Hadrat Mirza Tahir Ahmad, Khalifatul-Masīh IV,
ayyadahullāhu ta’āla binasrihil-‘azīz.
Nations entering Islam at his hand at the International Bai’at at the 1998 UK Jalsa Salana.

More than 5 million souls from all over the world who had accepted Islam during the year joined in via satellite
The *Al-Nahl* (pronounced annahl) is published quarterly by Majlis Ansārullah, USA, an auxiliary of the Ahmadiyya Movement in Islam, Inc., USA, 15000 Good Hope Road, Silver Spring, MD 20905, USA.

**Articles/Essays for the Al-Nahl**

Literary contributions for publication in the Al-Nahl can be sent to Majeed A. Mian, Editor, Al-Nahl, P.O. Box 651, Mansfield, MA 02048 (e-mail: mianhskel@aol.com, phone 508 695 2369). It will be helpful if the contributions are saved onto a diskette in IBM compatible PC readable ASCII text format (text only with line breaks), MS Publisher, or in WinWord (Microsoft Word for Windows) and the diskette is sent, or contents are e-mailed or attached to an e-mail. References to other publications should include as much of the following as can be available: the name of the publisher, publication date, volume and number, name of the author, and the date and place of publication. The page number(s). Please, keep a copy of your submissions. We may not be able to return originals unless arranged with us previously. All items are subject to review and approval by the Sadr Majlis. Majlis Ansārullah does not necessarily agree with the views of the writers. Publications of U.S. Jama'at and its auxiliaries reach the same homes, therefore, make sure that your article appears in only one of them to avoid unnecessary duplication.

**Ansar Literature Contribution**

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

**Subscription Information**

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

Non-Members in the U.S. are welcome to subscribe at $10 a year ($2.50/copy). Please send your subscription request with check and address to the Sadr Ansārullah or Secretary Tajnīd at the address below. The rate for foreign countries is $15 including shipping expenses for one year.

**Check Your Address**

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

**Your Business is Important to Us**

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

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

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

**Comments and Suggestions**

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

**Addresses for Correspondence**

Dr Karimullah Zipri, Sadr, Majlis Ansārullah, USA, 14-21 Saddle River Rd, Fair Lawn, NJ 07410. E-Mail: ansarusa@cyberwar.com. Phone/Fax 201 794 8122.

Sheikh Abdul Wahid, Secretary Tajnīd, 6 Ambrose Valley Lane, Piscataway, NJ 08854. Phone 732 457 0018 Fax 732 457 8807.
Quarterly
Al-Nahl
Summer 98
Vol. 9, No 3

Editors:
Majeed A. Mian
Syed Sajid Ahmad

Editorial Board:
Maulana M.A. Cheema
Rasheed S. Azam
Yusef A. Lateef

Incharge:
Karimullah Zirvi
Sadr
Majlis Ansarullah, USA.

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

In This Issue

Obedience
4

Editorial: The Religion of Allah
5

Invitation to Goodness
Address to Ansar at their UK Ijtima’
Hadrat Mirza Tahir Ahmad, Khalifatul-Masīh IV,
ayyadahullāhu ta’āla benasrihil-’azīz.
6

Response to Allegations Against Islam
Maulana Mukhtar A. Cheema
10

Annual Activity Report of Ansarullah, USA
Dr Karimullah Zirvi
21

Our God is Living God
A Poem by Dr Rasheed S. Azam
27

About Al-Nahl
2

About Ansarullah
31

Cover pictures courtesy of Bashir Nasir, Canada, 416 742 5020
Obedience

The Holy Quran

Yata'ani al-adhîn amâna 'atîyû wa 'atîyû al-rasûl wa'awli
al-amr mânkum fasÎn tân-zumat fi shi' firdûsuhu ilÎ alÎ wa
al-rasûl În kntm tómûnûn bÎllÎ wa al-yûm al-akhÎrÎ dÎl khîrÎ wa
'âhssn tawîlÎ

O ye who believe! Obey Allah, and obey the messenger and those of you who are in
authority; and if ye have a dispute concerning any matter, refer it to Allah and the
messenger if ye are (in truth) believers in Allah and the Last Day. That is better and
more seemly in the end.

(Al-Nisâ:60)

The Holy Prophet
(sallallåho 'alaihe wasallam)

Hazrat Abu Huraira razi allaho 'anho relates that the Holy Prophet sallallåho 'alaihe
wasallam said, “Whoever obeys me, obeys Allah. Whoever disobeys me, disobeys Allah.
Whoever obeys the authority, obeys me. Whoever disobeys the authority, disobeys me.”

(Muslim)

Hazrat Promised Messiah
('alaihissalaam)

In fact only those have accepted me who have viewed me with a deep understanding and
weighed my sayings with wisdom. They have investigated my environment and listened
to my speech. They pondered over it and then God Almighty accordingly opened up
their breasts as they joined me. With me is the one who gives up his desire for my sake
and takes me for a judge in matters of spiritual development. He treads on my path, is
completely obedient and has come out of the shell of the self.

(Translated from Urdu. Roohâani Khazâin, Vol. 5, Aaeena Kamaalaat-i-Islam, Pg. 350)
Editorial

The Religion of Allah

Allah says in the Holy Quran:
صِبْعَةُ اللَّهِ وَمَنْ أَحْسَنَ مِنَ اللَّهِ صِبْعَةً

Say, ‘We will adopt the religion of Allah; and who is better than Allah in teaching religion...

(Al-Baqarah:139)

It must sound strange to many to know that Allah has a religion. But Allah speaks about it in the foregoing verse. On pondering over this verse, it can be easily concluded that Allah’s religion is His attributes. Each one of these attributes has been amply described in the Holy Qurān. Allah is pure and His being can not be tainted with sin. He in fact, wants His religion to be adopted by man. The best way to adopt His religion is to constantly struggle to acquire His attributes. Once those attributes are adopted, man becomes pure himself. Purity requires that one must acquire all the attributes in a balanced manner. When one is trying to become pure while finding a fellow being sinning, then instead of mocking his fellow being’s failing, one turns to another great attribute of Allah, al-Sattār (pronounced assattār); the trait of covering others’ failings. If Allah did not cover our sins, every single one of us, weak human beings, would be fully exposed. Everyone would know all our failings. If we imagine living in such a world, perhaps no one would wish to live for the fear of being constantly exposed. It is therefore a great mercy of Allah that He covers our sins through His trait of al-Sattār. He thus grants us an opportunity to turn to Him for forgiveness and enables us to start our journey towards piety and purity. We find in this issue an address of Hazrat Khalifatul-Masih IV, ayyadahullāhu ta’āla binasrihil-azīz, on the subject of inviting men towards goodness. This short address beautifully explains the need to invite the mankind towards goodness.

We find ourselves in a world where celebrities are created, worshipped and when such a celebrity falls short of expectations, it is mocked at, ridiculed and all its weaknesses exposed despite the fact that the majority of the society is usually guilty of the same offense. No one tries to invite such a one towards goodness while covering up his failings. The case of the President of the United States is one such example. The society and the media could have played a big role had they worked on inviting the President towards goodness while covering up his shame. Had that happened, this country and its people would not have been so embarrassed in the whole world. As a matter of fact, the nation would have not only easily got out of this crisis but would have received acclaim from the world for handling such a shameful matter with so much dignity.

As Ahmadis, this crisis should provide us with yet another opportunity to know as to how far the true message of Islam can go in solving the society’s ills. We must, therefore, not miss this opportunity. We must speed up our efforts and pray that the whole society may soon adopt the religion of Allah. May Allah enable us to continue this great struggle. Amin.
Invitation To Goodness

Address by Hazrat Khalifatul-Masih IV, ayyadahullāhu ta‘āla binasrihil-azīz, at the Annual Ijtima, Majlis Ansārullah, UK, September 1998. (Majeed A Mian)

After Tashahhud, Ta’awwuz and Sura Al-Fatihah, Huzūr recited the following verse of the Holy Qurān:

وَلَتَكنَّ مَنْكُمْ أَمَةٌ يَدْعُونَ إِلَى الْحُبُّ وِيأمُرُونَ بِالْمَعْرُوفِ وَينهَوْنَ عَنِ الْمَنْكَرِ وَأُولِئِكَ هُمُ الْمُفْلِحُونَ

And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.

The Holy Qurān, 3 [Āl-Imrān]: 105

Then Huzūr continued:

“Before speaking to you on the subject of this verse, which will be a short address of course, I want to say a few general things about this Ijtima. By the grace of Allah, the new administration is taking every possible measure to improve the quality of Ansār’s life here in so many ways. One of the programs mentioned earlier impressed me the most and that was the program regarding the training of newcomers into Ahmadiyyat. It was said that not all the newcomers during the year were invited but some recent newcomers to Ahmadiyyat were invited whose number is 200, māshā-Allah, or may be the invitation was issued to more than 200. In any case, the number of participants was 200.”

At this time Sadr Ansārullah told Huzūr that in all 200 were invited but 45 participated. Huzūr said,

“So I stand corrected. Thank you. Overall they selected 200 newcomers among Ansār only and out of those 45 participated. Now instead of saying what I was going to say about this, I have changed my mind and I want to instruct you to do something to follow up on this. Those who have not come, (you) should find out why they have not been able to make it. May be they have drifted into their previous background and may be this impression that they are really newcomers to Ahmadiyyat is not all correct. So being Ansār, our own wisdom is expected. I request you to make a thorough investigation into each case. Then the result of this investigation should be reported to me, as to how many Ansār were supposed to be newcomers to Ahmadiyyat and whether they were really newcomers. (The report should include that) they joined Ahmadiyyat and remained good Ahmadīs but because of other obstructions, for instance, personal difficulties that stood in their way, they could not participate. That is one section of them. The others, as I have suggested, may have slightly drifted back into their previous background. They should be contacted. A thorough report should be sent to me on this issue.

The events here were very pleasant and
the whole Ijtima was held in a very pleasant atmosphere.

I am glad to learn that the standard of cooking this year was very good. I asked Sadr Sahib Ansārullah, whether Ansār this year, kept their old tradition of eating more than Khuddām during their Ijtima. He said, no worries on that end. He told me that they were prepared for this and thank God they were prepared for it.

Huzūr further inquired whether food fell short of the requirements. Sadr Ansārullah responded, “No Huzūr, it did not.”

“Good, very good,” Huzūr exclaimed. “Now having said these general things, I would turn to the verse recited during the recitation by Qamar (Maulana Naseer A. Qamar) Sahib,” Huzūr stated. Huzūr then recited the following verse of the Holy Qurān again:

وَلَتَكُنْ مَنْكُمْ أُمَّةً يُدْعُونَ إِلِى الْخَيْرِ

And let there be among you a body of men who should invite to goodness, and enjoin equity.

Huzūr continued his address;

“This verse has often been read to you but every time you ponder over the underlying meaning, it sends forth a new message to you. You begin to emerge as though you have read it for the first time. So I believe this is one of those verses which can never be exhausted in its meanings. This is a panacea for all the ills of the society, not only within Islam but also outside of it. The whole mankind can benefit from this advice. That is why in another place the Holy Qurān refers to Ahl-i-Kitāb or the people of the book, that it would have been much better for them if they had taken this advice seriously.

وَلَتَكُنْ مَنْكُمْ أُمَّةً يُدْعُونَ إِلِى الْخَيْرِ

There should be a people among you committed to inviting people to khair, to what is good. Now this is very important that this verse does not mention they should invite towards God. Had it been mentioned that they should invite towards God then the atheists should have been exempted from this. If it had commanded to invite towards Islam then the non-Muslim believers would also have been exempted from this. This is the beauty of the Qurān that it speaks a language, which is amazingly clear and applicable to all possible situations.

وَلَتَكُنْ مَنْكُمْ أُمَّةً يُدْعُونَ إِلِى الْخَيْرِ

They dedicate themselves to inviting people to goodness and when you hear the word alkhair it does not mean goodness as it is defined in religious sense. alkhair is goodness, which is the common view of the whole mankind about goodness. Even atheists know what goodness is. It is, therefore, this goodness upon which Ansārullah should concentrate. They should spread the message of goodness all around them. During this process of Jihād, they would not find any resistance except from those who say not to talk of goodness to them, as according to them, they have already moved too far from it. Such people, however, are much fewer who would reject your message under this pretext. Even the people who are evil within, do not want to say it in so many words. So, whenever they hear of goodness they apparently accept and may be
during their apparent acceptance they also let a part of the message penetrate their heart.

و لتكن منكم أم شدة يدعون إلى الخير

is the special message of this year for all Ansār who are participating.

ويامورون بالمعروف

and alma’rūf again is what is considered best by the society. Now khair is universal and remains the same everywhere. Alma’rūf varies from society to society a little bit but it is always applied to the concept of goodness in a certain society. So, it is good, of course. The relation between alma’rūf and khair is that ma’rūf is the brand of goodness that is very familiar in any particular society, a confined society. In this way the societies differ from country to country. Every society requires a special message of goodness, which is mentioned as alm’arūf on which there is no debate. It is acceptable to people of that country because they pass through a period of moral problems when one particular aspect of goodness is highlighted. So in that regard that is alma’rūf.

و ينهون عن المُنِكر

almunkar again is something which is specifically highlighted in certain countries during certain situations. In England, for instance, now a days, the people are talking about munkar in the sense of child abuse. For instance, in the sense of those who were supposed to be the child minders but they turned out to be child abusers. So this is one of that munkar which is much talked about in this country and if Ansār raise their voice against this munkar, nobody can say not to talk nonsense to them. This would be truly applicable. However, in certain other countries, there is so much munkar that it is impossible to choose one or the other and say not to indulge in those things. These are bad in the light of the experience of your society, meaning that everything has gone bad. But here, luckily for you, it is not so. Everything has not gone bad. There are a few things that can be pronounced as specifically bad during certain periods and it is to those that you should pay your attention.

و أولئك هم المفلاعون

These are the people who are bound to be successful. So the way I have explained the meaning of this verse, the ultimate result of this is that you are bound to be successful in this Jihad of yours, in this holy war against evil. Now the second aspect of the same is that those who do dedicate their lives to calling people towards goodness, to ma’rūf, and to prevent them or prohibit them from exercising munkar, at least during sometimes of their campaign, they will think about their own conduct also. It is impossible for you to go on delivering a message to others and to forget it for yourself altogether. So in this way you will not only be taking care of the society at large but will also be improving your own quality at the same time. I hope, if you seriously indulge in this business and do understand the implied message of these verses, then I am quite sure your own quality will improve. That is the real Jihad. This is the true meaning of the holy war. A holy war
against evils of the society and the holy war against the evil that hides within you.

This is a short address that I wanted to make during this Ijtimā, otherwise, I have spoken volumes on this same subject previously during my addresses, sermons, etc., etc. So, I hope,  inshā-Allah, you will carry this message back home and strictly adhere to it. It is the last bit that bothers me. To adhere to this message seems to be easy when you are hearing it. Your response from within is very favorable. I don’t see any denial on anybody’s face among all those who are present in this session. But to remember this and to make it a rule for their lives, which they must always adhere to, is something very different. People come and go, receive a good impression and begin to forget about it after a while when they return to their old lifestyles. This is what has always been bothering me. The only answer to this dilemma is that I remind you to pray for yourself. That is the easiest solution and the most effective one. Pray now and pray when you return that all good things that you have learnt during this Ijtimā, may remain alive within you, gradually sink into your whole self and may run through your blood. If you go on praying to Allah for this, I am sure He will listen to your prayers because those who call Him to help for goodness, He always helps them. With that, I finish this address and request you to join me in silent prayer in the end.”

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
Response to Allegations Against Islam

Maulana Mukhtar Ahmad Cheema, Missionary South Region
Address to members of Majlis Ansarullah at the occasion of Annual Ijtima, on September 13, 1997 at Masjid Baitur-Rahman

يحسرة علي العباد ما يأتهم من رسول الا كانوا به يستهزؤن

Alas for mankind! There comes not a Messenger to them but they mock at him.

(The Holy Qurān, 36 [Yā Sin]:31)

This verse of the Holy Qurān tells us about the nature of the human beings. Almighty Allah says that it has never happened that my people have accepted any prophet with a smiling face. Whenever a prophet appeared among them, they laughed at him. They laughed at the teachings brought by the prophets and laughed at the character of the prophets, with arrogance. The same phenomenon occurred in Islam. The Christians, the Jews and all others have raised allegations against Islam, against the character of the Holy Prophet sallallāhu ‘alaihe wasallam. These are nothing but some concocted stories. All the allegations are wrong and baseless. Unfortunately, some so-called Muslim scholars have also assisted the enemies of Islam by their misleading commentaries of the verses of the Holy Qurān. These are mostly old allegations but there are some new allegations, as well. I will present a few of the allegations that are raised against Islam and will attempt to present an effective response to these allegations. I hope that we will all benefit from this in understanding the true nature of these allegations and will be able to forcefully refute them.

Recently some books have been published as also some lectures are being delivered by Christian scholars in an attempt to create hatred against Islam. There are even some articles on the internet that contain these false allegations. Their primary focus is Allah, the Creator of the universe. According to them the concept of Allah is nowhere found in Christianity or Judaism. They have somehow suddenly discovered that Allah, God forbid, was one of the 360 idols placed in the Holy Ka’ba by the pagans. The Holy Prophet Muhammad rasulullah sallallāhu ‘alaihe wasallam picked one of the idols named Allah. He then focused on it and declared that it was the Creator of the universe. If that was the case then why did not the pagans of Mecca, the people of Medina and the surrounding areas, complain to Muhammad rasulullah sallallāhu ‘alaihe wasallam to have picked only one of the idols and abandoned all the others. There is no such thing that is recorded in history. Their contention however is, that it is true. It is in fact a concocted story and not true at all. They claim that it is true because the name Allah existed before the Holy Prophet Muhammad sallallāhu ‘alaihe wasallam and
that it was a common name among the Arabs. To prove their point, they refer to the name Abdullah, father of the Holy Prophet Muhammad rasulullah sallallāho ‘alaihe wasallam. The opponents who raise this allegation think that it is enough evidence to prove that even the pagans of Arabia worshipped Allah among many other deities.

If their assertion should be considered then we must look at the whole picture and then decide whether this allegation holds any ground. It is true that the name Allah existed before the advent of the Holy Prophet sallallāho ‘alaihe wasallam. The word Allah existed not because it was among one of the deities of the pagans in the Ka’ba but because it was the focus of every prophet’s mission. All the prophets appeared for that one purpose. The Holy Prophet sallallāho ‘alaihe wasallam said in a hadīth qudsi:

(Almighty Allah says, I was a hidden treasure and I wanted to be introduced.)

So this is why He sent the prophets. Adam preached about Allah, Abraham preached about Allah, Noah preached about Allah. Moses, Jesus, to name a few, all preached about Allah. That is the reason, the name Allah existed before the Holy Prophet Muhammad rasūlullāh sallallāho ‘alaihe wasallam. The opponents further say that this name does not appear in the Bible. If Moses preached about Allah, if Abraham preached about Allah, then how is it that this name did not exist in the Bible. It must be understood that every language has a different way of expressing itself. Words change when they move between languages. For example the Holy Qurān mentions a great deal about prophet Moses. The word for Moses used in the Holy Qurān is Moosa. If you try to find that name in the Old Testament, you will never be able to do so because the word for Moses in the Old Testament is Moshe. Moshe is not found in the Holy Qurān, instead the word found in the Holy Qurān is Moosa. When that word moves from Arabic to
Hebrew, it becomes Moshe. In the same manner, other words also change. Another example is that of Bū Ali Seena, quite a common name. Majority of the Muslims know about him. The English however, did not know about him so when this word found its place in the English language, it became Avicenna. This proves that words routinely change when they travel from one language to the other. The Hebrew word ilohim and ale are the same words as Allah in Arabic. Based on this assertion, we do not deny that the word Allah existed before the Holy Prophet sallallāho ‘alaihe wasallam and was preached by all the prophets. It was also a common name among the Arabs and so it was among the other people.

The other allegation they raise is that Islam is derived from paganism as, according to them, it is evident from the Muslim’s practice which they retained from their pagan ancestors. This practice according to them is that the pagans used to bow down before the idols and Muslims do the same when they worship. The allegation is that the Muslims prostrate during their worship. This is sheer ignorance. If they would only study the Bible carefully, they would find that Moses did the same thing. Abraham did it and Jesus did it. It is mentioned in the New Testament that after the decision was made to put Jesus on the cross, the authorities proceeded to arrest him. The night before his arrest, Jesus took his disciples outside Jerusalem and said to them: my soul is acceding sorrowful even to death. Remain here and watch with me. Then he went a little further and fell down on the ground and prayed, O my Lord, if it is possible, let this cup pass from me. Why did Jesus prostrate? If according to them, prostration was only done before the idols, how come Jesus was prostrating before his Lord. This is only one example. There are a number of other examples of other prophets as well. Abraham, Moses, David, Noah and Jesus or Hadrat Isa alaihissalaam, all did the same thing. In contrast, when we critically examine Christianity, we find it true that their practices are definitely derived from paganism. Christmas and Easter, the two major celebrations by the Christians, have been derived from paganism. Encyclopaedia Britannica gives the following account about Christmas:

The reason why Christmas came to be celebrated on December 25 remains uncertain, but most probably the reason is that early Christians wished the date to coincide with the pagan Roman festival marking the ‘birthday of the unconquered sun’ (natalis solisinvicti); this festival celebrated the winter solstice, when the days again begin to lengthen and the sun begins to climb higher in the sky. The traditional customs connected with Christmas have accordingly developed from several sources as a result of the coincidence of the celebration of the birth of Christ with the pagan agricultural and solar observances at midwinter. In the Roman world the Saturnalia (December 17) was a time of merrymaking and exchange of gifts. December 25 was also regarded as
the birth date of the Iranian mystery god Mithra, the Sun of Righteousness. On the Roman New Year (January 1), houses were decorated with greenery and lights, and gifts were given to children and the poor. To these observances were added the German and Celtic Yule rites when the Teutonic tribes penetrated into Gaul, Britain and central Europe. Food and good fellowship, the Yule log and Yule cakes, greenery and fur trees, and gifts and greetings all commemorated different aspects of this festive season. Fires and lights, symbols of warmth and lasting life, have always been associated with the winter festival, both pagan and Christian.

A similar account about Easter is found in the Encyclopaedia Britannica, in the following words:

Around the Christian observance of Easter as the climax of the liturgical drama of Holy Week and Good Friday, folk customs have collected, many of which have been handed down from the ancient ceremonial and symbolism of European and Middle Eastern pagan spring festivals brought into relation with the resurrection theme. These customs have taken a variety of forms, in which, for example, eggs, formerly forbidden to be eaten during Lent, have been very prominent...

Another allegation that they levy against Islam is, that if the Holy Prophet Muhammad Rasûlullah salallâhu 'alaihe wasallam was a true prophet, then why couldn’t he recognize the angel when the message of God was delivered to him. In the cave Hira when angel appeared and said,

اقرأ باسم ربك الذي خلق
Convey thou in the name of your Lord Who created...

(The Holy Qurân, 96 [Al-’Alaq]:2)

It seems to be a very clear message but they think that the Holy Prophet Muhammad salallâhu 'alaihe wasallam could not recognize the angel. Their version is that Hadrat Khadija radi allâho 'anha took the Holy Prophet Muhammad salallâhu 'alaihe wasallam to Warqa Bin Naufil who testified that he was the messenger of God. It must be remembered that Muhammad salallâhu 'alaihe wasallam himself never said that he did not recognize the angel. They make it seem like the Holy Prophet salallâhu 'alaihe wasallam admitted his inability to recognize the angel. The Holy Prophet salallâhu 'alaihe wasallam was the recipient of revelation. He fully understood the message of God and that he was appointed as the messenger of God. It was the thought of the heavy responsibility of the prophethood that terrified him, the responsibility that was assigned by the Almighty, the Creator. In Bukhârî and Muslim, where the whole account of the first revelation has been narrated, nowhere is it mentioned that the Holy Prophet salallâhu 'alaihe wasallam could not recognize the angel or that he suspected whether the message in fact came from God. What the opponents are referring to is the conversation that took place between Hadrat Khadija and Warqa Bin Naufil. The Holy Prophet salallâhu 'alaihe wasallam did not say anything to Warqa Bin Naufil. Warqa
Bin Naufil being a scholar of the Old Testament, testified that the Holy Prophet had received the same revelation as was received by Hadrat Moses 'alaihissalaam. He further testified that it was the same angel Gabriel that had also appeared to Hadrat Moses 'alaihissalaam. It is therefore entirely wrong to say that the Holy Prophet Muhammad sallallaho 'alaihe wasallam did not recognize the angel or whether the message was actually from God Almighty. Had the Holy Prophet sallallaho 'alaihe wasallam mentioned that he could not recognize the angel and for that reason Hadrat Khadija took him to Warqa Bin Naufil, it would be a different matter but the Holy Prophet sallallaho 'alaihe wasallam did not mention one word about what had happened in the cave Hira to Warqa Bin Naufil. It is an evidence in itself that the Holy Prophet sallallaho 'alaihe wasallam understood it fully. Warqa Bin Naufil only testified that it was the same angel that also appeared to Hadrat Moses 'alaihissalām.

When we study the Gospels and the Old Testament, we see certain incidents that happened to the prophets, the true nature of those incidents was not clear to them. That shows that the meanings of the revelation was not always clear to them. One example is that of John the Baptist. In John Chapter 1, Verses 19-21, it is mentioned that some priests went to John the Baptist and put some questions to him. The following account is provided by these verses:

Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

He confessed, and did not deny, but confessed, “I am not the Christ.”

And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.”

In Matthew, Chapter 11, verse 12-13, the whole story is mentioned. It says that the Jews went to Jesus and asked him that they were still waiting for Elijah and how come he appeared before the Elijah? Jesus’ reply was that Elijah had already appeared and he was John the Baptist. The strange thing is that when the same question is put to John the Baptist, he denies that he was the Elijah, or the prophet. No such example is found in the life of the Holy Prophet sallallaho 'alaihe wasallam who fully understood his mission. He perfectly understood the revelation and he had the full knowledge that he had been appointed the prophet by Almighty Allah, the Creator.

Then there is the age old allegation about the holy war (Jihad). Unfortunately, some Muslim scholars have supported the view of Christians and other opponents of Islam in this regard by misinterpreting the verses of the Holy Quran. One example is that of Maudoodi. He claims that Hadrat Muhammad Mustafa sallallaho 'alaihe wasallam performed miracles, presented the best teaching for mankind, the Holy Qurān, and his best personal example but all of that could not bring about any change. However, when he raised the sword against the enemy of Islam, that is when slowly, people started to join the fold of Islam. Nothing could be as distant from truth as this stale argument. This
argument can only present a false concept. Nothing like this ever happened. Holy Prophet sallallāho 'alaihe wasallam remained in Mecca for thirteen long years and his personal life is evidence enough that despite worst kind of persecution, he never even thought about raising the sword against his opponents. After his migration however, it was the enemy who chased him all the way to Medina. Again, not before Allah the Almighty granted permission to him to fight the unbelievers, that he raised the sword. The permission granted by Almighty Allah was in the following words:

اذن للذين يقاتلون بآثام ظلموا
و ان الله على نصرهم لقدير

Permission to fight is given to those against whom war is made, because they have been wronged—and Allah indeed has power to help them

(The Holy Quran, 22 [Al-Hajj]:40)

The first time a command has been given to fight the enemy appears in Sura Al-Baqara. This is clearly in self defense. Almighty Allah says:

و قاتلوا فى سبيل الله الذي يقاتلونكم
ولا تعتدوا - ان الله لا يحب المعتدين

And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not transgressors.

(The Holy Qurān, 2 [Al-Baqarah]:191)

The Holy Prophet sallallāho 'alaihe wasallam was persecuted in Mecca and the enemy wanted to continue that persecution in Medina as well. That is why Almighty Allah granted the permission to fight back.

Then Allah says:

لا آكره في الدين - قد بين الرشد من الغي

There is no compulsion in religion. Surely right has become distinct from wrong.

(The Holy Quran, 2 [Al-Baqarah]:257)

Every human being has been given a mind, the wisdom to judge for himself what is right and what is wrong. So, there is no need for compulsion in religion. It never happened that Muhammad Rasūlullāh sallallāho 'alaihe wasallam forced anybody to join the fold of Islam, or attacked a nation with the intention to convert them to Islam. However, if we take the example of the Bible, we find such verses that openly permit to go on offensive and carry out oppression against the innocent people. The book of Joshua Chapter 6 verse 21 reads, “and they utterly destroyed all that was in the city, both men and women, young and old, and oxen and sheep and asses, with the edge of the sword.” There are numerous other such quotes in the Bible. When we confront the opponents with these verses, they say that it is Joshua who did all this and not Moses even though there are a number of quotes about Moses directly commanding his followers to commit such heinous acts. Yet, if it is done by Joshua, then let us see what Moses thinks of Joshua. Joshua was the first caliph of Moses. In Deuteronomy Chapter 34 we read: “…and Joshua son of Nun was full of the spirit of wisdom for Moses had laid his hand upon him and the children of Israel hearkened unto
him and did as the Lord commanded Moses. The spirit of Lord was upon Joshua when he attacked his opponents. The children, the women and even animals were slaughtered.” This is the history of Judaism, and also that of Christianity. While the Christians believe in the Old Testament, they contradict it by saying that if you are slapped on one cheek, turn the other also. There is not a single Christian in the world who can practice this teaching. What Jesus said is mentioned in Matthew, Chapter 10, Verse 34, “Think not that I am come to send peace on earth. I came not to send peace but a sword.” Jesus was unable to attack the enemy. He was not in a position to take revenge. But he was talking about raising sword against the enemy.

Another grave allegation the opponents raise against the holy character of the Holy Prophet sallallāho ‘alaihe wasallam, is that he was polygamous and preached polygamy. Their assertion is that this was only for the sake of personal pleasure. It is surprising that the Holy Prophet married a widowed woman who was 40 years old while he himself was only 25. Except one, all his other wives were widows. This is a totally false allegation. Pleasure seeking was not at all the motive behind his marriages. However, when we take a look at the Bible and study the history of Judaism and the history of Christianity, we find that prophet David married 100 women, prophet Solomon married 700, Abraham married 3 and even Moses married more than one. The opponents admit this. The reality is that before the Holy Prophet sallallāho ‘alaihe wasallam, it was a common practice to marry more than one wife. Sometimes 50, other times 100, and yet other times over a 100. This practice was restricted for the first time in the history of mankind, to a maximum of 4 only. Under the divine command, on one hand permission of up to 4 wives is granted but on the other, through the same command, Allah has demanded that strict equality must be observed among the wives. If that cannot be done then only one marriage is permitted. If we see and try to find out how many Muslims marry more than one wife, we will not be able to find even one out of a thousand. It was the Holy Prophet sallallāho ‘alaihe wasallam, who by demanding equal treatment of the wives established the rights of women for the first time in history. Before the Holy Prophet sallallāho ‘alaihe wasallam, there was no respect for a woman in the society. Respect of a mother was restored for the first time by the Holy Prophet as before him there was no such thing as respect for a mother. Holy Prophet sallallāho ‘alaihe wasallam bestowed a unique status upon a mother by declaring,

‘aljannato tahta aqdam ummahatikum,’

that is, paradise lies under the feet of your mother. Then,

‘khairokum khairokum leahlhee wa ana khairokum le ahlee,’

i.e., the best among you is the one who is best in treatment to his wife.” This was the practice of the Holy Prophet sallallāho ‘alaihe wasallam and these are his teachings regarding women.

Their other allegation is that Islam does not give any rights to women and that as compared to a man, a woman is only given half a share in the inheritance of property. Unfortunately, they do not look at their own teachings in this regard. The Bible clearly
says that in the presence of the brothers, the sisters can not have any share in the property of their father. They can only inherit their father’s property if they do not have a brother. This is the law of Moses that is clearly defined in Deuteronomy, Chapter 27, Verse 8. The Holy Qurān though, provides half a share to the woman and there is a philosophy behind it. Men have the primary responsibility to provide for the family. The woman on the other hand, has been made exempt from such responsibility. That is why they have been provided half a share as compared to the men. A woman is entitled to half the share of her father’s property and yet is fully taken care of by her husband.

The other objection that they have against Islamic teaching is that for the purpose of testimony, Islam considers one man’s testimony to be sufficient whereas for women, they must be two, for their testimony to be admitted. This is completely wrong and only exposes the opponents’ own ignorance. This teaching is prescribed only in one case, when money or property is exchanged between two parties, it must be witnessed by either two men or one man and two women. The philosophy stated behind this teaching is that if one woman forgets something then the other can remind her about the whole situation. In all other cases, no such restriction has been placed. The irony is that according to the teachings of Christianity and Judaism, a woman can not be a witness at all. Islam has once again, by defining the law, restored the right of a woman to testify just like men. In first Cor. Chapter 11 Verse 7 it is said, “for a man indeed ought not to cover his head for as much as he is the image and glory of God. Man is the glory of God but a woman is the glory of man. For the man is not of the woman but the woman of the man... neither was a man created for the woman but woman for the man.” In Genesis, it is mentioned that women are created to be ruled by men. In First Cor. Chapter 13 Verse 35, it is said, “It is a shame for a woman to speak in church. They have no right to speak in the church.” First Timothy Chapter 2 Verse 11 mentions, “let the women learn in silence with all subjection but I suffer not a woman to teach nor to usurp authority over the man but to be silent.” This is the status given to a woman by the religion of those who raise these baseless allegations against Islam.

Their other allegation is that Islam promotes slavery and that slavery was introduced by Islam. They shamelessly raise this allegation against Islam but are ignorant about their own history. According to the accounts of the Bible, all Israelites were slaves. What happened in Egypt? What was the purpose of the advent of Moses? Moses went to Pharaoh and said to him, “let my people go.” That was the message Moses gave the Pharaoh. As all Israelites were slaves under the Pharaoh, Moses asked him to free his people and let them go. The opponents say that when the Holy Prophet sallallāhū 'alaihe wasallam conquered the enemy, he made them slaves. It is true that they were taken slaves but they have not tried to ponder why this was done. In reality, these people attacked the Muslims first denying them their right to freedom. The enemy violated that law and as a penalty, they were made slaves. The kind treatment given to these slaves by the Holy Prophet sallallāhū 'alaihe wasallam was so great that any one would have wished to be a slave. A great majority of these slaves, having been impressed by their treatment, voluntarily accepted Islam. I wish to quote an incident.
Response to Allegations Against Islam

After the battle with the tribe of Tai, the son of Hatim Tai escaped but his daughter, Afshana was made a prisoner and brought before the Holy Prophet sallallāho 'alaihe wasallam. The Holy Prophet sallallāho 'alaihe wasallam addressed her politely saying, “Your father was a noble man. He used to give charity to the poor and the needy. I have great regards for your father. As an acknowledgment to your father’s nobility, I hereby free you.” After she was freed, she said to the Holy Prophet sallallāho 'alaihe wasallam that the charity of her father was not limited to a person or two. All and sundry were benefited by the charity of her father. The Holy Prophet sallallāho 'alaihe wasallam was so pleased by this statement that he ordered everyone to be freed. Not a single man or woman was taken a prisoner. Not only that but the Holy Prophet sallallāho 'alaihe wasallam gathered all his companions and said to them, “In honor of the great Nobleman Hatim Tai, all his people must be returned to their township, Joshea. The Muslims took them back to Joshea, in a large procession. This was the kind of treatment given to the slaves. This is only one incident but the fact is that the slaves were always treated with dignity and all their rights were granted to them. It was this treatment that would compel them to join the fold of Islam.

Another allegation is that Islam has total dependence on predestination, that God has already decided the fate of human beings and that human beings are helpless to change that destiny. Then why should man struggle or strive to be good hence the irrelevance of preaching and changing one’s faith. They quote the verse of the Holy Quran:

ختم الله على قلوبهم

that it is God Who has set a seal on the hearts of unbelievers and that they are not at fault. They do not see that the Holy Quran says:

و قولهم قلوبنا غلف

بل طبع الله عليها بكفرهم

... and their saying: ‘Our hearts are wrapped in covers,’ —nay, but Allah has sealed them because of their disbelief

(The Holy Qurān, 4 [Al-Nisā]:156)

Hadrat Promised Messiah ‘alaihissalaam says so befittingly that it is the result of the action of a person. A person upon entering a home closes all doors, windows and ventilators and then begins to shout that the darkness was killing him, must know that the darkness was his own creation. The Holy Qurān is saying the same thing, that the seal was set upon their hearts as a result of rejecting the truth in the first place. The Holy Qurān further says:

كذلك يطبع الله على كل قلب متكبر جبار

Thus does Allah seal up the heart of every arrogant, haughty person.

(The Holy Quran, 40 [Al-Mu’mīn]:36).

When we compare this teaching with the Bible, we find in Exodus Chapter 4 Verse 21, “and the Lord said to Moses when you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. Go and perform all the miracles before Pharaoh but I will harden his heart.” Here, on one hand, Almighty Allah is
commanding Moses to go and perform all the miracles before the Pharaoh but on the other, Almighty Allah is saying that He would harden his heart. Is it not, God forbid, hypocrisy? In fact, Almighty Allah is making it clear that the non-acceptance of the truth by Pharaoh and his people would earn them a seal on their heart. Sometimes, the Christians might find comfort in saying that such things may be found only in the Old testament. But in John, Chapter 6 Verse 44, we read, “no one can come to me unless the Father who sent me draws him.” Here, the same subject of predestination is being preached. It is quite clear from this verse that only God brings people to the truth. If these opponents are honest then they should admit that Christianity also preaches predestination. It is, nevertheless, evident that a person’s own actions define his or her destiny.

Another one of their allegations is that the Holy Quran says:

ءانت قلت للناس
انذروا و امي الله من دون الله
Didst thou say to men, “Take me and my mother for two gods beside Allah?”

The Quran says that Almighty Allah would ask that question from Jesus on the day of judgment. Jesus would deny this. The Christians claim that they do not worship Mary and therefore, the Holy Quran does not have the true knowledge. They may claim all they want but their practice belies them. From the prayer service in any church, it is evident that they worship Mary just as well as they do Jesus. The images of Jesus and Mary are found side by side in almost every church. One can see them prostrating before Mary just as they do before Jesus.

Recently, in a special issue of Newsweek, it has been reported that a group of the Roman Catholics have proposed to Pope that he must issue a cyclical declaring that Mary is a co-redeemer. According to their faith, Jesus is a redeemer but not him alone as Mary is a co-redeemer. A decision might come out soon but it is evident that by practice, Mary is already given that status and therefore, this pressure is being brought upon the Pope to make it an article of faith. The verse of the Holy Qurān is testifying to the actual practice of the followers of Jesus.

The last one of the opponents’ allegations that I am going to mention here is that according to them the Muslims are lost, are just blindly following their faith and have no real hope. They say that the Muslims pray five times a day but do not get a response and that the Muslims in every prayer, beg before Almighty Allah

اءدنا الصراف المستقيم

guide us in the right path, but they do not receive a response. The opponents try to strengthen their argument by saying that the Holy Prophet and his companions offered the same prayer and ever since all the millions of Muslims for about 1400 years have been supplicating to Allah to guide them along the right path. They say that the Muslims will continue to pray like that and will not be shown the right path. If the Muslims, according to them, had been shown the right path then there would be no need for such a prayer. This represents total ignorance on their part. To comprehend the real meaning of this prayer, we must turn to the works of Hadrat Promised Messiah alaihüssalaam, Hadrat Musleh Mauood radillāho ‘anho, and other Ahmadi scholars. This allegation has found its way as a result of,
Response to Allegations Against Islam

unfortunately, misleading translations of some of the Muslim scholars. The true meanings of this verse is in fact, very enlightening. Every person supplicates to Allah according to his or her own spiritual state. A person who is at the elementary level begs to be shown the right path so that they can attain to the next higher state and so on. Similarly, those who are at an advanced state, are begging to be lifted yet higher. A person who is generally familiar with the local routes would just need to be given brief direction by possibly naming just a major highway to get to his destination but a person who is not so familiar would need to also know how to get to that major highway, and yet others may need directions at every step of the way. So, this is the right interpretation. As compared to this, the prayer of Christians according to Matthew Chapter 6 Verse 10-16 says: “Our Father, who are in heaven, halloed be thy name. Thy Kingdom cometh. Thine will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our debts (in some versions, the word debt is replaced by sins).” In verse 14, it is mentioned: “For if you forgive men their trespasses, your heavenly Father will also forgive you.” This is their main prayer which they pray every Sunday. They are begging to be forgiven their sins but the redeemer Jesus is not listening to them. How can they claim that Jesus died for the sake of their sins as they continue to pray to God to forgive their sins.

From the few examples that I quoted, it is obvious that all the allegations the enemies of Islam raise against Islam, are the result of ignorance and nothing else. It is the lack of understanding of their own teaching. None of these allegations is supported anywhere by the history of Islam, or the Holy Quran or the personal examples of the blessed life of Hadrat Muhammad Rasoolullah sallaallahualaikum 'alahe wasallam. In fact, all these allegations can be turned against their own faith and ample evidence can be provided from their own Holy Books. The Muslims lacking the true knowledge, tend to support the version of the enemies of Islam but Ahmadis, by the grace of Almighty Allah, have learned from Hadrat Promised Messiah 'alaihisalaam and have armed themselves with such powerful arguments that cut at the roots of such absurd allegations.

May Allah grant us further knowledge and wisdom to be able to effectively defend our faith against the mischief of the enemy. Amin.

G

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.
Annual Activities Report

Majlis Ansarullah, USA

Presented at the Annual Ijtima – 1998
Karimullah Zirvi, Sadr Ansarullah, USA

The report covers the period from September, 1997 to September, 1998 and deals with the activities in the following areas: Organization, Ta’lim, Tarbiyyat, Tablígh, Publication, Finance and İṭhār.

ORGANIZATION

1. During the report period, three Regional and seven Local Ijtima‘āt were held:

Regional Ijtima‘āt:

i. The sixth Ijtima of the West Coast Majālis was held September 4-5, 98, in San Jose in which all 9 Majālis of the area participated.

ii. The sixth Annual Ijtima of the South region was held in December, 1997, in Houston.

iii. Midwest region held their first regional Ijtima on June 6 and 7, 1998, in which Ansār from Zion, Minnesota, Detroit, Chicago and Milwaukee participated.

Local Ijtima‘āt:

i. Queens/NY Majlis held their Annual Ijtima in August, 1998.


iii. Dallas, Boston, Willingboro, Philadelphia and Rochester Majalis held their first Local Ijtima‘āt this year.

2. Quarterly meetings of the Majlis-i-‘Āmilah were held regularly during the year to evaluate the progress made by the Majālis and to find ways to comply with the directives from the Center.

3. A report about the Annual Ijtima held in 1997 and proceedings of the 1997 Shūra were submitted to Huzūr with the request for approval of the recommendations of the Majlis-i-Shūra.

Huzūr’s comments as communicated by Assistant Private Secretary were as follows:

Hazrat Khalifatul Masih IV (ayyadahulluḥu ta‘āla benasrihil-azīz) has directed me to thank you for the following:

1. Al-Nahl (Volume 8, issue 3)
2. Annual Ijtima 1997 report
3. MTA Survey report
4. Shura 1997 recommendations (Huzūr’s approval will follow soon)

Huzūr sends his regards and blessings and thanks you for keeping him informed with the affairs of Majlis Ansârullah, USA. Later on a letter came regarding Shūra 1997 which stated the following:

Hazrat Khalifatul Masih IV (ayyadahullāhu ta‘āla binasrihil-
azîz) has very kindly approved all the recommendations of Majlis-i-Shûra submitted to him with your letter of 3rd November, 1997. Congratulations.

4. **Elections** were due this year and were planned to be held during November and December of this year. However, in May, 1998 I received a letter from the Center in London that Elections for all Zo’ama must be held immediately. Accordingly, the election process was started immediately. By the grace of God, within a short span of time elections of Zo’ama in all Majâlis were completed. Approval letters were sent to all Zo’ma and they took charge by July 31, 1998.

**TA’LÎM**

1. A detailed Ta’lim program for the year 1997-98 was prepared by Qâ’id Ta’lim and sent to all Zo’ama and the Program was also announced in “Ansârullah News.” The program included learning translation of Salât, translation and commentary of certain parts of the Holy Qurâân, study of Ahâdîth of the Holy Prophet (sallallâhu ’alaihi wasallam) and study of the following three books of the Promised Messiah (AS):
   1. Fath-i-Islâm (Victory of Islam)
   2. Tauzi Muraam (Explanation of Objectives)
   3. Chashma-i-Masihi (Fountain of Christianity).

   At the end of each quarter, quarterly written tests were given. Exam III of 1997 was given in November, 1997 in which 95 members from 19 Majâlis participated. This year, the first test was given in April, 1998 in which 91 members from 17 Majâlis participated. The following members achieved various positions in the two tests:

   - Exam III, 1997 (November) 95 members participated from 19 Majâlis
     1st. Aftab A. Bismil, Detroit, 97 points
     1st. Kaleem A. Rana, Houston, 97 points
     2nd. Nisar Ahmad, Houston, 94 points
     2nd. Kalimullah Khan, Maryland, 94 points
     3rd. Mirza Irshad Ali, Houston, 93 points

   - Exam I, 1998 (April) 91 members participated from 17 Majâlis
     1st. Kalimullah Khan, Maryland 97 points
     2nd. Aftab Bismil, Detroit, 96 points
     3rd. Mirza Irshad Ali, Houston, 95 points

2. The exam II of 1998 has been sent to the members. The papers will be collected by September, 30, 1998.

   In various ways members were encouraged to participate in the educational tests. Qâ’id Ta’lim provided books to all those who needed the books for the tests and also visited some of the Majâlis to encourage members to participate in the program. The goal is that the maximum number of members from all 39 Majâlis participate in these quarterly Ta’limi Tests.

3. A written essay contest was started last year. This year the topic for essay writing
was The Root of All Goodness is Taqwa (Righteousness).

Only five essays were received. The following members have achieved the top three positions in the essay contest:
1. Aftab A. Bismil, Detroit
2. Kalimullah Khan, Maryland
3. Dr Yusef A. Lateef, Boston

TARBIYYAT
1. Members were encouraged to install dish antenna and regularly view MTA programs.

2. Members were reminded by Qā’id Tarbiyyat through correspondence and through "Ansârullah News" about the importance of offering five daily prayers regularly on time. Importance of offering of Tahajjud Prayer and Friday Prayer was also emphasized.

3. Zo’ama were asked to discuss and talk about various Tarbiyyat topics in monthly meetings.

TABLĪGH
Qā’id Tablīgh prepared a detailed program based on the recommendations of the Tablīgh Subcommittee of 1997 Majlis-i-Shūra and sent it to all Zo’ama and Nazimeen for implementation. The implementation process is on-going and it is expected that the program will be fully implemented in the near future. During the year the following activities took place in various chapters either as an Ansâr activity or as a joint Ansâr and local Jamā’at activity:
1. The first Midwest regional Tablīgh training workshop was held on May 17 and 18, 1998 at Columbus, OH.

2. Philadelphia, St. Louis, and Zion participated in three exhibitions. About 2,400 people saw the exhibitions.

3. Literature Distribution:
St. Louis: Public distribution of literature at Supermarket. Speakers at local High Schools. Books were kept for sale at local book stores. Received 21 letters with questions and some thanked the Jamā’at for literature.

Research Triangle Park: 200 fliers distributed via internet. One member gave four lectures at schools to staff members and students and answered their questions.

New Jersey: Professor Abdus Salam number of Al-Nahl and other literature was placed in various school libraries. Literature was sent to a prison at the request of the Prison Pastor.

Zion: Books were displayed at an African festival.

Philadelphia: 2000 Pamphlets were distributed along with some other Jamā’at literature.

4. Distribution of the Holy Qurān and other books:
15 copies of the Holy Qurān, 63 copies of the Philosophy and Teaching of Islam, 4 of Gulf Crisis and 105 other Jama’at books were distributed. 25 Bosnians were contacted and literature was given to them in the Bosnian language.

5. Da’een: 96 Da’een reported by 10 Majālis. 64 Active Da’een reported by 7 Majālis.

People were introduced to Islam via Public Access Television as reported by
13 Majālis.

York: One visitor is taking keen interest in Islam and Ahmadiyyat and comes to the mosque regularly.

St. Louis: A meeting held at the University of Missouri. One person wants to know more about Islam. Two non-Ahmadi Muslims from Africa have made repeat visits to the Mission House.

Philadelphia: Three members of an organization called Bani Israel visited the mosque. Discussed with them coming of the Messiah and other topics.

6. Number of Bai’ats: 70 Bai’ats reported by 7 Majālis.

PUBLICATIONS

1. **Al-Nahl**, was published regularly during the report period. A special issue of Al-Nahl on Professor Dr Abdus Salam was published jointly by Majlis Ansārullah and the US Jamā’at. The magazine was mailed to all of the Jama’at members in the USA. Two copies of the special issue were mailed to each Ahmadiyya Mission House all over the world. Copies of the magazine were also sent to various Scientists and Scientific Organizations in Italy, England and Pakistan. Furthermore, the special issue was also sent to the editors of various newspapers in Pakistan.

A copy of the magazine was sent to Hazrat Khalifatul Masih IV (ayyadahullāhu binasrihil-’azīz) by respected Amīr Sahib. Huzūr wrote to Amīr Sahib the following about the special issue of Al-Nahl:

Dear Amīr Sahib:

“I have received a copy of Dr Salam Number of Al-Nahl published by Majlis Ansārullah, USA, which you have sent to me. Māshā Allah, It is a good presentation and the various articles published in the magazine are very precious. Within one magazine one can get immediately all the important references about Dr Abdus Salam. It is a good thing that you have sent copies of the magazine to various Jamā’ats…”

2. **Ansārullah News** was started in January 1995 as a monthly publication. It is being published and mailed to all members, regularly.

3. **Synopsis of Religious Preaching, Part I and II** written by Maulāna Ata Ullah Kalim Sahib was reviewed by Maulāna Mukhtar Ahmad Cheema Sahib. The corrections made by him and changes suggested by him were incorporated in the new edition of the book. The two parts were combined and the book was published in May, 1998.

4. **Words of Wisdom**: The book describing Traditions of the Holy Prophet (sallallāhu ‘alaihi wasallam) dealing with the daily life is in the final stages of publication. Its publication was delayed due to publication of the special issue of Al-Nahl on Dr Abdus Salam and the book, Synopsis of Religious Preaching.

5. **Pamphlets**: Two pamphlets on the following topics:
   i. Concept of Equality in Islam
   ii. Islam and Christianity
were prepared and sent for approval to respected Amīr Sahib. The Amīr Sahib has given approval for their publication. The pamphlets have been reviewed by Maulana Mukhtar A. Cheema Sahib. The pamphlet, Concept of Equality in Islam has been printed and the other pamphlet will be printed shortly after incorporating the changes suggested by Maulana Cheema Sahib.

6. *Ahmadiyya Tablīghī Pocket book by late Abdur Rahman Khadim Sahib*: Last year, Maulana Mukhtar A. Cheema Sahib Chairman and Convener of the Ahmadiyya Pocket Book translation Committee made the recommendation that the book should be divided into following three parts for translation and publication purposes:
   i. Islam
   ii. Judaism and Christianity
   iii. Other Important Religions

The first effort at the translation of the first two parts of the Ahmadiyya Pocket Book was not successful. The second effort is in progress successfully. We need volunteers who have good knowledge of both English and Urdu to perform the translation work.

**FINANCE**

1. By the grace of God, Chanda collection has improved significantly. Chanda Ansār collection was 109% of the budget for the Financial year 1997. Chanda ʿĪjtima collection was 87%, and Chanda Ishāʿat collection was 67% of the budget. The overall Chanda collection was 105% of the budget. Total Chanda collection in 1996 was $95,922. However, total Chanda collection in 1997 was $110,686. This represents an increase of 15% in 1997 over 1996 Chanda collection. There was also a significant increase in the number of Chanda paying members in 1997 over that in 1996 (Chanda paying members in 1996: 537, Chanda paying members in 1997: 614, total members: 954).

2. In order to recognize the efforts made by various Majālis, the best Majālis with respect to Chanda collection in 1997 will be recognized at the time of Prize distribution ceremony. The Majālis have been divided into three categories based on the number of members. These categories and positions are as follows:

**By Membership Range/Collection:**


Medium Majālis (11 to 30 members): Detroit 1st, Houston/Willingboro 2nd, Milwaukee 3rd.

Large Majālis (Over 30 members): North New Jersey 1st, Queens/NY 2nd, Los Angeles/East 3rd.

**By Overall Chanda Collection:**

1st: Los Angeles East, 2nd: Detroit, 3rd: North New Jersey.

**ĪTHĀR (SOCIAL SERVICES)**

In November, 1997, under the instructions from the Center in London, a survey was done to see how many Ansar families have installed MTA dish. The Results were as follows:

No. of Households: 874

MTA dishes installed: 391
MTA dishes not installed, no reason: 213

MTA dishes not installed, special reason: 270

Fifteen Ansār families who needed assistance for purchasing the MTA dishes were given the dishes at one half of the cost price.

Members in various Majālis visited the sick and did other social works.

1,000 dollars will be given to poor and deserving Ansār.

'ALAM-I-IN’ĀMI

In 1996, at the occasion of the 15th Annual Ijtima, it was announced that each year at the Ijtima the top three Majālis with best performance during the year in the areas of Ta’līm, Tarbiyyat, Umāmi, Tablīgh, Īthār and Finance will be recognized and the Majālis which came first will be given the 'Alam-i-In’āmi. Last year, the first three Chapters were: 1. Milwaukee, 2. Dallas, 3. Res. Triangle Park and 'Alam-i–In’āmi was awarded to Milwaukee Majlis.

This year, according to the decision of the 'Alam-i-In’āmi Award Committee based on the performance during the period from July 1, 1997 to June 30, 1998, the following three Majālis have obtained the top three positions: 1. Dallas, 2. Research Triangle Park, 3. North New Jersey

ANSARULLAH HALL

A pledge was made to respected Amīr Sahib that Majlis Ansārullah, God willing, will collect more than $400,000 for the Ansārullah Hall. Collection of the pledges was started couple of months ago. By the grace of God from few individuals and few Majālis we have received pledges of $119,54. These pledges are to be paid by October, 2000. Some members have started paying towards Ansārullah Hall. To date we have received $1,696

Computer Guide Consultants, Inc.  Computer Problems?? Leave it to the Experts

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

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

For free ☺ information, contact:

Sheikh A. Wahid  Telephone 908 457 0018, Fax 908
Our God is One, the Creator of the Expansive Universe
Beyond human imagination and comprehension.
He was the Beginning, he will be the End,
He is Near and Far, every direction, everywhere,
The Highest of the High, always Awake,
He is the Master of today and tomorrow, never getting old,
He does not need a son nor wife for He will live for ever.

To enter the eternal life in peace and harmony.
God will send His Messengers when He decides,
No man, nor Legislative Assembly, can bind his hands,
This is His Choice, His Grace and only He can bestow
On anyone any time He is pleased.
He is Wise and Mighty and who can dare to defy His Will,
None except the cursed and the wretched whose heart is sealed,
The ignorant one, never reflecting, never using his God given brain,
He has eyes but can’t see, has ears but can’t hear,
And Allah will cut his abusive sharp twisted tongue!

Our God Almighty is the Living God,
He talks to His Creations as always and listens,
Listens to their prayers and supplications today as yesterdays,
His hands are not tied, He is free of any blemish or limits,
He does what He wills and says ‘be’ and ‘it is done’,
His Commands are according to His Laws,
You will never see any flaw or incongruity.

He created man and gave him reason and choice,
To choose between good and evil while he lives,
And move closer to God by being His obedient servant.
One who is born here must die here,
His servants are raised high in spirit after death,
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.
Synopsis of Religious Preaching

Christianity and Islam

A.U. Kaleem

Previously published in two parts, has been republished by Majlis Ansārullah in one volume. Part I, Christianity, deals with Unity and Oneness of God, Trinity, Divinity of Jesus, The Universal Religion, Atonement, Death On the Cross, Muhammad In the Bible, The Second Coming of Jesus Christ.


Size 5½ x 8½ in, 160+ pages.

Available at $2/copy from Sajid, 5539 Firethorn, Boise ID 83716 USA.
Razzaq and Farida

by Dr. Yusef A. Lateef

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.
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

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.
Razzaq and Farida (Dr Yusef Lateef): A story for children. $1.50/copy. Available from Sajid.

Calendar

West Coast Ansar Ijtema: CA, September 4-5, 99.
Annual Ijtema Ansarullah Southern Region, Houston TX, November 8, 1998.

National Majlis Aamilia

Majlis Ansarullah, U.S.A.

1996-1998
Sadr (President): Dr Karimullah Zirvi
Näib Sadr Saf Doem: Naeem Chaudari

1998
Näib Sadr Saf Awwal: Syed Sajid Ahmad
Qa’id Umūmi (Gen. Sec.): Rafi Ahmad
Qa’id Māl: (Finance): Sheikh Abdul Wahid
Näib Qa’id Māl: Naim A. Waseem
Qa’id Ta’lim (Education Sec.):
Salim Nasir Malik
Qa’id Tarbiyyat: Dr Muhammad Aslam Nasir
Qa’id Tablīgh: Ali Murtaza
Näib Qa’id Tablīgh: Mansoor Sayyed
Qa’id Isha’at (Publications): Majeed A. Mian
Additional Qa’id Isha’at (Samī’i Basrī [Audio, Video, MTA]): Peer Habibur Rahman
Qa’id Ithār [eesaar] (Social Services):
A. Ghayyur Mannan Khan
Qa’id Tehrik-i-Jadid: Jalaluddin Abdul Latif
Qa’id Waqf-i-Jadid: Imtiyaz Rajayki.
Qa’id Zohānat-o-Sīhhat-i-Jismānī:
Dr Imtiyaz Chaudhary
Qa’id Tajnīd (Census): Sheikh Abdul Wahid
Auditor: Amin R. Sheikh

Arākīn-i-Khusūsī
(Special Members)

Mirza Muzaffar Ahmad,
Washington, D.C.
Munir Hamid, Philadelphia, PA
Dr Ahsanullah Zafar, Lambertville, N.J.
Sheikh Mubarak Ahmad,
Washington, D.C.
A scene from the International Bai’at at the Jalsa Salana, UK, 1998.