein into four periods, alike for all seekers.' Ha Mim Sajdah. 11.

In this verse, God points out that the whole subject of

the creation of nature and the creation of different kinds of wealth needs for its comprehension a knowledge of the different sciences. This knowledge God reveals in pieces. Some of it has been revealed already, some will be revealed in days to come. Ever new questions will be raised and they will receive their answers. But, says God, We have described the creation of nature and the creation of the wealth of nature in such a way that all men at all times (according to their capacity) will find in them a description which will be both satisfying and true. From the Holy Quran, therefore, it appears that all things in nature descend from God - are gifts of God - and yet they do not drop from Heaven. Their creation takes place in and on and through this very earth. They grow on it or show themselves from under its surface.

Therefore, the word nuzul (descent), when used for the coming of the Messiah, can have no other meaning. It can only point to the importance, the blessedness and the spiritual significance of the Promised Messiah. It is not in the least intended to suggest that he would physically drop from Heaven to earth. Most people forget that the word 'descent' has been used in the Holy Quran for the Holy Prophet also. All commentators of the Holy Book take this expression to point to the greatness of the Holy Prophet and to the importance of his advent. And they are right; for, as all the world knows, the Holy Prophet was born in the house of honourable Quraish parents. The name of his father was Abdullah and the name of his mother Amina. The verse which describes the advent of the Holy Prophet as descent is this:

'Allah has indeed down to you a Reminder, a Messenger, who recites unto you the clear Signs of Allah, that he may bring those who believe and do good deeds out of every kind of darkness into light'. Al- Talaq, 11.

Now it is amazing that the same word nuzul is used about the Holy Prophet and the Messiah. Yet that same word is interpreted one way for the Holy Prophet and quite another way for the Messiah. The Holy Prophet was born like any other human being on this earth and grew up to be a prophet. The event was described as nuzul (literally, descent).

Why not mean the same thing when the same word is used for the Messiah?

Why not let even the Messiah descend in the ordinary way, that is, be born on this earth and grow up to be a prophet?

# 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: Published quarterly. See page 2 for subscription information.

Arsarullah 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.

Razzaq and Farida: A story for children. \$1.50/copy. Available from Sajid.

## Calendar

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

West Coast Ansar Ijtema: San Francisco, CA, August 30-31, 97.

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

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

1996-1998

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

1996

Nāib Sadr Saf Awwal: Syed Sajid Ahmad

Qā'id Umumi (Gen. Sec.): Rafi Ahmad

Qā'id Māl: (Finance): Sheikh Abdul Wahid

Nāib Qā'id Māl: Naim A. Waseem

Qā'id Ta'leem (Education Sec.):

Salim Nasir Malik

Qā'id Tarbiyyat: Dr Khalil Mahmud Malik

Nāib Qā'id Tarbiyyat (Rishta Nata):

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Qā'id Tabligh: Ali Murtaza

Nāib Qā'id Tabligh: Rashid Alladdin

Qā'id Ishā'at (Publications): Majeed A. Mian

Additional Qā'id Ishā'at (Sami Basri [Audio, Video, MTA]): Peer Habibur Rahman

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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

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(Special Members)

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Munir Hamid, Philadelphia, PA

Dr Ahsanullah Zafar, Lambertville, N.J.

Sheikh Mubarak Ahmad Sahib,

Washington, D.C.



Dr Karimullah Zirvi, Sadr, Majlis Ansarullah, USA, with some members of the National Majlis Aamla.



Al-Nahl

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