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Sahibzadah M.M. Ahmad, Amir USA, addressing Ansar at the 1998 Ansar Ijtimia

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Fasting

The Holy Qur'an

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

(2[Al-Baqarah]:184)

The Holy Prophet

(*sallallāhu 'alaihi wasallam*)

Shal bin Sa'd reported that the Messenger of Allah (*sallallāhu 'alaihi wasallam*) said: "Paradise (*Jannah*) has a door called *Rayyan* (the quencher), which is preserved on the Day of Judgment for those who observed fasting. It will be announced, 'Where are those who observed fasting?' The door, *Rayyan*, will not be closed until the last one of them enters."

(Bukhari and Muslim)

The Promised Messiah

(*'alaihissalām*)

The third pillar of Islam is fasting. People are unaware even of the truth of fasting. How can someone describe a country where he has never been before and has no knowledge of it. Fasting is not confined to one's remaining hungry and thirsty rather it has truth and has an affect. This can be determined by experience. It is human nature that the less one eats, the more cleansing of one's self takes place and the visionary power increases. God Almighty's object from this is to reduce one kind of food but increase the other kind. The one who fasts must always keep in view that it (fast) does not mean only to stay hungry rather he must remain engaged in the praise of God Almighty. So that *tabattul* (turn towards Allah) and *inqitā'* (cut off from worldly desires) are attained. In short, this is what is meant by Fasting: to give up one kind of bread, which nourishes only the body, for another kind, which is the source of satisfaction and satiation for the soul. Those who fast solely for the sake of God and not merely as a custom, they must engage themselves in the remembrance, praise and absorption of Almighty Allah. That will provide them with the other kind of food.

(Rūhāni Khazāin, No. 2, Malfūzāt, Vol. 9, Pages 123 – 124)

Ramadān

Every new moon brings with it the glad tidings of the ushering of a new Islamic month. This time, however, the new moon bears a special significance. It ushers a special and sacred month, known as Ramadān, also the *Month of Fasting*. This month brings happiness and joy to all the Muslims as it opens up enormous opportunities for self-purification and nearness to our Lord: Allah, the Almighty.

Allah has provided fasting as a means of leading the believers to the gates of His mercy, a key to unlocking the mysteries of His nearness. Fasting is a discipline that provides direct communication between the servant and the Served, an act of worship that enriches the soul and strengthens the faith. Fasting provides the spiritual nourishment that enriches the vital needs of human being, both physical and spiritual.

The institution of Fasting is a unique form of worship prescribed as part of an overall system of Islam. Its uniqueness mirrors the uniqueness of the human being, a creature of physical and spiritual parts whose excellence depends on the right proportion of these two parts. Fasting orients the observer to the art of balancing the spiritual essentials with physical needs, a vivid proof that there is in all of us the will power, a pivotal element that controls our actions. This will be needed to help us curb the animalistic tendencies. Fasting awakens the mind and kindles clear thinking and consciousness of our Creator: the Almighty Allah, and His creation. Fasting helps in the sobering of mind and

reconstruction of our spiritual faculties.

The benefits of Fasting in the month of Ramadān are countless and a majority of us are quite aware of that fact. However, it does help to remind the believers about a special blessing in this holy month. The Almighty Allah has promised the believers that He listens to their supplications and grants them their prayers. Allah says in the Holy Qur'ān:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا إِلَيَّ وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when My servants ask thee about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.

(2[Al-Baqarah]:187)

Hazrat Promised Messiah 'alaihissalām and his khulafā have repeatedly stressed upon us the power of prayers. We should, therefore, welcome this blessed month of Ramadān and brace ourselves for the immense opportunities that this month will bring with its arrival. Our prayers should not only be confined to our own comforts but also for the alleviation of suffering from the Jamā'at in particular and the whole mankind in general. May Allah enable us to receive all the blessings from the holy month of Ramadān. Āmīn.

Spend in the Cause of Allah for Self-Purification

Obligatory Chandas for Jamā‘at-i-Ahmadiyya include the set share of all income, Chanda Jalsa Salana, and all contributions related to Auxiliaries of Ansarullah, Lajna Ima Illah, Atfal and Nasirat-ul-Ahmadiyya.

*A Summary of the Friday Sermon Delivered by
Hazrat Khalifatul-Masih, Ayyadahullah, on November 6, 1998
Presented By Dr Rasheed Syed Azam*

After Tashahhud, Ta‘awwudh and Surah Al-Fatihah, Hazur (ayyadahullahu binasrihil-aziz) recited the following verses from Surah Al-Saff:

“O ye who believe, shall I guide you to a commerce which will deliver you from a painful punishment? It is that you believe in Allah and His Messenger, and strive in the cause of Allah with your belongings and your persons. That is better for you, if you did but know.” (61:11-12)

Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) said that Surah Al-Saff contains the prophecy about the Second Coming of the Promised Messiah (‘alaihissalām) and the Jamā‘at-i-Ahmadiyya. The name of the Promised Messiah (‘alaihissalām), how his Jamā‘at was to be prepared and the circumstances the Jamā‘at was to go through including their sacrifices of wealth and life, all are mentioned in this Surah. There is a strong connection between Surah Al-Saff and Al-Saffat as both refer to the people who strive in the way of Allah as one indivisible body. These characteristics particularly apply to Ahmadiyya Jamā‘at. Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) said that many hidden

subjects in this Surah become clear after a little reflection. People are not being asked to give up their trades or commerce, which can be profitable at personal or national level. They are not being asked to forego struggle for better economic status in life. They are being asked to undertake clean and honest trades and then spend in the cause of Allah what they earn. Such is the commerce, which will bring success in this life and in the life to come. One who learns to spend in the cause of Allah out of honest and successful business, is saved from the painful chastisement. Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) said that the painful punishment becomes apparent at the time of death for those who are lost in the pursuit of this world. They collect wealth and spend it on worldly causes. They see their children are lost and are moving away from God and will waste their hard-earned wealth. However, the people who do not mix the bad with the good and spend in the cause of Allah are saved from much agony. Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) said that here the sacrifice of possessions is mentioned before the sacrifice of persons. This is a prophecy about the time of the Promised Messiah (‘alaihissalām) when

commerce was to become very common and people were to spend more in the cause of Allah to purify themselves. Spending more out of one's income will further purify the devout faithful. Those who have pure intention and suffer for the sake of Allah and spend more than they can afford, God Almighty increases their capacity to spend more with His blessings. After the initial financial sacrifices they are willing to sacrifice and spend in the cause of Allah out of everything God has given them, that is, their belongings, their time, their intellect, etc. Hazur (ayyadahullāhu ta'ālā binasrihil-azīz) elaborated the subject of his sermon with reference to the Ahadith of the Holy Prophet (sallallāhu 'alaihi wasallam) and the writings of the Promised Messiah ('alaihissalām). Hazur (ayyadahullāhu ta'ālā binasrihil-azīz) presented a Hadith from Muslim, which was narrated by Hazrat Motarrif. He heard this from his father, who said, "I heard the Messenger of Allah recite Alhakumuttakathur (Surah Al-Takathur, Chapter 102). The Holy Prophet (sallallāhu 'alaihi wasallam) said: "Son of Adam claims 'my wealth, my wealth.' But O Son of Adam! What is your wealth? Your belonging is only what you consumed and it perished, and what you wore and it became worn out, or what you gave in charity and sent it forward" (Muslim, Kitab Al-Zuhd). Hazur (ayyadahullāhu ta'ālā binasrihil-azīz) explaining the Hadith said that it was a fine way to make the son of Adam understand that he has no wealth. Whatever he saves for his children, it does not belong to him. His wealth can belong to him only if he spends it in the best way. If a person really wants to make wealth his own then he should spend it in the cause of Allah. The wealth spent this way in this world is yours and it will also

belong to you in the next life. Hazur (ayyadahullāhu ta'ālā binasrihil-azīz) then presented a passage, with commentary, from the Promised Messiah's ('alaihissalām) book Fateh Islam (Victory of Islam):

"O My Dear Ones! My beloved! O the fruitful branches of the tree of my being, who are blessed by God Almighty to be initiated into my Jamā'at and are sacrificing your life, your comfort, your wealth in the cause of Allah! Although I know that you will not hesitate to do your utmost and you will consider this a good fortune to obey my command, yet for this service I can not make payment of a fixed amount obligatory on you with my own tongue. This is because your service should stem from the joyful heart and not under compulsion of my word. Who is my friend? And who is my beloved? The one who recognizes me. Who does recognize me? The one who believes in me that I have been sent. And the one who accepts me the way they are accepted who are sent. The world can not accept me because I am not of this world. But those who are bestowed the knowledge of the next world; they accept me and will accept me. One who leaves me, he leaves Him Who has sent me. One who is attached with me is connected with the One from Whom I have come. I have a light in my hand and one who comes close to me shall partake from that light. However, any person who runs away with doubt and suspicion shall be cast into

darkness.” (Ruhani Khazain, London Edition, 1984, p 34)

Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) said that the Promised Messiah has expressed great love for the members of the Jamā‘at here. Members attached to the tree of the Promised Messiah (‘alaihissalām) are the fruitful branches of that tree. However, Hazrat Aqdas (‘alaihissalām) has also mentioned the dry branches of the tree. There are two possibilities about these dry branches: one, they will remain dry and fruitless and become the fuel for Hell. Two, they may develop closer connection with the Promised Messiah (‘alaihissalām) to receive some nourishing treatment to become healthy. There is always a possibility of a dry branch turning green, as long it remains attached to the tree: ‘Remain attached to the tree and hope that spring will come.’ The Promised Messiah (‘alaihissalām) has given life to many dry branches, as he says:

“Spring has arrived in my garden And the flowers are in bloom, Though it is autumn all around.”

Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) explaining the text added: ‘the branches that remain dry during spring deserve all the blame for being dry and are ultimately cast into hell. It will be foolish to cut the dry branches in winter because the farmer knows that the dry tree turns green during spring.’ Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) said that there are two kinds of Ahmadi: One, those who remain attached; there is hope for their revival. Two, those who become so lifeless that they think they are not receiving any benefit by being attached to the Jamā‘at. They cut themselves off and there is

no hope of life for them. They do get some worldly benefits and advantages but what they believe and see as their prosperity does them no good. This subject has been mentioned at many places in the Holy Qur’an. Worldly progress does not mean much. They are very fortunate who remain sincerely attached to the Jamā‘at. Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) said that the Promised Messiah (‘alaihissalām) did not fix any definite amount for optional Chandas (contributions) not because he could not but because he did not want to so that it should not become undue burden for those who always want to contribute beyond their capacity. Obligatory Chandas are those which the Jamā‘at as a whole has adopted as compulsory in the light of the writings and teachings of the Promised Messiah (‘alaihissalām). These obligatory Chandas for Jamā‘at-i-Ahmadiyya include the set share of all income, Chanda Jalsa Salana, and all contributions related to Auxiliaries of Ansarullah, Lajna Ima Illah, Atfal and Nasirat-ul-Ahmadiyya. Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) said if a person is paying the obligatory Chandas, he has all the rights to be part of the Jamā‘at, hold any office and vote. There is no blame on him. But he can not be counted among those who excel others in good deeds. Tehrik-i-Jadeed and Waqf-i-Jadeed Chandas are optional and I have not set a standard for the payments. One can pay as much as possible. This decision has led to increase in Chandas; so much so, we had to stop some persons not to exceed their capacity. America has been affected somewhat this year but the obligatory Chandas were not reduced. However, there will be increase in optional

Chandas also after a temporary shortfall, Insha Allah. Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) said that people with doubt in their hearts run away from light and receive no part of light. There were some people like Malava Mal who lived close to the Promised Messiah (‘alaihissalām) but did not benefit from the spiritual light around them. Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) read the following message of the Promised Messiah (‘alaihissalām) from Al-Hakam, Volume 7, Number 25, before presenting the Tehrik-i-Jadeed Report:

“I stress upon all who are here today and those who are not here that you should all make your brethren aware of Chandas.”

Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) said that we should make it our habit not only to pay our own subscriptions but also exhort others to pay for this great Scheme to keep it going always. We should not leave the entire responsibility to the Secretary of the Tehrik but help every weak brother to join in the sacrifice. We are living in a blessed time that we are being asked to offer only financial sacrifice and not our lives. The Promised Messiah (‘alaihissalām) has fully explained this matter elsewhere. We are sacrificing lives even today but not as a result of the commandment of Jihad with the sword.

Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) said that Tehrik-i-Jadeed was launched sixty-four years ago on October 31, 1934. New Registers (Daftars) have been added for organizational purposes as needed and the time is approaching when the Fifth Register will be opened.

Ahmadiyya Jamā‘at is established in more than 150 countries and reports have been

received from 82 countries by this time. A total of 1,686,000 (British) pounds have been collected. This amount exceeds by 65,000 pounds when compared to last year’s collection. Although Chandas have increased but the currency situation in Pakistan and Indonesia has affected the total amount when converted into Pounds Sterling. Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) said that Ameer Jamā‘at-i-Ahmadiyya Germany was concerned but Germany has won the first position this year. Their collection is higher by 135,000 pounds this year. Burma deserves special recognition. It is comparatively a very small Jamā‘at and their financial condition is not that good. They have still managed to collect 45,000 pounds, which is three times more than their previous collection. Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) said that Pakistan has second position after Germany. America is third. United Kingdom is stuck at fourth position. Canada is fifth. Burma is sixth. Indonesia is seventh. India is eighth. Value of currency should not be an excuse for India to lag behind Burma. Switzerland is ninth, and Belgium and Japan both have tenth position. Belgium has also done well in spite of being a very small Jamā‘at. Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) mentioned the top five Jamā‘ats in Pakistan according to their ranking in collection: Lahore, Rabwah, Karachi, Islamabad and Rawalpindi. Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) asked that all Jamā‘ats should be remembered in prayers. Hazur (ayyadahullāhu ta‘ālā binasrihil-azīz) announced the beginning of the New Year of Tehrik-i-Jadeed and prayed to God Almighty for making this a very blessed year. May Allah make this a blessed year for us and enable us to surpass one another in good deeds. Āmīn.

"There is a great deal of need for U.S. Jamā'at, particularly Ansārullah..., to pay more attention to Tablīgh..."

*Sahibzāda Mirza Muzaffar Ahmad, Amīr Jamā'at Ahmadiyya, USA
Concluding address at 17th Annual Ijtimā Majlis Ansarullāh, USA
September 13, 1998 at Bait-ur-Rahmān Mosque*

Before I say something about a few items, I would like to make a suggestion. In the distribution of prizes after the flag which is given to the best Majlis of Ansār, the distribution of the prizes for the competition of the Holy Qur'ān and hadīth should precede all other prizes, which are distributed at this occasion.

I would like to congratulate heartily those who have earned prizes in various competitions. This is a very joyful occasion. We can rightly celebrate it. We should, however, remember that the main purpose is to attain the pleasure of Allah and his blessings. That is the prize towards which we should all endeavor throughout our lives. These prizes are only a minor motivation for you to remember that the real prize, for which we have dedicated our lives, are two duties which need to be remembered. One is Haqūqullāh (Rights of God) and the other is Haqūqul-'Ibād (Rights of Man). These two should be kept in view all the time.

I would briefly touch upon a few points, which I would like to share with you, as they need your special attention. First of all, there is the issue of children's tarbiyyat (training). I think, keeping in mind that the environment here is very poisonous, we have to pay extra attention to the training and tarbiyyat of the children. I remember that Hazrat Amma Jaan,

wife of Hazrat Promised Messiah 'alaihissalām, used to impress a great deal that the children should be taught always to speak the truth and shun falsehood entirely in their lives. Her argument used to be that if you teach your child to speak the truth always, then he is not likely to indulge in any misdeeds. He would know that his own position would be revealed, as he himself would become a witness that he had done something wrong. That fear would prevent him from taking any wrong actions in his life. I also found that in the last issue of Monthly Ansārullāh from Pakistan, they have reproduced at the back of the magazine, an extract from a Friday sermon of Khalīfatul-Masīh delivered on the 10th of February, 1989. There again, Hazrat Khalīfatul-Masīh has emphasized very vigorously, the importance of impressing on the children that they should always tell the truth and shun falsehood. He has also referred that in addition to this, children should be taught the importance of trust (amānat and diyānat). On this subject, he has again recently given some Friday sermons reminding us the importance of this issue. He has also impressed that we should have a great attitude of ghinā and qanā'at. You should be content with your own life and try not to get into a situation where you start to feel jealous of others. I

remember that my father used to teach us as children, that whenever we had an urge to become like someone who may be wealthier than us or feel some kind of jealousy or even craving for a prize, we should stop right there. (My father would illustrate by giving an example) “Supposing you meet a very rich person whose wealth makes you display your jealousy. You begin to compare your own position and try to say to yourself that you wish you possessed the same kind of wealth as that other person.” My father would say that at this point, we should start looking at those people who were less fortunate compared to us. This way, he would say, that instead of hasad (jealousy,) we would have a feeling of praise of Allah that we are better off than millions of others who are less fortunate than we are.

Another point that I want to suggest is that there is a great deal of need for U.S. Jamā‘at, particularly Ansārullah and others to pay more attention to Tablīgh in the USA. I recently received a letter from Hazrat Khalīfatul-Masīh, rightly pointing out, that a total of 248 baits in a year by the U.S. Jamā‘at, is a very pathetic performance. This is true because this number is even less than what we did the year before. So I would like to impress on this subject that we should try to pay more attention to Tablīgh, in our activities. When you go back, make it a special point in your own Majālis, as well as in the Jamā‘at where you may be holding an office, to constantly impress on the importance of Tablīgh in the USA.

In this connection, I would also draw your attention to Huzur’s recent book which has just been received for distribution. I feel that this book, which is quite voluminous, nearly 800 pages, entitled, “Revelation, Rationality, Truth and Knowledge,” is like Brāhīn-i-

Ahmadiyya of this age. As Brāhīn-i-Ahmadiyya made a tremendous impact on the Muslims of that area, this book is likely to have a similar impact if we really make full use of it, both in our lives as well as in our propagation efforts. When Huzur came to USA on this last visit, I accompanied him from the airport to the house. During the ride, he referred to a vision of the Promised Messiah in which the Promised Messiah states that either he wrote a Tafsīr of the Qur’ān or that an angel gave him a Tafsīr of the Qur’ān and he passed on that Tafsīr to Hazrat Ali. The simile in this vision is that the reference to Hazrat Alī meant that something would happen in the life of the fourth Caliph, which would be of great significance to the propagation of Ahmadiyyat and Islam. After Huzur’s departure, one day, I was reading one of the books of the Promised Messiah (I don’t remember whether it was Malfūzāt or something else.) I came upon that vision of Hazrat Promised Messiah ‘alaihissalām. Incidentally, the first mention of this vision is also in Brāhīn-i-Ahmadiyya. So it establishes a very close connection, that this book is going to have the same, strong, widespread impact, as did Brāhīn-i-Ahmadiyya, at the time of Hazrat Masīh-i-Mau‘ūd ‘alaihissalām.

On the subject of educating your children, to speak the truth always, apart from the reference, which I made to Hazrat Amma Jaan’s advice and Hazrat Khalīfatul-Masīh’s reference to his Friday sermon of 1989, I would refer to the situation of Hazrat Masīh-i-Mau‘ūd ‘alaihissalām. Once he was accused of committing a crime by a man called Abdul Hamid. The case was pending in the court of Captain Douglas who was then chief magistrate in Gurdaspur. Maulvi Fazal-

Din (Hazrat Promised Messiah's attorney) suggested to Hazrat Promised Messiah 'alaihissalām that the case could be won very easily only if he (Hazrat Promised Messiah 'alaihissalām) would make a statement that he never met Abdul Hamid and that Abdul Hamid had never visited Qadian. Hazrat Promised Messiah 'alaihissalām very firmly rejected that suggestion and said, "No I would speak the truth, nothing but the truth. Whatever may be the consequences of the case." Upon this, Maulvi Fazal-Din expressed his anxiety by saying, "Well, I can't rely or ensure that you will be acquitted from the charge of murder." Hazrat Promised Messiah's reply was, "Who told you that I rely on you for the success of the case? My reliance is only on Allah. I would much rather tell the truth and face whatever punishment there may be for that charge, but I would never say anything that is untrue." Maulvi Fazal-Din, sometimes later, in one of his meetings in Lahore, while among a group of non-Ahmadis, heard someone from the group, slandering Hazrat Promised Messiah 'alaihissalām. Maulvi Fazal-Din started arguing very vigorously by saying, "Look here! I deal with a large number of people that include important ones, minor people and less important ones. I have never found a single individual who is so committed to the truth as Mirza Sahib is." He further said that he had never met a greater personality than Hazrat Mirza Sahib. He defended Hazrat Promised Messiah 'alaihissalām so vigorously that soon everyone in the group was silent. They were so impressed that one of the men asked him as to why did he not become an Ahmadi? He replied, "That is my

problem. You can't really take up that issue. It is my problem, but I'm telling you the truth of which I am a witness." I thought I would mention these matters, that is, the importance of training of the children and importance of Tabligh, which should be emphasized, in our activities.

The other matter, which I would like to mention is, that there are certain problems in some Jamā'ats where there is a lack of total harmony among different members. This is a very bothersome problem for me. These bickerings waste a lot of precious time and ultimately tend to adversely affect the work of the Jamā'at as a whole. I think we should try to have better relations of good will and love for each other. We should work as a team so that we can make our efforts completely successful. I would also suggest that apart from praying in salāt, which of course we do, we should also utilize our time, our idle time, in prayer. I remember when I was a student in London, Chaudri Zafrulla Khan Sahib used to visit London in connection with his many important duties. Some of these visits were related to the Round Table Conferences. During these visits, he used to take me out with him for a walk. One day, after walking a couple of miles, he made two points to me. First, he asked me, "Can you describe what you saw during the two mile walk that we did together?" I could not recollect anything of importance. Then he started counting his observations and advised me to develop the habit of observation. He advised, "You should try to observe these things and remember them. This way your knowledge will grow over a long period." The second

thing that he advised me about was not to confine my prayers to salāt alone. He said, “As we were walking, I went on repeating ahadīth and Qur’ānic prayers throughout our walk. It didn’t cost me anything. But this habit, if it is cultivated, gives one a tremendous opportunity to remember Allah and remember all the various injunctions in the Qur’ān and the ahadīth.”

Every Ahmadi individual should develop this habit. I think I benefited from it a great deal. As you walk around or sit around or before you go to bed, start remembering Allah and make your prayers. It will be of great benefit.

I referred earlier to the case of Captain Douglas, who tried the false murder case that was brought against Hazrat Promised Messiah ‘alaihiṣṣalām. Recently, a very interesting thing came to my notice. Syed Muhammad Ahmed narrated to me that he had to go to London as a member of the Air Force on a training program. Chaudhry Zahoor Bajwa Sahib, the father of Mr Zaheer Bajwa (current Wāqif-i-Zindagi at the Center) was then Imam of the London mosque. During their stay in London, both of them went to see Captain Douglas. Captain Douglas narrated a story, which I have not read about anywhere before. I thought that I would share it with you today. Captain Douglas said that many years prior to the trial of Hazrat Mirza Sahib in his court in Gurdaspur, he had a chance meeting with Hazrat Masīh-i-Mau‘ūd. He said that he was traveling from Amritsar to Gurdaspur or perhaps the other way around. At this station, the rail stop at Batala, he was expecting someone to meet him. He looked out the window but didn’t find anyone. He said that in those days, two compartments used to be reserved for the British. One was

at the end of the train and the other just behind the engine. Captain Douglas thought that perhaps someone would be waiting for him at the other end. Thinking this, he came out of his compartment and started walking towards the other end of the train. Hazrat Masīh-i-Mau‘ūd was coming from the other direction, as he happened to be in Batala that day. Remember that this happened many years before the case of murder came to him in Gurdaspur. Captain Douglas continued by saying that he was magnetically attracted towards Hazrat Masīh-i-Mau‘ūd. He was so intensely attracted that when Hazrat Masīh-i-Mau‘ūd passed him, he turned his face about and started to walk backwards, so that he could keep Hazrat Mirza Sahib's face and image in his mind all the time. Shortly afterwards, he bumped into a railway official whom he asked pointing towards Hazrat Masīh-i-Mau‘ūd, “Who is that gentleman who is going over there?” The surprised official asked him, “Don’t you know him?” When Captain Douglas replied in negative, the official told him, “He is Mirza Sahib of Qadian.” Captain Douglas admitted that this image had never left his mind throughout his life. When Hazrat Mirza Sahib’s case came with the charge of a murder some years later in Gurdaspur, that recollection came back to him. Now that is something that only an All-Knowing God could have planned. Allah had the knowledge that this man was going to try Hazrat Mirza Sahib years later. Allah was laying the groundwork in such a way that should create a tremendous impression on his mind when the case came to him. That would establish the innocence of Hazrat Mirza Sahib in that false murder case. I asked Muhammad Ahmad to write down this whole incident for me. He has already done so. I intend to have it published in Al-Fazl so that

it becomes part of our records.

He also mentioned another interesting incident relating to the same visit. He mentioned that he saw a number of paintings on the walls of Captain Douglas' room. Syed Muhammad Ahmad said that he started looking at them with interest. He noticed that there was a small painting, which showed a field of cotton. Captain Douglas noticing his interest in that painting, said, "You know I painted this a couple of miles from Qadian." Muhammad Ahmad's reply was, "There is no cotton grown in Qadian, then how come that it was painted in Qadian?" Captain Douglas said that in those days, cotton used to be grown in Gurdaspur District. This was only incidental, and in view of Muhammad Ahmad's interest, Captain Douglas walked up to the wall, took the picture down and gave it as a gift to Muhammad Ahmad. He passed it on to Zahoor Bajwa Sahib for temporary custody but now he finds that he is reluctant to part with that painting. That fight is still going on between them, for the possession of that painting. Going back to the incident that I mentioned earlier, Allah

planned it in a manner that the man, who was going to try Hazrat Mirza Sahib for murder, should have a chance meeting with Mirza Sahib. Again, this chance meeting should impress him so much that he would start walking backwards, in order to keep Hazrat Mirza Sahib in mind and then inquire about him. He never forgot that incident.

The rest of the story about Captain Douglas is known because it has appeared in most of our literature. I don't want to take more of your time on this, but I do again emphasize the Tarbiyyat of our children and Tabligh particularly, and an atmosphere of good will, love and harmony among yourselves while you are working for the success of the Ahmadiyya Jamā'at. I would like to thank you again and congratulate you also on the success of the Ijtimā and the Shūra. I hope you will go back charged with a great deal of enthusiasm to do much more than you used to do in the past.

With those words, I will request you to join me in collective prayers to conclude this session.

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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.

Ramadān: The Sacred Month of Fasting

Dr Rasheed Syed Azam, North Carolina

Let your heart burn with love
Let your soul reach the melting point
To be the soul at peace
“Well pleased with Him
And He, well pleased with you.”
To be among those
To whom He says:
‘Come! Join My servants
And enter My Paradise!’”

Be that chosen one of God
That righteous in bliss
Aspire to drink the pure drink
Mixed with water of Tasneem
A spring of God’s love for the chosen one!

The gates of heaven are opened wide
Satans are chained and imprisoned
It is time to subdue that Satan too
That runs in your veins.

Wake up, now is the time
To get close to God
Gather the treasure of love
And His blessings beyond count.

Fasting is your shield
Let no evil prevail
Shun quarrels, guard your tongue
Let your breath be sweeter to Him
Than the fragrance of musk
On the Day of Judgment

Life has a purpose, nothing is in vain

Your acts are yours, good or bad
Leading to reward or punishment
An equal scale for bad,
But tenfold for the good
Or seven hundred fold
Is the reward
Promised by your Gracious Lord,
And may be beyond count!

But you must carry your own cross
The door is opened when you knock
Struggle and you reach your object
Pray, day and night
In search of that night
Which is better than a thousand months
To see the face of Almighty God.

Every act of the son of Adam
Has its reward
Except fasting which is for God
“It is exclusively for me
And I shall be its reward”
So promised our Lord.

There are actually two rewards
One, the joy at the end of the day
At the time of breaking the fast
The other joy, the ultimate reward
The meeting with your Lord.

Life is short and task is long
How long can you wait?
Be prepared today
To meet your God tomorrow!

Holy Qur'ān, The Word of God

Dr Qazi Barkatullah

Note: Some western writers have generally, alleged that the Holy Qur'ān is not the word of God. This writing is to remove that misunderstanding.

Qur'ān is the name of the Holy Book of the Muslims. It was revealed to Prophet Muhammad (peace be on him), more than fourteen hundred years ago. Evidence shows that the text has remained unchanged from the time of its revelation to this day.

A critic of the Holy Prophet of Islam writes:

“There is otherwise every security internal and external that we possess that Text which Muhammad himself gave forth himself.”

(Muir: Life of Muhammad)

Proper spellings for the sacred Book of the Muslims are Q-u-r-a-n and not *Koran* as some Western writers use. *Qur'ān* is an Arabic word, which comes from the words *qar'a*, *yaqra'u* and *qur'a* which means, *he read; he recited; he conveyed*. The first revelation that the Holy Prophet received was:

إِقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ

that is, *read, recite or convey thou in the name of your Lord who created*. (96:2)

Holy Qur'ān is a unique Book comprising of the revelation from Almighty Allah.

Every letter and every word in the Qur'ān is a revelation of Allah. Even the word Qur'ān is revealed and found in the Book itself called Qur'ān, Al-Qur'ān. Almighty Allah says:

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا

Surely We have revealed unto thee the Qur'ān peacemeal. (76:24)

كَتَبْنَا أَنْزِلْنَاهُ إِلَيْكَ

This is a Book which we have revealed to thee. (14:2)

And to cast any doubt, whatsoever about its revelation, there is a challenge to non-believers. The challenge has withstood for the last more than fourteen hundred years and still stands:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا

فَأْتُوا بِسُورَةٍ مِثْلِهِ

وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

“And if you are in doubt as to what we have sent down to Our servant, then produce a chapter like it, and call upon your helpers beside Allah, if you are truthful.” (2:24)

Qur'ān, thus, means:

1. A Book to be read. Based on research, it is evident that, in fact, Qur'ān is the most widely read book in the world today (Ency. Brit. 11th ed.)
2. A Book or Message which needs to be conveyed and delivered to other people. The very first revelation to prophet Muhammad was:

إِقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ

Convey (this message) in the

name of your Lord. (96:2)

Qur'ān, as such, is indeed the only revealed book that has unrestricted Message. Whereas other books said to be revealed were restricted for specific time and people, the Holy Qur'ān is meant for all the people for all the Time. (34:29)

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

And We have not sent thee but as a bearer of glad tidings and as a Warner, for all mankind.

3. A Book that comprises of and contains in itself all the Truth. The Qur'ān, in fact, is a storehouse of knowledge, which has collected the Truth.

The Holy Qur'ān, thus, is not any body's writing or any body's words of mouth. It is the Book that in all respects is revealed from Almighty Allah. (56:81)

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ

It is a revelation from the Lord of the world.

Holy Qur'ān is a perfect Book, and there is no doubt in it. This Book is guidance for the righteous and leads people on to righteousness (2:3).

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is a perfect Book; there is no doubt in it; it is a guidance for the righteous.

But any scripture that claimed to be a revealed Book besides the Holy Qur'ān, cannot stand the test of time besides the Holy Qur'ān. No other Book said to be revealed, is devoid of errors and interpolation. Only promise was made in the Qur'ān itself, that God Almighty is responsible for the safety of

its Text. Because Allah says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily, We Ourselves have sent down this exhortation and most surely We will be its Guardian. (15:10)

Allah has thus ensured that no addition, deletion or interpolation occurs. The fact is that the Arabic text, the language in which it was revealed:

وَكَذَٰلِكَ أَنْزَلْنَاهُ حَكَمًا عَرَبِيًّا

And thus have We revealed it as a clear judgement, in Arabic. (13:38)

has stayed intact with no change, no addition, no deletion and no interpolation.

Again Almighty Allah says:

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ

This is a Book which We have revealed to thee (14:2).

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ

Allah effaces what He wills and establishes what He wills and with Him is the source of all commandments. (13:40)

أَنْزَلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ

Recite that which has been revealed to thee of the Book. (29:46)

فَإِذَا قَرَأْتَ الْقُرْآنَ

فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

And when thou recitest the Qur'ān, seek refuge with Allah from Satan the rejected. (16:99)

أَوْ زِدْ عَلَيْهِ وَ رَتِّلِ الْقُرْآنَ تَرْتِيلًا

Or make it a little more than that and recite the Qur'an slowly and thoughtfully (73:5)

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَارَكٌ

And this is a Book which We have sent down; it is full of blessings. (6:156)

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ

It is a revelation from the Lords of the Worlds. (56:81)

قُلْ إِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ

عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ

لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say, if mankind and the Jinn gather together to produce the like of this Qur'an, they could not produce the like thereof, even though they should help one another. (17:89)

تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ

كِتَابٌ فَصَّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ

This is a revelation from the Gracious, the Merciful. A Book, the verses of which have been expounded in detail — oft recited made manifestly clear — for a people who have knowledge. (41:3-4)

The Holy Qur'an is one, single, complete

Book. It has 30 parts. In Arabic each part is called *al-juz*. The Holy Qur'an has 114 Suras or chapters- each Sura begins with:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious the Merciful.

The only exception is chapter 9, which is a continuation of chapter 8. The style of the Qur'an is very unique. The Holy Qur'an consists of philosophy, doctrine, law, moral precepts and teachings of Islam. It refers to earlier prophets, their message, rise and fall of earlier nations and guidance for the present and future.

The Holy Qur'an was revealed to prophet of Islam, Muhammad (peace be on him) not at one time as a single book, but in fragments, parts or portions, stretched over years.

وَنَزَّلْ مِنَ الْقُرْآنِ

مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ

And we are gradually revealing of the Qur'an that which is a healing and Mercy to the believers. (17:83).

Closer to the life of the Holy Prophet, the revelation of the Qur'an had been completed with these verses:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ

عَلَيْكُمْ نِعَمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day have I perfected your religion for you and completed my favor upon you. And have chosen for you Islam as religion. (5:4)

And no more revelation came to add on to the Holy Qur'ān during the remaining days of the life of Prophet Muhammad (Peace be on him).

The Holy Qur'ān was revealed to Prophet Muhammad in the sacred month of Ramadan. The Holy Qur'ān was revealed in portions covering 23 years period of time. Some verses were revealed in Macca and others in Medina. Inasmuch as the Holy Prophet Muhammad could not read or write himself, he had designated companions to, write down what was being revealed. He would advise them to connect the portions where actually they belonged, under Divine guidance:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ
جُمْلَةً وَاحِدَةً
كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

And those who disbelieve say, "Why was not the Qur'ān revealed to him all at once?" *We have revealed it* thus that We may strengthen thy heart therewith. And We have arranged it in the best form. (25:33).

The Holy Prophet himself and other companions would commit to memory the revealed portions of the Qur'ān. The first revelation that the Holy Prophet received was on the 24th of Ramadan (Musnad). In the beginning, the revelation was received at intervals and in small portions. But as the time passed, it grew both in volume and frequency and in the last year of his life it swelled into like a continuous stream. Again, in every month of Ramadan, in succeeding years, Angel Gabriel rehearsed the whole of the revealed portion of the Qur'ān till the year of the Holy Prophet's passing away

peacefully (Bukhārī).

The complete Holy Qur'ān was thus saved and preserved not only in the memory of the Holy Prophet and many Companions, but also in writing during the life time of the Holy Prophet of Islam. Not only portions were repeated in 5 times obligatory Prayers but also the whole of the Qur'ān was repeated aloud in Prayers offered in the month of Ramadan.

After the demise of The Holy Prophet Muhammad, Hazrat Abū Bakr was elected his spiritual successor with the Title of Caliph. During his time, some of the Companions who had memorized the whole Qur'ān lost their lives in battles. So, Hazrat Umar suggested to Hazrat Abū Bakr that the Qur'ān be collected in one volume and so preserved. Then Hazrat Abū Bakr directed that the text of the Qur'ān should be collected from its recorded fragments and that two persons who knew whole of the Qur'ān should certify the accuracy of the text by heart. Thus the Holy Qur'ān appeared in one volume with an authentic text. This text was available during the time of Hazrat Umar, the second Caliph and Hazrat Uthmān, the third Caliph. Hazrat Uthmān got some copies of the Holy Qur'ān prepared from the authentic text and sent them to different parts of the Kingdom for reference, accuracy and authenticity of the text. Instructions were dispatched that the recitation of the Holy Qur'ān should be according to the authentic text and no variation of any sort was permitted.

The Holy Qur'ān compiled in one volume during the time of Hazrat Uthmān was the same as of Hazrat Umar, Hazrat Abū Bakr and the Holy Prophet of Islam. To this day the Arabic text has continued to be the same as it was initially prepared and appeared. And

there has been no variation, no alteration, no addition, no deletion, and no interpolation of any sort in the text to this day.

Holy Qur'ān is now available in different languages of the world along with the revealed authentic Arabic text. For convenience, Qur'ān has appeared in some foreign languages without the original text along its translation, but the original Arabic text is always readily available for verification, accuracy and authenticity. Some scholars have admitted that:

1. We may affirm that every verse in the Qur'ān is the genuine and unaltered composition of Muhammad himself. (William Muir: Life of Muhammad.)
2. We hold the Qur'ān to be as surely Muhammad's words as the

Muhammadans (Muslims) hold it to be the word of God. (Von Hammer)

3. The efforts of European scholars to prove the existence of the later interpolations in the Qur'ān have failed. (Ency. Brit. 9th ed. under Qur'ān)

The Holy Qur'ān, as such, has upheld its purity of Text under Divine Guidance and continues to remain so in the Time to come.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah was very fond of the Holy Qur'ān. Beseeching Allah, the Promised Messiah says:

*It is my heartfelt desire that I should always
kiss your scripture.*

*And circumscribe the Qur'ān, for it is sort of
Ka'ba to me.*

(Durr-i-Sameen)

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.

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Synopsis of Religious Preaching

Christianity and Islam

By Maulana A.U. Kaleem

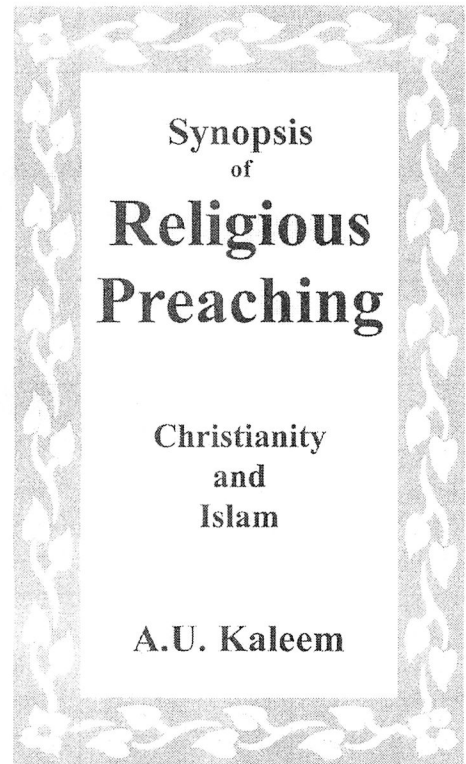
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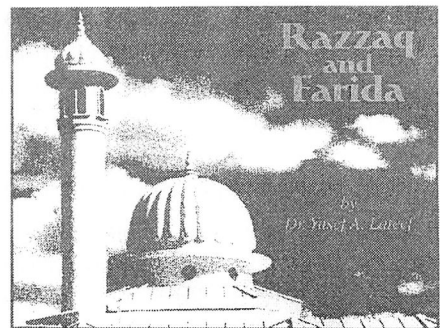
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Razzaq and Farida

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Hazrat Maulana Ghulam Rasul Rajayki *radiyallāhu 'anhu*

*Speech delivered at the 1997 US Jalsa Salana by
Imtiyaz Ahmad Rajayki, Philadelphia PA*

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ
أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ
تَرَاهُمْ رُكْعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

Muhammad is the Messenger of Allah. And those who are with him are firm against the non-believers, tender among themselves. Thou seest them bowing *and* prostrating themselves *in Prayer*, seeking grace from Allah and *His* pleasure. Their mark is upon their faces, being the traces of prostration.

(48 [Al-Fath]:30)

Ever since the universe came into being and the creation of mankind completed, the highest qualities and characteristics have been achieved by the the Holy Prophet *sallallāhu 'alaihi wasallam* and his companions. Similar characteristics were achieved by his subordinate, Hazrat Promised Messiah *'alaihissalām* and his devoted servants. The Holy Prophet *sallallāhu 'alaihi wasallam* mentioned about his angel-like companions as stars and without any doubt, we can see their reflections and glimpses in the companions of Hazrat Promised Messiah *'alaihissalām*, as well. They were not only the living proof of the truth of his claims, but the Messiah's cure and healing hands gave

these spiritually dead people a life that is a further life giver to thousands of other spiritually dead ones.

One among those glittering stars, the humble servants of the Imam of the age, was Hazrat Maulana Ghulam Rasul Rajayki *radiyallāhu 'anhu*. When we recall Maulana's name, a unique personality pops up in our imaginations. A personality that had the distinguished blessings of acceptance of prayers by Almighty God under unusual circumstances. It appeared as if he was always in direct communication with Almighty Allah. Hazrat Rajayki Sahib *radiyallāhu 'anhu* possessed astounding depths of religious knowledge and was favored by Allah with miraculously remarkable achievements in his untiring striving in the field of *da'wah ilallāh*, i.e., the propagation of Islam and Ahmadiyyat.

When I ponder over the secret of this unusual treatment of Allah of his noble saints, I arrive at the conclusion that those companions of Hazrat Promised Messiah *'alaihissalām* were true Unitarians. They were the true men of God who shattered the idols of infidelity and innovation in the religion. They cast away their so-called status of honor, pride and ego and bowed down before the statuary of prophethood. Hazrat Rajayki Sahib *radiyallāhu 'anhu* was one of the most beautiful examples and a true reflection of this concept.

Hazrat Maulana Rajayki Sahib belonged

to a highly religious and spiritual family of district Gujrat of Punjab. His family was known as *sat peeryay* (ست پیرے) or a family of seven generations of saints. Allah had however, decreed His favor in a different way. This chain of sainthood came to an end as it meant nothing after Allah handed over the rope of Messiahship to Hazrat Mirza Ghulam Ahmad of Qadian *'alaihissalām*. All the weaker lights were put out as the brighter light of the prophethood appeared. Through this heavenly source of bright light however, some other lights were rekindled. Hazrat Maulana Rajayki Sahib was one of those fortunate ones who were blessed with this unique honor. He became one of the respected companions of Hazrat Promised Messiah *'alaihissalām*. Hazrat Maulana Sahib was about 17 or 18 years old when by Allah's special grace he received the life giving message of Ahmadiyyat. Surprisingly, at that young age, Hazrat Maulana Sahib was reading Hazrat Promised Messiah *'alaihissalām*'s books. He was amazed with the power of those books as they were nothing but Divinely inspired. He cried out aloud confessing that in the past thirteen hundred years, in the defense of Islam, no other books as forceful and as appealing as those of Hazrat Promised Messiah *'alaihissalām*'s were ever written by anyone. Hazrat Maulana Sahib forwarded his initiation letter in 1897. Later, in 1899, he physically presented himself before Hazrat Promised Messiah *'alaihissalām* and



received the blessings of initiation at his hands. After his initiation, he completely devoted his life for the cause of Ahmadiyyat. He laid his soul at the alter of the Messiah and offered himself up for any service that Hazrat Promised Messiah *'alaihissalām* might wish to assign him. He displayed extraordinary loyalty, devotion and enthusiasm for the cause of the Imam of the age. His life from the time of the initiation till the time of his death in 1963 was wholly spent in the service of Ahmadiyyat, the true Islam. Standing fast in that noble cause was not easy. Hazrat Maulana had to face a storm of opposition. He was labeled as an infidel

and was accused of bringing disgrace to the noble name of his family. The opponents grew so bold in persecuting him that when all other forms of torture were exhausted, they then planned to murder him. On the other hand, Allah had not only wanted to save him from the treachery of the opponents but also blessed him with deep knowledge and spirituality to the degree that would only befit the companions of a true prophet. Allah showed His love and favors through His revelation to Maulana Rajayki Sahib *'alaihissalām*:

مولا نا غلام رسول جوان صالح کراماتی

Maulana Ghulam Rasool, the young, pious and miracle doer.

In fact his life in itself was a miracle. He did not even possess a middle school education. That became grounds for his opponents to mock at him by calling him an illiterate villager. Almighty Allah blessed him to gain such command and excellence in religious knowledge, Arabic, Persian, Urdu, and Punjabi that even the renowned opposition scholars and eminent professors did not dare face him in polemic and dialectic confrontation. Two incidents are quoted here that would show how exceptionally Almighty Allah's treatment was reserved for him.

In 1912, Hazrat Khalifatul-Masih I *radiyallāhu 'anhu* sent him along with a delegation to Mongher in Bihar Province in India. Their task was to meet the challenge of the opponents who had called the Jamā'at to a debate. At this occasion the non-Ahmadis thought of a treacherous plan. Instead of abiding by the already agreed upon rules, the opponents demanded from the Ahmadis to first present their writings in Arabic language

along with its Urdu translation and commentary. They had brought with them a well-known professor of Arabic from Calcutta College. He was known by the name of Maulvi Abdul Wahab. The Ahmadiyya group consisted of some great scholars like Hazrat Maulana Syed Sarwar Shah Sahib, Hazrat Mir Qasim Ali Sahib and Hazrat Hafiz Roshan Ali Sahib *ridwānallāhu 'alaihim*. However, since this new situation had suddenly come up, no one seemed prepared for it. Maulana Rajayki Sahib, who had no previous experience of such a debate with the opponents, came forward while reciting Allah's name. To everyone's utter surprise, Hazrat Maulana Rajayki Sahib presented his argument in the Arabic language in a fluent and forceful manner. Allah granted him this miracle only because he stood up for the honor and dignity of Ahmadiyyat. Allah had foretold him of this success which in his own words, Hazrat Maulana relates as follows:

"Before arriving at our destination, during the journey, I saw in a vision that my hand had completely turned white while I was stepping up to heights of a palace. Later on, when I started writing my article, I felt as if something from the heavens descended upon me and captured my whole body. It even occupied all my senses and thoughts. That was the appearance of *rūhul-quds*, the Holy Spirit who gave the glad tiding of our success."

Hazrat Maulana Rajayki Sahib *radiyallāhu 'anhu* presented his writing and presented his speech in such an effective manner that none of the opposition scholars, not even Maulvi Abdul Wahab dared to come to the stage to reply the challenge of *yad-i-*

baiza, the miracle of the White Hand.

Hazrat Maulana's Arabic *qasā'id* or encomiums and Punjabi lyrics are of special interest. Hazrat Maulana Rajayki Sahib wrote poems in all the four languages that he had so much command over, i.e., Arabic, Persian, Urdu and Punjabi. He frequently used his poetic abilities for the propagation of Islam and Ahmadiyyat.

Once he was in conversation with two Arab scholars on the subject of *manqoota wa ghair manqoota kalaam*, or dotted and non-dotted poetry (Poetry written by using only those letters which all have dots {like پ ت ج ب} or none of them has a dot {like ح ك ل}). He proved the exalted status of Hazrat Promised Messiah '*alaihissalām*'s Arabic knowledge and his writings by saying, "Hazrat Promised Messiah's writings are miracles of eloquence and rhetoric and are therefore unique and incomparable." He further asserted that even the Arab scholars did not dare match Hazrat Promised Messiah's writings. Hazrat Maulana Rajayki Sahib *radiyallāhu 'anhu* then humbly submitted that as far as dotted and non-dotted poetry was concerned, the humble servants of Hazrat Promised Messiah '*alaihissalām*' wrote it with no difficulty. He then presented one of his own Arabic *qasīdas* where all the words of one line were dotted and words of every other line were non-dotted. The Arab scholars were simply amazed as they were raptly listening to his poetry. One of the couplets of that *qasīda* is:

هوالمولد اكرمه السماء

نجيب نخبة في زي زين

If we carefully look at Hazrat Maulana Rajayki's life, it would not be difficult to

establish that his only goal in life was *da'wah ilallah* or the propagation of Islam. That goal remained the guiding principle throughout his entire life. He used to meditate and concentrate intensely to find ways to spread the message of Islam to every house, street and town and to all the hearts and minds. He approached and passed the message of Islam to every person whom he thought would listen to the voice of the heavens. Hazrat Maulana, through his sharp intellect, could detect the time that was appointed to accept the call of heavens:

اسمعوا صوت السماء جاء المسيح جاء المسيح

How deep was his love for the propagation of Islam? It is evident from the fact that right after his initiation into Ahmadiyyat at the blessed hands of Hazrat Promised Messiah '*alaihissalām*', he did not waste any time. He set out with a firm resolve that the message of truth would be delivered to as many as possible. Once Hazrat Maulana Rajayki Sahib went for the purpose of propagation to a village named Mauza Guddhu. During his return journey, he stopped by at a mosque and rested a little while. During this time he started writing down some of his Punjabi couplets that he composed in the praise of Ahmadiyyat on the side of the mosque. Soon after Hazrat Maulana Rajayki left the place, the headman of the village and the Imam of that mosque discovered the writing and were outraged. The Headman ordered seven young and strong men of the village to chase Hazrat Maulana Sahib and forcefully bring him back so the writing could be cleansed by his own hands. They had planned to murder him afterwards. Those men, despite their best efforts, did not succeed in capturing Hazrat

Maulana Sahib. When this evil news reached Hazrat Maulana Rajayki Sahib, he immediately fell in prostration and prayed to Allah with such deep emotions that he was heard saying to Allah: *O my Lord! Will these people stop me from spreading the message of your beloved Messiah and shall I be deprived of propagating the message of truth?* Hazrat Maulana Sahib states that on that day, he was begging the Almighty Allah with great pain and anxiety and he continued to do so until he dozed off in that condition right on his prayer rug. At this point, he said, "My gracious Lord showed a great gesture of kindness towards this poor and humble person by saying in Urdu:

"Who can dare stop you from propagation. I shall cause Allah Bakhsh, the Headman, to be thrown into his grave on the eleventh day from hence."

The next morning Hazrat Maulana Sahib went back to that village and before a large gathering, he announced loudly: *I bring the message of Allah to you that Allah Bakhsh, the Headman, will be in his grave on the eleventh day from hence. No one on earth has the power to thwart this decree.* This announcement stunned the crowd. No one did dare say anything to Hazrat Maulana Rajayki Sahib. Allah Bakhsh, the Headman, suddenly became ill on that day. He was diagnosed with pleurisy and dysentery. As his condition worsened after a few days, he was taken to a hospital in Gujrat. He died in that hospital exactly on the eleventh day. To his misfortune, he could not even be buried in his native village.

فاعتبروا يا اولى الابصار

Hazrat Maulana Sahib's name has become a legend among the Ahmadiis for the strange ways Allah used to accept his prayers. There were many instances when people came to him with a request to pray for a particular problem of theirs to be resolved. He would simply raise his hands and start to pray with deep devotion. As he would finish his prayer, he would tell the petitioner whether his problem would be resolved or not.

Another incident shows his unshaken trust in Allah and also Allah's love for him. Hazrat Maulana Sahib was on a propagation trip to Jagan Nath Puri. People had gathered in the open to listen to him. Suddenly dark clouds appeared on the horizon and with much speed spread all over and covered the sky in no time. It was quite apparent that a major storm was about to hit that area. People panicked and rushed for shelter in all directions. The people who had made the arrangements saw Hazrat Maulana Sahib standing still looking towards the sky and murmuring something. A few moments later, he proceeded to announce to the people, "Please do not leave. This *jalsa* is going to be very successful, *inshā'allāh*." Within minutes the clouds started to disappear and without a drop of rain, the sky became clear once again. The Ahmadi members accompanying Hazrat Maulana Sahib surrounded him and questioned him about the kind of prayer he had requested from Allah. Upon this, Hazrat Maulana Sahib responded in Punjabi language that he hadn't even started the prayer yet. He was only talking to the angels of the clouds. He was telling them that they and the angels were all Ahmadiis. They were going to hold that meeting to prove the truth of Hazrat

Promised Messiah ‘*alaihissalām*. He asked the angels, since when had they started to act like the *Ahrārīs* who always tried to spoil the meetings of Ahmadis. He then requested the angels to move those clouds from up there or else he would approach the Higher Authority (Almighty Allah).

Hazrat Maulana Sahib performed such miracles repeatedly through his prayers. Allah had granted this power to him only because he was a devoted servant of the true Imam of the age, Hazrat Promised Messiah ‘*alaihissalām*. Majority of the companions of Hazrat Promised Messiah ‘*alaihissalām* came from very humble backgrounds but Allah made all of them shine like stars. This was in

keeping with the promise Allah made in the Holy Qur’ān:

وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ

And *among* others from among them who have not yet joined them. (62[Al-Jumu‘ah]:4)

How true was this prophecy! The companions of Hazrat Promised Messiah ‘*alaihissalām*, like Hazrat Maulana Ghulam Rasul Rajayki Sahib *radiyallāhu ‘anhum*, shined like stars. Their illumination quickly dispelled the darkness that had engulfed the Muslim *umma* for almost one thousand years. They thus joined the ranks of the companions of The Holy Prophet Hazrat Muhammad Mustafa *sallallāhu ‘alaihi wasallam*. C

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Striving for a Healthy Life

Dr Nasim Rehmatullah, Cleveland OH

O ye men! eat of what is lawful and good in the earth; and follow not the footsteps of Satan; surely, he is to you an open enemy. (Al-Qur'ān, 2[Al-Baqarah] 2:169)

The Holy Prophet (peace be on him) said:

There is no vessel worse for a person to fill than his stomach. A few mouthfuls should suffice to keep him on his feet. But if he must eat more, then let him fill one-third of his stomach with food, one-third with drink and leave one-third for easy breathing.

When a person eats sparingly he fills his inside with light.

The Promised Messiah, 'alaihissalām, has written in his book, Philosophy of the Teachings of Islam:

Experience also shows that different types of food affect the intellect and the mind in different ways. For instance, careful observation would disclose that people who refrain altogether from eating meat gradually suffer a decline of the faculty of bravery; they lose courage and thus suffer the loss of a divinely bestowed praiseworthy faculty. This is reinforced by the evidence of the divine law of nature that the herbivorous animals do not possess the same degree of courage as do carnivorous ones. The same applies

to birds. Thus there is no doubt that morals are affected by food. Conversely those who are given to a diet consisting mainly of meat and eat very little of greens suffer a decline of meekness and humility. Those who adopt the middle course develop both types of moral qualities. That is why God Almighty has said in the Holy Quran:

كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا

(7[Al-A'raf]:32)

Eat and drink but do not be immoderate; that is to say, eat meat and other foods but do not eat anything to excess, lest your moral state be adversely affected and your health might suffer.

The above instructions are self-explanatory and provide the basis for living a healthy and a balanced life.

The Holy month of Ramdān is a double blessing. It provides us an opportunity to exercise self-discipline and behavior modification to improve our spiritual and physical health. Experts say that it takes about 21 days for a new behavior pattern to take root. We have known this all along from our experience in the month of Ramdān.

Overeating is the chief cause of many diseases, including obesity and abnormal weight gain. The "Middle Age Spread," we are all so familiar with, heralds the aging

process. Aging is not a disease. It is a process intrinsic to every living organism. After age 30, hormone levels drop, rate of metabolism decreases, and muscles shrink. The one anti-aging remedy that works is reducing food intake by 40 percent. Leading a healthy, clean life means improving the quality of the life we have rather than trying to extend it.

The bottom line on weight loss is still the same. If calories consumed are less than calories expended then a person loses weight. If calories consumed are more than calories expended, a person gains weight, regardless of the creative ways "diet plans" are touted. Equally important as losing weight is keeping it off. A positive attitude and commitment to a healthy living are essential. Self-discipline, behavior modification, and nutritional awareness help fulfill this goal.

The following recommendations are made with regards to nutrition and exercise.

Key words

Long Term Consistency

Less Calories

Less Fat

Olive Oil

More bulk, more fruits and vegetables

More Fish

More soy-foods, grains, and beans.

More Fluids

1. Food

Consume most of your food in divided portions during the day prior to 6 p.m.

1. Try to eat fewer calories.
2. Reduce high-fat foods, modify favorite dishes by cutting fat content.
3. Reduce fat intake by reducing the use of butter, margarine, vegetable oil, etc. As far as possible, use good-quality olive oil

for cooking.

4. Increase consumption of Omega-3 fatty acids (good for the heart) by eating more fish-salmon, sardines, herring.
 - a) Eat less protein of all kinds.
 - b) Try to replace animal protein foods with fish and soy-foods.
5. Eat more fruits and vegetables of all kinds (garlic and ginger).
6. Eat more whole grains and beans. (Provide carbohydrates, fiber, and protein).
7. Drink 6-8 glasses of fluids a day, water, juices, etc. Reduce carbonated drinks, tea, and coffee.

2. Exercise

1. Walking- 20 minutes a day
2. Muscle toning and strengthening: resistive exercises, weight lifting, light weights (2-10 lbs.) 15-30 minutes, 3 times a week.

3. Vitamins and Supplements

Breakfast:

1. Beta-Carotene- 25,000 units, twice a week.
2. Vitamin C- 500 mg

Lunch:

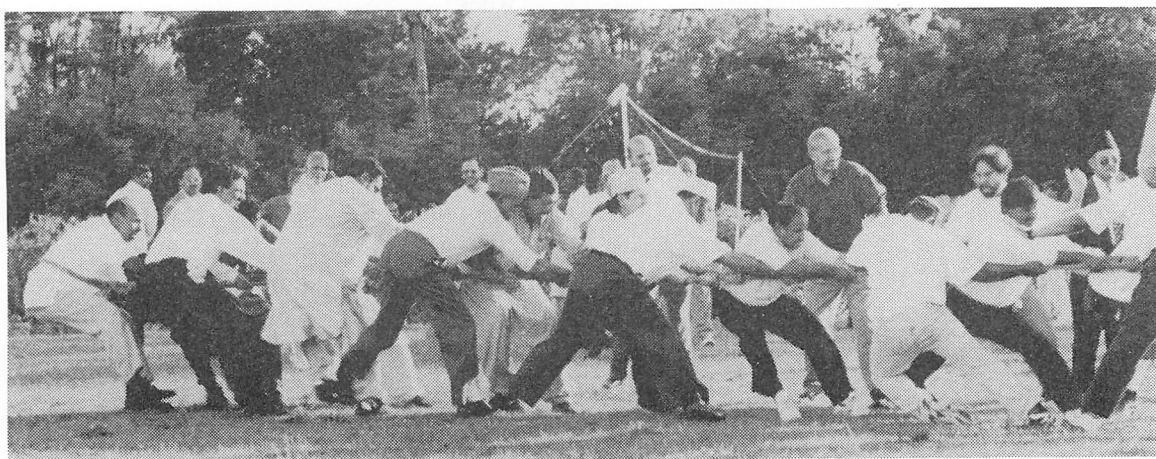
1. Vitamin E- 400-800 units
2. Selenium 50-100 mg (Selenium and Vitamin E facilitate each others absorption and should be taken together).

Dinner:

Vitamin C- 500 mg.



Scenes from 1998 Ansar Ijtima physical competitions



Majlis Ansarullah, U.S.A.

Majlis Ansarullah, U.S.A., is an auxiliary of the Ahmadiyya Movement in Islam, Inc. U.S.A., 15000 Good Hope Road, Silver Spring, MD 20905, U.S.A. It consists of Ahmadi Muslim men above the age of 40. The Arabic expression *ansarullah* literally means *helpers of God*, and is taken from the Holy Quran (61[Al-Saff]:15).

Ansar Pledge

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

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

Publications

Al-Nahl: Published quarterly. See page 2 for subscription information.

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

Synopsis of Religious Preaching (Maulana AU Kaleem): \$2/copy. Available from Sajid.

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

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

Calendar

US National Annual Ijtimā Ansārullah and US National Majlis Shūra Ansārullah: Silver Spring, MD: September 10-12, 99.

West Coast Ansar Ijtema: Bait-ul-Hameed, Chino, CA, August 27-29, 99.

Annual Ijtema Ansarullah Southern Region, Houston TX, November 6-7, 1999.

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