A view of the Mosque of the Holy Prophet, Muhammad, sallallahu ‘alaihi wasallam, in Madinah. Read his address at his last pilgrimage in this issue
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**Articles/Essays for the Al-Nahl**

Literary contributions for publication in the Al-Nahl can be sent to Syed Sajid Ahmad, 5539 Firethorn, Boise ID 83716 (e-mail: syedsajidahmad@yahoo.com, phone 208 384 8541, Fax 801 720 4704).

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 publication, volume and number, name of the author, the date and place of publication, the name of the publisher, and the page number(s).

Please, keep a copy of your submissions. We may not be able to return originals unless arranged with us previously.

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Qa'id Tajnid, Majlis Ansarullah, U.S.A., 15000 Good Hope Rd, Silver Spring MD 20905.
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Editors:
Majeed A. Mian
Syed Sajid Ahmad

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

Incharge:
Nasir M. Malik
Sadr
Majlis Ansarullah, U.S.A.

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Prayer
The Holy Qur’an
اجْبَرْ ُدَاوَعُوا ُالدَاوَاعِ ٍإِذَا دَعَانِ
I answer the prayer of the supplicant when he prays to me.
(Al-Baqara:187)

The Holy Prophet
(sallallahu ‘alaihi wasallam)

Hadrat Uthman Bin Abi al-As may Allah be pleased with him, complained of body aches to Holy Prophet sallallahu alaihi wasallam. The Holy Prophet sallallahu alaihi wasallam advised thus,

“Put your hand at the spot where it aches and say bismillah (in the name of Allah) three times. After that say seven times the following prayer:

“I seek protection of Allah and His power from all the evil that has possessed me and of which I have a fear.”

(Muslim)

Hadrat Promised Messiah
(‘alaihissalam)

Prayer alone is not what Allah’s will commands. One should rather continue the struggle and physical exercise first while praying alongside. One must use all the available means. Not using the means but prayer alone is lack of knowledge about the etiquette of prayer and amounts to testing God Almighty. However, to depend only on the means and to consider the prayer as a useless thing amounts to atheism. Rest assured that prayer is a great wealth. The one who does not give up on prayer, misfortune shall not befall such a one’s faith and material wealth. Such a one is sheltered in a fortress around which armed soldiers are constantly on guard. But the one who is unmindful of prayer is like the person who is himself unarmed and is weak. Such a person is in a sort of jungle that is full of predators and noxious animals. Such a one must understand that he is not safe at all. He can become a prey to the baneful animals at any moment and will disappear in a way that nothing will remain of him. Therefore, remember that a man’s great fortune and the real source of his protection is in prayer. This same prayer is a shelter for him if he remains engaged in it. You must also rest assured that this weapon and blessing has only been provided to Islam as other religions are deprived of this gift.

(Transferred from Urdu. Malfuzat, Vol. 4, Pages 148-149)
During the last year, Ahmadiyya Muslim Jama'at has once again witnessed signs of unusual support and guardianship of Almighty God in the face of a severe opposition. This year by the sheer grace of Allah, over 10 million fortunate souls have entered this spiritual Jama'at that was founded by a chosen one of God, only about a hundred years ago. It was a few years ago when the Ahmadiyya Community according to its honest view, claimed to be about 10 million strong. Alluding to that fact our beloved Imam, Hazrat Khalifatul-Masih IV ayyadahullahu ta'ala binasrihil-'aziz, soon after his migration to UK exhorted the Ahmadis to pray to Allah that if we were not 10 million yet then during his Khilafat Allah may make the Jama'at 10 million strong. Soon after this plea, we began to witness an amazing speed with which the Jama'at started to spread around the world. The number of bai'ats was simply doubling every year. Now by the limitless mercy of Almighty Allah, we are well over 10 million strong and rapidly growing. Allah is gathering all the noble souls in the world under the banner of Khilafat-i-Haqqah Ahmadiyya Islamiyyah. We welcome all these noble souls wholeheartedly in the words of the Holy Qur'an:

أَدْخُلُوهَا بِسَلَامٍ أَمِينَ
(Enter therein with peace, in safety)

[15 (al-Hijr):47]

The victory this year marks a major milestone in the history of our Jama'at. The progress seems to be accelerating with each passing day. While it has brought pleasant surprises for the believers on one hand, it has totally shattered the false dreams of our opponents who were only hoping to see the destruction of this Jama'at. Allah the Almighty, seems to have set a solid seal on their hearts. They appear to have been dazed after seeing their hopes dashed to the ground. Many people have now seen the true colors of these so-called scholars of Islam and have turned away from them in utter dismay. We hope that insha'allah these people, having experienced the falsehood, will now turn towards the truth of Ahmadiyyat and embrace it with conviction and real understanding.

All this success lays a heavy responsibility on our shoulders. We can not be content until we find ourselves capable to retain these souls and inculcate in them a sense of steadfastness. This can only be done by following the Qur'anic injunction of:

And thou seest men entering the religion of Allah in troops. Glorify thy Lord, with His praise, and seek forgiveness of Him. Surely He is Oft-Returning with compassion.

[110 (Al-Nasr):3-4]

Our celebrations are in seeking forgiveness for our shortcomings so that Allah would guide us and enable us to become the guardians of the new-comers and mold them into the true teachings of Islam.

We would also have to fervently pray for the good health and long life of our beloved Imam, Hadrat Khalifatul-Masih ayyadahullahu ta'ala binasrihil-'aziz, so that we can see in our own life-times the great progress of Islam as envisaged through his plans. May Allah continue to help us. Amin.
The Last Sermon

The Holy Prophet of Islam, Hadrat Muhammad sallallahu ‘alaihe wasallam delivered this sermon on the ninth day of Dhul-Hijjah A.H. 10 in the ‘Uranah valley of Mount Arafat (in Mecca).

After praising, and thanking Allah he said:

“O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your lord, and that He will indeed reckon your deeds. Allah has forbidden you to take usury (interest), therefore, all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest and that all the interest due to Abbas ibn Abdul-Muttalib (Prophet’s uncle) shall henceforth be waived...

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things. O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah’s trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that
they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest. Worship Allah, offer your five daily prayers (Salat), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to.

All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab. Also, a white has no superiority over black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before Allah and answer your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no prophet or apostle will immediately come after me and no new faith will be born. Reason well, therefore, O People, and understand words which I convey to you. I leave behind me two things, the Qur’an and my example, the sunnah, and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed your message to your people.”

---

**Razzaq and Farida**

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We should always remember Huzur in our prayers. We need to give great attention and attach great importance to Tabligh and Tarbiyyat.

Address by MM Ahmad, Amir Jama’at Ahmadiyya, U.S.A., at the Ansal Shura/Ijtima 1999

First of all and above all, let us remember Huzur in our prayers. More so now when a long uninterrupted spell of many years’ hard work has resulted in fatigue and exhaustion, and in indisposal. When you look back, there have been unbelievable efforts and tireless struggle for Islam and Jama’at members’ welfare. This has been the hallmark of all the Khulafa in Ahmadiyyat. I would, therefore, urge you at this time not to write letters which may cause Huzur some pain or adversely affect the progress of his health. These can wait or can be raised locally.

I recall that Hadrat Muslihim-i-Mau‘ud—whenever there was a crisis in the Jama’at—he would start sleeping on the floor and would leave his bed and would sleep on the floor until once Allah gave this tiding to him, actually a command, that he should go back and sleep on the bed. This was also a signal that whatever was worrying him at that time had been resolved by Allah, and so it was.

I also recall that when he fell ill for a long time, Hadrat Nawab Mubarak Begum wrote a poem. (Second to) the last verse of it was,

قوم احمد جاگا تو بہی جاگا اس کے واسطے ان گنت راتنیں جو تیرے درد سے سویا نپیں
that is, addressing the Ahmadiyya Jama’at, she urged that they should wake up and look at their responsibilities and pray for the health of Muslihim-i-Mau‘ud who had spent endless nights in their grief and in their service.

When we come to present Huzur, I also recall his poem that was written at one of the Jalsa Salana in U.K. I was present at that jalsa. It made a very deep impression on those who had listened to the poem. And in effect it started a response from Rabwah and other places. In it people responded to his message. I will read only two verses from that poem and then translate them very broadly. He says,

ئے قبر کے بھتیجے سے بیٹے ہو اور اس کی مہم میں خدا نے باندیا ہے جو تعلق رہی گا قائم مدام کبھی نہیں، تمہاری خاطر ببند ہے نہیں مرنے دعاانہ، تمہاری دوست تمہارے درو رن سے تب بین مرہے سلہود، و قیامت کبھی

It showed how deep was his love for the Jama’at because the translation of the first verse is,

"O ye who live all the time as close to me as I breathe, as my heart beats, —and I remember you. This is a sacred bond between you and me and this will remain forever as sacred and as strong."

The other verse is,

"All my pleasures, my songs are for you. My prayers are also all for you. When I stand up for prayers or whenever I am busy for anything else, my eyes are filled with tears in remembering you and in recalling some of the pains which you may..."
be suffering."

This mutuality of love and affection in Jama‘at demands that we should always remember Huzur in our prayers. Repeatedly I have urged that in two of my circular letters, and I thought I will take this opportunity to remind you in this meeting today.

I have one or two requests which I wish to make to you.

One is that we need to give great attention and attach great importance to Tabligh and Tarbiyyat.

We live in a very hostile environment and sometimes we face incidents which are very painful when you recall, even if they are few. Islam emphasizes great importance of the tarbiyyat of the children. And you all recall that we are required that when a child is born, Adhan should be read out in the right ear of the new-born child. Although the child does not understand it, the message is on the unconscious mind... It should register on the parents also, that their primary duty is to look after the Tarbiyyat of their children.

... I was reading the other day in one of the Malfuzat, the Promised Messiah says,

اگرتم اسلام کہ حمایت اور خدمت کرننامہ کا ہاتھ بو تو پہیا خود تقوی اور طببانت اخثیار کرو- Further he says,

tقوى ایک ایسی جیز بے جس کو شریعت کاخلاص کہ سکتے بین.

In other words, the Promised Messiah emphasized that if you really want to do the Tabligh and attract Allah’s favor, you should live a life of taqwa and purity. Taqwa is in fact the very essence of the Shari’at’s summary, or its highlight.

The other message which I want to convey is that we should all develop what Hadrat Masih-i-Ma‘ud calls akhlaq-i-fadilah, that is, good morals. I will read out his exact words. He says,

بماری رسول کو سب سے یہا اور قوی اعجاز اخلاق کا بیہ دیگیا جسی ہوآن نے فرمایا بے اتکا یکل خلق غیریم جس کی نظیر دنیا میں نہیں ملتی.

So, excellent manners have greater importance in impact than even miracles. Their impact can never lose luster or conviction. You can replace your anger with softness, affection and mercy. You can discard jealousy and replace it with sympathy. You can give up selfishness and pride and replace it by humility and humbleness. I am giving you some of the examples which the Promised Messiah himself has used in the discourse which appears in one of the Malfuzat. Promised Messiah further says

خدا کی طرف سعی (یعنی) کرنی و اکثیر

نکام نہیں بوتا اس لیے کو ہونے کرو۔ اللہ تعالی

کی رضا اور رضا کے راستے کو اخثیار کرو

Which is very true. We may make an effort in this world for getting something done, for passing an exam, but despite our effort we can fail. But the Promised Messiah says that if you make an effort in the direction of Allah and for his pleasure, you can never fail in any case. The Qur’an emphasizes this repeatedly and I will quote a few verses.

The Qur’an Sharif says,

وَذَٰلِکُمَا نَحْنُ نَصِيبُكُمَا بِهِ وَسَبِيلُكُمَا

that, those who make an effort or movement in our direction, we guide them to the right path.

Again Qur’an says,

ان اللہ کا یصیعْ آجر المحسّنين

that those of you who are muhsin, and do good deeds, Allah never lets you down or
never fails to reward you.

Again, Allah says in Qur'an,

فَمَنْ يَعْمَلُ مَثَالًا دَوَّارًا يَرْزُهُ

even a small thing which you do Allah never forgets to reward.

He quoted in his Malfuzat that even if you remove a thorn from the way you are passing, Allah will not forget to reward you. He will reward you even for that little thing.

I would also like to congratulate you for participation and for those who participated in various tests and trophies. But let’s remember that your real trophy comes from service of Islam and humanity with Taqwa and with good tarbiyat, and from excellent moral conduct and manners, (that is) what distinguishes you from all others. So, I would strongly emphasize the messages which I give you. One is tarbiyat and tabligh, other is good morals and the third is the life to be lead with Taqwa, which is translated sometimes as the fear of Allah. It is not the fear in the sense that you are scared of Allah. It is the fear that you may do something which earns his displeasure. It is fear only in that sense.

Lastly, I would say that the outgoing Sadr Ansarullah, Mr. Zirvi, has done exceptionally good work. He has charged Ansarullah from a sleepy and dormant organization into a live one. This good work needs to be expanded and our best wishes and prayers are with the new team.

Looking at these documents prepared for the Ijtima, I find some interesting data in the area of financial sacrifice. I thought I should bring it to your attention. The largest amount collected in various Ansarullah chandas is by Chicago... They have collected nearly $19,000 during the last financial year... Ansar’s number in Chicago are shown to be 86. That gives an average of $219.44. On the other hand, when you take Detroit, it has a membership of 34 Ansar. Their Majlis Chanda amounts to less than $8,000, but their per capita, 234 dollars and some cents, is larger than Chicago... Houston has 43 members, and again the same amount as Detroit... Their per capita is lower... It comes down to $185. In the case of L.A. East, the number of members is 60. Their total collections are over $14,000 and their per capita is the largest, that is, 241 dollars per head. Unfortunately Maryland and Virginia have shown very poor performance. I am surprised at these figures. In Maryland, we have 77 Ansar members, and their total Chanda is just over $5,000 and per capita is only $94. In the case of Virginia, the members are 74. Their total Chanda is just over $5,000, which comes again to $66.55 (per head). Philadelphia has 48 members and their Chanda is just close to $9,000. Their per capita is $181. In the case of Queens, NY, the amount is $6,460 and the average per capita is only $71. This shows that the highest per capita contribution is by L.A. East, followed by Detroit, and then by Chicago. But the largest amounts are collected by Chicago, number one, and then L.A. East is number two in amount, and the third is probably Philadelphia, which has close to $9,000. I thought I will mention these figures because those who are lagging behind should review their performance and try to meet the obligation which the rules and regulations require. With these few words I would like you to join me in collective prayers to conclude this Ijtima.
Preaching is part of your faith.
As members of this spiritual auxiliary, you are entrusted with preaching.

_Address by Munir Hamid, Na‘ib Amir I_
_Jama‘at Ahmadiyya, U.S.A., at the Ansar Ijtima, 1999._

I address you today on behalf of the Amir Jama‘at USA, M.M. Ahmad Sahib. My address to you today will focus on what the Amir feels is one of the weaknesses that we have shown here in America as Ahmadiys. And that is the question of preaching. I was going to title my speech today in reference to what Shakespeare in Hamlet had said, “To be or not to be.” And my speech was to be titled to preach or not to preach — that is the question. But it should not be a question.

And I am going to take you on a spiritual journey in these next twenty-five minutes to prove to you that that question should not be on anyone’s mind sitting in the audience today. To preach or not to preach, we should throw that question out of our minds.

Over fourteen hundred years ago a spiritual scene took place on the face of this earth and what is now known as Mecca. When a lonely man went up to a cave and received a spiritual revelation that would revolutionize mankind’s thinking about his relationship with his creator and what his duties were.

One of the Ansar who was living during that time—I will call him one of the Ansar as he was over the age of forty—was Hadrat Abu Bakr (radiyallahu ‘anhu). He, it is said, was the first elder to accept the message of Islam, and he, it is said, was the one who did not ask for any proof whatsoever of what the master Prophet Muhammad (sallallahu ‘alaihi wasallam) was preaching to mankind. In fact he was absent when this scene took place, he was not in Mecca, he returned later. Abu Jahl and several other people, chieftains of Mecca at that time, were sitting. They were sitting with Abu Bakr. They asked Abu Bakr (radiyallahu ‘anhu) where he had been. He told them that he had been on a journey and he asked them, _What is the news, what is happening in Mecca._ And they said, _A strange thing has happened. This orphan named Muhammad (sallallahu ‘alaihi wasallam) has received a spiritual revelation. He is inviting mankind to the oneness of God._ Abu Bakr (radiyallahu ‘anhu) immediately went to his house and asked him, _Is this your message?_ He said, _Yes._ He immediately accepted Islam. That same day he went out and preached to his closest friends and seven of them accepted Islam immediately from his preaching activities. The next day he went out and he preached and he began to preach to two other
people who accepted Islam. It was that simple. There was no hesitation on Abu Bakr’s part to go out and preach the message of Islam. Why? Because he had seen this personality, this spiritual personality, who had made such an impression on him that he had no other choice. It became a form of habit with him. He loved to preach whoever he came in contact with, this message of Islam. So we see, dear brothers, through that example and many more.

I would like to mention another example of a brother who lived during those times. He was a blacksmith. His name was Khabbab. Khabbab was a swords-maker. One day he was absent from his shop. The people of Mecca who were waiting for their weapons were waiting inside his shop for him. Finally he came in. He had a different glow about him then what was normal for these people. They said, “O Khabbab, where have you been today.” He was hesitant to answer them because he knew they would not be pleased with where he had been, the house he had visited. So he said, I was around the town and I met someone who impressed me. They said, “What was it, what was it?” And then they guessed on their own and they said, Oh, it must be that person Muhammad (sallallahu ‘alaihi wasallam). So Khabbab said, Of course it was him. I met him and he made such an impression on me that I have changed my entire life. They immediately set upon him and began beating him up. Not an inch of his body was spared by these people and they left him unconscious on the floor of his shop. When he awoke, he didn’t even realize what had happened to him. He said to himself, “Oh, this is really beautiful, this is amazing. This is what happens when you are preaching this truth, this message of truth. I have to go out and preach this some more.” So he went back to Dar Arqam which was the house where the master Prophet Muhammad (sallallahu ‘alaihi wasallam) and his followers were meeting at. He went there to get some further instructions on how to bring people into the fold of Islam. He was so enthused about this but the Meccans did not stop with that persecution, that first beating. They continued to beat him each and every day. The mistress of the person who owned him at that time, Amara, she began to place hot coals on his head. Every day this was her job, her duty, to persecute him. These coals burnt off his hair and skin on his head. One day he was walking on the streets of Mecca and the Master Prophet Muhammad (sallallahu ‘alaihi wasallam) saw him and he said, “Oh Khabbab, what happened, what happened?” Khabbab began to tell him the story. And then later on several other brothers were being persecuted along with Khabbab. They went to the Prophet (sallallahu ‘alaihi wasallam) while he was resting. They said, “Ya Rasulullah, the persecution is so heavy, please pray to Allah for mercy for us, this persecution is too much for us to bear.” The Prophet (sallallahu ‘alaihi wasallam) said, “O my dear brothers, don’t you understand that this is what it is all about. Don’t you realize the people before you? Their skins were torn from their body, they were dragged over hot coals, they were tortured and put to death. That this is what it is supposed to be.” He gave them such spiritual encouragement that they felt ashamed that they were asking for some mercy from their Creator. Later on, the persecution of Amara continued, these coals
being placed on Khabbab’s head. The Prophet (sallallahu ‘alaihi wasallam) prayed, offered a du‘a, while he was talking to Khabbab. He offered a du‘a to Allah to remove this persecution from Khabbab. When Khabbab returned home, he received the news that Amara had gone mad, something had happened to her, and that she was out of her mind. And so, she went to a doctor in Mecca at that time. The doctor recommended that someone place hot coals on her head to remove this pain that she was feeling. Khabbab did not escape the persecution. Every time that these people came into his shop, he was chained in hot chains. They would put the chains in the furnace and put them around his body. Later on, the companions would ask to see his body. He would lift up his shirt and they could see that his entire body was burnt with those coals and those hot chains.

This is the kind of persecution that was meted out to those people, those early companions of Rasulullah (sallallahu ‘alaihi wasallam) who were preaching, who did not hesitate to preach. There was not one individual in the group who had the question on their mind, “To preach or not to preach.” It did not enter their mind. They looked at it as it was their spiritual duty and their way of assuring themselves a position in paradise.

Khabbab is also famous because he was the brother who was inside Umar’s sister’s house, who was teaching the Holy Qur’an to her and her husband, Sa‘īd, when Umar (radiyallahu ‘anhu) came in and Khabbab hid in another room and then when Umar had calmed down and they were reading the verses from the Holy Qur’an, Suratul-Taha to him, that Khabbab came out and said, “O Umar, just yesterday, I heard the Master Prophet Muhammad (sallallahu ‘alaihi wasallam) pray for you and another individual, O Allah, send one of these to Islam.” He took Umar to Dar Arqam where Muhammad (sallallahu ‘alaihi wasallam) was sitting with his followers. They saw him approach, from out of the window. Hamza was there. He did not have a sword on him at that time. None of the brothers in that room had a sword on them. They were busy studying the Qur’an with the Prophet Muhammad (sallallahu ‘alaihi wasallam) but they saw that Umar had a sword. Hamza (radiyallahu ‘anhu) whispered to himself and said, “I will snatch that sword from him and cut his head off if he is coming here to hurt Rasulullah (sallallahu ‘alaihi wasallam).” But they were surprised when Umar entered the room embraced Islam. A shout of alhamdulillah echoed throughout Mecca from that small house, Dar Arqam, at that time. And Khabbab went on and preached and preached and preached throughout Mecca where hundreds of people were influenced by this one person’s effort although it started out with persecution. When he was dying on his bed they asked him, “Why are you crying, Khabbab? Why are you crying?” He said, “I was here at the beginning and no one knows the kind of persecution that we were faced with in those early days of Islam. No one can imagine what was happening to us. But I witnessed this and now I witness the other aspect of Islam, the rise of Islam, through the efforts of those Sahaba that sacrificed each and every hour of their day to preach the message of Islam.” And this is what the Creator, Allah, wants from us.

In the early days of the Promised Messiah (‘alaihisalam)—I will take you on another journey. He was faced with much opposition in India and throughout the Muslim world because he made a bold claim.
Address by Munir Hamid at the Ansar Ijtima, 1999.

He had no choice because the Creator told him to make this claim: You are the Promised Messiah, you are the Mahdi, you are the one the world has been waiting for. When he made this claim, the Muslims were upset, and not only the Muslims, the Christians, because he attacked Christianity as well with the statement that Jesus did not die on the cross. At that time in India, the British were in charge, they held sway. It was colonial way of life in India. So, the opposition was the same, almost similar to the early days of Islam during the time of the Prophet Muhammad (sallallahu ‘alaihi wasallam). Yet not one of the followers, not one of the followers, of the Master Prophet Muhammad (sallallahu ‘alaihi wasallam) turned and not one of the followers of the Promised Messiah (‘alaihissalam) turned. You, who are from the continent of India, you are the product of that because your grandparents were those early companions of the Promised Messiah (‘alaihissalam) who accepted Ahmadiyyat and were persecuted and still are being persecuted in Pakistan and throughout some Muslim countries on the face of this earth, because of their belief. Yet one thing they have in common: they have not stopped preaching. Preaching is part of your faith. If you are not preaching, then you must be asleep. If you are not asleep then you must be dead, because how can you be in a religion like Islam that is so vibrant, that is so filled with so much passion. If you read the lives of these early companions of the Promised Messiah, you can see just how passionate they were about their belief and they sacrificed everything that they had for preaching. In this society, we are not asked to make any sacrifices whatsoever, not sacrifices of your life. Very few people are threatening us in terms of our preaching. No one is coming to us openly and saying, We are going to stop you from preaching, We are going to stop you from calling Adhan, we are going to stop you from using your houses of worship. No one is saying this to us. But yet we are not preaching. So you ask yourself that question, is it because of age? I gave you some example even in the time of the Promised Messiah (‘alaihissalam) there were several elderly people there who preached each and every day throughout Qadian, Lahore, Karachi. Wherever they went throughout India, they were preaching. It is not a question of age... The fact is that with age comes wisdom. You acquire so much wisdom in this spiritual organization that any human being that you come face to face with, you will be able to convince them of the truth of Islam and Ahmadiyyat. It is just that simple. It is just that simple.

So, who is holding us back? It must be ourselves. We have to examine ourselves. What is holding ourselves back. Is it our age? Are we too old? Is it our memory? What is happening to us? We do not have the physical ability to go and preach to someone we work with? Our neighbors, people that we meet in our everyday life. What is wrong? I can’t understand it. Our Khalifa, our spiritual leader the world’s only spiritual leader, is encouraging us, motivating us each and every day through his Khutbas, telling us to preach, preach, preach, preach, preach, preach. This is it. This is our salvation, to preach.

What happens if you don’t preach? You don’t grow. We are growing through immigration. We have people coming from
Pakistan and other countries. We are going after the Africans who are here in America. We say let’s go after the people from Sierra Leone. Let’s go after the people from Gambia, Nigeria, all these countries. But who is going after those people here on the streets of America. The “X” generation; no one is going after them. Who are they going to meet who are going to direct them to Islam, Ahmadiyyat, the true Islam. Its you. You are the people who they are going to meet. And if you fail to preach to them you are doing yourself a disservice, the Jama‘at a disservice and you are doing your spiritual leader a disservice. This is what you were created for, this is what you were born for: to preach. This is the only way we can bring about that spiritual revolution here in America. And you are that foundation in the early days of Islam. They likened those early companions of Rasulullah (sallallahu ‘alaihi wasallam) to spiritual bricks. And of course he was the cornerstone of that foundation that was laid. And the architect of that foundation was Allah. And the Master Prophet Muhammad (sallallahu ‘alaihi wasallam) was teaching his companions how to turn themselves into spiritual bricks; how to deal with your innerself so that you could become a spiritual human being, and so that you could motivate others to do likewise. That’s preaching. So we became spiritual bricks because of the Promised Messiah (‘alaihissalam). He continued to lay this foundation. I see faces here, but I see a whole lot of faces that are not here. I don’t see Muhammad Sadiq, God bless his soul. I don’t see Bashir Afzal, God bless his soul. I don’t see Haneef. I don’t see brother Ali, from St. Louis. These were all spiritual bricks, some of you might not know their names. But these were spiritual bricks, who sacrificed every effort that they had.

I remember when Muhammad Sadiq lost his eyesight and he said “Munir, people think I am not going to be able to preach because I cannot see.” He said “I don’t need eyes to preach. My whole body is yearning to preach. And just because I don’t have the eyesight, it is not going to stop me from preaching.”

Brother Ali was 90 years old when he passed away and he still loved to preach in St. Louis. You know so many brothers passed away that are no longer with us today. But they laid that foundation.

And you as members of this spiritual organization, as members of this spiritual auxiliary, you are entrusted with this job of preaching. Because, if you don’t preach, what do you think is going to happen to your children? Don’t we pass on those same characteristics to our children? Isn’t that part of the gene makeup they pickup along the line. If they see that you are lazy, that you are not making any effort to preach this message, what do you think is going to happen to them? How do they learn? By imitating the people around them. So I am urging you, and I am encouraging you, and hopefully I have motivated you to go out and to preach. It is a very simple thing to do.

I was talking to someone. They were telling me a story about Mufti Saifur-Rahman, the mufti against the Ahmadiyya Jama‘at. How he came to Qadian to smash the bricks of Ahmadiyyat. He went around in Qadian and met the Ahmadis and he saw that these are spiritual bricks. They are not the kind of materialistic bricks that we were lead to believe. That these are spiritual people. Look at the faces. I can feel the vibration just standing here in Qadian itself. And he accepted the Promised Messiah (‘alaihissalam) and became an outstanding member of our Jama‘at. This is one of many,
many, many examples. But we who are sitting here can be those examples. It only takes a little effort on our parts.

I like to liken it to a farmer, when I look at the missionaries who have been trained, some have been trained in Qadian, some have been trained in Rabwah. These missionaries were not trained to be missionaries, in my mind, but they were trained to be spiritual farmers. They came out and they planted seeds. Wherever they went they planted these seeds. So many seeds were planted here in America by those early missionaries and even the missionaries who are serving in America now—they are planting seeds. A lot of times we don’t see them planting these seeds, just like when you go along any farmland, very seldom you see a framer planting his seeds. You wonder whether he is planting his seeds at night or what. Just at the moment you are driving by, you don’t see anyone planting anything. Yet, you see the corn growing or the crops growing, or what have you. Well, the early missionaries were like that. They planted seeds and these seeds began growing in America. And what happened to us was that we did not harvest those seeds. We should not let that happen again.

We have been in this country for 78 years, 78 years here in America and it is about time that we woke up and got out there and harvested those seeds and planted more seeds.

A poet once wrote in regards to planting, Blame not on others the blame for your lot, As you sow you shall reap, if you don’t you will not.

Sow often, sow standing, sow widely, sow sleeping, If you never stop sowing you will never stop reaping.

That’s the message I have for you today. Take up this job, you will benefit from it. Your generations will benefit from it. No one can force you to preach, it has to be something that’s inside of you. You have to have that ingredient that’s inside of you, and the person that places that inside of you is Allah Subhana Ta’ala. And believe me, I can see your faces. It’s inside your faces, it is inside of each and everyone of you who are sitting here today. You have this ability, show us, let us see it. We will see it when things change here in America, when we no longer have to give these kind of speeches trying to motivate you to do something that should be second nature to you. It should be second nature to you. You should be preaching. Even if you retire, you should be preaching. We have retired missionaries who still love to preach. They don’t know that they are retired, they want to preach everybody that they see, they want to preach them. You have the same ability.

Hadrat Khalifatul-Masih IV (May Allah strengthen his hand), he has mentioned that each and every person is a missionary. Each of you is a missionary. With that, I close my talk with you today. I hope and pray that Allah will give us the ability to bring about a spiritual revolution here in America. I close with alhamdulillahi rabbil-‘alamin. Amin
Word of God: 
Qur’an or Bible?

Dr Qazi Muhammad Barkatullah, Clinton, MS

Qur’an is the Holy Book of the Muslims. Its original text is in Arabic, which was revealed to the Holy Prophet Muhammad sallallahu alaihi wasallam more than fourteen hundred years ago.

The word Qur’an is found in the Qur’an itself. The Qur’an comes from the word qur, Qur’an, which means to read, recite and convey. Qur’an thus means ‘a book to be read.’ In fact, “Quran is the most widely read book in the world today.” (Ency. Brit., Vol. 11)

Ever since Qur’an was revealed, its text in Arabic has remained unchanged. Translations in various languages of the world have appeared but, generally, carry Arabic text along with it. Thus any misunderstanding arising from any translation can be referred to the original Arabic text for clarification.

The Qur’an is one, single, unique book. It consists of thirty paras or parts, each divided into four sub-parts. There are 114 chapters in the Qur’an, each beginning with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In The Name of Allah, The Gracious, The Merciful.)

One chapter, Chapter 9, however, does not begin so as it is a continuation of the previous chapter, Chapter 8.

The Qur’an is a complete book, nothing to be added and nothing to be deleted from it. It is a guide for the righteous and contains instructions for all walks of life. The purity of its text is Divinely preserved, and the Arabic text will stay unchanged for all the time to come.

Bible

The word Bible is not a revealed word and is not found in the Bible itself. The English word Bible is derived from the Greek word biblia, which means books. St. Chrysostom applied the term bible collectively on the books of the Old Testament and the New Testament in 5 C.E. It was then decided that instead of plural the word Bible would be used in singular form. However, the Church could not decide on one single Bible for all the Believers. As such, Jews have their own Bible different from the Christian Bible. And the Christians have different Bibles among themselves — the Protestants have a different Bible from the Roman Catholics, etc. As such, when some reference is given to the Bible, there is always a question asked, Which Bible? — Jewish, Protestant or Catholic? If the Bible were from God, that is the ‘actual Words of God,’ this question of ‘which Bible’ would not have arisen in the first place. Bible thus is the work of human hands, and it contains
Word of God: Qur’an or Bible?

discrepancies of different sorts.

It is certain that Moses was given a book known as Torah or Pentateuch, but the original manuscript got lost, completely destroyed and perished during the time of Nebuchadnezzar. The scholars admit that there is no original revealed document that is words of God spoken to Moses. Jewish Encyclopedia records that the original Old Testament in Hebrew, having thus been destroyed, was reconstructed by Ezra subject to its approval by Elijah (Vol. 5, p. 322). Thus the question of Torah and other books in the Old Testament being actual words of God is settled here. That is, the present Bible is not revealed and does not contain the actual words of God.

About 200 B.C., there were different versions of the Old Testament in existence, written by hand and without punctuation. In the absence of any revealed Hebrew manuscript, these documents were written in Hebrew, the language of the Jews. Even these documents written in the same language were at variance with each other.

With the Greeks becoming the rulers and the language of the land becoming Greek, a need was felt for religious documents to be rendered in Greek. The task was assigned to seventy learned Jews to compile one version of the Old Testament in Greek. The result of this effort was what is known as Septuagint, or Alexandrian version. But the textual differences between the Hebrew Old Testament and the Greek Old Testament — Septuagint, were numerous. Besides, some other Greek translations had made appearances also.

Jesus came on the scene and brought no book from God. He left no writings of his own revelation. Also, during his lifetime, he did not depute anyone to write down his revelation. In as much as Jesus’ language was Hebrew or Aramaic, the Hebrew Bible (not the original revealed one because it had already perished) was the Scripture.

The followers of Jesus did not have any literature of their own. What Jesus preached was gospel literally meaning ‘Good News,’ that is, his mission was to ‘fulfill’ the mission of Moses. As Jesus left the scene, his followers wanted to have their own identity. As Christianity spread in Greek-speaking communities, their sacred book was Septuagint, the Greek version of the Hebrew Bible. Then anonymously, The Four Gospels (proper noun) were composed in Greek and together with other literature it became the New Testament. It was the fifth century C.E. when both the Old as well as the New Testaments together were called Bible. But the Jews retained their own portion (Old Testament) of the Bible and did not accept the Christian portion (New Testament) of the Bible. As time passed, Roman Catholics, Protestants, and later Mormons had their own Bibles. As such, the Bible never was at anytime one unified book for all faiths. Had it been inspired or revealed, it would have been so.

As Christianity became popular in the Roman lands, a need was felt to have the Bible translated into Latin, the language of the Roman Empire. Several versions appeared. But the one that was acceptable was what came to be known as Vulgate. The original Latin version — Vulgate, now, however, is not in existence.

The Bible was translated in German in the 14th century C.E., and in the 15th century.
A.D., the Bible was translated in European languages. The Bible appeared in English in A.D. 1538. With the printing press invented, the English Bible appeared in A.D. 1560, and, for the first time, divided into lines and verses. It underwent revision, and the one that appeared in 1611 is known as the King James Version. Many versions have appeared with several variations, omissions and additions. The Bible printed in 1631 was called the “Wicked Bible” because it read the Seventh Commandment as “Thou Shall Commit Adultery.” A Christian publication, "Awake", once reported that there are fifty thousand (50,000) errors in the Bible. (Awake: N.Y. Set. 8, 1956)

The Bible, as such, is not holy, sacred, revealed or inspired because it does not contain the exact words of God. It has been compiled and composed by human hands, and many discrepancies have entered into it. Nevertheless, the Bible is a very valuable book, because it represents a long history of people, their culture, social life and religious beliefs.

**Divine Origin**

The Qur’an does mention that revelations were sent down in portions or parts before. But the revelations are completed in the Qur’an. Due to lapse of time, the previous revelations were interpolated by human hands. Therefore, there was a need for a complete revelation, a guide unto mankind for all the time to come. That is why the Qur’an was sent. The Qur’an records:

\[ \text{وَلَقَدْ أَتَيْنَا مُوسَىَ الْكِتَابَ} \]

*We gave Moses the Book (6:155)* (that was a portion of the Revelation),

And

\[ \text{وَهُوَ الَّذِي أُوْحِيَ إِلَيْهِ مِنَ الْكِتَابِ} \]

This Book (Qur’an) has come after Moses’ Book (46:31).

\[ \text{فَأَخْتَلِفْ فِيهِ} \]

And (We have) sent down this Book (Qur’an) clearly explained and complete in all respects. (6:115)

And We certainly gave Moses the Book. But the differences were created therein (11:111).

\[ \text{هَوْهُ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ} \]

And the Book (Qur’an) which
We have revealed to thee, is the truth itself, fulfilling that which is before it (35.32)

المْ تَرَاهَا الَّذِينَ أُوتُوا نُصْبَبَا يُّبَيِّنُ لَهُمُ الكِتَابَ يُدْعَوْنَ إِلَيْهِ كَبْنَ اللهِ

Dost thou not know of those who have been given “their portion of the Book.” They are (now) called to the Book of Allah (Qur’an). (3:24)

كتَبْ أُنْزِلَ إِلَيْكَ

This is a Book (Qur’an) revealed unto thee. (7:3)

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ النَّورِ

Fulfilling that which was revealed before it in Torah. (5:47)

وَلَوْ كَانَ لَكَنْ يَتَبَيَّنْ عِينُهُ غَيْبَ السَّمَاعِ وَغَيْبَ الْمَلَأِ فَهِيَ اخْتِلَافًا كَثِيرًا

If had it (Qur’an) been from anyone other than Allah, they would surely have found therein much disagreement. (4:83)

Thus, it is recognized that Allah did reveal Torah to Moses. But the contents of the original Torah have suffered additions and deletions at human hands. Thus, the Torah can no longer serve as a guide to mankind. In fact, it is part of recorded history that during the time of Nebuchadnezzar, the sacred books of the Jews, including the original Torah, were burnt and completely destroyed. Then those books, later on, were reconstructed, rewritten by the memory of prophet Ezra. It is written that:

1. Torah 8 It was forgotten but Ezra restored it (Jew. Fncy. Vol. 5, p. 322).

2. Ezra reestablished the text of the Pentateuch (Torah) introducing therein the Assyrian or square characters. (Ibid)

3. The rewriting of Ezra was subject to correction by Elijah. (Ibid)

Suffice to say that the original Torah had completely perished. Thus, the divine guidance revealed in the Torah has been destroyed. In other words, the Revealed Torah no longer exists. As such, the present Torah is not revealed by God. And the present day Old Testament cannot claim its Divine Origin.

As for the Gospels, it is certain that Jesus himself did not record any of his revelation, nor did he ask anyone to record his revelation during his lifetime. What Jesus preached was gospel — the word in the literal sense meaning the good news. That is, he had come to fulfill the mission of Moses (Mt. 5:17). The word gospel as a proper name came into existence later on, when the present day gospels made appearance. In a word, Jesus’ revelation, if any, was not preserved, and the present day gospels were not revealed to him and, so to speak, or to anyone else. Moreover, changes have occurred by human hands in the Gospels in terms of interpolation, addition as well as deletion. Thus, the New Testament, also, cannot claim its Divine Origin.

As such, the present day Bible is not the Word of God. But the Qur’an, for its textual purity, does justify being the Word of God.
In 1978, by the grace of God, I had the pleasure of participating in the Ahmadiyya Jalsa Salana in Saltpond Ghana. During the proceedings an Islamic film was shown. Near the end of the film, the narrator said:

To a Muslim, to live life without Prayer is like not having lived at all.

First of all, Prayer is important because Allah, our creator, has called our attention to this reality in the Ayah 57 of Chapter 51 of the Holy Qur’an.

وَمَا خَلَقْتُ اللَّهُ الْجَنُّ وَ الْإِنسَ الْاِلَّيْبَدُونَ

And I have not created the jinn and the men but that they may worship me.

The primary signification of the word ‘ibadah is to subject oneself to a rigorous spiritual discipline, working with all of one’s inherent powers and capacities to their fullest scope, in perfect harmony with and in obedience to divine commandments, so as to receive God’s impress and thus to be able to assimilate and manifest in oneself his attributes. This is as, stated in the verse, the great and noble aim and object of man’s creation, and this is exactly what worship of God means. The external and internal endowments of human nature given us clearly to understand that of God-given faculties the highest is the one which awakens in man the urge to search after God and incites in him the noble desire completely to submit himself to His will. It is interesting that the root word of ‘ibadah in Arabic is abed which means: to stay, linger at a place; make lasting or permanent, perpetuate, to eternalize. Therefore, one can conclude from these connotations that the importance of Prayer implies that Allah has created mankind to stay in the mode of worshiping God. We should linger in the remembrance of God working with our entire God-given powers, consistently perpetuating our thoughts and actions so as to conform to God’s divine commandments.

The second verse of the first chapter of the Holy Qur’an tells us immediately that Prayer is important. Allah says:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is due to Allah.

In the fourth Ayah of the second Chapter, God points out the importance of Prayer again, along with pointing to those who are in perfect harmony with and those who are in obedience to divine commandments:

الْذِّينَ يُؤْمِنُونَ بِالْكِيْرَيْنَ وَ يُقَامُونَ الصَّلَاةَ وَيَصِلُونَ رُزْقَهُمْ يَنْفَعُونَ

Those who believe in the unseen and observe Prayer and spend out of what we have provided for them.

Prayer gradually eliminates the demoralizing influence of Satan, which is running rampant in the world. Prayer causes one to embrace pure and noble truths. Prayer causes one to turn to God and total resignation to His will becomes of the utmost
importance, both day and night.

Prayer is the means of one becoming sensitive to the progress that Islam is making before their very eyes. Prayer inoculates one against becoming

\[
\text{أَنْتُمْ بَيْنَ عِنْدِنَا}
\]

that is, spiritually deaf, dumb and blind. Prayer enables one to recognize the truth when they hear the truth, understand the truth when they reason, and see the truth when attractions appear before them. Prayer enables people to become spiritual people in this material world.

Again Allah says:

\[
\text{مَا يُقْلِفُكُمْ عَنِ الْعَمَلِ وَيَكُونُ عَلَيْكُمْ تَنَافُرً}
\]

O ye men worship your Lord who created you and those who were before you, that you may guard against evil [2(Al-Baqarah):22].

This is the first commandment of God in the Holy Qur’an. In the 44th Ayah of Al-Baqarah Allah says,

\[
\text{وَأَيْمَنُ الْبُكْرَةَ فَأَذْكُرُوا اللَّهَ وَقُولُوا فَاعْلَوْنَا}
\]

“And observe Prayer and pay the Zakat, and bow down with those who bow.”

In the 18th Ayah of the Chapter Al Imran, Allah speaks about the steadfast, the truthful, the humble and those who spend in the way of Allah and those who pray for pardon in the latter part of the night in the following words:

\[
\text{وَالْمُتَّقِينَ وَالْمُتَّقَةِنَّ وَالْمُناَفِقِينَ وَالْمُنَافِقَنَّ}
\]

This verse points out that true believers, even after obtaining power, humility does not take leave of them. They remain humble in spirit. They continue to pray to God in the stillness of night for forgiveness of any failing on their part, in regards to service to humanity.

And, “almustaghfirina bil-ashar, those who pray for forgiveness in the latter part of the night.

Again the commandment of the perpetuation of Prayer is mentioned in the 104th Ayah of Chapter Al-Nisa of the Holy Qur’an, which says,

\[
\text{وَعَلَيْنَ جَنُوبَكُمُ}
\]

“And when you have finished the Prayer, remember Allah, standing and sitting and lying on your sides.”

Prayer induces the mind to contemplate the majesty and power of God. This state of mind overpowers all thoughts of helplessness and results in a state of resignation, completely to the will of God. Historically the importance of Prayer is pointed out in the prophecy concerning the Holy Prophet sallallahu ‘alaihi wasallam,

\[
\text{وَمَنْ خَلَفَ مِنَ الْجَمَالِ مِنْكُمْ يَوْمَ الْقِيَامَةِ يُصَلِّي وَيَنْقُولُ}
\]

“And he shined forth from Mount Paran; and he came with ten thousand saints.”

Obviously the Holy Prophet sallallahu ‘alaihi wasallam taught his followers the efficacy of Prayer, which resulted in them becoming saints, people who reflected exceptional holiness of life. A people, in the
wilderness of Arabia, who had been spiritually dead, became spiritually alive in a matter of days. They, after being corrupt for generations, acquired Godly character. The blind began to see and the dumb began to speak divine truths for the whole world. What was it? The Promised Messiah ‘alaihissalam’ said: It was prayers, which produced personal and social consequence, prayers that brought about internal and external changes in people.

The Promised Messiah ‘alaihissalam’ says that of the means nature has provided, Prayer is the most potent and the most effective. There is nothing like Prayer. We must realize that the acceptance of prayers is subject to the will of God Almighty. It is up to Him entirely to accept or reject, for the Holy Qur’an (6:42) says:

فَأُصْبِرْ عَلَى مَا يَقْبُولُونَ وَسَبِّهِ عَلَى مَا يُهْبِتُونَ
فَمَنْ طَلَّعَ السَّمَاءَ وَقَبْلِ إِلَيْهِ الرُّكْبَة
وَمَنْ اللَّيْلِ فَسَيْحُصُ وَآتَارَ السَّجُود

Nay, but on him alone will you call, then will he remove, if he please, that which you call on him to remove.

The Promised Messiah ‘alaihissalam’ describes Prayer as a responsive relationship between God and a godly person. He believed that it is the beneficence of God that first draws a person to God.

As Prayer continues to gather spiritual momentum, a magnetism given to the worshiper by God, produces responsiveness in the divine. Almighty God then attends to the objects of the supplicant’s Prayer. Then, and only then, does the Prayer begin to have effect.

With the approval of God, his Prayer begins to move things in the physical as in the spiritual world. The elements; air, fire, water, earth, the heavenly spheres, the hearts of men — all move in the desired direction. Here, the word “qalb” meaning heart, means, the soul, the conscience, the mind, and signifies the best part of the human being. In fact, Prayer should be of such a high standard that the supplicant really becomes deserving of blessings.

Chapter 50, the 40th Ayah also speaks of Prayer in these words:

“So bear with patience what they say, and celebrate the praises of the Lord, before the rising of the sun and before its setting, and in parts of the night also do thou glorify him, and after prescribed prostrations.

The Promised Messiah ‘alaihissalam’ said that Abu Bakr radiyallahu ‘anhu attained to his status through what was in his heart (sincerity). In fact, it is through this very quality (sincerity) that Prayer, Fasting and other acts of worship become worth their name. Prayer is important because God’s wrath is descending on the earth and only such people can escape it as ask for true forgiveness of their sins and turn to God.

We should remember that Prayer is nothing but presenting oneself before God almighty, and it is a combination of praising God and an attempt at the expiation of one’s sins.

Ibn Abbas reported that the Messenger of Allah sallallahu ‘alaihi wasallam embraced me and said, “Allah give him the knowledge
of the book.”

“Prayer is part of faith.” (Sahih Bukhari).

St. Augustine (354-431 AD), one of the Latin Fathers in the early Christian Church, Bishop of Hippo in North Africa, is reported to have said:

“A thought is a Prayer.”

Hadrat Promised Messiah ‘alaihissalam says, “To think well of people is also worship.”

رَبَّنَا لا تَزْرِعَنَا قُلُوبَنَا بَعْدَ إِذْ هَدِيَنَا وَهَدَّنَا لَنَا مِنْ لَدَنَا رَحْمَةً إِنَّكَ أَنتَ الْوَهَابُ

Our Lord, let not our hearts become perverse after thou hast guided us; and bestow on us mercy from thyself; surely, thou art the bestower. (Al Imran, 9th Ayah).

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Color Salat Poster

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

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

Please send $2 per copy to Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905 with your mailing address and phone number. Majlis Ansarullah U.S.A. will pay the postage within the continental U.S.
My name is Mohsin Mahmud. I am 73 years old and I live in Queens, New York. I am the seventh of eight children. My parents were from the Barbados. But due to family problems and economics I was orphaned at age 3.

From the age of 3 to 18 I lived in foster homes. I stayed the longest with Ms. Gladden, one of my foster parents. I stayed with her from 3 to 4 years. She had a son about my age and a grand daughter who lived in Richmond, Virginia.

My parents were Protestants and I guess Ms. Gladden was too. I cannot say exactly what denomination my foster parents were and at the age I was during this time, it really did not matter a lot. As a foster child you just did what you were told and tried to stay out of trouble especially if you had a good foster home.

I joined the U.S. Army in 1944 during World War II where I served as a cook in New Orleans. During this time I visited New Guinea and the Philippines. After I left the service I stayed with my brother and mother on 112th Street in Harlem. I became employed in the hospital as a porter and later having passed a civil service test, worked with the Department of Sanitation for about 34 years. During this time I had married and had two children.

I lived in Harlem, New York during the period of Renaissance when the Nation of Islam had started to become a controversial organization and Malcolm X had just started to become known.

There was a jazz musician most popularly known as Art Blakey, whose Muslim name was Abdulla Bin Hannah. He was a drummer and lived with his wife Zainab on 117th Street between 5th and Lenox. When he was in town he used to hold meetings at his place. These meetings were informal discussions that revolved around various themes. The one that hooked me was
"Who are You?" As this question caused me to look inside of myself to find out who I was, I became actively involved in these discussions. Eventually, I came to realize that my roots were from Africa and Islam.

Abdullah was an Ahmadi Muslim and was also the president of the New York Jama'at at the time. Back then there were not a lot of foreign Muslims and Ahmadiyyat was not very controversial. Islam, however, was controversial, as it seemed to be the religion of the Renaissance movement. I mean people were searching out their past, seeking their identity and Islam was it! Islam suddenly seemed to be a powerful source. The underlying message was to declare to oneself that one individual could make a difference in helping the Black people. People saw the message of Islam as revolutionary and the one that quietly caused them to bring about a change in themselves. I saw the answers to my curiosity in Islam. At last, on the urging of Abdullah, I accepted Ahmadiyyat, the true Islam. I am thankful to all the brothers and sisters who helped me to get to where I am today. I am very grateful for their help and their caring.

The mission house at that time was in a loft on 116th Street between Lexington and 7th Ave. Missionary Ghulam Yasin was the Ahmadiyya missionary. At that time a large number of African American musicians were Ahmadis, such as Hassan Hakim, Halim Rashid, Sahib Shahad, McKoy Tyner and others would come to the mission house when they were in town and especially on Jumu‘ah or Friday for prayers. However some would soon fade away as the missionary admonished them to find suitable occupations, as the money from their occupations was not acceptable, that of playing music in bars where their profession was promoting all sorts of unacceptable behavior. To some of them, however, the attraction to Islam was so strong that gradually they had to make the change and eventually became very good members of the Ahmadiyya Community.

There were some hard times for the movement in those days. Through misunderstanding and hurt quite a few brothers dropped out of the jama‘at. But there were also quite a few who stayed. I can only repeat how grateful I am to all the brothers and sisters who helped me.

I had the opportunity to meet Muhammad Zafrullah Khan, Khalil Ahmad Nasir and Abdul Kadir Zaigham. These meetings were very inspirational and were of great benefit to me.

In this short glimpse I hope that it has become clear that I came into Ahmadiyyat because it was the True Islam. All the people, who were intellectually motivated, nationally motivated and spiritually motivated, were all Ahmadi Muslims, and they became my mentors, my tutors, and my friends. I pray for them and I thank Allah for bringing these people in my life. I will always be grateful to them for the path they showed me, alhamdu lillahi rabbil-‘alamin.
Affirmation Of Our Pledge

Opening address delivered by Munir Hamid, Naib Amir I, Jama’at Ahmadiyya, USA, at the occasion of the 17th Annual Ijtima of Majlis Ansarullah, USA held in September 1998 at Masjid Baitur Rahman. — Editor

My dear Ansar brothers, assalamu 'alaikum wa rahmatullahi wa barakatuhu.

On the behalf of the Amir of the USA, my dear brother M.M. Ahmad, I welcome you to today’s 17th annual Ijtema.

First of all, I would like to give thanks to Allah subhana wa ta'ala, who has out of his mercy awakened us after a long sleep of centuries and granted us the power to accept his holy messenger, the master prophet Muhammad sallallahu ‘alaihi wasallam and his Promised Messiah and Mahdi, Hadrat Mirza Ghulam Ahmed alaihissalam.

Now I avail myself of this opportunity by requesting those present and through the courtesy of the chair to pray to Allah subhana wa ta'ala for the success of this Ijtema. I would like also to thank our spiritual leader, Hadrat Khalifatul-Masih the Fourth, may Allah strengthen his hand, because without his guidance, we could not be successful in our endeavors.

O community of believers, and of workers of righteousness, I say to you emphatically that the institution of Khilafat is a great bounty of Allah subhana wa ta’ala. We as Ansar members should value this spiritual institution of Khilafat; so long as the majority of our members continue to remember in establishing this faith through preaching and righteous conduct. Allah subhana wa ta'ala will continue to bestow this blessing of the institution of Khilafat upon us. Pray, let it be so.

The Amir of the USA Jama’at, our dear brother M.M. Ahmad wrote in one of his speeches that every day of your life should be a true reflection of your Ansar pledge. You should infuse this Ansar pledge into your daily life, every moment of your life and remember that the success of the Ahmadiyya Jama’at today, worldwide is the result of the sacrifices and devoted work and prayers of the earlier generations. What a beautiful and profound statement, I would like to use this statement as a text for my address to you today. And I will focus in this address on the Ansar brothers as being the foundation of the jama’at’s future. However strong the foundation of a building might be and however best the architectural and engineering advice might be for its construction, it is bound to end up in destruction sooner or later, if the material used in its construction is defective and not durable. We have all seen such buildings collapse, even during the course of their construction. Come therefore my Ansar brothers, I urge you, my brothers in faith. Wake up to this hard reality. Pay serious and immediate attention to the improvement of each individual brick that is laid in this construction, each individual brick that is laid in your Jama’ats. The basic component of our spiritual organization is and will always be the spiritual bricks of individuals like you who are sitting here today. You are, my dear brothers, spiritual bricks no doubt, that go
into the making of the world’s greatest spiritual organization. Each brick therefore should be sounded, should be examined and the basic standards apply mercilessly. We simply cannot afford to add to our spiritual structure, any spiritual brick that does not contain Taqwa and brotherhood. By merciless application of the standards, I do not mean by any means that you should be harsh in your judgement and criticism of your dear brothers. Or be severely critical of the conduct of your dear brothers. Far is it from me to advocate such an annihilation, but I only mean that you should judge the standard of your own work, examine yourself, and examine your spiritual achievements without mercy. You should check yourself each and every day, each and every moment. You are the bricks as well as the brick makers. You are the fruit as well as the tree that bears the fruit. You are entrusted with the sacred task of building your own spiritual character as well as that of those who are around you. So do not be too merciful in the judgement of your own spiritual achievements. Keep on working tirelessly for the improvement and the betterment of your spiritual self, your spiritual bricks. By working on the inside of yourself you can accomplish this task. As for the reaction among yourselves, never forget that the love of Allah All-Mighty is the very mortar that holds the spiritual bricks together. This happens in the framework of all spiritual communities. We must learn to love our brothers and learn also to forgive our brothers and forbear. Remember that the latter are the two guardian angels of true spiritual love, Forgiveness and Forbearance. I know that it is not an easy task, I know that it is a long and hard task for most of us, and it will take great patience and perseverance to achieve this object, but we must do it. We have no other choice. There is no running away from the fact that at this critical juncture, when a new story is being added to the glorious spiritual skyscraper.

At this critical juncture when a new story is being added to the glorious spiritual skyscraper of the Ahmadiyya Movement in Islam, the true Islam, if we allow substandard and defective material to be used in this construction we shall be undermining the very future of the construction of the religion of Islam itself. Allah forbid if ever we should let this happen. If it happens my dear brother your children and grandchildren will never forgive you, nor shall we ever be forgiven by those pious souls who have gone before us, who laid the spiritual foundation stone of Ahmadiyyat, the true Islam. They laid the foundation stone with their sacred bones, their sacred flesh and their sacred blood. I end this message to you today my dear Ansar brothers, but not before expressing my heartfelt gratitude to all the members of the Majlis Ansarullah who have participated in bringing about this beautiful Ijtima. May Allah bless you all and may this Ijtima be a great success. Amin. In closing however, I would like to reiterate a few points.

Remember, remember, my dear Ansar brothers that you are members of the world’s foremost spiritual organization. Allah subhāna wa ta‘āla has chosen to bring about the triumph of Islam on this earth through the members of the Ahmadiyya jama‘at. In carrying out this spiritual project to its successful conclusion you as members of this spiritual organization
will have to endure a thousand, a thousand, a thousand hardships and persecutions. And you will be exposed in your daily life to every type of trial and tribulation that is known to mankind. I pray that you may stand every test successfully and that you may be bestowed steadfastness by Allah subhana wata'ala at the time of every trial and tribulation in your life. Let us pray in the following words: O Allah, our gracious Lord, extend Thy mercy to those of our brethren who are scattered all over the world for the propagation of the religion of Islam. Foster their spirit of sacrifice and their piety. Make effective their pens. Cause Thy light to descend upon their tongues, safeguard all their efforts, their endeavors against every move of our enemies, and every mischief of Satan. O Allah, our dear Lord do Thou so ordain that these weak and resourceless servants of Thine may succeed in winning the hearts of all mankind for Thee and lay them at Thy feet. Do Thou ordain that through eternity from every household and the hearts of everyone of their occupants they should continue to arise the affirmation that there is no one worthy of worship save Allah and Muhammad sallallahu 'alaihi wasallam is the messenger of Allah, and every tongue should continue to proclaim that Allah is the greatest, Allah is the greatest. Amin.

Synopsis of Religious Preaching

Christianity and Islam

By Maulana A.U. Kaleem

Previously published in two parts, has been republished by Majlis Ansarullah 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 Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905.
Status of Ahmad of Arabia
Peace and blessings of Allah be upon him
An Urdu Poem by Hadrat Mirza Ghulam Ahmad, Promised Messiah, ‘alaihissalam

Shān-i-Ahmad-i-Arabi
sallallahu ‘alaihi wasallam

 Zinc da gī bakh sh jā mi- ah mad hai
 kyā hi pyā rā yeh na mi ah mad hai
 la kh hoñ añ bi yā ma gar bakhu da
 sab sai barh kar ma qā mi ah mad hai
 bā ghi ah mad sai ham nai phal khā yā
 mai ra bus tāñ ka lá mi ah mad hai
 ib ni mar yam kay zik r ko chho rho
 us sai bih tar ghu lá mi ah mad hai

The poem is in Urdu. Its text in Urdu appears to the left. The English transliteration of the poem appears to the right. The transliteration is broken into syllables according to the rhythm of the poem. The marks \ and ^ above the transliteration indicate the meter (or the rhythm) of the poem in English notation. The \ mark indicates a long syllable while ^ indicates a short syllable. Note that sometimes two short syllable combine to make a long syllable. Also note that the writer of the poem may set the same word (or a part of it) as a short syllable at one place and a s a long syllable at another place.

Meaning of the Poem

Ahmad’s goblet is life giving!
How lovely is Ahmad’s name!

We ate fruit of Ahmad’s garden:
My garden is Ahmad’s discourse.

There may be a million prophets but by God
Ahmad’s status excels all.

Abandon the mention of Mary’s son,
Ahmad’s servant (Ghulam Ahmad) is better
than him
Words and Expressions

The words and expressions used in the poem have been explained here in the order they appear in the poem.

zi̇n da gī: life.
bakhsh: giving.
zi̇ndagī bakhsh: life giving, rejuvenating.
jām: goblet.
ah mad: The Holy Prophet, Muhammad, sallallahu alaihi wasallam.
jām-i-ahmad: The drink of Ahmad. The teachings of the Holy Prophet, Muhammad, peace and blessings of Allah be on him.
hai: is. Like many other syllables, can be set either long or short. Always conform to the meter of the particular poem.
kyā: how.
hi: much.
pyā rā: lovely.
yeh: this.
nām: name.
nām-i-ahmad: The name of the Holy Prophet Muhammad, sallallahu alaihi wasallam, Ahmad.
lākh: a hundred thousand.
hoñ: be.
añ bi yā: prophets. Plural of nabi.
ma gar: but.
ba: by.
khudā: God.
ba khuda: by God.
sab: all.
sai: from.
barh: exalted.
kar: to.
ma qām: status, station, position, place.
maqām-i-ahmad: The status of the Holy Prophet Muhammad peace and blessings of Allah be on him.
bāgh: garden, orchard.
bagh-i-ahmad: The garden (teachings and the excellent example) of Ahmad.
ham: we.
nai: injunctive.
phal: fruit.
khā yā: ate.
mai rā: my. There are two syllables in maira.
Both can be set either short or long by the writer. Determine their meter by looking at the meter for the particular poem.
bus tāñ: garden.
ka lām: discourse, sayings.
kalām-i-ahmad: The saying of Ahmad.
ibn-i-mar yam: Son of Mary, Jesus. Hadrat ‘Isa ‘alaiissalam.
kai: of.
zikr: mention.
ko: injunctive.
chhorho: leave, abandon.
us: him.
behtar: better.
ghulām: servant.
Ghulām-i-Ahmad: servant of Ahmad. Also, the name of the Promised Messiah, ‘alaihissalam, who was servant of Ahmad (Holy Prophet, Muhammad, sallallahu ‘alaihi wasallam).

(Syed Sajid Ahmad)
The Story of Hadrat Hafiz Mu‘inuddin
radyallahu ‘anhu

Syed Sajid Ahmad, Boise, ID

At the U.S. Jalsa Salana of 1998, I picked up a copy of Sirat-i-Ahmad, compiled by (Hadrat) Qudratullah Sanauri, radiyallahu ‘anhu, at the jamaat book stall. It is a beautiful collection of the memories of the Promised Messiah, ‘alaihissalam, told by some of his companions. The stories were compiled by the author in 1915.

Here I present the story told by Hadrat Hafiz Mu‘inuddin, radiyallahu anhu (in the indented text). I have tried to stay as close to the original text as possible. Comments have been added in parentheses and in the non-indented text for necessary clarification and explanation. The book is in Urdu language, therefore, I have used z for ḍ (ḍ) in the transliteration of a number of words in the story. Also, I have tried to follow the presence or absence of homage (like hadrat, ‘alaihissalm, etc.) as in the story.

My village, Bahrain (in) District Amritsar, is four miles from the city of Amritsar. My mother’s parents lived in Qadian and I was born there. I grew up in Qadian and stayed a little in Bahraini at one time or another.

My maternal grandfather sent me to study with Hussain Baksh, a teacher in Khaujon Wali Masjid at Paharhi Darwaza. Mirza Sultan Ahmad also studied there with me. That is how I became acquainted with Hazrat (Mirza Ghulam Ahmad, ‘alaihissalam) Sahib and started visiting (the Promised Messiah, ‘alaihissalam, at) his residence.

Those days, Hazrat Sahib had just started emerging from a ten to eleven years of a life of an utter recluse.

Hadrat Mirza Sultan Ahmad, radiyallahu ‘anhu, mentioned above, was a son of Hadrat Promised Messiah, alaihissalam, from his first marriage. There were not many regulated schools those days. People usually sent their children to the imam (leading clergy) of the local masjid (mosque) to learn traditional subjects.

Hadrat Hafiz Mu‘inuddin, radiyallahu ‘anhu, mentions the Promised Messiah ‘alaihissalam as “Hazrat Sahib” and as “Huzur” in his story.

For ten to eleven years to this time, Huzur had lived in recluse and rarely appeared in public or met people. His health was affected during this period (of seclusion). When his father came to know of this, he conveyed his instruction for him, “Tell this godly devout to (at least) walk about in the open a little, sometimes.” Weakness had overcome as he used to distribute the food, which was intended for his consumption, among the needy, and partook little of it himself. His father addressed this situation and arranged for the preparation of chicken, and had prepared prime portions of meat, and chicken soup for him. When his
brother, Mirza Ghulam Qadir, came to know that he gave his food away, he made arrangement at home that additional food for another couple of people be sent. Ten to twelve roties used to be delivered but Huzur used to distribute almost all of them. As far as my knowledge is concerned, I heard from people that Huzur partook of a quarter of a roti and gave away the rest of the three-forths of that roti (too). In the evening, he used to have roasted garbanzo (gram) beans brought over by youngsters. He used to take a portion of these for himself and used to give a large portion to the ones who happened to be in his company.

Roti is the main traditional food in the area. It is made of whole wheat and is thicker, a bit larger but softer than tortillas available in grocery stores in the U.S.

It was Hazrat Sahib’s habit to keep the door (to his residence) closed. He rarely opened his door when prominent worldly people came to visit. He would open the door when a meek person called upon him. He loved very much the families of the needy and the poor.

The large masjid, named Aqsa, was built in my presence. Hazrat Sahib’s father had bought this land from Hindus for seven hundred rupees. Rupee was and is the monetary tender in India.

I was in my prime in those days. I was strong and hungered excessively. The food which was available at Hazrat Sahib’s was distributed among the needy and my share did not satisfy me. I hated asking. I did not demand much and used to eat leaves of mulberry tree in Masjid Aqsa. Once Hazrat Sahib caught me in the act. Leaves fell out of my lap. He asked, “Hafiz! What about these leaves?” I said, “Hazrat, I eat them when I get hungry.”

Goal Kamra (the round room in the ancestral residential complex of the Promised Messiah, alaihissalam) was constructed in my presence. It was rebuilt many a times. When his father saw that it was not perfect, he had it brought down and rebuilt. He liked the construction after third of fourth try.

Masjid Mubarak was also built in my presence. An arch was built over the alley, and these three rooms were constructed, one room with the mihrab, in front, a second room and a third large room.

Mihrab is a small section extending forward for the imam to stand in when leading salat (formal Islamic Prayer). The mihrab also serves as an indicator of the direction of qibla, direction to face while offering formal Prayers.

All this space (now housing these buildings) used to be desolate. Weeds like stramonium, swallow wort, and such grew here. Other boys and I used to play here.

In his seclusion, Hazrat Sahib remembered Allah, recited the Qur’an, looked at the hadith (traditions of the Holy Prophet Muhammad, sallallahu ‘alaihi wasallam), and took notes.

In due time, he started writing Brahin-i-Ahmadiyya. This is how it used to be: A person named
Shamsuddin used to be with Hazrat Sahib. While walking, without any book in his hands, he would dictate the text of Brahin-i-Ahmadiyya, and would tell him to write. He (Shamsuddin) would write. Hazrat Sahib would continue walking and dictating the text. But Shamsuddin used to take puffs at huqqa, and (thus) sometimes would commit a mistake as his attention was diverted (to his huqqa). When Huzur would ask him to read the text. He would read it back and he (the Promised Messiah, ‘alaihissalam) would say, You have ruined the manuscript and made a lot of mistakes. He (the Promised Messiah, ‘alaihissalam) would discard it and re-dictate. That is how Huzur dictated the text of Brahin-i-Ahmadiyya. He did not have a book, etc., and dictated verbally. When the manuscript had been corrected, Ghulam Muhammad used to set it. Manuscript was given to him and he laid it out. Then that portion (which had been set) was printed.

Huqqa is a contraption to smoke smoldering tobacco through a pipe which passes through a water reservoir. The smoke is filtered through water before it reaches the smoker.

Mirza Sultan Ahmad learned the Qur’an in the masjid. Afterwards Hazrat Sahib himself taught him the Qur’an. He, lesson by lesson learned a number of books, up to Sharah Mullah Kafiya, from Hazrat Sahib. He studied diligently. Fazl Ahmad (another son of the Promised Messiah, ‘alaihissalam) also studied with Huzur, but did not put his heart into it and usually wandered away. He therefore did not learn much except for some Urdu.

Once, in my presence, the late Mirza Ghulam Qadir, during his last days, summoned Mirza Sultan Ahmad and advised him. “I am indisposed these days. I have been alone in my worldly endeavors and so will you be. But remember, I used to consult the revered brother (that is, the Promised Messiah, ‘alaihissalam) heavily concerning legal matters. You should also consult him.”

When Brahin-i-Ahmadiyya started publishing, Hazrat Sahib needed some funds. One day he said to his (first) wife, “You have gold and silver ornaments. Give them to me as a loan. I need funds for the publication of the book.” After listening, she refused (saying), “You are a religious person (and) spend your days and nights in Prayers, Fasts, and Qur’an and (in reading other) books. Should I lose that jewelry too by giving it to you which was given to me by my mother- and father-in-law?” (The Promised Messiah, ‘alaihissalam) did not insist and kept quiet.

One day, Huzur asked Mian Jan Muhammad for some loan (explaining) that it is needed for the publication of Brahin-i-Ahmadiyya. He said that he had five rupees. (The Promised Messiah, ‘alaihissalam) accepted them. Some money became
available in a little while. (The Promised Messiah, ‘alaihissalam) returned the loan. (The Promised Messiah, ‘alaihissalam) might have given (back) more (than was borrowed) as it was his habit to be grateful (and generous) to people.

One day I was passing by Masjid Aqsa. Hazrat Sahib was strolling there with Mian Jan Muhammad. The lower garment I was wearing (that is, the sheet covering legs), hardly came down to my knees and bared my shins, and was like a loincloth. On seeing (me), he said, “This blind Hafiz roams around purposeless. It would be much better if (he) would recite Qur’an. If (he) does not recite the Qur’an then (he) should at least learn some (folk) story, (it) may provide for his subsistence.” These comments had a deep affect on me. So I started memorizing stories (of Sohni, etc).

Sohni, mentioned above, is a folk love story told in verse form.

I recited these stories when I went begging with my brother. Our caste was “Bhara’i,” and we used to live through begging. These stories proved to be very helpful. People listened to them and gave something. But what hurt me was that when I started preparing for salat (formal worship), my brother stopped me that it hindered begging. I prayed, O God, free me of this. So, look at the devise of God. One day I came to Hazrat Sahib. The late Mirza Ghulam Qadir was sick. He liked listening to stories. He was (lying) idle because of his sickness and listening to stories lifted his spirits. People visited him during the day (and so he was occupied) but during the night he felt uneasy (of his loneliness). Mian Jan Muhammad mentioned to him that Hafiz Mu’inuddin knows storytelling well. He requested Hazrat Sahib to ask this hafiz to stay with him. Thus, Hazrat Sahib said to me, “Hafiz Sahib, you should stay with Mirza Ghulam Qadir Sahib.” He wants to retain you. I submitted, “Huzur, Where will I eat?” (Huzur, ‘alaihissalam) said, “If he keeps you, he will feed you too. If not (then) let us know, and we will make arrangements. Do not worry, God will provide for your living.” So, for a few days, Mirza Ghulam Qadir Sahib provided one food and Hazrat Sahib the other during the day. Then Mirza Ghulam Qadir Sahib said, “Hafiz Sahib, eat at our place at both times.”

I stayed for eight nine months then Mirza Ghulam Qadir Sahib died. Then I was allowed to and went to the village Nangal. On arrival, I started memorizing the Holy Qur’an there. I had studied about eleven or twelve parts that I came to see Hazrat Sahib. He was sitting alone in front of the Goal Kamra on a platform. Masjid Mubarak was ready by this time. He called me and said, “Hafiz, move with us permanently now and should call adhan in this mosque. Because of being busy in work, sometimes time is restrained. If adhan is called in the mosque then salat would be offered at its prime time. If you do not proceed now then
too many people would have come here and you won’t find place here. You will regret then.” I said, “I am memorizing the Qur’an. I can come when it is done.” He said, “Whatever you have memorized is enough. Move here now.” My misfortune that I did not agree and returned quietly.

Adhan is the call for formal Prayer. It is called loudly before salat (formal Islamic Prayer) to alert the believers so that they have time to be ready in time for the formal worship.

After arrival there I tried hard to progress for five ten days but lesson could not be memorized, rather it tuned into reverse progress. Finally I saw in a dream that there is a river and I jump into it, leap about and bathe. There is fine sand at the bottom of its water. Its water reached my knees but in a little while the water completely disappeared. I woke up. I could not realize an interpretation for it. When I came to Qadian a few days later, Hazrat Sahib met me. “Hafiz, I asked you to move here but you did not.” On his comments, Allah immediately imprinted this interpretation (of the dream) on my heart that the river which dried up was (my learning of the Holy) Qur’an. There won’t be any progress (in its memorization). I had halted wherever I was (in memorizing the Holy Qur’an).

I felt apprehension. I declared loudly, “Huzur, I repent, I forgot. I will move here this time.” He said, “Sure, you will move?” I said, “Yes, Huzur.” He said, “Is this a firm promise?” I said, “Yes, it is a firm promise.” He said, “You won’t leave from here again?” I said, “Huzur, no I won’t leave from here again.” He said, “Go get your bedding.” So I went and brought my bedding and put it in the Goal Kamra. Hazrat Sahib returned in a while (and) said, “Hafiz, I asked you to but you did not come.” I said, “Hazrat, I have moved. I have brought my bedding too.” (The Promised Messiah, ‘alaihissalam, responded) “So, You have brought your bed too?” I said, “Huzur! Yes I have brought (the bedding too).” He said, “So now you won’t go?” I said, “Huzur, No I won’t go now.” So, since then I started living at his honored place and I used to call adhan in the mosque.

He used to listen to Punjabi poetry from me. Ladies or children present around would attend to my recitations. He used to tend to his work and used to say, “You recite. I will work as well as listen.” The ladies and children present there were not an interference to his work. From the very beginning, I used to be able to go directly to the ladies’ section of the house of Hazrat Promised Messiah (‘alaihissalam), and used to knock at the door, If Hazrat Sahib allowed me to then I went in otherwise I returned.

After the publication of the Brahin-i-Ahmadiyya, on reading it, people started coming (to visit the Promised
Messiah, ‘alaihissalam) in large numbers. Then the institution of bai‘at was established. People started committing to bai‘at. There was increase in activity in Qadian. All kinds of gifts, ruminations, and people started showing up from diverse places.

Bai‘at is the pledge of initiation to join the fellowship of the Promised Messiah, ‘alaihissalam.

Before the publication of Brahin-i-Ahamiyya, Huzur disclosed, “Before I started writing the Brahin-i-Ahamiyya, 55,000 needy people visited me apart from the people joining (me) for meals, and I helped them relieve their needs, and I kept a record. But after the initiation of revelation, I stopped keeping records.”

Once a needy person visited and on his asking, Huzur sent him eleven rupees through me. He, as much as possible, would not allow a needy person to go away without helping him to some extent. If one made an extravagant request, he would send him away with appropriate advice.

Once a person came and asked me, “Where is Hazrat Sahib?” I said, “He is in Goal Kamra. Take a seat. Meet him when he comes this way.” He was nervous. He said firmly that he wanted to see him immediately. Consequently, I went in and informed Huzur. He said, “Do not be nervous if he is nervous. Feed him and converse with him with utter softness. Bear if he is harsh. Be polite to the guest and in no way show aversion. Bear whatever he says. I will see him as soon as I am out there.” Huzur did not come out that day and meeting could not take place. I asked him about his problem during the night. He spun long tales and told me, “I had a business which went awry. I need four hundred rupees. Put forward my case and have my request fulfilled.” I submitted the case before Huzur. He came for morning (formal) Prayer and met the visitor at that time. He (the visitor) submitted his request. He (The Promised Messiah, ‘alaihissalam) replied, “I do not have funds now. I live by tawakkul (trust in Allah). Whatever comes is spent right away. This thinking of people is not correct that when ‘Isa (the Promised Messiah) will come he will have a treasure. Whoever will come (asking), he will fill bags of wealth and give them. This is wrong. I do not have bags of wealth. Yes, God has given me the wealth (of the knowledge and understanding) of the Qur’an. It is distributed according to the capacity of every one. Whoever wishes, can benefit.” Some amount was provided to the requestor. While leaving, he wrote and left a letter for Hazrat Sahib which was filled with abuses. He (the Promised Messiah, ‘alaihissalam) read that letter and sent it to Hazrat Maulvi Nuruddin Sahib (Hadrat Khalifatul-Masih I, radiyallahu ‘anhu) that Mr. guest had left this award.

One day Mirza Nizamuddin summoned us (and) said, “Help in
our reconciliation with Hazrat Sahib and we will accept him.” I said, “That is fair. I will submit when appropriate.” I was apprehensive as I had heard words from Hazrat Sahib, that (Mirza Nizamuddin) won’t attain faith. So I did not find courage to submit myself. I mentioned to a hafiz who lived here those days. He said “I will submit to Hazrat Sahib and I will have him reconcile. How it can be that someone says that he wants to believe and Hazrat Sahib refuses (by saying) “We do not need you.” Well, when Hazrat Sahib came, Hafiz Sahib started conversation by asking if he could submit something. He (The Promised Messiah, ‘alaihissalam) said, “Proceed.”

Hafiz: Huzur, if an opponent believes on your hands after repenting his mistakes, and he had been a staunch opponent before, will Huzur accept his bai‘at by forgiving him?

Hazrat Sahib: Yes, we will forgive him and accept him into our bai‘at even if he is an opponent like Muhammad Hussain Batalavi, except for Nizamuddin and such.

Hafiz: Huzur, why have you excepted Nizamuddin? Huzur, provide support from the Qur’an. Is Nizamuddin a separate creation?

Hazrat Sahib:

(And of the people there are some who say, ‘We believe in Allah and the Last Day;’ while they are not believers at all. The Holy Qur’an 2:9) Look, Allah declares that some people say, we believe in Allah and the Last day but they are not believers. Similarly, Nizamuddin is one of them.

Edited from Seerat-i-Ahmad, Pp. 67-77

Ansar Chanda Literature

Sadr Ansarullah, U.S.A., has noted that many members of Ansarullah have not paid the Ansarullah Chanda Literature. All the members are reminded that the rate of Chanda Literature, for Ansarullah, has been set at $10.00 per year. Currently the cost of publishing Al-Nahl is being met out of other funds. This creates a burden on our other important activities. Members are therefore urged to please pay their share of the Chanda Literature as soon as possible. May Allah enable us to fulfill our obligations in a timely manner. Amen.
MAJLIS ANSARULLAH, USA
ANNUAL ACTIVITIES REPORT - 1999
(Karimullah Zirvi, Sadr Ansarullah for the Reporting Period)

The report covers the period from Sept., 1998 to Sept., 1999 and represents the activities in the following areas: Organization, Ta'lim, Tarbiyat, Tabligh, Publication, Finance and Ithar.

ORGANIZATION

1. During the report period, four Regional and five Local Ijtema‘aat were held:

Regional Ijtema‘at:

i. The seventh Annual Ijtema of the West Coast region was held just last week at Baitul Hameed, Los Angeles.

ii. The seventh Annual Ijtema of the South region was held in November, 1998 in Houston.

iii. The first Annual Ijtema of Southeast region was held in November, 1998 at Baitur Rahman Mosque.

iv. Northeast-1 region held its first regional Ijtema on May 9, 1999 in Philadelphia in which Ansar from Philadelphia, Willingboro, and York participated.

Local Ijtema‘at:


ii. Dallas Majlis held their second Annual Ijtema on July 25, 1999.

iii. New Orleans Majlis held their first Annual Ijtema on May 25, 1999.

iv. St. Louis Majlis held their first Annual Ijtema on May 22, 1999

v. Milwaukee Majlis held their first Annual Ijtema on September 5, 1999.

2. Quarterly meetings of the Majlis Amla were held regularly during the year to evaluate the progress made by the Majalis and to find ways to comply with the directives from the Center.

3. A report about the Annual Ijtema held in 1998 and proceedings of the 1998 Shura were submitted to Huzur with the request for approval of the recommendations of the Majlis Shura. All of the recommendations were approved by Huzur. Implementation process has been started. Huzur’s comments as communicated by Assistant Private Secretary were as follows:

Hazrat Khalifatul Masih IV (ayyadahullahu ta‘ala binasrihil-‘aziz) has approved all Majlis Shura’s recommendations including the Budget for 1999 as submitted by you with your letter of October 23, 1999.

4. Elections of Sadr, Naib Sadr Saf Duvam and Local Office-bearers were due this year. The process of getting nominations from all the Majalis for the office of Sadr And Naib Sadar Saf Dom was started in June, 1999 and was completed before the Majlis Shura. Elections of Zu‘ama in all Majalis will be held during October 1, 1999 to December 15, 1999. The elected office-bearers will serve for a two year term ending on December 31, 2001.
TA‘LIM

1. A detailed Ta‘lim program for the year 1998-99 was prepared by Qa‘id Ta‘lim and sent to all Zu‘ama and the Program was also announced in the Ansarullah News. The program included learning translation of Salat, translation and commentary of certain parts of the Holy Qur’an, study of Ahadith of the Holy Prophet (sallallahu ‘alaihi wasallam) and study of the following three books of the Promised Messiah (‘alaihissalam):

1. Chashma-i-Masihi (Fountain of Christianity).
2. Aik Ghalti Ka Azala (A Misunderstanding Removed)
3. Sirajuddin ‘Isa’i Ke Char Swalon Ka Jawab (Answer to the Four Questions of Sirajuddin, Christian)

The books, both in Urdu and English, were provided by Qa‘id Ta‘lim to all Ansar through Zu‘ama. At the end of each quarter, quarterly tests were given. The Third Quarterly Test of 1998 was given in November, 1998 in which 86 members from 16 Majalis participated. The following members achieved various positions in the this test:

1. Kalimullah Khan, Maryland, 98
2. Aftab A. Bismil, Detroit, 95
3. Kaleem A. Rana, Houston, 93

This year, the first Quarterly Test was given in April, 1999 in which 71 members from 17 Majalis participated. The following members achieved various positions in this test:

1. Abdul Basit, Miami, 89 and Kalimullah Khan, Maryland, 89
2. Kaleem A. Rana, Houston, 87 and Dr. Tauqeer Ahmad, Houston, 87
3. Muhammad Dawood Munir, Houston, 86
2. The Second Test of 1999 has been sent to the members.

3. For the written essay contest the topic was: Means of Self Purification. Only four essays were received. The following are the positions in the essay contest:

1. Aftab A. Bismil, Detroit, 96 and Kalimullah Khan, Maryland, 96
2. Chaudhary Mohammad Idris, Georgia, 91
3. Dr. Yusef A. Lateef, Boston, 83

TARBIYAT

1. Qa‘id Tarbiyat reminded the members through correspondence and through the Ansarullah News about the importance of offering five daily prayers regularly on time. Importance of offering of Tahujjad prayer and Friday prayer was also emphasized. Furthermore, the members were encouraged to install MTA dishes and regularly view MTA programs.

2. A structured Ta‘limul-Quran course was offered under the auspices of National Ta‘lim Program in the East Coast region on May 10-12, 1999 in North Jersey. In this course proper recitation of the Holy Qur’an with correct Arabic pronunciation was taught by Hafiz Samiullah. Translation and commentary of selected portions of the Holy Qur’an was taught by Maulana Daud A. Hanif and Maulana Shamshad A. Nasir. The Ta‘limul-Quran
class was very successful. Ansar participation was excellent. A similar class will be held in the West Coast region at San Jose on October 8-10, 1999.

3. A booklet describing the ways to recite the Holy Qur'an properly and also stating the common mistakes made during recitation of the Holy Qur'an was printed and provided to all the participants of the Ta'limul-Quran class.

4. A video of the lectures of Hafiz Samiullah about proper recitation of the Holy Qur'an was prepared during the Ta'limul-Quran class. The video tape will be shortly provided to all Zu'ama for the benefit of all Ansar.

5. Georgia/S. Carolina Majlis Organized a Siratun-Nabi Day Program on June 13, 1999. The program was attended by 27 Non-Ahmadi guests.

6. One copy of Huzur's book, Revelation, Rationality, Knowledge and Truth is being provided to all Zu'ama as part of the Tarbiyat program. The book will be studied by the members and discussed in the monthly meetings.

**TABLIGH**

1. Qa'id Tabligh encouraged Zu'ama, Nazimeen and the members by writing letters and over the telephone to get involved in Tabligh activities. Thus, Ansar were actively involved in Tabligh activities during the year. Baltimore, Boston, Brooklyn, Cleveland, Chicago, Dayton, Georgia/Carolina, Los Angeles East, Milwaukee, North Jersey, Philadelphia, Queens, San Francisco, and Zion Majalis were particularly active in Tabligh during the year.

2. Qa'id Tabligh prepared a detailed program based on the recommendations of the Tabligh Subcommittee of 1998 Majlis Shura and sent it to all Zu'ama and Nazimeen for implementation. During the year the following activities took place in various chapters either as an Ansar activity or as a joint Ansar and local Jamaat activity:

   i. **Tabligh Meetings:** 321 meetings were held. A very successful Tabligh Meeting was held in Queens, NY in March, 1999. Several non-Ahmadis attended the meeting. A Tabligh Seminar was held in May, 1999 in Boston. Participation by non-Ahmadis was poor. However, one person joined the fold of Ahmadiyat.

   ii. **Literature Distribution:** Over 700 books have been distributed which includes 393 Huzur's book, Revelation, Rationality, Knowledge and Truth. Rest of the books included the Holy Qur'an, Philosophy of Teachings of Islam and some other books. Georgia/Carolina Majlis was on top in distribution of Huzur's book. Queens, NY, Philadelphia and some other Majalis are distributing regular pamphlets. Several thousand fliers have been distributed.

   iii. More than 11,000 people were introduced to Islam via public bookstalls. North Jersey and Los Angeles East have been setting up bookstalls where over 11,000 people have been setting up the bookstalls regularly.

   iv. Number of people preached to on one to one basis: 396

   v. A Tabligh center has been established in Oakland, CA which is open to the public daily. Qa'id Tabligh visited this center and encouraged other Majalis to follow
the suit.

vi. **Number of Bai‘ats:** 50 Bai‘ats were reported by 10 Majalis.

3. A toll free telephone number **1-877-TRY ISLAM** has been started at Los Angeles East. The telephone is manned by Abdus Sami Khan, Muntazim Tabligh Los Angeles East and his team. The number is advertised in the local newspapers. Several calls requesting information about Islam and Ahmadiyyat are received daily which are properly responded by the local Tabligh Secretary and his team. Literature is mailed to those who show interest in Islamic literature. Furthermore, a bookstall is rented at the local fair by the Los Angeles East Majlis which is decorated with banners about Islam and Ahmadiyyat. The toll-free number 1-877-TRY ISLAM is also displayed. Free literature is distributed at the stall.

4. Qa‘id Tabligh has written letters to all Zu‘ama urging them to observe a National Tabligh Day. Only three Majalis have reported observation of a National Tabligh Day. Qa‘id Tabligh participated in one of the Tabligh Day programs. The Majalis are urged to observe a National Tabligh Day in the coming months. The main theme and the purpose of these Tabligh Days is to inform the public that the **Promised Messiah has come.**

5. Majlis Ansarullah is in the process of setting up a Tabligh Center for Arabic Speaking people at Baitul Wahid Mosque, Clifton, New Jersey where every kind of Jama‘at information concerning Tabligh to Arabic population (that is, audios, videos, books, pamphlets, particularly, Huzur’s Q/A sessions’ recordings) will be available to Da‘in ilallah. Fifty video cassettes of Huzur’s program, **Liqə Ma‘al-Arab,** have been obtained from the Audio/video department of Canada Jama‘at. Some audio cassettes have been obtained from Nazim Audio, US Jama‘at. Information about Arabic literature and its availability is being obtained by Dr. Naveed Ahmad, Na‘ib Qa‘id Tabligh who is in-charge of the center.

6. A Tabligh center for Spanish speaking people will be set up shortly at Houston. Initial information has been obtained from Mr. Dawood Munir, Nazim Ansarullah, South Region.

**PUBLICATIONS**

1. **Al-Nahl** was published regularly during the report period. The magazines was mailed to all of the members in the USA. Copies of the magazines were also sent to **Hazrat Khalifatul-Masih IV** (ayyadahullahu binsarihil-‘aziz), Khilafat Library, Rabwah and to several Mission Houses outside the USA. A special issue of **AL-Nahl** on Chaudhari Zafrulla Khan (radiyallahu ‘anhu) will be published shortly, insha‘allah. Material on the life of Hazrat Chaudhari Muhammad Zafrulla Khan Sahib (radiyallahu ‘anhu) is being collected from different sources. Translation of material in Urdu will be assigned shortly to someone who is proficient both in Urdu and English.

2. Ansarullah News was started in January 1995 as a monthly publication. It is being published and mailed to all members,
regularly. Ansarullah News is being sent to Huzur as it partially reflects activities of Majlis Ansarullah. In a letter dated June 30, 1999, the Assistant Private Secretary to Huzur has written the following:

"Hazrat Khalifatul Masih IV has directed me to thank you for the copies of Ansarullah News which were received by him with your letter of 9th June, 1999."

3. Two thousand copies of the Prayer Chart were published. All of the Charts published previously had been sold. Therefore, the Chart was reprinted. The Prayer Chart is also being sold through a bookstore in New York. Non-Ahmadi Muslims are buying the Chart.

4. Words of Wisdom: The book describing Traditions of the Holy Prophet (sallallahu '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 Synopsis book.

5. Ahmadiyya Tablighi Pocket book by late Malik Abdur Rahman Khadim: The book has been divided into three parts for translation and publication purposes. Translation of the first two part of the Book is being done by Majeed Mian Sahib. The work is quite slow.

6. A part of the book, "History of Ansarullah" has been translated by Ismail Nayyer of Queens Majlis. Insha Allah, the translation work will be completed shortly.

7. A catalogue of the Q/A sessions of Hazrat Khalifatul-Masih IV (aayyadahullah) prepared by the audio/video department of England has been obtained from London. The audio/video tapes relevant to the topics, Da'ijah, Jinns, and Khaitmun-Nabiyyin are being obtained from various sources (Audio/video departments of the USA, Canada and UK Jama'ats). Some of the Q/A sessions are in English other are in Urdu. The Urdu Q/A session tapes will be transcribed and translated into English. Work is in progress.

8. President of Lajna Imaillah, USA was contacted with regards to selling publications of Majlis Ansarullah to Lajna members and the various books were provided to the Lajna President.

9. Publication Secretary of Canada Jama'at was contacted and various publications of Majlis Ansarullah were provided to him which were to be sold in Canada.

10. Some of the publications of Ansarullah were provided to the Ahmadiyya bookstore in London so that these could be sold at the time of UK conventions.

FINANCE

1. By the grace of God, overall Chanda collection has improved significantly. Chanda Ansar collection was 92%, Chanda Ijtema 61%, and Chanda Isha'at 54% of the budget for the Financial year 1998. The overall chanda collection in 1998 was 88% of the budget. However, total Chanda collection in 1998 was $132,835.91 as compared $111,346.83 in 1997. This represents an increase of 19.3% over the last year's Chanda collection.

Census of all Ansar was completed. There are 1075 Ansar in the USA out of which
705 paid Chanda Ansar in 1998, while in 1997 the Chanda paying members were 612. This represents an increase of 15.2% in chanda paying members over the previous year.

2. In order to recognize the efforts made by various Majalis, the best Majalis with respect to Chanda collection in 1998 will be recognized at the time of Prize distribution ceremony. The Majalis have been divided into three categories based on the number of members. These categories and positions are as follows:

By Majlis Size/Collection:

Up to 10 (Small) 1. Cleveland 2. Portland Res. 3. Triangle Park

11 to 30 (Medium) 1. Dallas 2. Rochester 3. Brooklyn

Over 30 (Large) 1. North Jersey 2. Northern Virginia 3. Detroit

By Overall Chanda Collection:


ANSARULLAH HALL

A pledge was made to respected Amir Sahib that Majlis Ansarullah, God Willing, will collect more than $400,000 for the Ansarullah Hall. Collection of the pledges was started couple of months ago. By the grace of God from few individuals and few Majalis we have received pledges of about $150,000. These pledges are to be paid by October, 2000. Some members have started paying towards Ansarullah Hall. To-date we have received about $10,000.

ITHAR (SOCIAL SERVICES)

Twenty five Ansar families who needed assistance for purchasing the MTA dishes were given the dishes at one half of the cost price. Respected Amir Sahib on July 8, 1999 wrote a letter to Huzur stating that the total number of dishes installed in the USA is 853 against the target of 750. In this letter Amir Sahib also mentioned that Majlis Ansarullah has donated 40 complete sets for needy members of the Jama'at. Huzur's comments were:

"Alhamdulillah, it is a very pleasing report. Congratulations, Jakamullah Ahsanal-Jaza. Prayers."

Members in various Majalis visited the sick and did other social works. 500 dollars were given by Majlis Ansarullah to a needy and deserving Ansar.

'ALAM-I-IN'AMI

In 1996, it was announced that each year the top three Majalis with best performance during the year in the areas of Ta'lim, Tarbiyat, Umumi, Tabilgh, Ithar and Finance will be recognized and the Majlis which came first will be given the 'Alam-i-In'ami. Last year, the 'Alam-i-In'ami was awarded to Dallas Majlis. This year, according to the decision of the 'Alam-i-In'ami Award Committee based on the performance during the period from July 1, 1998 to June 30, 1999 the following Majalis have obtained the top three positions:


(The 'Alam-i-In'ami was presented by Respected Amir Sahib to Mirza Irshad Ali, Za'im Houston Majlis at the time of Prize Distribution Ceremony.)
HEALTH AND CLEANLINESS

Sir Muhammad Zafrulla Khan

Purify thy clothes and shun all uncleanness (74.5-6).
Allah loves those who turn to Him and loves those who keep themselves clean (2.223).
Allah desires not to put you in a difficulty; but desires to purify you and to complete his favor unto you that you may prosper (5.7).

The Holy Prophet (peace be on him) said:

1. Cleanliness is half of Faith.
2. Keep your houses and yards tidy.
3. When you visit your brethren tidy up your clothes and your mounts for Allah does not like dirt and untidiness.
4. Brushing the teeth cleanses the mouth and pleases the Lord.
5. There are those of you who seek after godliness and yet let their nails grow like the claws of birds filled with all manner of dirt and filth.
6. He who does not shave off superfluous body hair and does not trim his nails and moustaches, is not one of us.
7. He who goes to sleep while his hands smell of food has only himself to blame if harm should befall him.
8. Do not leave a fire burning in the house when you go to sleep.
9. A weekly bath is obligatory upon every Muslim, when he must wash his head and the whole of his body.
10. When you oil your hair start with the forehead, it relieves headache.
11. Do not put up a sick man and a healthy one together.
12. If you hear of the Plague in one reunion keep away from it; and should it break out in the region where you are, do not depart from it.
13. Sit in the shade, it is beneficent.
14. If any of you should be sitting in the sun, and it should begin to move away from him, let him change his seat so that he is not part in the sun and part in the shade.
15. There are two blessings of which people do not take full advantage: health and leisure.

From Wisdom of the Holy Prophet
By Muhammad Zafrulla Khan
Pp. 36-37.

Note: The references at the beginning of the article are from the Holy Qur'an.
Glossary

Abu Bakr: The first successor to the Holy Prophet, Muhammad, peace and blessings of Allah be on him.

Adhân, Azân: Call for formal Islamic Prayer.

Âhmadi Âhmdî: A follower of Ḥaḍrat Mirzâ Ghulâm Âhmad, the Promised Messiah, peace be on him.

Âhmadis: Plural of Âhmadi

Âhmadiyya: See Âhmadiyyat

Âhmadiyyah: See Âhmadiyyat

Âhmadiyyat: Muslim sect believing in Ḥaḍrat Mirzâ Ghulâm Âhmad to be the Promised Messiah and Mahdi, peace be on him. ʿalaihissalam: Peace be on him

al-nâhî (pronounced annâhî): the bee

Āmin: So be it.

Amîr: Commander, Head

Ansâr: Members of Majlis Ansârullah

âssalâmu ʿalaikum: Peace be on you.

Wa rahmatullai wa brakatuhu: May Allah support him with His Mighty Help

Azân: See Adhân.

Baiʿat, bāʿaṭ: pledge of initiation, covenant of association.

bismillâh ʿirrahmân ʿirrahîm or Bismillâh-ir-Rahmân-ir-Rahîm or Bismillâh-ir-Rahmân-ir-Rahîm or Bismillâh al-Rahmân al-Rahîm: In the name of Allah, the Gracious, the Merciful.

Br., Bro.: Brother (in Islam, in Âhmadiyyat).

Bukhârî: ʾIlm ul-Hadith: The most reliable source of the sayings of the Holy Prophet Muhammad, peace and blessings of Allah be on him.

Chanda: Monetary contribution, donation.

Hadîth, Ḥadîth: Saying of the Holy Prophet Mohammad, sallallaho alaihi wasallam.

Ḥaḍrat, Hazrat: His Holiness

ibn, ibn-i-, ibn, ibn: son of.

Ijtimâʿ, Ijtima: Rally.

Ijtimâʿat: plural of Ijtimâʿ.

Inshâʾallâh, An shâʾallâh: God willing.

Jalsa Salâna: Annual Convention

Jamâʿat: Community, Organization

Khâlifeh al-masih: Successor to the Promised Messiah, ʿalaihissalam.

Khilafat: Succession

Khulafâʾ: Plural of khilafah.

khutbah, khutba: ʿUthmân: (Friday) sermon.

Majâlis: plural of Majlis

Majlis: Society, organization.

Majlis Ansârullah (Organization of Helpers of God): The organization of all Ahmadi men over 40 years of age.

Malfûzât: sayings of the Promised Messiah, ʿalaihissalam.

Masih: Messiah

Masih-i-Mauʿud, Masih Mauʿood: The Promised Messiah (Ḥaḍrat Mirzâ Ghulam Ahmâd, ʿalaihissalam).

Muslîh-i-Mauʿud, Muslehel Mauʿood: (The Promised Reformer): Ḥaḍrat Mirzâ Bashiruddin Mahmud Ahmâd, Khalîfâtul-Masih II, rađiyallâhu ʿanhu, who fulfilled the prophecy of the Promised Messiah, peace be on him, about the advent of a Reformer.

rađiyallâhu ʿanhu: May Allah be pleased with him.

rađiyallâhu ʿanhu: May Allah be pleased with him.

rađiyallâhu ʿanhum (razi allâhu anhom, radi allâhu anhom): May Allah be pleased with them.

Rasul, Rasool: prophet, messenger

Ṣadr: President.

sahâba, sahabah: Companions (of the Holy Prophet Mohammad, sall Allâh alaihe wasallam, and of the Promised Messiah, ʿalaihissalam.)

Ṣâhibzâdah: Son of a respected person, respected gentleman.

sallallahu ʿalaihi wasallam: peace and blessings of Allah be upon him.

Salât: Formal Prayer offered according to a prescribed procedure.

Shurā: advisory council


Surah: A chapter of the Holy Qurʾân.

Taʿâla: The Most High, The Exalted

Tabâlhîq: preaching, propagation

Taʿlim: education

Taqwâ: righteousness

tarbiyat, tarbiyâ: training

Umûmî: general

Urdu: A language of Pakistan and adjoining regions comprising mostly of Arabic, Persian and Hindi expressions.

Zakat: Prescribed alms.
Tug of War at the 1998 Ansar Ijtima and attendees at the 1998 Shura.
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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 Qur'an (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. Inshā’allāhu ta’āla.

Periodicals

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

Ansar (Ansarullah News): Monthly newsletter. Copy available from the Sadr Ansarullah or Secretary Isha’at.

Publications

Words of Wisdom (Dr. Karimullah Zirvi, Majeed A. Mian, Syed Sajid Ahmad): A collection of ahadith. $5/copy. See inside for ordering information.


Salat Poster: 18x24" Color, Arabic with English transliteration and English translation, $2/copy. See inside for ordering information.

Razzaq and Farida (Dr. Yusef Lateef): A story for children. $1.50/copy. See inside for ordering information.

Calendar


National Majlis ‘Âmila

Majlis Ansarullah, U.S.A.

2000-2002

Sadr:........................................ Nasir Mahmood Malik

Na’ib Sadr Saf Duvam:.......................... Hafiz Sameeuallah Chaudhary

2000

Na’ib Sadr Saf Awwal:.......................... Nasirullah Ahmad

Qa’id Umumi:........................................ Dr. Wajeed Bajwa

Na’ib Qa’id Umumi:.......................... Pervaiz Aslam Chaudhry

Qa’id Mal:.................................................. Sheikh Abdul Wahid

Na’ib Qa’id Mal I:................................. Amin R. Shaikh

Na’ib Qa’id Mal II:............................... Anees A. Aqeel

Additional Qa’id Mal:.......................... Dr. Nasir Ahmad Tahir

Qa’id Ta’lim:.................................................. Salim Nasir Malik

Na’ib Qa’id Ta’lim:................................. Dr. Abdul Malik Shamsim Ahmad

Qa’id Tarbiyat:................................. Dr. Khalil Mahmood Malik

Na’ib Qa’id Tarbiyat:.............................. Abdul Ghayyur Manan Khan

Qa’id Tabligh:................................. Dr. Abdul Salam Malik

Na’ib Qa’id Tabligh:.............................. Abu Bakr

Na’ib Qa’id Tabligh:.............................. Nafis Rehan

Qa’id Issa’at:........................................ Syed Sajid Ahmad

Na’ib Qa’id Issa’at, Tasnif:........ Pending

Na’ib Qa’id Issa’at, Newsletter:........... Hassan Hakeem

Na’ib Qa’id Issa’at, Distribution:........ Chaudhary Mushtaq Ahmad

Additional Qa’id Issa’at (Sam’ii Basri [Audio/Video/MTA]):........ Peer Habibur-Rahman

Na’ib Additional Qa’id Issa’at (Sam’ii Basri):.................. Mukarram Ahmad Khan

Qa’id Ithar:.................................................. Khalid Walid

Na’ib Qa’id Ithar:.................................... Shahid Saied Malik

Qa’id Tehrik-i-Jadid:......................... Munum Ahmad Naeem

Qa’id Waqf-i-Jadid:................................. Dr. Mujeeb Rahman Malik

Qa’id Dhimmat-o-Sihaat-i-Jismani:........ Chaudhary Safiullah

Na’ib Qa’id Dhimmat-o-Sihaat-i-Jismani:............... Safiullah Chaudhary

Qa’id Tajmid:........................................ Khuwram Bashir

Auditor:.................................................. Manzoor Rehman

Arâkin-i-Khususi

Sahibzadah Mirza Muzaffar Ahmad, Ahsanullah Zafar, Munir Hamid, Sheikh Mubarak Ahmad, Masoud Ahmad Malik, Karimullah Zirvi
A group photo from the 1999 Southern Regional Ansar Ijima in Houston, TX