

Winter  
99/00

# Al-Nahl

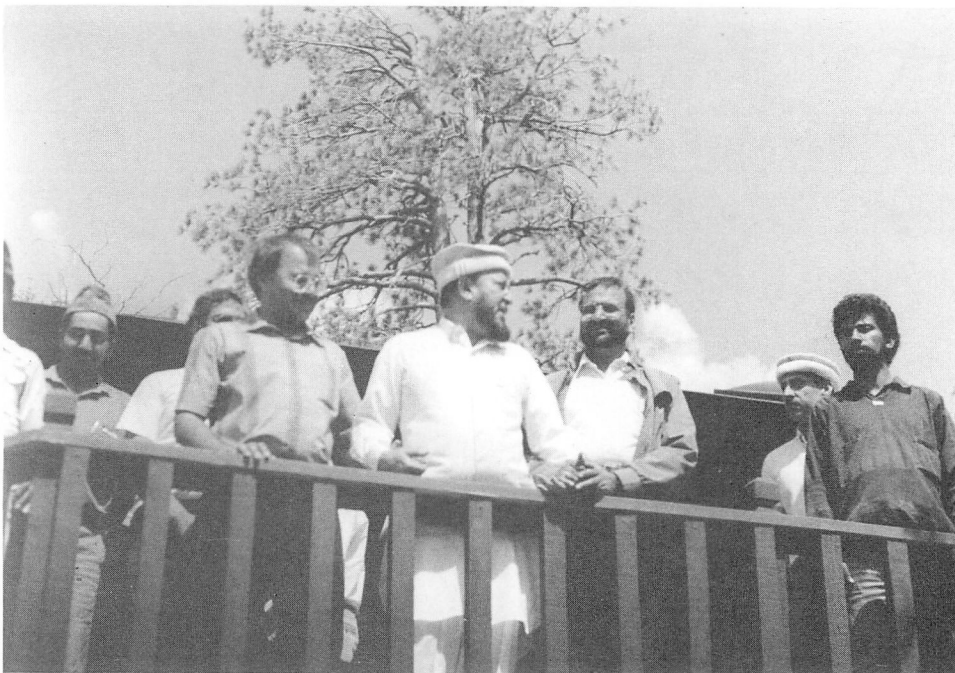
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Hadrat Mirza Tahir Ahmad, Khalifatul-Masih IV, ayyadahullahu ta'ala, Head of the worldwide Ahmadiyya Community during one of his visits to the United States.





Hadrat Khalifatul-Masih, ayyadahullah, with his khuddam, at a picnic near Los Angles



Quarterly  
**Al-Nahl**

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“As regards your responsibilities as Ansarullah, they are enshrined in your pledge itself. It spells out all that is expected from the members of Ansarullah.”

“Given the poisonous environment, it is very important that you pay a great deal more attention to the upbringing of the children.”

*Sahibzadah Mirza Muzaffar Ahmad, Amir Jama'at Ahmadiyya U.S.A.*

The first meeting of the year 2000 Majlis Amila of Majlis Ansarullah, U.S.A. was held February 5-6, 2000 at Masjid Baitur-Rahman, Silver Spring, MD. Sahibzadah Mirza Muzaffar Ahmad, Amir Jama'at Ahmadiyya U.S.A., addressed the participants on February 5, 2000. Al-Nahl is publishing the transcript on its own responsibility.

I shall be very brief. I am very happy to meet with you. I had seen you on paper, of course, before when your names were being circulated, but meeting face to face is quite different. And, I am very happy to be with you today.

As regards your responsibilities as Ansarullah, I think they are enshrined in your pledge itself. If you read it carefully, it spells out all that is expected from the members of Ansarullah.

I think, the primary duty of Ansarullah, in my judgement, is to play the role of leadership in the community, because you will be setting an example for the children who look up to their elders for whatever they think needs to be done in the service of Ahmadiyyat, the true Islam. So, I think, given the poisonous environment, it is very important that you pay a great deal more

attention to the upbringing of the children and set an example which would be inspiring to the younger generation so that when they are ready to assume the responsibility, they will be in a position to do so both by their action and their activity, as well as for their future generations which will follow them. And, I think, this is a most important duty which the Ansar should pay very special attention to.

I would also suggest that since you are one of the important auxiliaries, the other two are Lajna and Khuddam-ul-Ahmadiyya, there should be close coordination between the activities of these three auxiliaries so that they are conducive and supportive of each other rather than moving in different divergent directions. I have already circulated a note to all the three auxiliaries that once a year or twice a year they should

get together and agree to a program in which there should be support of each other's activity, and work as an entire team for the leadership of the Jama'at in various fields. So, I hope this will help great deal in evolving a common program which is shared by all the three auxiliaries in their respective jurisdictions

I will also suggest that you should report your activity not only to Gazette, local magazine, but also in Al-Fazl printed in London, or in the Al-Fazl, Rabwah, which is printed there, so that the activities of the Jama'at's Ansarullah organization are fully [reported], not every thing which we do but important things which have a meaning and a message for other Ansarullah as well, so that that activity becomes an example and is shared by all the auxiliaries of Ansarullah in

various countries. I find that Germany does it a great deal more actively. I find a special section in the weekly Al-Fazl which is printed in London.

I would also suggest that when you draw up your program, there should be a very distinctive feature, something which we do, which should be an exciting example, illustrative of your goal and your ambitions and of your target for the future, so that your activity gets noticed by other Ansarullah the world over. And, you should assume a role which is worthy of a good Ansarullah organization in any country.

With these few words, I would take leave of you and leave you to follow your program for today's afternoon session.

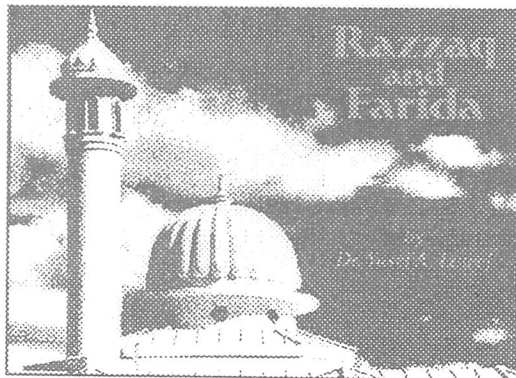
Let us join in prayers before that.

C

## Razzaq and Farida

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

Please send \$1.50 per copy to 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.



“The primary responsibility of the Ansar should be to train and educate the children in the best traditions of Islam and Ahmadiyyat.”

*Sahibzadah Mirza Muzaffar Ahmad, Amir Jama'at Ahmadiyya U.S.A.*

The first meeting of the year 2000 Zu'ama, Nazimin, Regional and Local Officers of Majlis Ansarullah, U.S.A. was held February 26-27, 2000 at Masjid Baitur-Rahman, Silver Spring, MD. Sahibzadah Mirza Muzaffar Ahmad, Amir Jama'at Ahmadiyya, U.S.A., addressed the participants on February 27, 2000. Al-Nahl is publishing the transcript on its own responsibility.

I am glad to meet all of you, and happy to see that so many of you have been able to travel and attend this conference. Your Sadr has started a large program, and I hope that you will respond to it as enthusiastically as it is expected that you should.

I would only emphasize one or two points. One is that ... the primary responsibility of the Ansar should be to train and educate the children in the best traditions of Islam and Ahmadiyyat. That is, the largest responsibility which a family's head should discharge, it is towards children. I think, you cannot give a larger gift, or a more precious gift, to children than to train them. No amount of wealth is going to solve their problem. The only thing which can be of great advantage to them is that you pass on the best traditions of Ahmadiyyat and Islam and the teachings so that they are brought up in the best possible traditions of Ahmadiyyat and Islam. And, particularly of the Waqifin-i-Nau children, they should receive your special attention. I think, the program on the Waqifin-i-Nau is on the whole rather very slow in implementation, and we have to attend to it in a greater degree, giving it

greater amount of time and labor and attention

Secondly, I would suggest that you should start engaging your activities and attending all the activities of the Jama'at so that you are benefiting from the activity, and you also impart your own sort of contribution to the program which Jama'at undertakes in different spheres.

I would also suggest that whatever has been said in your pledge, that really lays out the whole program which needs to be implemented by all the Ansar.

I would also suggest that more attention should be paid by you to the MTA programs, particularly Huzur's programs, either in the form of Friday sermon or any question answer session, or other dars and other things which are brought on the MTA all the time. I am glad that we have got a large number of dishes now, which is close to a thousand now, almost, and I think we should insure that we attend to those programs, and then pass on that message to our children.

If there is anything which you would like Jama'at to do in your own program, please let me know. We will be only too glad and

happy to support and give whatever assistance is needed in your program.

I think, with these few words I would like to again thank Malik Sahib and also all of you who have taken the trouble to attend this conference, and do hope that we will be able to start a new chapter of activities in the Ansar.

I would also perhaps suggest that you might get into touch with the Ansar activities in other countries, and also at the headquarter in Rabwah, and also possibly in Qadian, and try to find out if there is anything which can fit-in within your own program and the conditions in this country, so that we can

benefit from their experience as well as their programs. You can learn a great deal. And also make one or two things as your special target.

And, also give good publicity to whatever is being done by the Ansar in publication, which should be published so that the Jama'at all over world should know what the U.S. Ansar are doing in their own respective fields.

With these few words, I think, we will have to go to the Musleh-i-Mau'ud Day conference, and I hope you will be able to attend that conference too.

Let's join in collective prayers, please.

## **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.

# An Introduction to Ahadith

*Hadrat Mirza Bashir Ahmad, radiyallahu 'anhu.*

## Definition of Hadith

*Hadith* (plural *ahadith*) is an Arabic word, its root-meaning is 'a statement which may either be an entirely novel one or may have been put in a novel way.' Since the speech of the Holy Prophet (peace be on him and blessings of Allah) is pregnant with novel and priceless truths, it has been terminologically described as *hadith*. *Hadith* thus stands for, the holy word that our Master the Noble prophet (peace and blessings of Allah be on him) actually uttered or which relates some incident of his holy life, in terms of ocular evidence, and was committed to writing after the lapse of some time through his companions and the Muslim narrators of a later date.

Arabs were gifted with an extraordinarily excellent memory, as is acknowledged even by the Christian historians. Whatever they would hear or see, they could remember distinctly and with the utmost sense of responsibility and since hadith is a holy and religious discipline and an important branch of learning, greatest care was especially exercised in dealing with it, with a scrupulous regard for truth and veracity. The ahadith of the Holy Prophet (peace of Allah be on him and His blessings) were thus transmitted to the succeeding generations with more than usual caution. There is no doubt that some narrators were not so reliable in respect of memory or intelligence,

or, for that matter, even in point of integrity, that their reports may be relied on fully. But the early scholars of Ahadith, who collected the whole body of the sayings, and ahadith of the Holy Prophet, have laid down such inviolable canons and criteria as to make a discrimination of the stable from the unstable hadith an easy task, through proper scrutiny.

## The Method of Narration

The method of narrating ahadith consisted, on the part of a companion, who had personally heard the Holy Prophet (peace be on him and blessings of Allah) make a statement or seen him do a particular thing, in communicating it, for the purpose of disseminating knowledge, to such others as had not so heard or seen the Holy Prophet or had not seen the blessed period of the Holy Prophet (blessings of Allah be on him and His peace). The statement, narrating the hadith, would ordinarily run like this: I heard it from so and so that he heard from such and such companion of the Holy Prophet (peace on him and the blessings of Allah) that he heard the Holy Prophet (peace and blessings of Allah be on him) say on such and such occasion or saw him do such and such a thing. They would thus convey the report to the other with a view to refreshing faith or spreading knowledge. Thus it was that the ahadith of the Prophet (peace be on him and blessings of Allah) were preserved for the



succeeding generations through a regularly linked and unbroken chain of narrators.

### Categories of Narrators

Narrators of hadith are divided into several categories. The highest of them is the Muslim narrator who heard or saw personally the Prophet (peace and blessings of Allah be on him) say or do a particular thing. He is called 'companion.' To the second category belongs narrator who heard from a companion and transmitted it further. He is called Tabi'ī and one in the lower category is called Taba' Tabi'ī. Thence forward runs the whole chain of ordinary narrators. Similarly the narrators have been classified according to their respective memory, intelligence and integrity.

### Standard Works of Hadith

The *ahadith* were collected and compiled in book form, roughly speaking, from the middle of the second century of the Hijra, to the end of the third century. There is a large number of books on Hadith, but six of them are considered to be of great reliability and treated as standard works. They are, therefore, known as *Sihah Sitta*, i.e., six authentic books of hadith. Their names are as under:

1. SAHIH BUKHARI: Compiled by Imam Muhammad bin Isma'il Al-Bukhari (A.H. 194 to 256). This work of Imam Bukhari is authentic book on hadith and Imam Bukhari is regarded as the most outstanding figure among the compiler-scholars of ahadith. The Sahih Bukhari has therefore been termed as the most genuinely correct book after the Qur'an, the Book of Allah.

2. SAHIH MUSLIM: Compiled by Imam Muslim bin Al-Hajjaj an-Nishapuri (A.H. 204 to 261). His work is considered to be the second best among the six standard books of hadith and is regarded an excellent and reliable collection. Most of the scholars of hadith have named the Bukhari and the Sahih Muslim as the two correct works (Sahihain).

3. Jami' Tirmidhi: Compiled by Imam Abu Muhammad bin 'Isa al-Tirmidhi (A.H. 209 to 279). He was a disciple of Imam Bukhari. His collection of Ahadith has been held in high estimation.

4. SUNAN ABŪ DĀWŪD: Compiled by Imam Abu Da'ud Sulaiman bin al-Ash'ath as-Sijjistani (A. H. 202 to 275). In the collection and collation of legalistic material, he holds a high place. But scholars are divided on the question of assigning priority of merit of Jami' Tirmidhi and Sunan Dawud.

5. SUNAN AN-NISA'I: Compiled by Imam Ahmad bin Shu'aib an-Nisa'i (A. H. 215 to 306). Imam Nisa'i is one of the leading scholar of *ahadith* and his work is generally accorded fifth place among the six standard books (Sihah Sitta).

6. SUNAN IBN MAJAH: Compiled by Imam Muhammad bin Yazid bin Majah al-Qizvaini (A.H. 209 to 273). This book is placed sixth among the standard Sihah Sitta (the sixth correct works). It is a really good book.

All these Muhaddithin (compiler-scholars or editors of hadith) spent the whole of their lives in search of ahadith and compiled their collections out of a vast store of hundreds of thousands of *ahadith*. The entire Muslim world owes these savants a heavy debt of gratitude. May Allah give them the choicest

reward. In addition to the above listed six books, the under-mentioned two works on hadith are also very well-known.

1. MU'ATTA: Compiled by Imam Malik Ibn Ans al-Madani (A.H. 95 to 179). Imam Malik, in addition to holding a leading position among the scholar-compilers of *hadith*, is regarded as a leading jurist and is one of the four celebrities of jurisprudence whom the vast majority of Muslims seek to follow in all questions pertaining to *fiqh*, (jurisprudence). The followers of Imam Malik are called Malikis. Having been born at a time nearest to the period of the Holy Prophet (peace of Allah be on him and His blessings) and for receiving early training in Medina, Imam Malik holds a position of great eminence. Hazrat Shah Waliyullah Muhaddith Dehlvi, mujaddid of the 12th century Hijra, regarded his work, on account of his personal predilection, superior to Sahih Bukhari. But there is little doubt that the Mu'atta is a great book indeed.

2. Musnad Imam Ahmad bin Hanbal al-Baghadhi. (A.H. 164 to 242). Imam Ahmad bin Hanbal is also regarded as a leading scholar of hadith as well as a celebrated doctor of jurisprudence like Imam Malik. The Muslims who follow his school of jurisprudence are called Hanbalis. His collection is definitely of a high standard. Due to lack of vigilance on the part of his son, some weak ahadith found their way into his great work.

The other two Imams of *fiqh* (jurisprudence) are the Imam Abū Hanīfa (A. H. 80 to 150) and Imam Shāfi'ī (A. H. 105 to 204). Imam Abu Hanifa, popularly known as

the Imam A'zam, has the largest following. He has been recognized as the leading figure among the Imams of jurisprudence. He devoted most of his time to questions of *fiqh*. (Imam Shafi'i's collection of *ahadith* entitled Kitabul-Imam is a work of repute.)

## Categories of Hadith

Scholars have divided ahadith into several categories. Of these the following are known.

1. HADITH-I-QAULI: This kind of *hadith* quotes the words of the Holy Prophet (peace and blessings of Allah be on him) as actually uttered by him, as for example, a companion narrates that the Prophet (peace of Allah be on him and His blessings) made such and such speech on a particular occasion or conversed in such and such word with a particular person or gave such and such command to so and so companion and so on and so forth.

2. HADITH FI'LI: This hadith does not quote any word or statement of the Holy Prophet (peace and blessings of Allah be on him) but narrates some act of his, as, for instance, it says that the Holy Prophet (peace be on him and the blessings of Allah) did such and such thing on such and such occasion or performed such and such religious duty in such and such manner.

3. HADITH-I-TAQRIRI: This kind of hadith relates neither a statement nor an act of the Holy Prophet (peace of Allah be on him and His blessings). Instead it records what a particular person did or said in the presence of the Holy Prophet (peace and blessings of Allah be on him) and that he did not forbid him to do or say it. In fact the

word taqrir in the Arabic language does not mean speech. Instead it means to keep up or uphold something. Hadith taqriri would therefore stand for a hadith which confirms, as correct a statement, or, an act of a companion made or done in the presence of the Holy Prophet (peace and blessings of Allah be on him) and to which he did not object.

4. HADITH QUDSĪ: In this hadith, the Prophet (peace and blessings, of Allah be on him) ascribes a word or act to God the Excellent, saying that God had commanded him thus. Such a statement is other than the Qur'anic revelation.

5. HADITH MARFŪ': This hadith traces a statement direct to the Holy Prophet (peace and blessings of Allah be on him) without any break in the chain of reporters.

6. HADITH MAUQŪF: The hadith can not be traced to the Holy Prophet (peace and blessings of Allah be on him) but stops short and does not proceed beyond a particular reporter. But the nature of the hadith and the tenor and tone of the testimony should warrant the conclusion that the Holy Prophet (peace and blessings of Allah be on him) must have been heard making the statement.

7. HADITH MUTTASIL: The reporters of this hadith are known and mentioned and are known and placed in a serial order and none of them is found missing or left unidentified.

8. HADITH MUNQATI': A reporter of the hadith in the chain of reporters is missing making it difficult to determine its positive or negative merit.

9. HADITH SAHIH: All narrators of this hadith are reliable in point of (a) memory, (b) intelligence and (c) integrity. A little

reflection will show that these three criteria suffice to test the reliability of a narrator.

10. HADITH DA'IF (ضعيف): The hadith with an unreliable narrator, either in respect of memory or intelligence or integrity, so much so that even if one of the narrators is unreliable, in spite of the rest of them being reliable, the hadith will be treated as weak (da'if).

11. HADITH MAUDU' (موضوع): A hadith which is proved to have been invented by a lying narrator.

12. ATHAR (أثر) (plural āthār). It is nothing more than a report consisting of a statement made by a companion. It does not ascribe any statement to the Holy Prophet (peace be on him and the blessings of Allah). It is clear that athar has no place in the classification of Hadith but is something apart from it. Since, the books of hadith happen generally to embody athar as well, the common people sometime fail to make any distinction between the two.

## Difference Between Hadith and Sunnah

An important point which should be borne in mind is that, though the general mass of people make no distinction between Hadith and Sunnah, the two are, in fact, quite distinct. Hadith consists of the actual words or details of the deeds of the Holy Prophet (peace and blessings of Allah be on him) as reported down the line of successive narrators. But these *ahadith* or reports were committed to memory, jealously safeguarded and treasured in the hearts of the reporters and were communicated verbally at first. They were later collected and edited with

great care in the form of books at different times varying from hundred to two hundred and fifty years after Hijra. As against this, the sunnah is not the name of a recorded report but stands for the actual practice of the Holy Prophet (peace and blessings of Allah be on him) in respect of a religious matter and which his companions adopted in his own life time and under his own supervision. Each generation held fast to this actual form in which the Holy Prophet practiced religion, and in its turn was passed to the succeeding generations. As, for example, when the Qur'anic command about Prayers was revealed to the Holy Prophet (peace and blessings of Allah be on him), it did not contain, in an explicit manner, full details like the number of times a Muslim must Pray during the course of the day and night, respective timings of different Prayers, the number of *rak'ats* in each, and manner in which each *rak'at* was to be performed, etc., etc. In this regard he set to his companions a practical example of compliance with these commands guided as he was by the implicit inspiration from God and which again was a divine gift; and established the companions firm in keeping with this example. And the companions in their turn, carried this practical form to the *Tabi'in* and the *Tabi'in* passed it on, through their own example, to the *Taba' Tabi'in*. Thus was established a mode of practiced religion which was immutable in form and was passed on from generation to generation.

The sunnah is evidently, therefore, distinct and something apart from Hadith and

carries much greater weight and stability than hadith. We, therefore, hold that the Islamic Shari'at is based originally on the Holy Qur'an and the Sunnah. For, the Qur'an is the word of God and the Sunnah is the practical explanation of this word, which the Prophet of God (peace and blessings of Allah be on him) established through his personal example and then, through the personal example of the companions, it reached the succeeding generation and from it to the next generation, and thus was one torch lighted from the other torch. But, as against this, the *hadith* is, in fact, a collection of verbal reports (so much so that even the *Fi'li* and *Taqiriri Ahadith* have come down to us through verbal reports), has the status of a supporting witness. No doubt, it is a forceful supporting witness which cannot be ignored. In any case, it is not as basic as the Qur'an and the Sunnah.

Nevertheless, there is no gainsaying the fact that the hadith is a most precious treasure-house of historical, intellectual and spiritual wealth. So long as a hadith is not found contrary to a Qur'anic verse or a more reliable hadith, it is the duty of every Muslim to accept it, in obedience to the Qur'anic command, "Obey Allah and the Prophet," and make it for life a source of divine guidance. It is a matter of regret, however, that some of the so-called Muslims of our day seem bent on minimizing the importance of this priceless treasure of wisdom.

Adapted for the *Al-Nahl* from  
*Forty Gems of Beauty*, 1971, pp 1-13



# An Outline of Early Islamic History

*N.R.A.G. Soofi*

Fourteen hundred years ago the world lay in utter moral darkness. Christians ruled in Europe and they ruled indifferently. They believed in Jesus, called him the son of God and worshipped him as they do now. Their kings and cardinals fought one another. They were often very cruel. The priests were held in great honor. They were often very ignorant and dirty. The entire continent was in the depth of darkness. The muses of Greece reposed in sleep and the splendor of mighty Rome shone only through a life of lustrous depravity. Africans were in a pitiable plight. The Northern regions of Africa groaned under a harsh Roman rule. The Church was a house divided because of the ill-treatment of native Africans by the ruling Christian minority. The southern regions of the continent were in the grip of naked barbarism.

The Jews had become neglectful of religious duties and callous to one another. They were bitter enemies of the Christians who paid them back in the same coin.

The Indians were no better. They had millions of gods. They made idols and prayed to them. They were cut up into four castes. The Brahmans, the highest caste, were the priests, the Rajputs, the second highest, were the rulers. The Vaish who came next were traders and workmen. The Shudars who came last were sweepers and

scavengers and could not share food or drink with the other castes.

The Chinese worshipped their dead and adored the Buddha and many many minor deities.

## ARABS

The Romans were in power in Europe. Persia was a great Empire. Both Romans and Persians were rich nations. They were ruled by great kings and generals. Between these two big states lay the vast sandy desert of Arabia. The Arabs were a wild people. They had no king and no central authority. They were divided into many tribes, who knew no law but the law of vendetta. They worshipped stars and stones.

The climate of Arabia was dry and hot in summer, and dry and cold in winter. There were no rains. The people were poor and ever in search of water. They would, therefore, travel from one place to another. They had no brick houses and lived in tents. They could thus move easily about with their families. Wild life had made them brave and warlike. They had short tempers but long memories. They were, therefore, quick to quarrel but slow in making peace. They loved women and wine and were ever at war with one another over one thing or the other. They also fought for water-rights.

The quarrels of the Arabs were over petty

causes but were yet bloody and long. It is said that once a man saw a bird lay eggs in its nest. Passing by, he promised to look after it. Next day he saw two shattered eggs lying near about. A camel was grazing not far away. The man guessed that the camel must have disturbed the nest. He went to the keeper of the camel and told him to stay away from the tree. But the owner of the camel only laughed at him. The man was so angry that he killed the camel there and then. This small matter led to a bloody fight. First the families of the two and later their tribes went to war. The war lasted forty years.

Arabs had no schools and no books. Except for a few, no one knew how to read and write. Sons, horses and poets were greatly prized among them. The birth of a daughter brought on great grief. Some of them buried their female children alive. The Arabs were very loyal to their tribes. They kept slaves and were proud of their families. They were cruel in war, and had no mercy for the enemy, not even for his women and children. But they were very brave. They had no fear of death and were kind to strangers.

## ABRAHAM

Four thousand years ago, the Prophet Abraham came from Egypt to Arabia. He brought his wife Hajira and child Isma'il with him to a desolate place where Mecca now stands. God had commanded him to leave the two in the desert. Abraham gave his wife and child some dates and some water and left them in the care of God. The scanty rations were soon finished. The child Isma'il was thirsty but there was no sign of water

anywhere around. Seven times Hajira ran between the two hills, Safa and Marvah. She found no water. Then lifting her eyes to the sky, she prayed to God. Soon a voice spoke, "God has heard thee." She hurried back to the child. There she saw a spring of water close by his feet. The two were saved. Hajira thanked God for His great mercy. Soon Banu Jurham, an Arab tribe, settled on the spot. When Isma'il grew up, he took a girl of this tribe for his wife.

## CALL TO HAJJ (PILGRIMAGE)

Abraham used to visit Hajira and Isma'il often. Together, the son and the father raised the walls and laid the roof of the Holy House, the Ka'ba. When the house of God was ready, Abraham prayed to the Lord to look after his child and his children's children and great-grand children. He begged of Him to make them all His loyal servants. He also begged of Him to raise among them the Great Prophet and feed them with fruits. Then God ordered Abraham to call men to Hajj (pilgrimage) every year to the Ka'ba. As time passed, Isma'il's children and their children grew in numbers. Their city, Mecca, became a big center. People would come from every part of Arabia for Hajj. Isma'il's children were later known, as Quraish. They were the keepers of the Holy Ka'ba. They became rich and powerful. But in course of time, Arabs gave up the worship of one true God. They began instead to worship images. They kept their 360 tribal idols in the Holy House. The Quraish prayed to Hubal, a deity made of stone. The Quraish were much

respected in all Arabia and were feared by their neighbors. It did not make them any better than the other Arabs. In fact they were most forward in evil ways. They drank like fish and danced and had many many wives. They even kept their widowed step-mothers as concubines.

## ABRAHA ATTACKS MECCA

Abraha, the Governor of Yemen, wanted to break the power of Mecca. He wished to set up another Ka'ba. He came with a large army to Mecca to pull down the Holy House. His men seized some camels of Abdul-Muttalib, a Chief of the Quraish. Abdul-Muttalib sought an interview with Abraha. He asked him to return his camels. Abraha gave back the camels but said, "Abdul-Muttalib, you seem to care more for your camels than for the Holy House!" Abdul-Muttalib replied, "I am the master of the camels only. There is a Master of the Holy House. He would take care of it." Abraha became incensed at this retort and said, "I will see how this master of the House stops me!" He at once prepared to demolish the Holy House. But his elephant would not move. Then a large number of birds flew over his army. As the flights passed, they dropped particles of dust and pebbles. Soon death laid its hands on Abraha's men. They caught smallpox. The year is known as 'the year of the elephant.'

## BIRTH OF MUHAMMAD

Soon after the Year of the Elephant, Abdul-Muttalib lost his young son Abdullah. His grief was great. Abdullah's widow

Amina saw in a dream that a light had come out of her body and spread all over the world. She gave birth to a son six months after her husband's death. Abdul-Muttalib was beside himself with joy. They named the boy Muhammad. First nurse Sawaiba suckled him. Later, he was turned over to nurse Halima. The child lived among Banu Hawazin, the tribe of Halima, until he was four years old. Halima was a poor woman. When she took baby Muhammad to her home, the family's luck suddenly changed. Halima loved Muhammad and Muhammad loved her. In later life, he never forgot what he owed to his foster-mother. When Muhammad was six years old, his mother also died. Then his grandfather took him in his care. But Muhammad was hardly eight years of age when old Abdul-Muttalib also passed away. Now Muhammad was looked after by Abu Talib, an elderly uncle. Muhammad was a quiet and well-behaved boy. His uncle loved him dearly. Muhammad was equally fond of the uncle. When Muhammad was twelve years old, Abu Talib made ready to go to Syria for trade. Muhammad wept so bitterly that Abu Talib was moved to take him along.

Muhammad was a young man now and in trade. This took him to many places, to Syria, Yemen and Bahrain. He was honest and straight-forward in his dealings. The people of Mecca called him the "truthful" and "the trusty." Muhammad worked for a good lady named Khadija. She was a widow. Muhammad worked hard, was upright and intelligent. There was much profit every time he went out to sell her merchandise. The lady Khadija later offered her hand in marriage to Muhammad. She gave birth to seven

children, three boys and four girls. All died early except the renowned daughter Fatima.

## YOUNG PEACE-MAKER

When Muhammad was over thirty, a dispute arose among the Quraish. The House of God (the Ka'ba) was being re-built. First the work went on smoothly. But when time came for the sacred black stone to be put in its place, everyone wanted to have the honor for himself and his family. They were ready to fight and kill. The work had to be stopped. But it could not be stopped indefinitely. One day they assembled at the site and agreed to make their judge the man who should be the first to come to the Holy House next

morning. They waited. Then they saw Muhammad coming. They cried with one voice, "Here comes the Truthful, the Trusted." They made him the judge. Muhammad spread out his sheet. He placed the Black Stone on it. He then asked the heads of the assembled tribes to hold the corners of the sheet and raise it. They did as told. Then taking the stone in his hands, he put it in position. The matter ended happily.

Muhammad was well-to-do now, but Abu Talib was poor. Muhammad wanted to help his good uncle. He took his young cousin Alī home. Another uncle 'Abbās took Ja'far, the younger brother of Ali, under his care.

Muhammad had very gentle ways with the people of his town though he did not mix

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much with them. He had a few intimate friends. One was Abu Bakr, the other was Hakim bin Hizam. Both were men of good habits and respected for their integrity. Muhammad was given very much to prayer and meditation. He would very often retire to a cave in a hill outside the town, staying there for days.

## CALL TO PROPHETHOOD

It was a Monday of the month of Ramadan. Muhammad was in prayer in the cave Hira. Suddenly an angel appeared before him and asked him to "Read out." Muhammad replied, "I cannot." The angel then took hold of him in a tight embrace. Again he asked him to read out. The answer was the same. Then he embraced him a second time and then a third time and said,

"Read out in the name of thy Lord who created man from a blood-clot. Read out and thy Lord is of great honor. He taught with the pen, taught man what he knew not."

After this the angel disappeared. Muhammad was over-awed. With trembling heart he went home. He asked the lady Khadija to cover him up. When she did as asked, he told her of his strange experience. He said that he was in mighty fear. The good lady replied,

"Fear not, be happy, God will not cause you any harm. For, you are kind to relations. You speak the truth, you bear the burdens of others. You possess virtues that have become lost. You respect your guests and you help all people in all right things."

But Muhammad was not at ease. One day

as he was returning home from the cave Hira, he heard a voice calling him. When he looked around, he had the vision of the same angel sitting on a chair perched high between the earth and the heavens. Muhammad was alarmed. So, he hurried home. Again he asked his wife to cover him up. Then he heard a mighty voice commanding him to stand up, give glory to the Lord and warn all men. From that day on he heard the voice very often.

## EARLY CONVERTS

He now knew that he had been raised a Prophet. He started in earnest his great work of calling men to the One True God, the Lord of Heavens and Earth. First he worked quietly among his friends and relations. His wife, the good lady Khadija, was the first to believe him. Among his friends Abu Bakr, among his relations Ali and among slaves Zaid readily accepted him. Abu Bakr was a wise man and highly respected by the people of Mecca. Ali was a boy of eleven and Zaid was the Prophet's freed slave. Five more joined the new faith through the efforts of Abu Bakr. They were Uthman bin 'Affan, Abdur-Rahman bin 'Auf, Sa'd bin Abu Viqas, Zubair bin al-'Awam and Talib bin Ubaidullah. In a short time, more were added to the list. Their names are: Abu Ubaida bin al-Jarrah, Abdullah bin Jahsh, Ubaidullah bin Jahsh, Abu Salma bin Abu Asad, Abu Hafiza bin 'Utba, Abdullah bin Mas'ud, Sa'id bin Zaid, Uthman bin Maz'un, and Bilal the Abyssinian. Umm-i-Fadl, wife of 'Abbas, Asma, daughter of Abu Bakr and Fatima bin Khattab were the only ladies beside Khadija, who were the first to believe. Most of the

men were either slaves or poor.

The religion the Prophet taught was simple. The believers were asked to say, "There is no God but Allah. He has no partner and Muhammad is His Prophet." They were required to obey the Prophet in all good things.

## RELATIONS REBUFF

It was the fourth year of the Prophet's call when God commanded him to warn his relations. The Prophet went straight to the top of Mount Safa. He called every clan of the Qureish by name. When they were assembled he said, "If I tell you that a big army is in wait for you behind this hill, would you believe me?" They all said, "Yes, because you have spoken the truth always." The Prophet then said, "I warn you of the anger of God. Believe in Allah so that you may be saved." They laughed at him and walked away.

One day the Prophet asked Ali to call all their relations to a meal. When they were assembled, the Prophet addressed them thus,

"O children of Abdul-Muttalib, I have come to you with a great thing. Nobody brought a greater good for his people. I invite you to God. If you believe me, you will have the best of this life and of the life after death. Now which of you will help me?"

They all laughed excepting Ali. Ali said, "I will be with you." And he was with the Prophet to the end. From that day, Islam was the talk of the town.

The Prophet now began to call men to God openly. Muslims used to meet in a

house called Dar-ul-Islam. They would pray and learn their new duties. Others would also come there to hear the Prophet. For three years this center remained open to all newcomers. Many more believed and became Muslims. They were Mas'ab bin 'Umais, 'Abdullah bin Ummi Maktum, Zaid bin Khattab, Ja'far bin Abi-Talib, Umar bin Yasir, Abu Mui' al-Ash'ari.

## MECCANS GET ANGRY

The Qureish had made fun of the Prophet. But, as time went on, they began to fear Islam. They therefore decided to use force. Their chief leaders were Abu Jahl, Abu Lahb, Ummayyah bin al-Khattab and al-Nazir bin Haris. First they tried to win over Abu Talib, the uncle of the Prophet. They asked him to give up Muhammad. Abu Talib told the Prophet that the Qureish were very angry with him. The Prophet replied, "By God if they placed the sun on my right hand and the moon on my left hand, I will not give up my mission." As the Prophet started to depart, Abu Talib called him back. He was in tears. He said, "Go ahead, nephew, I am with you as long as I live." Abu Talib then told the Qureish to do what they pleased, he would stand by his nephew.

## CONVERTS PERSECUTED

The Qureish then decided to punish the Muslims. Hakim bin Abi-Lahb, the uncle of Uthman bin 'Affan, tied him with a rope and beat him up. An uncle of Zubair bin al-Awwam wrapped up his nephew in a mat and smoked him through his nose. Sa'id bin Zaid and Labana, a slave girl, were beaten up by

Umar bin al-Khattab. Abu Jahl beat Zinnira, another slave-woman. The Qureish often used to hit Suhail bin Sanan. Bilal was a slave of Ummaiyya bin Khalf. His master would order him to lie on hot sand. He would then cover his naked body with burning hot stones and drag him in the street. The Qureish did not stop at that. They made Khabab bin Alarat lie on coal fire. Abu Jahl speared old lady Samiya to death. Muslims bore their troubles patiently. They remained calm. Their faith in God and His Prophet was firm.

## MUSLIMS ADVISED PATIENCE

When the Hajj was drawing near, the Qureish had a new fear, the fear that the tribes coming to Mecca from outside would learn of the Prophet. They would want to know about him and his new religion. After a long debate among themselves, the Qureish decided to tell them that Muhammad was a sorcerer. Every child of Mecca was taught to repeat this lie. At the same time, the Qureish set ruffians upon the Prophet, to hurl abuse at him and say dirty things to his face. At times they would stone his house. Once the Prophet was praying in the Holy Ka'ba, when 'Utba bin. Abi Mui't took off his mantle and tried to garrote the Prophet. Abu Bakr intervened. He said to the Qureish, "Would you kill a man because he says Allah is the only God?" At another time, when the Qureish got around the Prophet in the Holy Ka'ba with the intent to do him bodily harm,, Harith bin Abi Halla came to his help. Harith was killed instantly.

In short, Muslims were shown no mercy.

The Qureish were after their blood. This was too much for the believers. Once Abdur-

Rahman bin 'Auf and a few Others requested the Prophet to permit them to fight back the Qureish. The Prophet said, "I have been commanded to forgive. Fight not therefore." Dutiful companions of the good Prophet obeyed and remained patient as before.

## MIGRATE TO ABYSSINIA

But the Prophet was in deep grief. He was distressed on account of the sad plight of Muslims. He advised some to depart for Abyssinia. The Prophet told them that they would find peace there. Many Muslims left Mecca. Among them were Ja'far bin Abi Talib Uthman bin Affan and his wife Rukkiya, a daughter of the Prophet, Zubair bin al-Awam, Abdur-Rahman bin 'Auf, Mazhar bin Umair, Abu Salma bin Abdul-Asad, Abu Hazifa and Uthman bin Mazun. Most of them commanded respect among the Meccans before joining the ranks of Islam. But now things had changed. They lived happily in Abyssinia. Soon some more followed them.

## NEGUS OFFERS PROTECTION

In all one hundred Muslims went over to seek asylum with the Negus. The Qureish of Mecca were angry at this. They sent two men, Amar bin Alas and Abdullah bin Rabi, with presents to the King of Abyssinia. Addressing the monarch, they said,

"O King, some fools of our town have given up the religion of their fathers. They have started a new faith, which is also against your faith. They have made trouble in their own land. Some of them have come to your

country. We beg of you to send them back with us.”

The Negus summoned the Muslims to his court and asked them what they had to say. Ja‘far, their leader, said,

“O King, we were ignorant. We worshipped idols. We had evil ways. We were bad to our relations and neighbors. The hand of the strong among us was heavy on the weak. God raised a Prophet among us. We knew well that he was honest and a man of truth. He taught us to worship of one God, to give up idols, to speak the truth, to be honest, to be kind to neighbors, to give up evil ways and not to eat the property of the orphans. We believed in him and obeyed him. But our people were cruel to us and used force against us. We left our homes and are now refugees in your land. We hope, O King, that we would not come to any harm under you.”

The Negus then asked Ja‘far to read to him the Qur’an. He read out a part of Sura Maryam. The Negus was deeply moved. He ordered the Qureish back to their homes and returned to them their presents.

## TWO POWERFUL CONVERTS

Muslims in Mecca were still in trouble. The Qureish showed no mercy. But two strong men joined Islam. They were Hamza, an uncle of the Prophet and ‘Umar bin al-Khattab, a fiery chief of great influence. One day a slave girl told Hamza that Abu Jahl had abused his nephew Muhammad violently.

She said, “Muhammad did not say back a word.” Hamza felt stung and deeply hurt. He made straight for the Ka‘ba. Abu Jahl was sitting there with some friends. Hamza hit him with his bow across his face and said, “You abused Muhammad. Listen, I too believe in his religion. I say what he says. Have you anything to say now?” Abu Jahl held his peace. He did not want to alienate Hamza. Hamza then went straight to the Holy Prophet and accepted Islam. When Abu Bakr learnt this he was overjoyed. He went to the Ka‘ba. There he openly glorified God. The Qureish seized hold of him and beat him hard.

A few days later, ‘Umar bin al-Khattitb decided to slay the Prophet. He set out on his errand with a naked sword. On the way he was met by an acquaintance who asked him where he was going. He said, “I am going to finish Muhammad.” The man told him to clean up his own house first, that his own sister and her husband had embraced Islam. ‘Umar was furious. He turned to his sister’s house. When he reached there, he heard some one in the house reading the Qur’an. He went in and said, “I hear you have given up your father’s faith.” Then he fell upon his brother-in-law Sa‘id bin Zaid. His sister Fatima tried to come in between. She was wounded in the attempt. She then said, “Yes, we are Muslims. So do what you like. We cannot give up Islam.” As ‘Umar saw his sister wounded and bleeding, he felt contrite and wanted to see what they had been reading. She said he should wash before he could see it. He did. When he read the Qur’an, he said, “How wonderful, how pure.” Khabbab, a



companion of the Prophet had been hiding inside the House. He at once came out and said, "The Prophet's prayer has been heard. He begged of God only yesterday to grant him one of the two, either Abu Jahl or 'Umar." 'Umar made straight for the house where the faithful met. the Darul-Islam. When he knocked at the door, he was admitted by the Prophet himself. The Prophet said, "What brings you here 'Umar? By Allah, I see you have not been made for the

punishment of God." 'Umar replied. "O Prophet of Allah, I have come to embrace Islam." The Prophet said aloud, "Allahu Akbar" (Allah is Great). The companions repeated the cry so loud that the echoes were heard in the hills around Mecca. From that day onwards, Muslims started offering their Prayers openly.

Adapted for Al-Nahl from  
*An Outline of Early Islamic History, pp. 1-9*

## Words of Wisdom

Foreword by Sahibzadah M.M. Ahmad, Amir  
U.S.A.

Words of Wisdom is a collection of sayings and Traditions of the Holy Prophet, Muhammad, sallallahu 'alaihi wasallam dealing with the daily life. It has been published by Majlis Ansarullah, U.S.A.

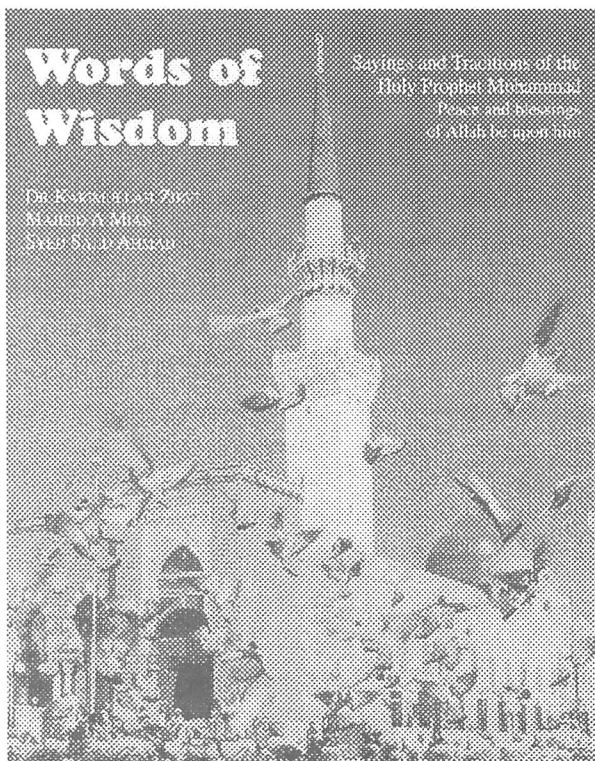
Arabic text is given with English transliteration and Urdu and English translations.

The book includes a discussion of types of ahadith, books of ahadith, and their compilers.

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# Death of the Messiah of Nazareth, peace be on him.

Couplets from a poem by Hadrat Mirza Ghulam Ahmad, the Promised Messiah, ‘alaihissalam.

## وفات مسیح ناصر علیہ السلام

ابن مریم مرگیا حق کی قسم      داخل جنت ہوا وہ محترم  
ماتا ہے اُس کو فرتوں سربر      اُس کے مربانے کی دیتا ہے خبر  
وہ نہیں باہر رہا اموات سے      ہو گیا ثابت یہ تیس آیات سے  
کوئی مردوں سے کبھی آیا نہیں      یہ تو فرتوں نے بھی بتلایا نہیں

Wafāt-i-Masīh-i-Nāsirī, ‘alaihissalām

/ ^ / / / ^ / / / ^ /  
ib ni mar yam mar ga yā haq kī qa sam  
dā kha lai jan nat hu ā wuh muh ta ram  
mā r tā hai us ku fur qāñ sar ba sar  
us ki mar jā nai ki dai tā hai kha bar  
wuh na hīñ bā har ra hā am wā t sai  
hu ga yā thā bit yeh tī sā yā t sai  
ku i mur dūñ sai ka bhī ā yā na hīñ  
yeh to fur qāñ nai bhi bat lā yā na hīñ

The text of the Urdu couplets appears to the left. The English transliteration of the couplets appears below the Urdu text. 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 syllables combine to make one 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 as a long syllable at another place.

## Meaning of the Poem

By God, the Son of Mary passed away  
His Reverence entered Paradise.  
The Holy Qur'an proves his demise  
Gives news of his death.

He is among the dead  
It is proven from thirty verses [of the Holy Qur'an].  
No one has ever come back from the dead  
The Holy Qur'an has affirmed it.

## Words and Expressions

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

ibn: son  
mar yam: Mary  
ibn-i-maryam : Son of Mary, Jesus. Hadrat  
‘Isa ‘alaihissalam.

marna: to die  
mar gaya: died, has died.  
haq: truth. God, as He is the Truth.  
kī: of

qa sam: oath  
haq ki qasam: by God. God is my witness.  
dā khal: enter  
jan nat: paradise, heaven  
dakhāl-i-jannat hua: entered paradise, went to  
heaven, expired  
wuh: that, he  
muh ta ram: revered. respected.  
mār tā: provides evidence confirming death  
hai: is. Like many other syllables, can be set  
either long or short. Always conform to the  
meter of the particular poem.  
us: him  
ku: of  
fur qāñ: proof, evidence. The Holy Qur'an.  
sar ba sar: with certainty, for sure, wholly,  
entirely.  
kai: of.  
mar jā na: to pass away  
mar jā nai ki: of passing away  
dai tā: gives

hai: does  
kha bar: news  
na hīñ: not, negation  
bā har: outside  
ra hā: stayed  
am wāt: dead  
sai: from.  
thā bit: prove, establish, firm  
hu ga yā thā bit: it got proven, it has been  
established, it is affirmed  
yeh: this.  
tīs: thirty  
ā yāt: verses  
kuī: no one, none  
mur dai: dead  
mur duñ sai: from the dead  
ka bhī: ever  
ā yā: came  
tu: moreover  
Bhi: even  
bat lā yā: told

(Syed Sajid Ahmad)

## Ansar Chanda Literature

It has been noted that many members of Majlis 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.

# Glossary

abu: father of  
ahādith احاديث: Plural of ḥadīth.  
Aḥmadi احمدی: A follower of Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah, peace be on him.  
Aḥmadis: Plural of Aḥmadi  
Aḥmadiyyat احمدیت: Muslim sect believing Ḥaḍrat Mirzā Ghulām Aḥmad to be the Promised Messiah and Mahdi, peace be on him al-naḥl (pronounced annaḥl): the bee  
Āmilah: a committee of workers  
Amīr امير: Commander, Head  
Ansār انصار: Members of Majlis Ansarullah.  
Athar اثر: remains. Relics. Signs. Traces. footprints  
Āyah: a verse  
Āyat: verses  
ayyadahullāhu ta‘ālā binaṣrihil-‘azīz, بنصره العزيز, May Allah support him with His Mighty Help  
Bukhārī: بخاری: The most reliable source of the sayings of the Holy Prophet Muhammad, peace and blessings of Allah be on him.  
Chanda: چندہ: Monetary contribution, donation.  
da‘if ضعیف: weak  
dars: See dars-ul-Qur‘ān  
Fiqh: jurisprudence  
Ḥadīth حدیث: Saying of the Holy Prophet Muhammad, sallallahu alaihi wasallam.  
Ḥaḍrat, Hazrat: حضرت: His Holiness  
Haj: Formal pilgrimage to Mecca during appointed time of the year.  
ibn, ibn-i-, ibni, ibne: ابن, bin, bn: son of.  
Ijtimā‘, Ijtema اجتماع: Rally.  
Ijtimā‘āt اجتماعات: plural of Ijtimā.  
Jamā‘at جماعت: Community, Organization  
Khalifatul-Masih خليفة المسيح: Successor to the Promised Messiah.  
Majlis مجلس: Society, organization.  
Majlis Ansarullāh مجلس انصار الله (Organization of Helpers of God): The organization of all Aḥmadi men over 40 years of age.  
Maryam مريم: Mary.  
Masih مسيح: Messiah  
Masih-i-Mau‘ūd, Masih Mau‘ood: مسيح موعود:

The Promised Messiah (Ḥaḍrat Mirza Ghulam Aḥmad, ‘alaihiṣsalām)  
Mauḍū‘ موضوع: fabricated  
Muṣliḥ-i-Mau‘ūd, Musleh Mau‘ood: مصلح موعود (The Promised Reformer): Ḥaḍrat Mirza Bashiruddin Maḥmud Aḥmad, Khalifatul-Masih II, raḍiyallāhu ‘anhu, who fulfilled the prophesy of the Promised Messiah, peace be on him, about the advent of a Reformer.  
nazim: administrator, manager  
nazimin: plural of nazim  
raḍiyallāhu ‘anha: رضى الله عنها: May Allah be pleased with her.  
raḍiyallāhu ‘anhu: رضى الله عنه: May Allah be pleased with him.  
raḍiyallāhu ‘anhum (razi allaho anhom, radi allaho anhom): رضى الله عنهم: May Allah be pleased with them.  
Ṣadr صدر: President.  
sahāba, sahabah: صحابه: Companions (of the Holy Prophet Mohammad, sall Allaho alaihe wasallam, and of the Promised Messiah, alaihiṣsalām.)  
Ṣāhibzadah: صاحبزاده: Son of a respected person, respected gentleman.  
ṣallallāhu ‘alaihi wasallam صلى الله عليه وسلم: peace and blessings of Allah be upon him.  
Salāt صلوٰۃ: Formal Prayer offered according to a prescribed procedure.  
Sunnah سنه: practice of the Holy Prophet Mohammad, sallallahu ‘alaihi wasallam.  
Ta‘ālā تعالی: The Most High, The Exalted  
Taba‘ Tabi‘i: the generation following the tabi‘i generation  
Tabi‘i: from the generation following the sahāba (companions of the Holy Prophet, sallallahu ‘alaihi wasallam)  
tabligh تبليغ: preaching, propagation  
tarbiyyat, tarbiyyah تربیت: training  
Tirmidhi ترمذی: Tirmidhi’s collection of ahadith.  
Urdu اردو: A language of Pakistan and adjoining regions comprising mostly of Arabic, Persian and Hindi expressions.  
Waqif: devotee  
Waqifin-i-Nau: Children pledged by parents for devotion to the Aḥmadiyya cause.



## About Al-Nahl

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

### Your Business is Important to Us

Al-Nahl invites its readers, especially businesses, to place their ads in these pages. We assure good quality advertisement and extremely competitive rates. Ads are subject to the approval by Sadr. Contact the editor to place an ad.

### Comments and Suggestions

Send your comments on current issues and suggestions to improve the magazine to the Editor at his address given earlier. Your letters and comments on contemporary issues are welcome and will be considered for publication.

### Address for Contact

Qa'id Tajnid, Majlis Ansarullah, U.S.A., 15000 Good Hope Rd. Silver Spring MD 20905.  
Editor, Syed Sajid Ahmad, 5539 Firethorn, Boise ID 83716 (e-mail: syedsajidahmad@yahoo.com, phone 208 384 8541, Fax 801 720 4704).

# Majlis Ansarullah, U.S.A.

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

## Ansar Pledge

Ash-hadu allā ilāha illallāhu waḥdahū lā sharīka lahū  
wa ash hadu anna muḥammadan 'abduhū wa rasūluh

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.

**Synopsis of Religious Preaching** (Maulana A.U. Kaleem): \$2/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

US National Annual Ijtimā Ansarullah and US National Majlis Shura Ansarullah: Silver Spring, MD: November 17-19, 2000.

West Coast Ijtema: CA, August 2000.

Annual Ijtema Ansarullah Southern Region, Houston TX, November 2000.

## National Majlis 'Āmilah Majlis Ansarullah, U.S.A.

2000-2002

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**Nā'ib Sadr Saf Duvam:** Hafiz Samiullah Choudhry

2000

**Nā'ib Sadr Saf Awwal:** ..... Nasrullah Ahmad  
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**Nā'ib Qā'id Tabligh:** ..... Abu Bakr  
**Nā'ib Qā'id Tabligh:** ..... Nafeesur Rehman  
**Qā'id Ishā'at:** ..... Syed Sajid Ahmad  
**Nā'ib Qā'id Ishā'at, Newsletter:** ..... Hasan Hakeem  
**Nā'ib Qā'id Ishā'at, Distribution:** .....  
..... Chaudhary Mushtaq Ahmad  
**Additional Qā'id Ishā'at (Sam'i Basri [Audio/Video/MTA]):** ..... Peer Habibur-Rahman  
**Nā'ib Additional Qā'id Ishā'at (Sam'i Basri):**  
..... Mukarram Ahmad Khan  
**Qā'id Ithār:** ..... Khalid Walid  
**Nā'ib Qā'id Ithār:** ..... Shahid Saied Malik  
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..... Safeer Ahmad  
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## Arākīn-i-Khusūsi

Sahibzadah Mirza Muzaffar Ahmad, Munir Hamid, Dr. Ahsanullah Zafar, Maulana Sheikh Mubarak Ahmad, Dr. Masoud Ahmad Malik, Dr. Karimullah Zirvi



Scenes from physical competitions at West Coast Regional Ijtema's in the early 90s.





Hadrat Khalifatul-Masih, ayyadahullah, waiving back to his khuddam during one of his visits to the U.S.

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