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AL-NAHL

A Quarterly Publication of Majlis Ansarullah, USA

Hadrat Mirza Tahir Ahmad, *KhalifatulMasih IV,*
ayyadahullaho ta'ala benasrihil-aziz.
His commentary on the last three chapters of the Holy Quran
on the last day of the last Ramadan appears in this issue.

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Against Vain Indulgence

The Holy Quran

و من الناس من يشترى لهوالحديث ليضل عن سبيل الله بغير علم -

ويتخذها هزوا - اولئك لهم عذاب مهين

And of men is he who takes idle tales in exchange for guidance to lead men astray from the path of Allah, without knowledge, and to make fun of it. For such there will be humiliating punishment.

(Sura Luqman, Verse 7)

The Holy Prophet

(sallallaho 'alaihe wasallam)

Hadrat Abdullah Bin Mas'ood, *may Allah be pleased with him,* has narrated that once he passed by a place where he heard someone singing a song. Upon this he hastened to get away from that sound. When the Holy Prophet *sallallaho 'alaihe wasallam* found out, he said, "Abdullah Bin Mas'ood has become deserving to be called *'Abd Karim* (the servant of the Generous One)."

(Tafseer Qurtabi, Volume 13, Page 81)

The Promised Messiah

('alaihis-salam)

Through them (nearer ones to God), good deeds are committed as if it were an ordinary act. Therefore, some such acts that may be considered by others as harmless, become evil in their eyes. The reason for that is that their understanding and vision have achieved great depths.

(Malfoozaat Volume 4, Page 442)

Editorial

A Grand Challenge

It is a historical fact that the condition of Muslim nations according to the prophecies of the Holy Prophet *sallallaho 'alaihe wasallam* had deteriorated in the later part of the nineteenth century, and all their glory had disappeared. Islam had remained only by its name. From the Far East to the boundaries of the West, the green meadows, the deserts and the jungles that at one time were illumined by the power of the teachings of Islam and the light of Muhammad *sallallaho 'alaihe wasallam* had spread over the oceans and the land, the unity and harmony that had become the hallmark of the Muslims, was all long gone. The Muslims had split into numerous sects and spirituality had become an unknown commodity.

All this picture, in that much detail, had been painted long ago by the truest of all the prophets, Hadrat Aqdas Muhammad Mustafa *sallallaho 'alaihe wasallam.* This was not intended to add insult to injury but on the contrary, all this detail was provided only to give us a glad tiding. The joyous news was that of the advent of his true Messiah and Mahdi at whose hands, Islam was to re-emerge from the depths of ignominy and rise once again to the top. The Promised Mahdi was to restore the honor of the Holy Prophet of Islam *sallallaho 'alaihe wasallam* in the hearts of the mankind. The terrifying condition of the Muslims that the Holy Prophet *sallallaho 'alaihe wasallam* has described is in fact to show the power of his teachings. Despite having touched the lowest ebb of humiliation, and apparently an impossible task, the rise and glory of Islam was ensured. If we look at the history of mankind, there have been many civilizations that climbed to their heights and reached a pinnacle but once they fell, it was all over for them. Their time had come and gone and were to be found only in the history books. This honor was reserved only for Islam that after its fall, Almighty Allah would resurrect it once again.

The humiliation of Muslim nations was complete when the last powerful kingdom of the Muslims, the Mughul Empire in the Indian Sub-continent was crushed by the British colonists in the second half of the nineteenth century. Under the British rule, a storm of religious propaganda was unleashed against Islam by every known religious denomination. The Muslims having fallen, had lost their identity. Their only survival seemed to be in relinquishing their faith and adapting to the faith of those who had either conquered them by force or those who were superior to them in numbers. There was not even a single scholar of Islam that could think of defending Islam against the ferocious assault it was being subjected to. There was a general despair. Christians, Hindus and atheists all had joined hands and were basking in the glory of an apparent victory against Islam.

All of a sudden, to the astonishment of these armies of opponents, a man of God emerged from anonymity, wrote a book entitled *Braheen-i-Ahmadiyya,* and threw an open challenge to the combined lot of the enemy. He challenged them to refute the arguments in the defense of Islam that he had

presented in his book and be the recipient of a reward of ten thousand rupees which would be millions of dollars of today. Hadrat Mirza Ghulam Ahmad Qadiani *'alahis-salam* was that chosen one of God about whom the Holy Prophet *sallallaho 'alaihe wasallam* had foretold to be the Messiah and Mahdi for his followers. The time of the glad tiding had arrived. The course of destiny for Islam had been changed. The plight of Muslims had been reversed. The holy name of Hadrat Muhammad Mustafa *sallallaho 'alaihe wasallam* had begun to be restored to honor once again. This challenge came at the right time. This was the ointment prepared by the Messiah of the time for those injured ones who were hopelessly left to die. It healed them. It made the dead to rise from their graves and within a short period of time, the despair was turned into optimism. The blind had begun to see and the deaf began to hear.

The vicious assault by the opponents who seemed to have gained so much ground was now halted. The enemy was now trying to find a route for its retreat while the Jama'at of the Messiah of God was preparing for a counter assault. The challenge of the Promised Messiah was so strong that none could dare accept it. That challenge still stands today and shall remain so, for ever, as it is not in the power of man to fight God. Those who were meek of heart, joined the Jama'at of the Messiah and vowed to carry the banner of Islam to the farthest corners of the earth. Today that banner is aloft in over 150 countries of the world. While the Jama'at of the Messiah and Mahdi marches on, opponents are using every weapon in their arsenal to somehow stop or retard this march but signs of tiredness are quite apparent from their actions. They are doomed to failure. They have never accepted any challenge of the Promised Messiah or his Jama'at, in a true spirit. One can see the writings on the wall that they are about to be totally consumed by the fire of hatred that was kindled by their own hands.

We Ahmadis, particularly members of Ansarullah, must rejoice and thank Allah for bestowing upon us the greatest blessings of all, to have enabled us to recognize the Messiah prophesied by the Holy Prophet of Islam *sallallaho 'alaihe wasallam.* We must therefore, also play our part to further the cause of Islam by propagating it to all and sundry. May Allah enable us to be the true servants of Ahmadiyyat. *Ameen.*

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. Ameen.

"If you will stick to the Unity of God firmly and if you will purify your faith solely for God then this is the only source through which you will come under the sanctuary and protection of God."

Hadrat Khalifatul-Masih IV ayyadahullaho ta'ala binasrihil-aziz

This Dars was delivered by Huzur on the last day of the month of Ramadan; January 29, 1998. It was transcribed by Dr. Karimullah Zirvi. Al-Nahl is publishing this Dars at its own responsibility —Editor

The time of today's Dars is very limited. It was decided after reflection that for the ease of the people of Pakistan and some other Jama'ats in the world, the time of this Dars will be reduced because they need to break their fasts and then they have to offer their Maghrib Prayers on time. From that point of view, today it (i.e., the Dars) would be just about 40 minutes. We shall start, Insha Allah, at 11:30 and should finish by quarter past twelve. So that makes it 45 minutes. So I have decided that the Dars, that we present on the three last chapters of the Holy Quran, will be a brief one. We shall finish it by 12 o'clock, Insha Allah. The rest of the time we may have left, we shall spend in prayers together. So that is why I have removed those notes (which were to be used for Dars). Previously there were such detailed notes about the last three chapters of the Holy Quran that once I started the Dars, the whole time was consumed in the discussion of only one chapter. The rest of the subject then would leave everyone craving. Therefore, I have decided that I am going to give you collective admonishment on the last three chapters and then we will go onto prayers.

After these comments, Huzur recited Surah Fateha and the last three Surahs of the Holy Quran and stated:

Today we are going to deviate from the normal practice of every year. I have started the Dars with the recitation of Surah Fateha. The reason for this is that it is actually Surah Fateha that has been recapitulated in the last chapters. It is these same verses which have been especially quoted again in these last three chapters. *Alhamdolillah* is the first verse of Surah Fateha after *bismillah-irrahman-irraheem.* In that the heart erupts with the praise of Allah the Almighty. It comes inadvertently, when I observe the bounties of the Lord. I feel that that is how we should start this year. The best way you can express your gratitude to Allah is with *alhamdolillah.*

Bismillah-irrahman-irraheem, alhamdo lillahe rabbil-aalameen, that all praise befits the Lord of all the worlds who is so gracious and ever merciful. As I have mentioned before, these last three chapters, I feel, are a reiteration of the message of Surah Fateha. It is to draw your attention to the message that is contained in Surah Fateha that you are given these words again. The first verse of the first of these three last chapters is *qul howallaho ahad*, from Surah Ikhlaas. There is a message contained in it for all of us. If you will stick to the Unity of God firmly and if you will purify your faith solely for God then this is the only source through which you will come under the sanctuary and protection of God. Besides that, there is no other way open. So I feel that Surah Ikhlaas is the gateway that is presented to you. If you will enter through this gateway of the Unity of God then will you be able to go on to the rest of the journey. Therefore, reflect on this message of the Unity of God. If you will do that then you will be accorded full protection. All kinds of protection and safety that a person tends to seek from ungodly and satanic sources are done away with and you find out how the protection of Allah encompasses and covers you. This is the subject which is spoken of in this chapter. Hadrat Musleh Mau'ood *radiallaho 'anho* has translated it in this way; *declare it that there is one God and then continue to declare so*. This is a beautiful expression that a subject has been put into effect forever. The subject begins with the command: Say that Allah is One. All of you are listening to this but if you will not say that Allah is One then the message will not apply to you. You will definitely have to say it. After you have said it (as the word *qul* gives that command,) then the message will be taken further. There is a difference between the word *ahad* and *wahid*. *Ahad* is that connotation where you cannot multiply it any further. You cannot divide it any further, whether prior to it or after it or beyond it. He is just One. He cannot be multiplied into three or divided into three. He is not divisible by three because He is just One. That is the first count. Thus *ahad* is that Being where there is no question of anybody joining in. The word *ahad* has thus annihilated the concept of Trinity. Allah is One. The reason for this annihilation is to force the Christians to agree to the concept of Unity instead. Although they believe in Trinity yet they say that there is one Supreme God. They are compelled to believe that. When the Muslims object, they reply, "No, you do not know we believe in One but then there is a division of the One and that is an internal division." So when they believe in that division then they have negated the concept of Unity because in that single unit there is no division possible. That is final Unity and that is a singular Unity. The Christians claim that they believe in His oneness. If that is true and they do believe in the oneness then they should abide by the dictates of the One God.

Furthermore, in the word *Samad*, the faith of Christianity has been fully exposed. The word *Samad* is not only needed to eliminate or to overcome those connotations that people may entertain in Christianity, but we also need it to understand the Unity of God. The few points that I will present to you, should suffice to reform our lives. *Samad* is

the One who does not need to rely on anything while everything else depends on Him. A time will come when that support will be withdrawn then the whole Universe and all that has been created in there, would be destroyed. There are times when the mankind faces the risk of extinction and finds itself face to face with death. If then there is no being known as *Samad* then everyone will be destroyed. However, if *Samad* is present then they will not be destroyed with the understanding that they will keep a relationship with Him. They are in the habit of running to Him for protection. They know Him to be their sanctuary, their true source of protection. So whether you take that in the meaning of worldly terms or in spiritual terms as I am explaining here, *Samad* is that Being who, when there is a danger to the whole creation, alone can thwart that danger. He is the only One Who can deal with that danger, although before that threat, they might have appeared to have been capable of being completely independent. So, look at the world today from that point of view. It seems as if the whole world is independent of God. However, as the words of the Holy Quran verify, at a time when such a source is needed and when the whole humanity finds itself falling into the pit of destruction, no body, at that time, will raise the slogan of Trinity. There will be only one slogan raised at such a time and that would be the slogan of the Unity of God. They will be calling that One God for their help or else they will be destroyed.

There are those who maintain their relationship with Allah the Almighty before that kind of a situation arises. Their tendency and their inclination is to run towards their Lord. For example, the Promised Messiah *alaihissalaam* says that we merged ourselves, we hid ourselves in our Lord when the enemy raised a lot of hue and cry. Therefore, the last three chapters of the Holy Quran give you the message to seek refuge with Allah the Almighty. If you have the inclination of running to God, then whatever you do in the world, and whenever you come across a danger, you turn towards Him and you run towards Him. So remember that at the time when the world is sinking, Allah the Almighty will save you in his boat of protection like he accorded that protection to Noah. In that arc, protection was granted to those who always ran towards Him for protection. Those who refused to do so, were destroyed and dispersed. If you adopt this message given in this chapter that is based on the Unity of God then you will be granted that protection. You must know Allah to be *Samad,* the source of your protection. Right now, we do not need to go into a long discourse about Trinity, because, this singular Being who has always been there, who is eternal, it was essential that He be there from all times. If Allah the Almighty was not there before the birth of Jesus Christ and Jesus Christ was there, even then the claims in these chapters would have been false. But even the Christians say that the God, who is the father, was not born while the son was. How can he then share that quality of God! The one who was born did not take on the attributes of the father. How did he then become the offspring of that God? So, the concept of *Samad* kills the concept presented by Christianity. We can not go into detail here. The message that I want to give you today is to hold on to this concept firmly. Even the message in the last verse is the gist of that message. For Allah to have been *Samad* it is essential and then for him not to have a father is essential because

there was none that He married. Because when there is a Being who has none like Him, even the Christians are compelled to believe that there is none like Him and they even say that He was like that even before Christ came into being. So when Christ did not have that quality then he is not like God. He is not God. And while God has none like Him when you present this argument to Christians they are rendered so restless. Wherey saw the beauty of this chapter and he even tried to adopt this. He did not realize out of his foolishness that by this way he annihilates the basis of Christianity. He says that all these points are present in the Old Testament. If they are, then are they not the truth? You are proudly admitting that they are the truth. If they are the truth then Christianity is false. So remember that a Being who is not given birth to and who does not give birth, is a Being who is the One and Only. There is none other like Him hat He can marry. We know that beings which are totally different in all forms cannot be married. This is a wrong thought that *na'oudhobillaah* Mary had a *relationship* with God. However, one may ask that the One Who has no relationship with anyone, how is He related to us? That means that for all His creation, His relationship is that of the Creator and the created. If you keep this point in view then it becomes quite clear. You want to form a relationship with such a Being Who has no physical relation with anyone. He, however, would have a spiritual relationship with every such thing or being that would bow to Him in submission. The message then for you is that you try and copy Him in His attributes, and then know that this temporary relationship that you have with God is because of this adaption. Otherwise, no attribute of God can become yours. If it could, then Allah is not a Being who has none like Him. It is a kind of an image, a kind of a reflection which you can adapt. Other than this kind of adaptation, no attribute of God can become eternal for man, the created being. That is why the message is *maalike yaumiddeen,* that He is the Master. There will be none else left to claim any mastery or ownership. That is why He has none like Him and there is none who is equal to Him. It is, therefore, necessary for us to adapt the attributes of God. You must know that these are the qualities, these are the attributes of the Master. We have only adapted them so that we can formulate a relationship with Him. The one who can emulate that the best, will be the best in acquiring those qualities of the Master. In that regard, there is none better than the Holy Prophet *sallallaho 'alaihe wasallam* who received a great share of those qualities but he knew very well that those attributes were not his own. He only knew them to be those of his Master until the Master loved him to such a degree that He said, "Yes you have understood it, you have adapted this concept in such a way that now you will be a manifestation of the qualities of the Master." The Holy Prophet *sallallaho 'alaihe wasallam* was to be a manifestation not because of his own qualities but because of being a manifestation of the attributes of the Master. When you understand and acquire this concept then you are granted protection by Allah. Without that you cannot understand the message in the last two chapters.

These are the chapters where you are admonished to say *a'oudhobillah,* (i.e.,) we seek protection of Allah. The gist of the message is the same as is contained in these last two chapters. It would be worthless if you were not established on the belief of the Unity of God even if you said it a million times. If the gate of the faith in the Unity of God is opened for you, that alone will not help you but when you enter that gate with that faith then all protection will be granted to you. Protection will be granted to the men of all times. In regards to *qul a'oudho birabbil-falaq,* remember that *falaq* means to rupture and break forth. When a seed sprouts, it erupts as the kernel appears from within it. The act of breaking apparently is an evil concept so when that happens, the concept of evil is present there. That however, cannot be attributed to Allah, the Almighty. There is the natural process of breaking something open. When a seed sprouts and something grows out of it, it may have the connotation of evil but Allah, the Almighty, has given that quality to the seed so that it will sprout with the blessings that Allah gave it. However, when something is grown in this manner, but the blessings are not invoked then the evil will manifest. When light disappears, darkness, an evil force, will take its place. It can not be said that Allah has created that evil. For you the message in this is that it is the darkness that brings evil. This darkness is the distance from God. So the misgiving about Allah that He has created the evil is being negated in the next verse. When the night falls and the darkness covers everything, a person cannot see the right path. That is the evil against which you are seeking protection of Allah. You can see the darkness of the night spreading in this day and age. You see that every truth has been covered up by the darkness of the heart of men, of the one who does not believe in the Unity of God. As a result, darkness has erupted from such a person's heart. He seeks protection from that darkness, from that evil. You become the exception that is mentioned in this chapter and the next one as well, *wamin sharre ghasiqin idha waqab.* After that Allah the Almighty says *naffaasaate fil-'oqad.* The word *naffasaat* also has many different meanings. One of them is the one which is clear and apparent, that in the breaking of relations, an instigator puts in a lot of effort and then removes himself as soon as his purpose is achieved. The instigator removes himself in such a way that no one knows who did it. Once that darkness is spread, ungodly find the freedom to break the relations. Apparently they seem to be tied together but in fact they are split in the world of today. The parents, their children, the families, brothers and sisters and the people, all are split. Do not have the false hope of a United Nations, because, the United Nations is in itself a source of breaking the nations apart. This verse is warning you that there will be a time when relations will be broken especially the evil will be brought into play to break the relations with God. If you come under the protection of God then the pure faith in the Unity of God will protect you and you will be granted sanctuary, you will be kept safe and your relation with God will not be allowed to break. As a result, Allah the Almighty will grant you tremendous progress while other people will find themselves on a damaging course. They will then be jealous of you because you will be flourishing. This verse further warns you that as you continue to flourish in this way, other people will certainly entertain jealousy against you. This will be so, because, you are that seed, that

sapling from which will sprout the blessings. You will be the one who will flourish and grow and cover the earth with the blessings received from God and the Messenger of God, Muhammad Mustafa, *sallallaho 'alaihe wasallam.* Be prepared for that, and seek protection from Allah. Allah will protect you from all the sources of jealousy. They will entertain jealousy against you when they see you flourishing. At that time, do not forget to seek protection of God. Beg Allah saying, "O Allah, let this progress take us towards your blessings and the enemy, the jealous enemy, be rendered unsuccessful." If we understand this message given in these verses, it would help us to consciously seek the protection of Allah at the time of every progress. So, beg Allah for His protection.

The last chapter is *qul a'oudho birabbinnaas.* I might take a couple of minutes beyond 12 o'clock, as there is a very important point to be mentioned. All those who feel that they have got no support, no help and no source of help, for them there is a great consolation. One is amazed to know how Allah the Almighty gives them the message that He is their help and support. In this age, mentioned in these chapters, the whole world looses its support because of tyranny and the tyrannical powers. It is evident from the current events that mankind has been rendered without support. Allah the Almighty says that He is *rabbinnaas.* What an amazing message it is! The message is saying, "What has happened to you? You believe that Allah is the Lord of man, Lord of mankind and yet you entertain such despair for your sustenance?" Others have made those false claims but that is only a deception. They are trying to take away things from you. They are trying to take away sustenance from you. Poor people are being treated unjustly all over the world. Remember Allah says without coming under the protection of your Lord your problems cannot be resolved. However, when Allah tells you that He is your Lord then why should you grieve? Allah says to turn to your Lord. Return to Him and know for sure and state with authority and act accordingly then shall all your problems be solved. Take Allah for your Lord, Who is *rabbinnaas* and *malikinnaas.*

After the economics comes the political affairs. In your names democracies are made by men and in your name governments are formed whether they are bourgeois or totalitarian depending on the capitalist system or the communist as the case may be. Whatever powers there are, the powers that get together in politics do so in your name. In your name they assume power but then they make you the target of their tyranny. Look at the mercy of God expressed in these verses. Allah the Almighty has given a great message to the suffering people in the world. He says, "O ye who have no support and no help, who have got no place left in economics, who have no place left in politics, you are being deprived while it has been acquired in your name. Remember, the true sovereign is your Lord. When you will turn to Him then His Majesty will be brought into action in your favor not against you. The trouble though is, that you do not believe in Him as *ilaahinnaas.* You forget that He is your Lord. You have taken others for your Lord." So when you will avail of His protection you

will come, consciously knowing who is your Lord. Those who will recognize Him, will be guaranteed His support. He will say to them, "O the suffering lot, O ye who have no support, nowhere to turn to, this happened to you because of your own foolishness. There is still time. Turn towards Him again and when you do turn towards your Lord then no man will be left without support and without sustenance. The system put in place by Allah the Almighty will help you and protect you." You have seen some examples of that and experienced it while running the affairs of our Community. There is only one Community in the world where efforts are made to keep an eye on the suffering of the people in order to help them according to its capacity, sometimes even beyond its capacity. No one has been compelled to do anything but it is a fact that the Jama'at has put a system in place to take care of the suffering people all over the world. Only yesterday, I called the gentleman whom I have appointed for that work, and told him about some incidents that have occurred. These incidents have occurred in Kerala, Australia, Pakistan, India, Bangla Desh and elsewhere. I told him that these incidents have occurred and those who have suffered, need help. There is no one to take care of them. I asked him that before the end of Ramadan, I must be informed about their situation. Those people about whom we have received information, have been contacted and their needs have been taken care of. Whether the news comes from Kashmir, or sometimes even from America, wherever the news comes from, there is only one Center in the world where the mercy of Allah has been placed as a cover under the decree of God. It is available to all those who are suffering. If this system of the Jama'at was acceptable to the world, then all their problems would have been resolved. In the world, there would not be a single person left who would not have derived the beneficence from this word of God, the Holy Quran and this chapter. Allah would have covered the sufferer with His cover of mercy. So pray to Allah the Almighty that Allah the Almighty gives us the ability that this system can prevail all over the world and then we can declare openly, we can announce for the whole world as Allah has commanded us, *qul a'oudho birabbinnaas malikinnaas ilahinnaas min sharril-waswasil-khannaas,* that O Allah protect us from the evil of the wicked who will try to keep you away from the Jama'at and will try to break the relations. Ask the evil as to how could it break us as we are under the protection of God. The one who has been granted protection by Allah, is protected from every danger. Keep this message in view. Keeping that in mind, I am hopeful that *Insha Allah* today, you will continue to pray and in the future as well, that Allah the Almighty may grant us His protection. May He grant us those two specific protections that are mentioned in these two last chapters of the Holy Quran. We bring the Darsul-Quran to a close now and will go on to the rest of the matters for today. These points that I have mentioned today are actually included in the prayers of the Darsul-Quran. Do not think that this is something different or something separate from prayer. In the prayer, all these prayers are included. When you formally raise your hands for *du'a,* these prayers may be offered for a few minutes. I am hopeful that Ahmadis who are listening all over the world, will keep these points in view during their prayers.

Importance of Tarbiyyat

Respected Sahibzada M. M. Ahmad,
Amir, Jama'at Ahmadiyya, U.S.A.

(Opening address on September 13, 1997, at the occasion of the 16th Annual Ijtema of Majlis Ansarullah U.S.A. held at Masjid Baitur-Rahman, Silver Spring, MD)

After Tashahhud and Ta'awwudh, Amir Jama'at U.S.A., Sahibzada M. M. Ahmad Sahib, addressed the participants of the National Ansarullah Ijtema 1997 with the following:

Let me first of all, applaud and compliment Majlis-i-Ansarullah and its office holders for the good work done in the last couple of years. Some life has been put into the organization resulting in some progress. There are still some difficulties and problems that need attention. I am sure that they will receive full attention and a good response from the members in the Ansarullah Organization. In order to assess the extent of efforts, one has to look into the goal and destination that one has to reach. If you look at it from that point of view, then the efforts made so far can only be described as inadequate. If the goal is to spread Islam throughout the world and as early as possible, then we have to maximize our efforts. Our efforts should be in line with our goal, so that we can realize our target as quickly and as early as possible. In material terms, if you look at our task, it is beyond human achievement. A tiny Jama'at in the context of the population of the world, cannot possibly attain the goal that we have in mind, unless we attract Allah's grace and blessings. It is only with the blessings of Allah, that we can hope to achieve our goal that we have set for ourselves and which the Promised Messiah 'alaihissalaam has fixed for the Jama'at to achieve.

I remember that Hadrat Musleh Mau'ood, radi allaho 'anho, immediately after partition, addressed three or four gatherings in different parts of Pakistan. He spoke on very important subjects about the future of Pakistan. One of those addresses was in Sialkot. I happened to be the Deputy Commissioner in that District at that time. I recollect very well that for his meeting in Sialkot, a huge gathering had assembled. He spoke on the subject that he had chosen for that particular meeting. In his address, he narrated a simile which appealed to me greatly. He said that you might have seen it in your own homes, that a parent offers a child either a candy or a toy, but holds it a little higher than the child can reach. Even when he jumps he cannot possibly reach it. Having made the child make that effort, the parent then lowers the gift to a level that the child can reach. He said that Allah's treatment with the faithful people is in the same manner. He has fixed a target for you. All that He wants from you is to make your maximum effort to reach that target and grasp it. He knows that you cannot reach it, but He wants you to make an effort.

Once your effort has been made, He will bring the target back into your lap by His own blessings. It is that very phenomenon which we have to keep in mind in order to reach our target. All that we are required to do is to make our best efforts to the extent of our human capacity and then leave it to Allah to bring it down to our level of attainment.

For this purpose, I have chosen that today I have to talk to you about the importance of Tarbiyyat in the Jama'at. Tarbiyyat has to be in two areas: Tarbiyyat of our children and Tarbiyyat of the new converts. We have to realize that the failure of bringing up our children to the level required to achieve our target, is the responsibility of the present generation. If they fail to do that Tarbiyyat properly, it will not be attributed to the children, but to the preceding generation, that failed to educate them and motivate them properly in order to attain the target for the progress of Ahmadiyyat. If the progress slows down in the future generations, it will not be the responsibility of the children, as much as it will be the responsibility of those who had to train them and bring them up with proper motivation. We should remember that it is a wrong concept that we can leave the children to do what they like, and that we will try to activate and motivate them when they grow up. The training of a child starts from the very day of its birth. Remember that

according to the directions of the Holy Prophet sallallaho 'alaihe wasallam, when a child is born, we should call the Adhan in its ears. The concept of this message is that you have to start the training of a child right from the very start; the day he or she is born. Therefore it emphasizes that the training must not wait for a later date but should start as early as possible. The other aspect is that the training of a child or children and their upbringing will depend a great deal on one's own example. If our own example is lacking in conviction or standard, then one cannot expect that the children will behave any better. They will watch our own actions, and if our own actions are not in keeping with the traditions and teachings, then they cannot expect the children to acquire anything better.

In our present environment which is hostile and poisonous, we have to ensure that our children keep company with those children who are well behaved, so that they do not follow the bad examples of others. For that purpose, the environment in the family is equally important. If the parents are not living up to the standard, or up to the teachings of the Quran and Hadith, the writings of the Promissed Messiah *'alaihissalaam* and his Khulafa, then to expect that their children will behave any better is a futile expectation. Therefore, we have to work hard to create a proper environment in our homes, so that the children will follow those examples which the elders set up in their homes. I remember Hadrat Musleh Mau'ood *radiallaho 'anho* in one of his addresses, emphasized that we should try to teach the children to respect their mothers as well as their sisters. He emphasized that if we want them to grow up to be good husbands and good heads of the family, it is important that they be taught to respect the women in the household, that is, the mother and the sisters. That means that when they grow up, they become good husbands in the family. In fact, Hadrat Khalifatul-Masih IV *ayyadahullaho ta'ala binasrihil-aziz* has mentioned in one of his addresses that Hadrat Musleh Mau'ood *radi allaho 'anho* used to take more care and paid more attention to the daughters than the boys. The philosophy was, that if they grow up in this atmosphere it will be good for the boys as well as the children.

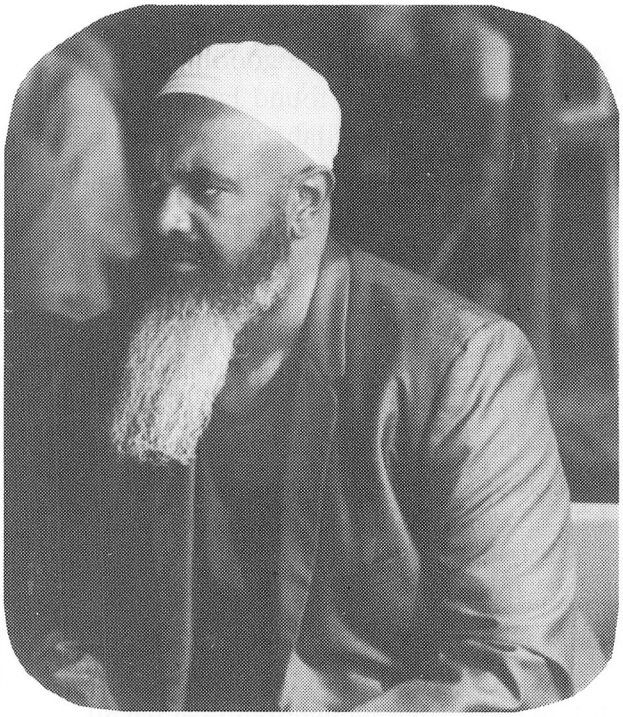
The other aspect is that we are given a due target for Tabligh. Large Tarbiyyati Camps are held for the benefit of the new converts. These camps have been held not necessarily in the U.S., but in other countries around the world. Last year the converts were in excess of three million. To train them to a proper level is a gigantic task. We have to gear-up our own machinery in the U.S.A. As we convert people to Islam, we should be ready to educate them and provide them the Islamic teachings in order to equip them properly. It is necessary so that they become good and practicing Ahmadi Muslims. I thought that I would mention this point that in your deliberations, you should give a great deal of emphasis to the importance of training and Tarbiyyat, so that our next generation is fully equipped to discharge its responsibilities.

With these few words I would like you to join with me in silent prayers. Then the rest of the program will follow.

How I Accepted Islam

Yusuf Ali, Milwaukee, WIS.

Brother Yusuf Ali of Milwaukee, WI, sent us his account of acceptance of Islam in the form of a poem. We really appreciate this effort and pray that may Allah increase his love for Islam and further strengthen his faith. Ameen. — The Editor



I am just a simple poet, Joseph was my name
And after I accepted Islam, Yusuf it became

God gives gifts, and when he gave me mine
It was Him and His prophets plus rhythm and rhyme

How I accepted Islam many people ask
Therefore let me explain to you this heartfelt task

My family were God-leaning people so they would say
Yet I often wondered why not in God's name we should pray

My mother would prepare our meal, and that was very nice
Yet I would wonder why not thank God instead of Jesus Christ

I only read the Bible because I was in need of God
Yet all I did get was an indecisive mental plod

When I heard the name Islam I said oh let me try that
Because I searched through Christianity, and still I wasn't standing pat

The first Islam presented to me was surely out of place
Because it emphasized, only, how to love one race

And the God I sought created man no matter what his color
And if in fact He created us all then we all must be brothers

My sister I do believe was a very special gift
Because it was through her my heart became humble, and started that upward lift

All of my life I wanted a good wife, and through my sister I found Jameela
Yet by far, I found Allah, and am blessed with the companionship of her charisma

Ahmadiyyat Praise to God is where it all began
All of the strife that was in my life walked out when Muzaffar and her walked in

Muzaffar Ahmad married my sister, and I am most pleased to say
I do not know why I started to cry, it all just happened that way

He was more than a brother to everyone, and I loved him from my heart
It hurt me so that he had to go yet we all must part

He presented to me a true Islam far different from the first
To my surprise, it opened my eyes, and yes it quenched my thirst

The Promised Messiah, without a doubt, was close to me
A fatherly love, purer than a Dove could ever be
Seeing his picture to me was an outstanding thing
I had to hear the message he did bring

The message he brought was of a prophet named Muhammad
Yet, I was receiving the same message from a prophet named Ahmad

I am just a simple poet Yusuf is my name
I seek not fortune nor do I seek fame

I struggle everyday to follow the Promised Messiah, this I don't deny
Over the years I spilled my tears I guess you wonder why

God our Lord, the merciful, the kind, and all Supreme
Was a hidden treasure Who desired to be Seen

I am not for pomp nor am I for show
But I tell you people this much I do know

If you truly want that God be seen then follow this plan
Follow the Messiah and take his Khalifa's hand

His name is Tahir Ahmad, and I am sure you'll find
His arms wide open loving and kind

I am just a simple poet, Yusuf is my name
Yet many will think that I'm insane or at the least—vain

Response to Allegations Against Ahmadiyyat

Sheikh Mubarak Ahmad
Amir and Missionary In Charge, USA (Retired)

(Address to members of Majlis Ansarullah on September 13, 1997, at the occasion of Annual Ijtema held at Masjid Baitur-Rahman, Silver Spring, MD)

ما كان محمد ابا احد من رجالكم

ولكن رسول الله و خاتم النبين -

وكان الله بكل شى عليما

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all thing. (Holy Quran, 33 [Ahzab]: 41)

I will try to discuss only one allegation in the half an hour that has been allocated to me. This allegation is most publicized one against Jama'at Ahmadiyya. Non-Ahmadis, in their conferences and other gatherings, in the newspapers and other information media, always bring out this allegation against the Jama'at as loudly as possible and with as much venom as possible. They falsely allege that Ahmadis do not believe in the Holy Prophet Muhammad *sallallaho 'alaihe wasallam* to be *khataman-nabiyyeen*. They say that Ahmadis are non-believers of *khatm-i-nabuwwat*. You all know well how false this allegation is! This is the filthiest allegation against Jama'at Ahmadiyya. According to Hadrat Promised Messiah alaihissalaam, in this verse, Almighty Allah has decorated the Holy Prophet Muhammad *sallallaho 'alaihe wasallam* with a special title of *khataman-nabiyyeen*. We believe in the Holy Quran. We believe in every word starting with *Sura Al-Fatiha* and ending in Sura *Al-Naas*. So, we do believe in this verse to be from Almighty Allah. Hadrat Promised Messiah *'alaihissalaam* in his booklet, *Aik Ghalti Ka Izala* (a misunderstanding removed) published in 1901, declares:

ہم اس آیت پر سچا ایمان رکھتے ہیں

جو فرمایا

ولكن رسول الله و خاتم النبين

(We truly believe in the this verse that says: *But he is a prophet and khatam-annabiyyeen.*)

In the presence of this unequivocal statement by the founder of the Jama'at, how do they dare say that we do not believe in *khatm-i-nabuwwat*. As a matter of fact, they are the ones who do not believe in *khatm-i-nabuwwat*. Their belief that Hadrat Isa *'alaihissalaam* is still living in the heavens for about two thousand years and that he will return to earth as a prophet, belies their claim. Hadrat Isa *'alaihissalaam* was a prophet of Bani Israel as it has been

mentioned in the Holy Quran. How would then the Holy Prophet *sallallaho 'alaihe wasallam* be the last prophet. Supposing that according to their views, Hadrat Isa *alaihissalaam* has arrived, has been seen and believed to be a prophet and a guide to the humanity, then who would be the last prophet, the Holy Prophet *sallallaho 'alaihe wasallam* or Hadrat Isa *alaihissalaam*? This proves that they are the ones who do not believe in *khatm-i-nabuwwat*. On the contrary, we Ahmadis, firmly believe that Hadrat Muhammad Mustafa, Rasul-i-Maqbool, *sallallaho 'alaihe wasallam,* is *khatam-annabiyyeen*. After him, no law-bearing prophet can come. No permanent prophet can come. No such prophet can come who would abrogate the law of Islam or the law of Quran. Anyone who would be raised by Almighty Allah, would be a follower of the Holy Prophet *sallallaho 'alaihe wasallam*. This is our view. Hadrat Promised Messiah, *alaihissalaam*, the founder of the Ahmadiyya Movement in whom every Ahmadi believes has declared his faith at many different occasions. I will present some of these quotes for those who seek the truth.

Hadrat Promised Messiah *alaihissalaam* says:

"This accusation that is levied against me and my Jama'at that we do not believe the Holy Prophet *sallallaho 'alaihe wasallam* to be the *khatam annabiyyeen*, is a great lie. With the force, faith, understanding, and farsightedness that we believe him to be *khatamul-anbiya*, these people can not even have one millionth of that belief."

(Al-Hakam, March 17, 1905)

Then again:

"We are Muslims and believe in Almighty God's book, *Furqan-i-Hameed,* and believe that our chief, Muhammad, *sallallaho 'alaihe wasallam,* is the prophet and messenger of God and we believe that he is the *khatam al-anbiya*. (Mawahib-ur-Rahman published 1903, page 66)

He further says:

"It is our belief that our chief and master, Hadrat Muhammad Mustafa *sallallaho 'alaihe wasallam* is *khatam-al-anbiya* and we believe in miracles, angels and all the other beliefs of *Ahl-i-Sunnat wal-Jama'at*."

(Kitab-ul-Bariyya, published 1890, page 66)

Hadrat Promised Messiah *alaihissalaam* testifies:

"We believe upon this that there is none worthy of worship save Almighty God and that our chief Hadrat Muhammad Mustafa *sallallaho 'alaihe wasallam* is his messenger and khatam al-anbiya."

(Ayyam-us-Sulh, page 86-87)

He further emphasizes:

"We believe and truly believe in this verse (of *Sura Ahzab*): He is but a messenger and *khatam an-nabiyyeen.*

These are only a few quotes that are sufficient to establish the fact that we are not among those who are not believers of *khatm-i-nabuwwat*. We are among those who believe in the prophethood of rasul-i-maqbool *sallallaho 'alaihe wasallam* and his *khatm-i-nabuwwat* as well.

There are numerous other quotes of Hadrat Promised Messiah *'alaihissalaam* on this subject that would surpass hundreds in numbers. Hadrat Promised Messiah *alaihissalaam* has upheld his belief everywhere like a rock and has repeatedly professed that we believe that Hadrat Rasul-i-

Maqbool *sallallaho 'alaihe wasallam* was *khatam al-anbiya.*

It must also be noted that to enter Jama'at Ahmadiyya, there are ten conditions. One of those conditions is: "I shall believe that Hadrat Rasul-i-Maqbool *sallallaho 'alaihe wasallam* is *khataman-nabiyyeen.*" Some non-Ahamadi scholars, like the editor of *Nigar* magazine, Niaz Fatehpuri, has testified, "It is wrong to say that Ahmadis do not believe in the *khatm-i-nabuwwat* of Hadrat Rasul-i-Maqbool *sallallaho 'alaihe wasallam.* The editor of Sidq-i-Jadid, Mr. Muhammad Aslam writes: "Even in the ten conditions of Bai'at, it is clearly mentioned that every Ahmadi must believe that the Holy Prophet *sallallaho 'alaihe wasallam* is *khatam-annabiyyeen.*"

What is our view concerning *khatm-i-nabuwwat*? Hadrat Promised Messiah *alaihissalaam* in his book, *Tajalliat-i-Ilahiyya* page 26 says:

> "Other than the prophethood of Muhammad, all other kinds of prophethood are closed. No law-bearing prophet can come now. A prophet can appear without bringing a law but only the one who is already a follower (of the Holy Prophet.)"

This view is not contrary to the views of the scholars of the yore. They have mentioned the same view. Hadrat Ayesha *radi allaho 'anha* once said *qooloo innahoo khatam al-anbiya wa la taqooloo la nabiyya badohoo.* (You may say that the Holy Prophet *sallallaho 'alaihe wasallam* is *khatam al-anbiya* but say not that there shall be no prophet after him.) That clearly means that some type of a prophet can come. That is why Hadrat Ayesha *radi allaho 'anha* had to say with so much emphasis the phrase, *say not that there shall be no prophet after him.* She knew and was convinced in her mind that after the Holy Prophet *sallallaho 'alaihe wasallam* prophets will appear but she also knew that they were to be among the followers of the Holy Prophet *sallallaho 'alaihe wasallam.*

Hadrat Imam Mulla Ali al-Qari was of the same view. He said: *qooloo qaulohu taala khatam-annabiyyeen izil ma'ana annahu la yaati ba'dahu nabiyyun yansakho millatahu lam yakun min ummatihee* (Maudu'aat-i-Kabir, page 69). This passage translated into English would mean: The word of Almighty Allah, *khatam-annabiyyeen* means that no such prophet can come who would abrogate the Holy Prophet's way of life and who would not be among his followers.

Hadrat Muhiuddin Ibn Arabi, who was a great sufi, wrote: "The prophethood that came to an end is only the law-bearing prophethood, not the status of prophethood (maqam-i-nabuwwat). No such law can now be brought that would abrogate the law brought by the Holy prophet *sallallaho 'alaihe wasallam.*" The Hadith, *innar-risalata wan-nabuwwatin qat'a* carries the same meaning. The Holy Prophet *sallallaho 'alaihe wasallam* once said that no prophet can now come who will bring a new *sharia,* i. e., law (Fatoohat-i-Makkiah).

Again, Hadrat Muhiuddin Ibn-i-Arabi says in his book Fasoosul-Hikam: The law-bearing prophethood has been closed. It has been cut off by the appearance of the Holy Prophet *sallallaho 'alaihe wasallam.* Therefore, after him the status of *sharia* continues but there will be no law-bearing prophet. Yes, Almighty Allah, being benevolent towards His servants, has kept the general type of prophethood open where

there is no new *sharia* involved. These are the same views that are presented by Hadrat Promised Messiah *alaihissalaam* and what our Jama'at believes in.

Hadrat Shah Waliullah Muhaddith Dehlawi says: *khutima bihin-nabiyoona la yoojido man yamorullah subhanahu bittashree linnase*. Hadrat Shah Waliullah was a very famous scholar who said that after the Holy Prophet *sallallaho 'alaihe wasallam* any prophethood that introduces a new law, has been closed. (Tafheemat-i-Ilahiyya)

Hadrat Imam Sha'rani wrote: "It must be noted that mere prophethood has not been closed, only the one that brings a new law."

Hadrat Maulana Qasim Nanautwi, the founder of Devband school, carried the same views about *khatm-i-nabuwwat* and ironically, his followers today, are in the forefront of the opposition to our Jama'at. They are the ones who go on propagating in their meetings around the world that the Ahmadis do not believe in *khatm-i-nabuwwat*. They continue to ascribe such beliefs to us that have nothing to do with our Jama'at. Maulana Nanautwi says in line with the views of Jama'at Ahmadiyya: "Suppose a prophet does appear after the Holy Prophet, *sallallaho 'alaihe wasallam,* it will not jeopardize the meaning of *khatm-i-nabuwwat*." (Tahzir-un-Naas, page 26)

It is quite evident from these quotes that the great scholars of Islam, who had a great sense of integrity, carried the same view on this subject that are the views of Jama'at Ahmadiyya, today.

In essence, three points in this regard must be remembered:

After the prophethood of the Holy Prophet, *sallallaho 'alaihe wasallam,* no new law bearing prophet or the one who would abrogate the law brought by the Holy Prophet, *sallallaho 'alaihe wasallam*, can come.

All excellence and beauties of spirituality have been perfected in the person of the Holy Prophet *sallallaho 'alaihe wasallam.* There can now be no prophet of his stature again and only his followers can attain to prophethood. The Holy Prophet *sallallaho 'alaihe wasallam* himself was of the same view. This verse of *khatam-annabiyyeen* of Sura Ahzab was revealed in the 5th year of Hijra, whereas his son, Hadrat Ibrahim died after four years. At his funeral, the Holy Prophet *sallallaho 'alaihe wasallam* said: *lau 'aasha Ibrahimo lakana siddiqan nabiyya*, that is, had Ibrahim lived, indeed he would have become a true prophet. This clearly means that after the Holy Prophet *sallallaho 'alaihe wasallam*, a prophet can appear but only under the jurisdiction of his law.

It is clear from the views of the righteous scholars of Islam and that of the Holy Prophet *sallallaho 'alaihe wasallam* himself what *khatm-i-nabuwwat* actually means. Jama'at Ahmadiyya only holds the right view and in no way do we not believe in *khatm-i-nabuwwat*. Liars are those who bring this absolutely false allegation against our Jama'at. We firmly and solemnly believe in that the Holy Prophet *sallallaho 'alaihe wasallam* is *khatam-al-anbiya* and that there can not appear another prophet of his stature or someone who would abrogate his sharia or some one who does not follow his sharia.

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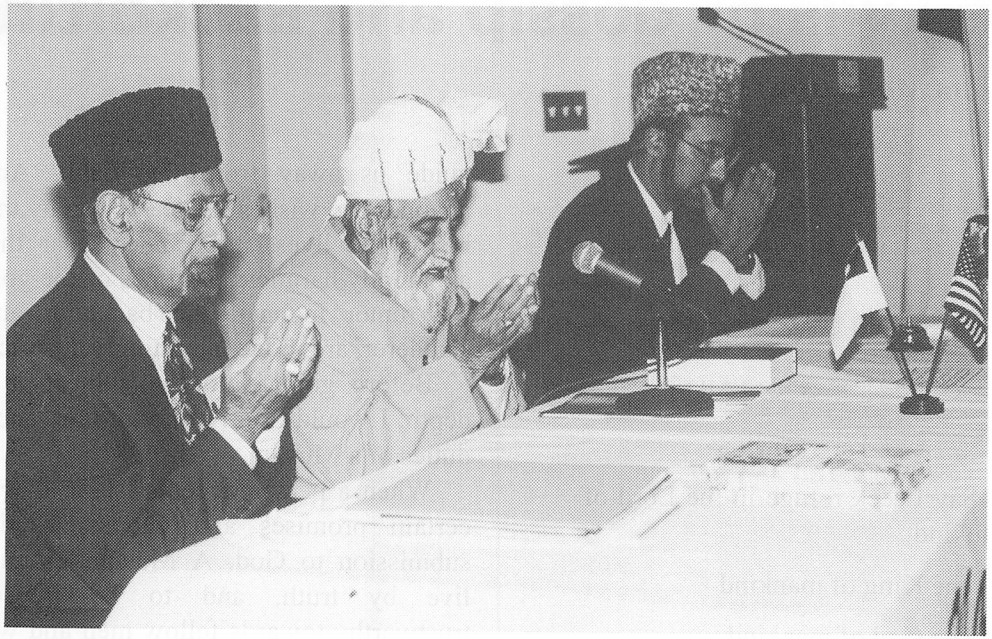
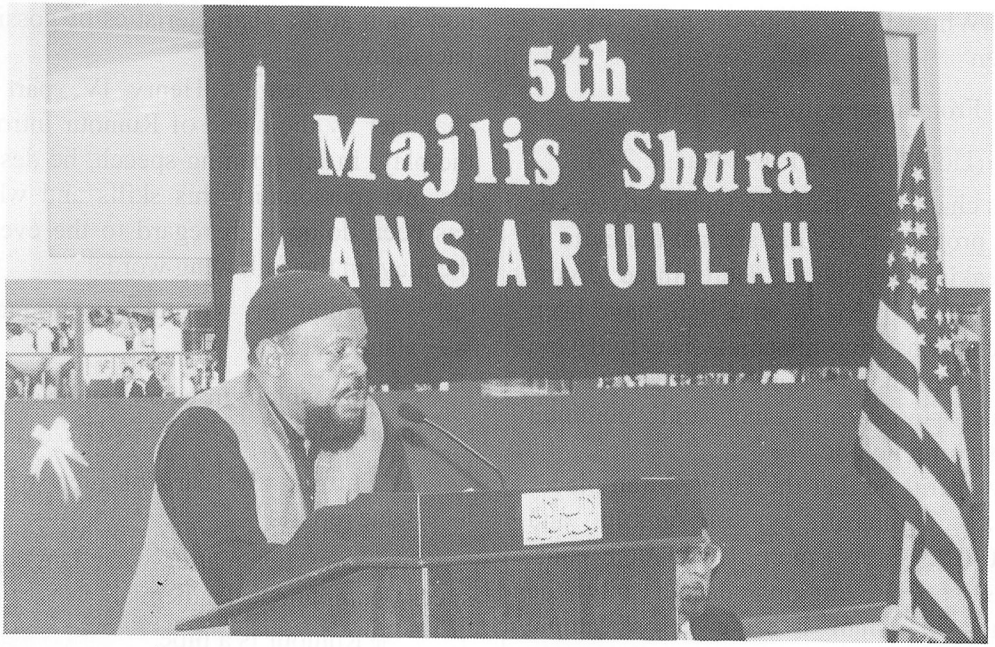


Maulana Sheikh Mubarak Ahmad, leading prayers after his concluding address. Dr Karimullah Zirvi, Sadr Majlis Ansarullah, U.S.A., is seated to his right and Syed Sajid Ahmad, Naib Sadr, Majlis Ansarullah, U.S.A., is seated to his left.



Munir Hamid, Naib Ameer, U.S.A., addressing the U.S. Ansar at their 1997 Annual Shura.

The Evils of Gossip and Backbiting

By Saliha Malik, Boston MA

قل اعوذ برب الناس

ملك الناس اله الناس

من شر الوسواس الخناس

الذى يوسوس فى صدور الناس

من الجنة و الناس

Say I seek refuge in the Lord of mankind

The King of mankind

The God of mankind

From the evil whispering of the sneaking whisperer

Who whispers into the hearts of men

From among jinn and men

(Holy Quran, 114[Al-Naas]: 2-7)

This chapter of the Holy Quran advises us to seek protection of God against the evils of the sneaking whisperer. Here three divine attributes: Rabb, Malik, and Ilah, have been invoked against one mischief. The Evil One whispers evil thoughts into the hearts of jinn and naas—powerful men and common men—sparing no one.

How can it be that the Holy Quran places such an emphasis against gossip and backbiting? Surely there are worse sins. Perhaps so, but digging deeper into the teachings of Islam I came across ample references, explanations and admonitions to guide us away from this habit. And for anyone who wishes to please God by the way he or she lives, it becomes clear that the apparently harmless pastimes of the gossiper, the rumor monger, the backbiter and the slanderer, are in fact alarmingly destructive.

Before going into the subject in more depth, I would briefly like to think about the duties of a Muslim.

When a person accepts Islam, they make certain promises and choose to live in submission to God. A Muslim promises to live by truth, and to be impeccably trustworthy towards fellow men and women. A man may entrust his life, honor, reputation, family and property into the hands of a Muslim. Keeping this in mind, then, let us now look at the characteristics of gossip and backbiting.

In Shakespeare's Henry IV, part II, a character by the name of Rumour introduces the play. In his opening speech, he describes his own personality, his skills and what he has been doing with regard to the events of the play, in the following words:

"Upon my tongues, continual slanders ride,

The which, in every language, I pronounce,

Stuffing the ears of men with false reports"

So it does not matter what language we speak, Rumour speaks them all.

"Rumour is a pipe

Blown by surmises, jealousies, conjectures

And of so easy and so plain a stop,

That the blunt monster, with uncounted heads

The still-discordant, wavering multitude,

Can play upon it."

Here he uses the image of the pipe, which is the easiest musical instrument to play; everyone can play it. Perhaps it is the voice? The 'blunt monster, with uncounted heads' refers to the people, who are ever discontent and indecisive.

In this speech Rumour explains that he travels on the wind, he covers the earth,— *'no one is spared.'*

And indeed when I recollect those occasions when entrapped by rumor a noteworthy characteristic repeats itself— that is, I never remember where it came from nor do I recall the exact details of it.

When I was training to be a teacher, we were taken through an exercise which was to illustrate how we listen. I think it is an old game which you might have heard of.

The teacher would take one of us aside and would whisper some information so that none of the rest of us could hear. The teacher instructed the student to whisper to the next person, and so on, all so that none of the rest of us could hear. This continued until it was quietly passed around to everyone. The last person was to say out aloud what they had heard. Finally the teacher would say out aloud what she had originally spoken. To everyone's astonishment, the two would hold very little resemblance to each other. The information would get completely distorted as it got passed around.

It must be possible to pass on information accurately, but how commonly does it become a 'story,' 'a pack of lies,' something quite removed from the actual event.

If we look to the Holy Quran, we learn that neither the speaker, nor the listener is free from guilt in such an instance. We are advised to be ever mindful of what we say and what we listen to.

The Holy Quran says,

يايهاالذين امنوا ان جاء كم فاسق بنبا فتبينوا

ان تصيبوا قوما بجهالة

فتصبحوا على ما فعلتم ندمين

O ye who believe! If an unrighteous person brings you any news, investigate it fully, lest you harm a people in ignorance and then you repent of what you did.

(Holy Quran, 49 [Al Hujurat]: 7)

ما يلفظ من قول الا لديه رقيب عتيد

He utters not a word, but there is by him an alert watcher who takes care to preserve it.

(Holy Quran, 50 [Qaf]: 19)

ولا تقف ما ليس لك به علم -

ان السمع والبصر والفؤاد كل اولئك كان عنه مسئولا

And follow not that of which thou hast no knowledge for the ear the eye and the heart shall be called to account.

(Holy Quran, 17 [Bani Israil]: 37)

We are taught that in the 'whisperings of the Evil One' or the prompting of Satan lies all conceivable evils, hence the need to call upon three divine attributes for protection against it.

The word 'gossip' ranges in meaning from idle talk to rumor mongering and is especially associated with women. The Holy Prophet *sallallaho 'alaihe wasallam* is reported to have said, "Do not indulge in much talk without the remembrance of Allah,—for much talk without the remembrance of Allah hardens the heart, and the person farthest from Allah will be the one who has a hard heart."

What starts out as innocuous idle chatter, could end up as calumny. It is unmindful and provokes all kinds of wrong thinking for those who have chosen to pursue the path of honesty and trustworthiness.

It may lead to looking down on people and exulting in another's misfortunes. It may cause jealousy or envy; it may encourage spying on others and being suspicious. It may arouse feelings of pride and arrogance and showing off. It may provoke ill-feelings for another. It may stimulate reproach for another or mingling another's character. It may lead to the giving of false evidence or the practice of exaggeration. It frequently results in the spreading around of lies and half truths. It is quick to catch as dry kindling catches fire.

The Holy Quran says about the true believers:

واذا سمعوا اللغو اعرضوا عنه

When they hear idle talk, they turn away from it.

(Holy Quran, 28 [Al-Qasas]: 56)

Backbiting or speaking ill of someone is clearly explained by one of the sayings of the Holy Prophet *sallallaho 'alaihe wasallam* as reported by Hadrat Abu Huraira, in Muslim:

> "Do you know what backbiting is? Your saying of your brother that which he would dislike." Someone then asked the Holy Prophet, *sallallaho 'alaihe wasallam*, "But if my brother should be as I say?" and he replied, "If he should be as you say then you have been guilty of backbiting, and if he should not be as you say then you are guilty of calumny."

The Holy Quran further warns:

ويل لكل همزة لمزة

Woe to every backbiter, slanderer.

(Holy Quran, 104 [Al-Humazah]: 2)

Humaza means, he who finds faults with others behind their backs, and *lumaza* means, he who finds faults with them behind their backs or before their eyes. Two bad qualities which cut at the root of all social peace and harmony.

Another admonition in the Holy Quran puts it very strongly:

يايهاالذين امنوا اجتنبوا كثيرا من الظن

ان بعض الظن اثم

ولا تجسسوا ولا يغتب بعضكم بعضا –

ايحب احدكم ان ياكل لحم اخيه ميتا فكرهتموه –

واتقوا الله - ان الله تواب رحيم

O ye who believe! Avoid much suspicion, for suspicion in some cases is a sin. And spy not on one another, neither backbite one another. Would any of you like to eat the flesh of his dead brother? Surely you would loathe such an imputation. Be mindful of your duty to Allah. Surely, Allah is oft returning with compassion and is ever merciful.

(Holy Quran, 49 [Al-Hujurat]: 13)

In the verse prior to the above one, Allah admonishes us not to deride one another or taunt one another or call nicknames. These two verses together teach us that ridiculing, taunting, spying and backbiting are social evils—the main causes of which are conceit and a false sense of superiority.

By removing these causes of disharmony and disagreement among Muslims, the above verses have laid the foundation of a firm and solid brotherhood in Islam.

There are some other helpful sayings of the Holy Prophet *sallallaho 'alaihe wasallam* that enrich our understanding on the subject. Sufyan ibn Abdullah says that I asked the Holy Prophet *sallallaho 'alaihe wasallam*: "Messenger of Allah, tell me something to which I should hold fast." He said: Affirm my Lord is Allah, and then be steadfast." Then I said, "Messenger of Allah, what is that you are most afraid of in my case?" Then he took hold of his tongue and said, "Of this. (Tirmidhi)

Mu'az asked how he might attain Paradise and avoid the fire. The Holy Prophet *sallallaho 'alaihe wasallam* replied, "Shall I tell you the root of the matter and of its contours and of its top? The root of the matter is Islam, its contours are prayers and its top is striving in the cause of Allah. And shall I tell you that which is at the bottom of all this?" Upon this he took hold of his tongue and said, "Keep this under control." (Tirmidhi)

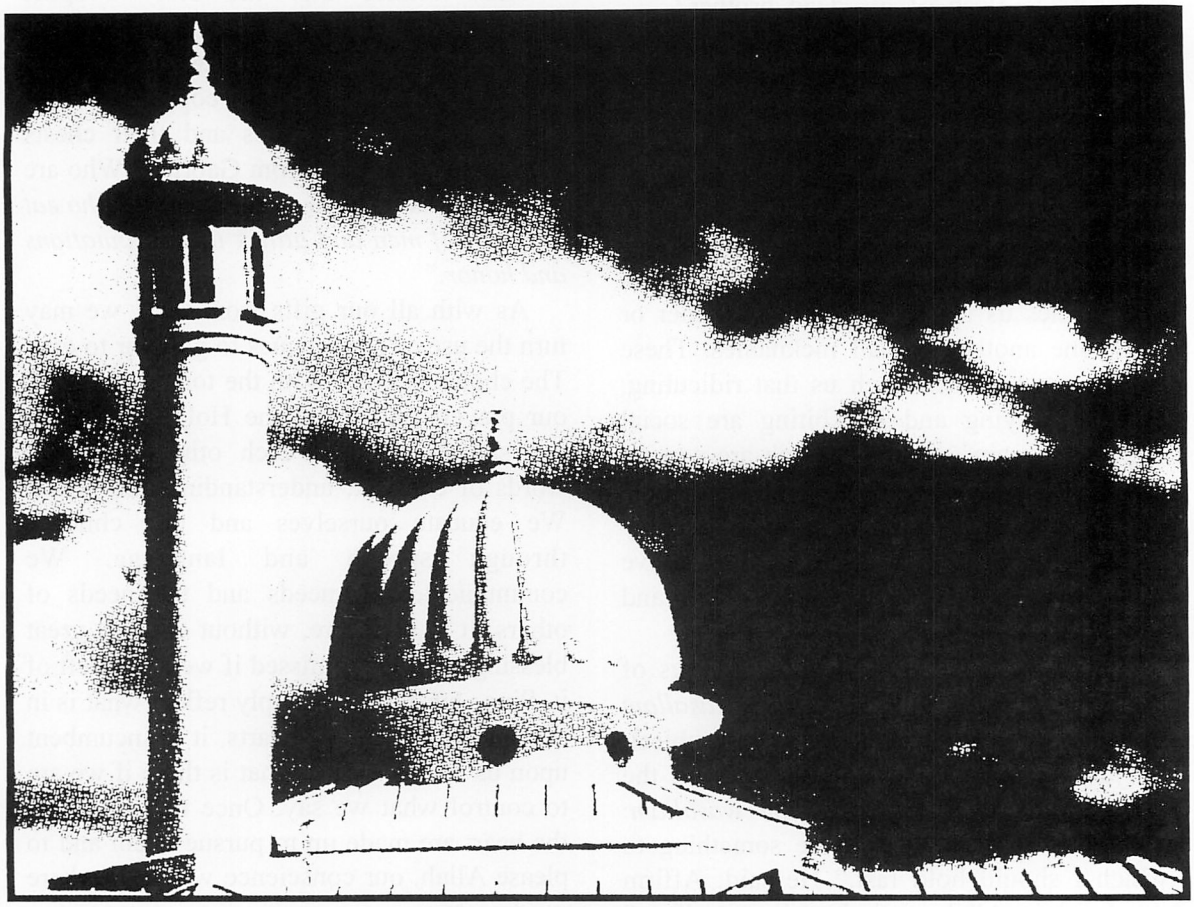
Anas relates that the Holy Prophet *sallallaho 'alaihe wasallam* described, "On the night of my ascent I passed by some people whose nails were of copper and they were combing their faces and their chests with them. I inquired from Gabriel: 'Who are these?' He said, *These are the people who eat the flesh of men and attack their reputations and honor.*"

As with all our gifts from God, we may turn the use of our tongues to good or to evil. The choice is ours. With the tongue we offer our prayers and recite the Holy Quran. We use speech to greet each other and offer words of comfort, understanding and peace. We educate ourselves and our children through speech and language. We communicate our needs and the needs of others. It is therefore, without doubt a great blessing and sorely missed if we are bereft of it. Since our tongues simply reflect what is in our minds and in our hearts, it is incumbent upon us to investigate what is there if we are to control what we say. Once the mind and the heart are made up to pursue Islam and to please Allah, our conscience warns us where we deviate.

As Huzur *ayyadahullaho ta'ala binsrihil-aziz has* explained in his sermons, God increases the capacity of a man in whatever direction he turns to. If he turns to prayer and asks Allah for help, his ability to pray would increase that will benefit him. If he turns to good works, Allah will bless him many times more. If he on the other hand, turns to gossip

and backbiting, then he turns away from Allah, and in doing so chooses not to have Allah's support The loss of that support allows the 'sneaking whisperer' more and more control.

May Allah enable us to control our speech and be amongst those who use it wisely, for our own sakes and the sake of our society. *Ameen.*



Razzaq and Farida

A story for children written by Dr Yusef A. Lateef. 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.

Please send $1.50 per copy to Sajid, 5539 Firethorn, Boise ID 83716 with your mailing address and phone number. Majlis Ansarullah U.S.A. will pay the postage within the continental U.S.

Annual Activity Report of Majlis Ansarullah, USA

The following report of the activities of Majlis Ansarullah, USA, for the period September 1996 to September 1997, was presented by Sadr Majlis Ansarullah, USA at the occasion of 1997 Annual Ijtema. —Editor

Organization

1. During the report period, three Regional Ijtema'at and three Local Ijtema'at were held:
   a. The fourth Annual Ijtema of West Coast was held in September 1996 in San Francisco.
   b. The fifth Annual Ijtema of the South region was held in December 1996 in Houston.
   c. Midwest region held their first regional meeting on December 28, 1996 in which all Majalis of the region participated.
   d. New York Majlis (Queens/Brooklyn) held their Annual Ijtema in June 1997.
   e. Miami Majlis held one day Ijtema in July 1996.
   f. North New Jersey Majlis held their first annual Ijtema in May, 1997.
2. Quarterly meetings of the Majlis Amla were held regularly during the year to evaluate the progress made by the Majalis and to find ways to comply with the directives from the Center

Ta'lim

2. A comprehensive Ta'lim program was prepared by Qaid Talim and sent to all Zo'ama. The program included translation and commentary of certain parts of the Holy Quran and the books, "Philosophy of Teachings of Islam" and "Jesus in India". At the end of each quarter, quarterly written tests were given. This year, the first test was held in April, 1997 in which 108 members from 28 Majalis participated, which was the highest number of participation of both members and Majalis since the start of this system in 1995. The following members achieved various positions in the tests:

Exam I, 1996 (April, 1996), 75 Members from 17 Majalis participated.

Exam II, 1996 (November, 1996), 88 Members from 20 Majalis participated.

Qureshi Maqbool Ahmad, Maryland, 95, I

Aftab Ahmad Bismil, Detroit, 93, II

Naeem A. Waseem, N. New Jersey, 88, III

Kaleem A. Rana, Houston, 88, III

Exam II, 1997 (April, 1997), 108 Members from 21 Majalis participated.

Kalimullah Khan, Maryland, 97, I

Kaleem A. Rana, Houston, 97, I

Aftab Ahmad Bismil, Detroit, 96, II

Dr. Imtiaz A. Chaudhary, N. New

Jersey, 93, III

Irshad Ali Mirza, Houston, 93, III

Nisar Ahmad, Houston, 93, III

2. The exam II of 1997 has been sent to the members. The papers will be collected by September 30, 1997. The goal is that maximum number of members from all 38 Majalis participate in these quarterly Ta'limi Tests.

3. The Qiadat Ta'leem has started a written essay contest this year. Eight essays were received. The following members have achieved the top positions in the essay contest:

   Mr. Aftab Ahmad Bismil, Detroit, I
   Dr. Yusef A. Lateef, Boston, II
   Chaudhary M. Idris, Carolina/Giorgia, II

Tarbiyyat

1. A one day regional Tarbiyyati class (Northeast-2 region) was organized by Dr. Khalil M. Malik (Qaid Tarbiyyat) and Salim Nasir Malik (Qaid Talim) in December 1996, in Philadelphia which was attended by members from Philadelphia, Willingboro and N. New Jersey participated. A similar Tarbiyyati class was also held in Los Angeles in July 1997

2. One day Tarbiyyati class was held by Miami Majlis in February 1997.

3. In the Tarbiyyati classes, local missionaries participated and helped to make the classes successful. An outline prepared based on the experience from the Northeast-2 Regional Tarbiyyati workshop has been sent to all Nazimeen by Qaid Tarbiyyat with the request to organize similar Tarbiyyati workshops in their respective regions.

Tabligh

1. Tabligh kits were prepared and mailed to all Majalis. The kits included a video tape of Q & A session of Huzur. A cassette of Huzur's address on 3/13/92 concerning Tabligh and 5 cassettes of Huzur's address on various other Tabligh topics.

2. In connection with the centenial celebration of the Philosophy of the Teachings of Islam book, 975 books were provided to all Majalis for giving out to those who are under preching.

3. New York Chapter organized a "Tabligh Seminar" in November 1996, in which several non-Ahmadi guests participated.

Publications

1. **Al-Nahl** was published regularly during the report period. Copies of the magazine were mailed to all the members in the United States. Copies were also sent to Hazrat Khalifatul Masih IV *ayyadahullah taala binasrihil aziz*, Khilafat Library, Rabwah and several mission houses outside the United States.

2. ***Ansarullah News*** was started in January 1996. It has since been published and mailed regularly to all the members of Majlis Ansarullah, USA.

3. **Razzaq and Farida**: A children book written by Dr. Yusef A. Lateef, has been

published during the year. A copy of the book was sent to Huzur. Huzur's comments through his Private Secretary were as follows:

> Huzur reviewed the children book "Razzaq and Farida" which was sent by you to Huzur. Huzur said: This is a good presentation. Masha-Allah, May God protect it from evil eyes. However, in order to make the book still better, Children's Book Committee in London has made certain suggestions. Take into consideration these suggestions when the book's next edition is published. Jazakamullah Ahsanal Jaza.

Mr. Hidayatullah Hubsch of Germany has requested permission to translate the book into German language and publish it for the benefit of German children. Respected Amir Sahib has granted permission to publish the book in Germany after translation into German language. In German edition of the book, suggestions made by the Children's Book Committee, UK will be taken into consideration and necessary changes will be made.

4. **Words of Wisdom**: The book describing Traditions of the Holy Prophet *sal allaho 'alaihe wasallam* dealing with the daily life is in the final stages of publication. The title of the book has been selected to be *Words of Wisdom* by Respected Amir Sahib.

5. **Ahmadiyya Tablighi Pocket Book:** Ahmadiyya Tablighi Pocket Book by Late Abdur Rahman Khadim Sahib has been recently revised by the Jama'at. A revised manuscript of the book consisting of over 700 pages, has been obtained from Nazim Ishaat, Rabwah. Copies of the book were sent to the following for their comments regarding translation and publication of the book in English:

   a. Maulana Sheikh Mubarak Ahmad Sahib
   b. Maulana Mukhtar Ahmad Cheema Sahib
   c. Maulana Inamul Haq Kausar Sahib
   d. Dr. Rasheed S. Azam Sahib

   All of the above, after having reviewed the book, have sent back their comments. Respected Amir Sahib suggested that one of the members of the committee approved by Huzur for translation and publication of the book should be appointed as Chairman and Conveyer of the committee. Accordingly, Maulana Mukhtar Ahmad Cheema Sahib has been appointed the Chairman of the committee. Comments of the above reviewers regarding translation and publication of the book were provided to Maulana Cheema Sahib. After having reviewed the comments, Maulana Cheema Sahib made a recommendation that the book be divided into the following three parts for the purpose of translation as well as publication:

   a. Islam
   b. Judaism and Christianity
   c. Other Important Religions

6. **Synopsis of Religious Preaching, Part I and II**: A letter was written to Maulana Ata Ullah Kalim Sahib regarding reprinting of the books, "Synopsis of Religious Preaching, Part I and II." Maulana Kalim Sahib agreed to the

reprinting of these books. He suggested that the two parts should be published together as one book and in a regular book format. Maulana Mukhtar Ahmad Cheema Sahib was requested by to review the books for any corrections which may be needed so that the new editions would be error free. Cheema Sahib has reviewed the books. The books are being scanned by Majeed Mian Sahib and will be published as soon as they are ready.

7. **Pamphlets on various topics of concern to Americans**: In order to collect material for the pamphlets on various topics of concern to Americans (e.g. abortion, gambling, alcohol and other intoxicants, etc.) from Huzur's Q/A sessions, letters were written to the following to collect audio/video tapes of Huzur's Q/A sessions:
   i. Chaudhary Munir Ahmad Sahib, MTA
   ii. Dr. Abdul Hakeem Nasar, Audio/ Visual Secretary, USA
   iii. Sheikh Bisharat Ahmad Sahib Audio/ Visual Secretary, UK
   a. Sheikh Bisharat Sahib of UK has provided us a complete topic index of Huzur's addresses and Q/A sessions (up to 1994) on a computer disc. Copies of the disc have been given out to the following members with the task of searching the suitable material for the publication of pamphlets:
   i. Peer Habibur Rahman
   ii. Mr. Ali Murtaza
   iii. Mr. Majeed Mian
   iv. Mr. Naeem Chaudari

   The work is in progress.
   a. Dr. Abdul Hakeem Nasar sahib has provided us 15 video tapes of Huzur's Q/A sessions. After listening to these tapes, information regarding various topics covered in these tapes has been transcribed by Peer Habibur Rahman Sahib. Work is in progress to collect material on the topics suggested by the subcommittee. Amir Sahib has instructed that after the collection of material, translation work may be distributed among Munawar Saeed Sahib, Barkatullah Sahib, Missionary Mubashar Ahmad Sahib and Mian Muhammad Abbas Sahib.

Finance:

1. By the grace of God, Chanda collection has improved significantly. Chanda Ansar collection was 120% of the budget for the financial year 1996. Chanda Ijtema collection was 90% and Chanda Ishaat collection was 71% of the budget. The overall Chanda collection was 116% of the budget. Total Chanda collection in 1995 was $64,575.68. However, total Chanda Collection in 1996 is $95,922.32. This represents an increase of 49% in 1996 over 1995 Chanda collection.

2. In order to recognize the efforts made by various Majalis, the best Majalis with respect to Chanda collection in 1996 will be recognized at the time of prize distribution ceremony. Majalis have been divided into three categories with respect to the number of members. These categories and positions are as follows:

By Membership Range/Collection:

Up to 10 Members:

Res. Triangle Park, I
Cleveland, II
Portland, III

11 - 30 Members

Willingboro, I
Milwaukee, II
Dallas, III

Over 30 Members

North New Jersey, I
Los Angeles East, II
Houston, III

By Overall Chanda Collection:

1. Los Angeles East
2. North New Jersey
3. Detroit

3. Qaid Mal wrote a letter to all office bearers reminding them of their responsibility with regards to 1996 Chanda Ansar payment. By the grace of God, the response to the letter was good and majority of the office bearers have paid their Chanda.

Ithar (Social Services)

Half price of the dish antenna was given to six Ansar who needed assistance for purchasing the dish. Members in various Majalis visited the sick and performed other social work. 1,000 dollars will be given to poor and deserving Ansar.

'Alam-i-In'aami

At the occasion of the last Annual Ijtema, it was announced that this year at the Ijtema, top three Majalis with best activities during the year in the areas of Talim, Tarbiyyat, Umumi, Tabligh, Ithar and Finance will be recognized and the Majlis that stood first will be given the 'Alam-i-In'aami.

According to the decision of the 'Alam-i-In'aami Award Committee based on the activities during the period from July 1, 1996 to June 30, 1997, the following three Majalis have obtained the top three positions:

1. Milwaukee
2. Dallas
3. Research Triangle Park

Copies of certain previous issues of the Al-Nahl are available for purchase. Send your requests with appropriate amount in check or money order to Sajid, 5539 Firethorn, Boise ID 83716.

Special Issue of the Al-Nahl

on Hadrat Mufti Muhammad Sadiq, radi-allaho 'anho: $2

Special Issue of the Al-Nahl on Dr Salam: $3

Water— Are We Drinking Enough?

Dr. Nasim Rehmatullah, Cleveland, OH

The Holy Quran says,

"And Allah has created every animal from water..." (24:46)

"And He it is Who has created man from water..." (25:55)

"And We made from water every living thing." (21:31)

As most of you would know, next to air, water is the element most necessary for survival. A normal adult is sixty to seventy percent water. We can go without food for almost two months, but without water only a few days. Yet most people have no idea how much water they should drink. In fact, many of us live in a state of dehydration.

A review of the body physiology highlights the profound importance of water in virtually all body functions. With less than optimal water intake waste products would accumulate in our body setting up a domino effect of a host of impaired body functions. When kidneys remove uric acid and urea, these must be dissolved in water. If there is not enough water, wastes are not removed as effectively, and may build up as kidney stones.

Water is also vital for chemical reactions in digestion and metabolism. It carries nutrients and oxygen to the cells through the blood and helps to cool the body through perspiration. Water also lubricates our joints. Insufficient water in our system can impair every aspect of our physiology.

Drinking sufficient water can boost your energy, endurance, concentration and the number of calories you burn, plus beat back cold and a host of other ailments. You have antibodies in the mucus that coats your throat, which can help trap cold viruses. You can foil this ingenious defense even if you are minimally dehydrated because a lack of water dries out your mucus-producing tissues. If you are constipated, it may be because you are not drinking enough water, especially if you have had a lot of fiber, which will not do its job unless you have enough fluids in your system to flush things through. Your skin needs water to stay soft and supple. Water is good for drinking, swimming, washing, bathing, and moisturizing. In normal times water is essential for ablution

Proper water intake is a key to weight loss. By not drinking enough water, many people incur excess body fat because the body can not metabolize fats adequately.

Lack of water causes joint and muscle soreness and this impairs physical activity.

The minimum need for a healthy adult is about 8 eight-ounce glasses of water a day. You need more if you exercise a lot or live in a hot climate. Overweight people should drink an extra glass of water for every 25 pounds they exceed their ideal weight (this recommendation is not for people who are ill or those that require fluid restriction. They need to follow their physician's advice.) The rule of thumb formula for daily water intake is half ounce per pound of body weight if you are not active and 2/3 ounce per pound if you are athletic.

Your fluid intake should be spread out evenly over the course of the day. During times of fasting, it may be spread out during the permitted times of eating and drinking. Plain water is best. The Holy Prophet *sallallaho 'alaihe wasallam* was asked, "Which drink is most agreeable." He answered, "Sweet cold water." When the Holy Prophet *sallallaho 'alaihe wasallam* drank, he stopped twice to take a breath. He observed that this method quenches thirst, helps to digest food, and is good for health. Most forms of liquid count, including soup, fresh fruits and vegetable juices. Most are 75 percent water. Carbonated drinks make you feel fuller, so you will drink less. Alcohol and caffeine drinks like tea and coffee are diuretics and may contribute to dehydration by increasing loss in the urine.

Increasing your fluid intake will increase your frequency of going to the bathroom, initially. After a few weeks the body adjusts, the bladder adjusts and you urinate less frequently but in larger amounts.

Think about it. Think water. Water is life. "Allah has sent down water from the sky and has quickened therewith the earth after its death..." (Holy Quran, 16:66). By consuming those eight glasses of water throughout the day, you could be on your way to a healthier, leaner body.

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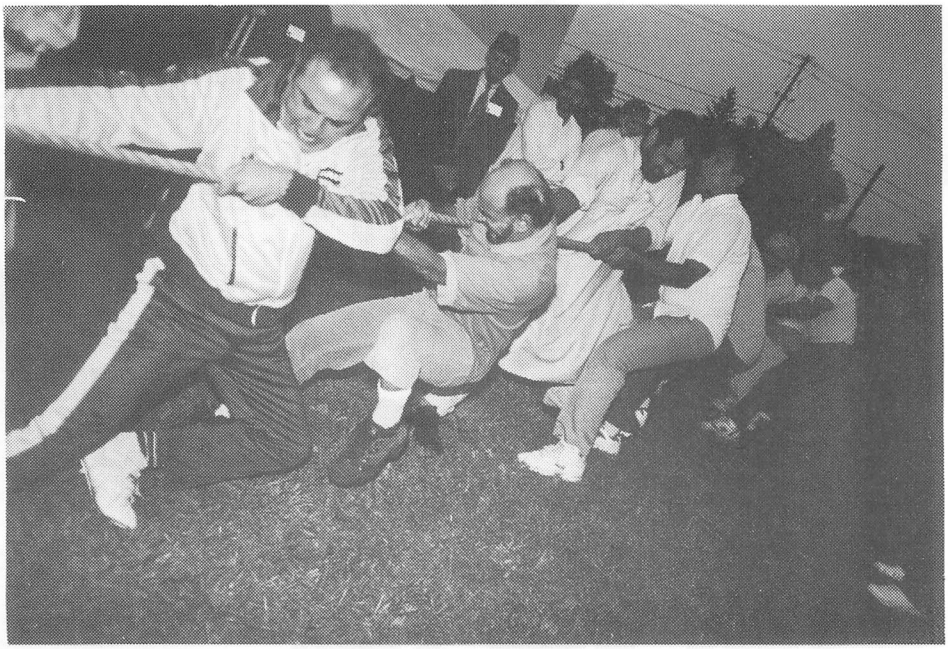
Scenes From the 1997 Annual Ijtema of Majlis Ansarullah, U.S.A.



Color Salat Poster

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

The poster is on 18"x24" cardboard paper. It can be framed or displayed as is in mosques, homes, and in public buildings where appropriate. This color salat poster is the third edition of the black and white poster published earlier. The black and white poster was soon all sold out. This color edition has been published to fulfill large demand from all over the States.

Please send $2 per copy to Sajid, 5539 Firethorn, Boise ID 83716 with your mailing address and phone number. Majlis Ansarullah U.S.A. will pay the postage within the continental U.S.

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 و رسو له

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.

Ansarullah News: Monthly newsletter. Copy available from the Sadr Ansarullah or Secretary Isha'at.

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 11-13, 98.

West Coast Ansar Ijtema: San Francisco, CA, October, 98.

Annual Ijtema Ansarullah Southern Region, Houston TX, November 1998.

National Majlis Aamila

Majlis Ansarullah, U.S.A.

1996-1998

Sadr (President): Dr Karimullah Zirvi

Nāib Sadr Saf Doem: Naeem Chaudari

1998

Nāib Sadr Saf Awwal: Syed Sajid Ahmad

Qā'id Umūmi (Gen. Sec.): Rafi Ahmad

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

Nāib Qā'id Māl: Naim A. Waseem

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Qā'id Tarbiyyat: Dr Muhammad Aslam Nasir

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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: Imtiyaz Rajayki

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, Washington, D.C.

A scene from the physical competitions at the 1997 Annual Ijtema of Majlis Ansarullah, U.S.A.

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