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# Al-Nahl

Vol. 11  
No. 2

A Quarterly Publication of Majlis Ansarullah, U.S.A.



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.

A group appearance of the national, regional and local officers of Majlis Ansarullah, U.S.A., with Maulana Irshad Malhi (seated fourth from left), Muballigh Northwest, and Nasir Mahmud Malik (seated fifth from left), Sadr Majlis, at the 2000 West Coast Ijtima' held at the Ahmadiyya center, Baypoint, CA.



A group appearance of the participants of the 2000 West Coast Ijtima' in Baypoint, CA.



Quarterly  
**Al-Nahl**

Vol. 11, No 2  
Spring 2000



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*In This Issue*

Prayers for Knowledge  
4

Timing is Sacred  
*A Message from Sadr Majlis Ansarullah, U.S.A.*  
5

Supplication, Prayer and Fasting  
*Sayings of the Promised Messiah, 'alaihissalam*  
Naseem Saifi  
6-8

The Promised Messiah, 'alaihissalām, on Fasting  
9-10

An Outline of Early Islamic History  
*N.R.A.G. Soofi*  
11-13

Anecdotes Concerning Christians and Christianity  
*Hadrat Khalifatul-Masih I, radiyallahu 'anhu*  
14-17

The Role of Ansarullah in Promoting Islamic Values  
among Ahmadi Youth in Modern Society  
*Dr. Rasheed S. Azam*  
18-25

Couplets from a poem by the Promised Messiah,  
'alaihissalam  
26-27

Glossary — 28  
About Al-Nahl — 29  
About Ansarullah U.S.A. — 30

# Prayers for Knowledge

## The Holy Qur'ān

رَبِّ زِدْنِي عِلْمًا

rabbi zidnī ilmā

O my Lord, increase me in knowledge. [20:115]

## The Holy Prophet, Muhammad, sallallāhu ‘alaihi wasallam

اَللّٰهُمَّ ارْفَعْنِيْ بِمَا عَلَّمْتَنِيْ  
وَ عَلَّمْتَنِيْ مَا يَنْفَعُنِيْ وَ زِدْنِيْ عِلْمًا

allāhummanfa‘nī bimā ‘allamtanī wa ‘allimnī mā yanfa’unī wa zidnī ‘ilmā

O Allah, raise me with what You have taught me, and teach me what would benefit me,  
and increase me in knowledge. [Tirmidhi]

## The Promised Messiah, ‘alaihissalam

رَبِّ اَرِنِيْ حَقَائِقَ الْاَشْيَاءِ

rabbi arinī haqā’iqal-ashyā’

Lord, show me the reality of things.

[Al-Hakam, Vol. XI, No. 26, July 24, 1907, p. 6]

## Timing is Sacred

*A Message from Nasir M. Malik, Sadr Majlis Ansarullah, U.S.A.*

Dear Ansar Brothers,

*Assalamu 'alaikum wa rahmatullahi wa barakatuh.*

**“Together, we will make the difference. *Insha-Allah.*”** To this end, let us focus on the importance of timing.

To succeed in any endeavor in our private, work, or jamā'at life, we have to develop the mind set that **‘Timing is Sacred.’** This is exactly what Islam teaches us by fixing the timing of daily *salāt*, weekly *jumu'ah*, annual *saum* (fasting), etc. Now, most of us have learned the importance of getting to school, work, airports, etc., on time or paying our bills on time because of the immediate costly consequences otherwise. However, most of us neglect to pay much attention to getting our work done on time or get to our social appointments on time or attend jamā'at and ansār programs on time, etc.

Unfortunately, many of us are too lax about offering our five daily Prayers punctually or meeting our jamā'at and ansār financial obligations on time. Perhaps, we fail to recognize the consequences of such laxness. Almighty Allah, out of his *Rahmāniyyat* and *Rahīmiyyat*, blesses us with the goods of this life spontaneously. We can

not live a single moment without breathing on time or survive with dignity without getting our paychecks on time. Yet, in return, we routinely tend to procrastinate meeting our fundamental *salāt* and monetary obligations to Him.

When we are about to postpone meeting these obligations, we should stop and ponder whether we have any assurance from Allah that we will definitely live to see the next moment. It is this level of diligence that will save us from being delinquent in the sight of Allah all the time. Once we approach our fundamental obligations in this fashion, we will develop the mind set that **‘Timing is Sacred’** and form the habit of doing everything on time. We will then be on time with everything, whether it is work or social appointments or jamā'at and ansār programs. *Inshā'-Allah.*

We, the ansār, are the elders and the leaders of our jamā'at. Let us lead by example. Let us be on time with all of our affairs and obligations. May Allah enable us to do so. *Āmīn.*

*Wassalām.*

Humbly Yours,  
Nasir M. Malik,  
Sadr, Majlis Ansarullah, U.S.A.

# Supplication, Prayer and Fasting

*Extracts from the Sayings of the Promised Messiah, 'alaihissalām*

*Naseem Saifi*

## Means Vs. Prayer

In this age, I find that people have recourse to means but they are indifferent to prayer. Regard for means has increased to such an extent that worldly means have occupied the place of God, and prayer is ridiculed and considered useless. All this is due to European influence. But God wants to counteract this poison. Hence, He has established this Movement so that people may know God and realize the real value and efficacy of prayer.

There are some people who have recourse to prayer, but still remain deprived of its benefit and blessings. The reason is that they are unaware of the principle and conditions of prayer, and want to see a quick effect and result of it, and in the long run, get tired. But this is not the right way.

The fact is that, on the one hand, due to the evil influence of the times, people have become worshippers of means and indifferent to prayers; they have lost faith in God and do not feel the necessity of righteousness. On the other hand, ignorance and lack of true knowledge has brought about their spiritual death. The result is that, forsaking the truth and the right path, they have invented other ways and methods and consequently they are being led astray, and are not achieving success.

The first thing necessary is to have perfect faith in the Being to Whom prayer is addressed, to believe Him to be Omnipresent,

All-Hearing, All-Seeing, All-Aware, interfering in man's affairs and All-Powerful, to have faith in His existence, and to believe that He hears and accepts prayers.

(Malfūzāt, Vol. VI, pp. 269, 270)

## Do Not Rely on Means

Shariat or Divine Law has, to a certain extent, permitted resorting to the means. For example, if a person has a plot of land and does not cultivate it, he will be asked why the land was not cultivated. But to be entirely devoted to means and to depend upon it alone, and not to rely upon God, is "Shirk" (associating partners with God), and it tantamounts to rejecting the existence of God. Recourse should be had to means to an extent that it does not amount to "Shirk." I do not prohibit adopting means, what I prohibit is to depend upon it entirely. The principle should be دل بيار دست بكار (dil ba yār, dast ba kār, that is, the heart is with the friend though the hand is at work). But the condition of the people of this age is such that they profess everything with their tongue. Verbally they rely upon Allah and believe in His Unity, but what they cherish in their hearts is the world. Day and night, they are absorbed in thinking out ways and means to increase their wealth and position in this world. They do not realize that they are taking a poison which will ultimately ruin them.

(Malfūzāt, Vol. VI, p. 199)

## Faith in God

Devotion to Means and worship of the world have become so rampant in this Age that trust and faith in God have become extinct; atheism and agnosticism are in full swing. Looking at the condition of the time, one has to admit that the time is, as it were, practically denying the existence of God. Moral condition of the people has become so depraved that indecencies are committed openly; sins and transgressions are on the increase. All these go to show that faith in God and fear for Him, have disappeared from the minds of the people, and they have no firm belief in the existence of God. If a man knows for certain that there is a snake in a certain hole, he will never put his finger into it. The fact that immoral practices and foul deeds, sins and transgressions, violation and misappropriation of others' rights, are on the increase, is proof of the fact that people have no faith in God; in other words, one may say that God is lost. So God has willed to manifest Himself in this age, and has, therefore, raised me. Addressing me, he said *انت منى و انا منك* (anta minnī wa anā minka, that is, thou art from Me, and I am from thee). It means that God's majesty, Unity and Greatness shall be manifested through me. God's help and succor to my Movement, and the Signs shown by him in its favor are the means by which He has been manifestating His Existence, Unity and Greatness.

(Malfūzāt, Vol. IV, p. 181)

## Remembrance of Allah

There is no better method of remembering God than the Prescribed Formal Prayer, which comprises 'Hamd' (Glorification and Praise of God), 'Istighfar' (Seeking

forgiveness and protection of God) and 'Darūd' (Invoking blessings upon the Holy Prophet). The Formal Prayer combines in itself all types of worship. Through Prayer one can get rid of cares and anxieties, and get one's problems and difficulties solved.

Whenever the Holy Prophet, peace and blessings of Allah be upon him, had the slightest cause of anxiety, he would have recourse to Prayer, because Allah says:

الا بذكر الله تطمئن القلوب

(alā bi dhikrillāhi tatma'innul-qulūb, that is, "It is through prayer and remembrance of God that the heart finds tranquility.") For the attainment of peace and tranquility there is no better means than Prayer.

Some people are given to their own way of meditation and contemplation of God... To me, Formal Prayer is the best method of meditation and contemplation. So, observe Formal Prayer in the right manner comprehending what you recite in Prayer. After reciting the prescribed formulas of Prayer, supplicate for the fulfillment of your problems and difficulties in your own tongue, and such supplication will bring you tranquility of heart and solve, Allah willing, all your difficulties.

Prayer is the means of remembering Allah, who says, *اقم الصلوة لذكرى* (aqimissalāta li dhikrī, that is, "Observe Prayer for my remembrance.")

(Malfūzāt, Vol. V. pp 432-33)

## Month of Ramadan

Ramadan is the month of prayer and supplication—prescribed formal prayer purifies the mind and Ramadan illumines it—and this illumination leads to spiritual vision through which the believer sees God.

“During this period (of fasting) I had wonderful visions. I saw some of the former Prophets. Once I saw, in a state of actual waking, the Holy Prophet, peace and blessings of Allah be upon him, with Hussain, Ali and Fatima, Allah be pleased with them. It was not a dream but a kind of wakefulness. Moreover, I saw spiritual lights in the shape of green and red columns, appearing in such a charming form as beggars description. These columns of light rose high up to the sky. Some of them were bright white, some green and some red. The sight of them caused exceeding delight to the

heart, the like of which cannot be produced by any worldly source of pleasure.

I believe these columns were shown as an embodiment of love of God and the love of Fasting combined together. That is to say, it consisted of light that came out of the heart and light that came down from above, and the combination of these two lights formed the shape of columns.

(Malfūzāt)

From *So Said the Promised Messiah*  
(*peace be on him*), 1976, Rabwah, pp. 3-8.

## 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.

# The Promised Messiah, ‘alaihissalām, on Fasting

*Syed Sajid Ahmad, Boise ID*

This is an overview of fasting and related issues taken from the writings of Hadrat Mirza Ghulām Ahmad, the Promised Messiah and Mahdī, ‘alaihissalām. Please consult the original writings in Urdū cited in references for full details. We have tried to keep their English translation as close to the original as possible.

## The Purpose of Fasting

Fasting is the third pillar of Islam... Fasting is more than enduring hunger and thirst. Its nature and effect become evident through experience. It is in the nature of man that he improves in his spirituality and visionary abilities with a decrease in consumption. God’s intent from fasting is that one food be decreased and the other one be increased.

A fasting person should always keep in view that fasting is not limited to staying hungry. He should keep engaged in the

remembrance of Allah to attain separation and segregation from the world. Therefore, the purpose of fasting is that man may abstain from one food which nourishes the body to attain the other food which satisfies and fulfills the needs of the soul. Those who fast only for the sake of the Almighty and not just as a tradition, they should keep themselves occupied with the praise, glorification and declaration of oneness of God so that they may partake of the other food. (Malfūzāt, Vol. 9, p. 123)

## The Responsibilities of the Fasting Person

Crux of matter is that it also is righteousness to implement the allowances provided by the Holy Qur’ān. Allah, the Exalted, has allowed and permitted the traveler and the sick to fast another time. This permission should be acted upon. I have read that most scholars have leaned towards the view that to fast in the state of a journey or illness is sin because the purpose of fasting is to follow the pleasure of the Allah, the Exalted, and not to follow our own desire. Pleasure of Allah, the Exalted, is in

his obedience and in following the commandments He gives and that we do not add our view to His commandments. His command is, *Whoever amongst you is sick or is on a journey, should make up during a later time.* There is no restriction in this as to the nature of the journey or the illness. (Malfūzāt, Vol. 9, pp. 72-73)

If the first fast is missed due to inability to observe the new moon, the missed fast should be made up after Ramadān. (Malfūzāt, Vol. 4, p. 350)

## Fidyah

Allah the Exalted has based His commandments on convenience. The well to do travelers and sick (with no hope of recovery during the period of the coming year) should provide fidyah in lieu of the fast. Fidyah is that a needy person be fed. (Malfūzāt, Vol. 9, p. 431)

Fidyah is upon the aged terminally bed-ridden persons. To consider fidyah for people who will recover and become healthy, gaining the ability to fast again, opens the door to licensure. In our view, a faith without struggle is nothing. Similarly, it is a grave sin to lighten the burdens of the Almighty from our heads. Allah, the Exalted, has proclaimed that only those will be guided who strive in His path. (Malfūzāt, Vol. 9, p. 433)

Once I was wondering why the fidyah has

been incorporated. I discovered that it is for the purpose that a person may be favored to fast through fidyah. It is Allah who provides the opportunity. Every thing should be asked of Allah. Allah is the Absolute Omnipotent. He can provide even a consumptive with the ability to fast. The purpose of fidyah is that that ability be attained and that is possible only through the Grace of the Exalted God. Therefore, in my view, the best approach is that the person should pray, *My Lord, this is a blessed month of Yours, I am being deprived of its blessings, and I am not sure whether I will even be alive to make up the missed fasts*, and he should ask of Him for the ability to fast. I am confident that Allah will bestow strength to such a heart. (Malfūzāt, Vol. 4, p. 258)

## Salāt Tarāvīh:

The prayer of Tarāvīh is not a separate prayer in itself. In fact, Tarāvīh is offering the eight rak'ahs of tahajjud in the earlier part of the night... Both forms are acceptable... Mostly the Holy Prophet, sallallāhu 'alaihi wasallam, offered these at home later in the night. (Malfūzāt, Vol. 10, pp. 17-18)

Tarāvīh is sunnah, (that is, practice of the Holy Prophet, sallallāhu 'alaihi wasallam,) and should be observed. One should offer it alone at home some time as Tarāvīh in fact is tahajjud. It is not a new Prayer. You can offer

it like you offer vitres (the three rak'ahs after 'Isha). (Malfūzāt, Vol. 10, p. 22)

Continuous practice of the Holy Prophet, sallallāhu 'alaihi wasallam, was the eight rak'ahs which he used to offer at tahajjud and this is the preferred form of Tarāvīh. It is acceptable to offer them during the earlier part of the night. One tradition has it that [the Holy Prophet, sallallāhu 'alaihi wasallam] offered the Tarāvīh during the earlier part of the night. The practice of offering twenty rak'ah started later. (Malfūzāt, Vol. 10, p. 113)

## I'tikāf

It is not necessary that a person should stay inside all through I'tikāf, and not go anywhere. If it is cold inside the mosque, you can sit on the mosque rooftop where it is

sunny. You can discuss important matters. Important chores should be taken care of. Otherwise, all chores (of a believer) are worship. (Malfūzāt, Vol. 4, p. 288)

# An Outline of Early Islamic History

*N.R.A.G. Soofi*

## MECCAN OFFER

The Qureish began to feel embittered against Islam more and more. They first tried to bribe the Prophet. They met him in the Holy House. All their chiefs were there—Abu Jahl, Walid bin Mughira, Umayya bin Khalaf, Abū Sufyān, Shaiba, Aswad bin Muttalib, ‘Utba, Nazar bin al-Haris and Abul-Bakhtari. They asked the Prophet to give up Islam. They said, “If you want money, we can give you enough to make you the richest man amongst us. If you want to become a leader, we will make you our king. If you want to have a pretty wife, we can find you the most beautiful in all Arabia.” The Prophet replied, “O Qureish, I do not want any of these things. I am a Prophet of God. I have been sent to you with a message. If you hear me, it will be to your good. If you do not, I will patiently wait on the Lord.” The Qureish then asked him to change the dry sands of Mecca into green gardens. He said, “I am only a Prophet and servant of God. But if you obey God, you will have the best of this world and of the life to come.” The Qureish then said, “Then bring on us the punishment of God.” Finally they decided to finish him. Next day Abu Jahl stood outside the Ka‘ba with a big stone in his hand. But when he saw the Holy Prophet, he felt too frightened to use it.

## THE BOYCOTT

The Qureish next decided to boycott the Prophet, his family and friends. They agreed in writing on the cruel step. The document

was placed in the Ka‘ba. The Banū Hāshim, the family of the Prophet and the few Muslims who were with them at Mecca, camped in a pass in the hill. This place was called Sha‘b-i-Abī Tālib. The boycott lasted three years. Muslims had no provisions. They could not buy anything. Nobody would sell them any thing, not even food. At times they lived on leaves of trees. When children cried for hunger, the Qureish heard the cries and laughed. Some good men among them did not like this cruelty. But they were few and weak.

One day the Prophet said to his uncle Abu Tālib, “God has told me that the boycott paper has been eaten up. Only the name of Allah remains on it.” Abu Tālib went to the Ka‘ba. He said to the Qureish, “How long will your oppression last? My nephew tells me that the boycott paper has been eaten up. See therefore whether he be right.” They found the paper had been moth-eaten. It had only Allah’s name left on it. The good men among them said, “Let us end this boycott now.” Abu Jahl said, “No.” But Mut‘im bin ‘Adī took hold of the paper and tore it into pieces. He and Hishām bin Amar with Zahīr bin Abī Ummaiya and Abul-Bakhtari went up to the mouth of Sba‘b-i-Abī Tālib and set free the Prophet, his family and followers.

## DEATH OF ABU TALIB AND KHADIJA

Now Islam had entered its tenth year. Abu Tālib, the uncle of the Prophet, died soon after the end of the boycott. A few days later

Khadija, the wife of the Prophet, also passed away. The grief of the Prophet was great but his patience was greater. Abu Tālib and Khadija had stood by him firm like two rocks till the end and now they were no more.

The Qureish had become very bold now. Often they threw refuse on the Prophet. One day when he was praying in the Ka'ba, they laced a camel's entrails on his back.

The same year the prophet married Ayesha, the daughter of Abu Bakr.

### HOUNDED OUT OF TA'IF

The Prophet found little response in Mecca. At the time of Hajj the Arabs came to visit the Ka'ba from different places. He went round their camps. He called each tribe to Islam. The Qureish had their men everywhere. No one heard him. He next turned to Tā'if. It was a big town, some sixty miles to the southeast of Mecca. He stayed there for ten days. He met the chiefs of the city. They all laughed at him. Abdiāl, the leading man of the town, told him to depart. Then he set the young men of the locality at him. They stoned the Prophet for three miles. Ten miles outside the town, the Prophet rested for a while in a garden. Rejected and forlorn, he prayed to God for help. Then an angel said to him, "I would like to crush these people between two hills." The Prophet told him, "Nay, their children might yet worship the true God."

"There is something lofty and heroic in this journey of Muhammad to Al-Tā'if; a solitary man, despised and rejected by his own people, going boldly forth in the name of God, like Jonah to Ninevah, and summoning an

idolatrous city to repent and support his mission. It sheds a strong light on the intensity of his belief in the divine origin of his calling." [Life of Muhammad by Sir William Muir, pp. 112-113]

In the face of this bitter hostility, and in the midst of all his grief, the Prophet did not lose heart. He again went round the tents of the tribes who had come again on the annual Pilgrimage to the Ka'ba. Abu Lahb and Abu Jahl were not far behind. They would warn people and say, "Hear him not. He has given up his religion. He wants you to do the same." The Prophet met there some tribesmen of Yathrab or Medina. They were six chiefs of the Khazraj tribe. He read to them the Qur'an. He spoke to them of Islam. They had heard the Jews of their town say that time was ripe for a Prophet to appear. They said to one another, "Let the Jews not be the first to accept him." They all became Muslims. They were: Abu Amāma Asad bin Zarāra, 'Auf bin Harith, Rāfi' bin Mālik, Qutba bin Amir, 'Uqba bin 'Āmir and Jabar bin Abdullah.

At the time of the next Hajj five of these men came back from Yathrab. With them were seven more. Some belonged to the influential Aus tribe. They met the Prophet at Aqaba, a hill outside Mecca. They embraced Islam at his hands. This is called the *Bai'at Aqaba Ulā*, the first allegiance pact at 'Aqaba. The Prophet sent with them Mus'ab bin 'Umair to teach them the Qur'an and the disciplines of Islam. Soon the new religion had many new followers in Yathrab (Medina). Sa'd bin Ma'ādh, the chief of Aus,

became a Muslim. His whole tribe followed him. Usaid, the chief of Abdul-Ashhal, also accepted Islam.

## INVITED TO MEDINA

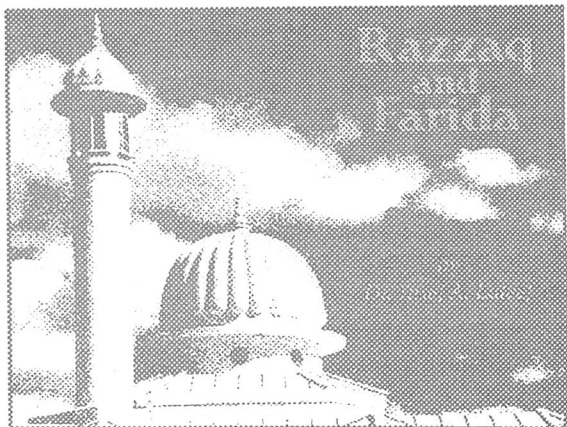
More men came from Yathrab to meet the Prophet at the time of the next Hajj. The Prophet was now ready to leave Mecca. God had commanded him to go to Yathrab. Seventy men met him where they had met last year. The Prophet's uncle 'Abbās was present on the occasion. He said to the tribes of Yathrab, 'Muhammad is loved by his family. They have been with him through thick and thin. Now he wants to leave Mecca and go over to you. You will have to guard him well against every enemy. If you can, say so. If not, then say now straight. Albarā', an old chief, said, "We would like to hear the Prophet." The Prophet said, "I only want you

to guard me as you would guard your relations." Albarā' took the hand of the Prophet in his own hand and said, "By Allah, we shall guard you with our lives." The Prophet then said, "Your blood will be my blood. Your friends will be my friends. Your enemies will be my enemies." Then 'Abbās bin 'Ubāda, chief of Yathrab, said to his men, "Do you know what it means? You should be ready to fight every black or red and make every sacrifice." They all answered, "We know." The Prophet told them, "They will have God's Paradise in return." They answered, "We agree. O Prophet of God, give us your hand." The Prophet did. They all promised to obey him. This is called the *Bai'at Aqaba Thānī* (the second allegiance pact at 'Aqaba). The Prophet then chose twelve leaders from among them.

## 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.



# Anecdotes Concerning Christians and Christianity

*Related by Hadrat Maulvi Nūruddīn, Khalīfatul-Masīh I, radiyallāhu 'anhū*

○

A person Sayyed Hussain, while on foot in Bombay, saw a Christian approaching on a carriage. The Christian greeted him. He had the carriage stopped and asked, *Does the horse have more strength or do you?*

The Christian said, *The horse does.*

He said, *What ever Man saw to be stronger than himself, overpowered that. But you saw God and believed in him but did not overpower Him.*

○

I met a Christian once. I asked him, *When you commit adultery, do you get syphilis or does Jesus get it?*

He was dumbfounded.

○

We read Bible many a times. Our copy of the Bible, on which we had written numerous priceless notes, was stolen by someone.

○

An Englishman named Garden (or Gordon), mentioned to me the advancements of Europe. I responded, "What advancement have they made? Just try to compete with Muslim's Call for Prayer. What else can you do except for ringing bells. In comparison, Muslims ascend buildings and high minarets and extol the greatness of God five times a

day. Can Europe invent a device better than that for the might and greatness of God? None of the Jews, or Christians, or Fire-Worshippers or Hindus can compete."

A similar discussion took place with another English. He said, *We undertook to free the slaves, and we earned this honor.*

I promptly replied, *Among the Muslims, the exalted God has made freeing of slaves a part of the verses related to charity. There is no injunction to free slaves in your New Testament anywhere. How can you make a more substantive claim of freeing slaves?*

He was surprised to hear this reply.

○

A Christian who held a position of prominence, dropped in while I was teaching the verse, *This day all good things have been made lawful for you. And the food of the...* from the first ruku' of the Surah Ma'idah.

He objected, *Maulavi Sahib, This is unjust that Islam made lawful our girls to you but did not allow Christians to marry your girls.*

I said, *Don't you realize that there is a great prophecy in this injunction? The Exalted God knew that a time will come that Christians will become rulers over the Muslims. Muslims are told, You are not to mistrust your rulers but they may suspect your uprising. So you marry their girls so that they may realize that their girls are in the homes of the Muslims, and they will*

*immediately be able to know of any plans for uprising.*

Hearing this, he became quietly surprised.

○

A priest said to me, In your faith, Mecca has been mentioned in Qur'ān as the navel of the earth.

I said, Here is the Qur'ān. There is no mention of navel in it. On the other hand, Bible mentions that Gog and Magog will advance on the navel of the earth. Navel though is mentioned in traditions. A child feeds through navel. In the same fashion, the book which started being revealed in Mecca, provided us with spiritual nourishment.

○

A Christian said to me, *Only we can explain the Bible properly. You cannot.*

I said, *Then only Jews can explain the Torah properly, You cannot.*

○

Once the father of Sardar Umar Hayat of Tawana visited an Englishman at his residence.

The Englishman asked him, *Tell me, was Muhammad a true prophet?*

He replied, *I do not know a lot but I do know this much that at entering your residence, Muhammad for sure appears true.*

The Englishman said, *How?*

He said, *I have three hundred thousand rupees in deposit. I am eighty years old. I do not have any children. Yet when I come to your place, heart desires some more property, some promotion in status, etc.*

*Wealth, affluence, and women are a source of entertainment in this world. But Muhammad forbade to love this world, forbade taking another's property, forbade looking at women, "do not commit adultery," did not appoint a stipend for his progeny, forbade his family to share in zakāt. So tell me if he profited anything from prophethood or attained any comfort for himself? He also disallowed alms for his progeny. It appears that he was forced to the claim of prophethood by some one. That is that God would have appointed him a prophet otherwise he did not benefit from it at all.*

When someone related this story to me, on hearing this I said, *For sure now a son will be born to Malik Sahib.*

Consequently a son was born to him who is present alive (at the time this story was related in 1908).

○

A priest said to me, *How come there will be feasting in Paradise but no call of nature?*

I said, *You were fed in the tummy of your mother for nine months, did you answer the call of nature there?*

He retired.

○

Once an Englishman rode the train with us. His name was Youngson. Munshi Jamaluddin was also in the same train. Pointing towards me, he said to the Englishman, *He knows the Holy Qur'ān well.*

The English came to me and said, *Have you pondered over, 'They did not murder him and they did not crucify him.'*

I expounded the matter to him in great

detail. After listening, he said, *What is your name?*

I said, *Nūruddīn.*

He said, *The one from Jammū?*

I said, *Yes.*

He separated immediately and did not talk to me at all throughout the journey.

○

While on a ride, I passed in front of the residence of a priest. A graduate youth was also riding along me. He said to me, *You should meet this Englishman. He is quite a philosopher.*

When he insisted on his evaluation of the priest, I said, *A Christian cannot be a philosopher.*

He said, *How come?*

I said, *As the first step, go and ask him the philosophy of the three-one (trinity).*

The youth went to him unhesitantly and asked him the philosophy of the matter of three-one (trinity).

Priest replied, *This is a good enough of a reason for the truth of this matter that we believed in it and the Asian mind is not able to understand it.*

The youth came back and said, *He degraded us utterly and said that his understanding is superior to that of Asian mind.*

I asked the youth to go again and to say to him, *Your God (Jesus) was also an Asian and his followers Paul and Peter were also Asian. Your argument points to that they also did not understand this matter. If your God and his successors could not understand this issue then how could you understand it?*

The priest laughed on hearing this reasoning. The youth understood that the giggle was a sign of resignation.

He came back and said to me, *He does not have any reply.*

After a while, during the same timeframe, the priest had a chance to deliver a lecture to a gathering. Incidentally, that boy was also present in the gathering but the priest had not noticed his presence. There, he said to his fellow Christians, *Save yourselves from these college graduates. They are very dangerous. An educated boy asked me such a question that I could not give an answer to and was confounded and cannot answer him yet.*

○

I met a Christian on a train. I said to him, *You try very hard.*

He responded, *He has no worry whose house is built on a mountain (that is, on strong base). Should that not even try whose house is built on a mound of sand? Our religion is based on a mound of sand. What do we do if we do not make an effort?*

○

There was a person Safdar Ali in Rawalpindi. He became a Christian. He wrote a book named Niyāz Nāmāh. A maulvi sāhib (A Muslim clergy) saw in it the discussion of *And believe in what I have sent down which fulfils that which is with you [2:42]* and came to me all perplexed that the Holy Qur'an confirms the truth of the New Testament. I said to him that that which is

with you belongs to Jews and not to the Christians. Maulvi sāhib did not understand the point properly. I said to him to go to the Christian and ask him which one is that Testament which was revealed to Jesus, even if it were collected by someone else. Maulvi sāhib went and asked. The Christian replied, *There is no Jesus in our faith, it is only Lord, our God. He himself reveals a book. Bestows understanding. Who could have revealed a book to Him and had taught understanding to Him.* Maulvi sāhib returned to me. I said, *Well you are free from one problem now bring the matter of a Jew if there is one and we will show his solution too.*

○

A person asked me, *Why do you praise the Holy Prophet, sallallāhu 'alaihi wasallam?*

I asked, *Do you believe in any tenet held by any religion at all?*

(He) said, *Yes. I believe in prayer.*

I said, *Earth is round. The time of Prayer passes all places on the earth. Muslim are found in all parts of the world. That is, at any time, hundreds and thousands of people are in Prayer. In every Prayer, blessings are sent on the Holy Prophet. This process never ends. Can you tell me of any other Prophet for whom this much prayers are offered or have been offered?*

○

I was in a train once. A Christian met me.

He said, *Now such a book has been written against Islam that Islam will not stand before it.*

I asked, *Which book is that?*

He said, *Its name is Tanqīdul-Qur'ān and Padri Imaduddin has written it.*

I said, *Relate to me one of the best criticism from it.*

He said, *Qur'ān has claimed to be revealed in the pure language of the Quraish. Holy Prophet could not speak the language of others as he was from the Quraish of Mecca. This book points that this word is from this language and that word is from another language proving that neither Muhammad was from Quraish in particular nor was Qur'ān in their pure language.*

I said, *Look, I am a Punjābi from Bhera and I speak Urdū. Does this invalidate my being a Punjābi? And additionally, where in the Qur'ān is written that it is revealed in the pure language of Quraish?*

He started thinking quietly and then said, *May be you can tell me whether there is a verse in the Qur'ān saying that it was revealed in the language of the Quraish.*

I said, *It is not so. Rather it says, 'In plain and clear Arabic tongue.' [26:196].*

Listening to this, he said, *You have destroyed (the value of) the book (mentioned above).*

Translated by Syed Sajid Ahmad from Urdu, *Mirqātul-Yaqīn fī Hayāt-i-Nūruddīn*, Akbar Shāh Khān Najīb Ābādī, pp. 273-280

# The Role of Ansarullah in Promoting Islamic Values Among Ahmadi Youth in Modern Society

*Dr. Rasheed S. Azam, Research Triangle, NC*

## Introduction

Hadrat Muslih Mau'ūd (may Allah be pleased with him), the Second Caliph of the Promised Messiah 'alaihissalām, under Allah's guidance, introduced the best Organizational System in Ahmadiyya Movement of Islam for healthy development of all segments of our society in the service of God Almighty and for all His Creations. All male and female children up to age 7 are primarily the responsibility of their parents under the guidance of the Jamā'at for the training or tarbiyyat of their offspring. Ladies are organized in two groups: Nasirāt-ul-Ahmadiyya, from 8 to 15, are one group and Lajna Imā'illah, from age 16 for life, are the other. Males are divided into three groups: Atfāl-ul-Ahmadiyya, 8 to 15; Khuddām-ul-Ahmadiyya, 16 to 39, and all men from 40 for life are called Ansārullah.

In this short essay an attempt is made to provide answers to some basic questions such as: What is the meaning of Ansarullah? What are their responsibilities in life especially in relation to promoting true Islamic values in the next generation in the present age? However, we must first define what True Islam is and what are the Islamic Values, and what Islam is not!

## What Islam is Not

Islam is not terrorism and there is no such thing as "Islamic Terrorism." It is a term conveniently coined by some hostile and prejudiced media in the so-called Western

Civilized and Modern Society. There are all kinds of people in the world committing all kinds of crimes. They may all belong to different groups, countries or nations. Do you ever read or hear in the Western Media "a Jewish or a Christian Terrorist" committing "Jewish or Christian terrorism"? There are, let us admit, some individuals who may call themselves Muslims and commit crime against others. But a true Muslim can never be a terrorist.

There is (and never was and never will be) force applied in Islam to convert any one into a Muslim. Islam is a matter of heart and heart is known only to Allah. If any one says and thinks that Islam was or can be spread by "sword," s/he does not understand Islam at all. Islam is the first religion to recognize the freedom of religion as a fundamental human right and God Almighty has declared in the Holy Qur'an: "There should be no compulsion in Religion." (2:257)

Your religion is what you say and decide your religion is and it must be a free choice. No individual or any Legislative Assembly has any right whatsoever to determine anybody's religion. If a person says, "I am a Muslim or a Christian or a Jew or a Hindu or whatever," that must be accepted as his religion. It would be, however, a different matter if a person says that he is a Muslim but does not behave like a Muslim (or says he is a Christian but does not turn his left cheek when he is hit on the right!) either due to weakness of faith or sheer hypocrisy.

Islam does not allow legislation on matters of heart and conscience which are best left to God for His Judgment.

Unfortunately the modern day Muslims misguided by ignorant mullas (Muslim clergy) have lost touch with true values and beauties of Islam. Ahmadiyya Muslim Community under the guidance of Allah is trying to correct it.

True Islam is not simply the pursuit of happiness and avoidance of pain. If you do not recognize that your life and everything else truly belongs to God and that one day we shall all return to Him, you have yet to understand Islam. Islam is not that you have some hidden idols in your heart; there is no God but Allah, the Creator and the Lord of the Universe. If you lie and cheat and are dishonest, that is not Islam. If you are not nice to your family, (your parents, wife and children), and relatives and neighbors and all other human beings, that is not Islam. If you do not work hard and use all your God-given faculties for the good of mankind, that is not Islam. If you do not become righteous and do not strive every moment of your life on this earth to be closer to God, that is not True Islam.

### What is True Islam?

Islam begins with your belief and declaration: *lā ilāha illallāhu, muhammadur-rasūlullāh* (There is no God but Allah (worthy of our worship); Muhammad (peace and blessing of Allah be upon him) is His Messenger).

You cannot see God with your physical eyes but you believe in His existence. Who and how can any one deny the existence of his Creator, the Creator of this Universe. In

Islam, you also must believe in all the Prophets of God (right from Adam including Noah, Abraham, Zoroastor, Confucius, Krishna, Buddha, Moses, Jesus, Muhammad, and many more, peace be upon all of them). All came from the same God and brought the same message that worship One God, your Creator and be good to one another. They all spoke the same language and were the Truth, the Light and the Way to God for the people of their time. God says in the Holy Qur'ān, "And for every people there is a Messenger" (10:48). All of the prophets of Allah reflected the beauty of His attributes in their persons and were the guides and exemplars for their people.

God of Islam is a Living God. He can see and hear and communicates with His Creations especially with His prophets. Some prophets were revealed shariah (Books of Laws) for the guidance of people. A true Muslim must believe in all the revealed books as verified by the Holy Qur'ān. The Holy Prophet Muhammad, peace and blessings of Allah be upon him, is *khātamannabiyyīn*, the best of all the prophets of Allah. There is no prophet after him, except the one who is completely obedient to Allah and the Holy Prophet (4:70). No one will come to bring any new Law because the Holy Qur'ān is the Perfect Book (2:2) and contains Universal and Complete Law needed by mankind till the end of time (5:4). The Holy Qur'ān was revealed by God and He will always preserve its integrity (15:10). Only God has the power to select a prophet and he is never elected by people. Only God can determine when a prophet is needed. Hadrat Mirza Ghulām Ahmad *‘alaihissalām* of Qādiān, India (1835-

1908) is one such prophet in Islam of this age and was a complete servant of God and the Holy Prophet. He did not bring any new Law but his appearance was prophesied by the Holy Prophet (sallallāhu ‘alaihi wasallam) and other Prophets. He reflected the characteristics of earlier prophets with titles of Al-Mahdi and the Promised Messiah.

A True Muslim also must believe in the existence of angels who always act according to the Will of God and never can defy the Laws of Nature; they are in a way instrumental in carrying out God’s commands to fulfillment and convey His messages to His prophets.

God was in the Beginning and He will be in the End. The advanced sciences of our time appear to suggest the age of this Universe somewhere around 18 billion years. This fact, however, was revealed to the Holy Prophet of Islam more than fourteen hundred years ago. It is part of the belief of a True Muslim that this Universe has developed through long evolutionary stages and all objects, living or otherwise, are governed by laws which are eternal as well as universal. Everything created must come to an end and since God is not created, He is the Creator, He is Eternal. He controls everything with potential for good and evil built-in in the “Nature” of creations! God is also the Master of the Day of Judgment and life will continue after death. But all that is created must die and no man can be lifted up to heaven alive in this physical body. God is our Heaven and He is everywhere. We are all accountable for our actions in true Islam and everybody must carry his own cross; another person’s

sacrifice cannot be our salvation and every man has been given a choice to use his brain and he must pray to be good and godly.

What a True Muslim must do? He must worship One God and remember Him much day and night. He must offer at least five daily Prayers (Salāt) and spend in the way of Allah out of all that is given to him. He must observe Fasting during month of Ramadan and he should go to Ka‘ba in Mecca at least once during his life if it is safe and if he can afford it. The ultimate purpose of all his devotional tasks is to please Allah by serving others in humility and sincerity.

What are the True Islamic Values:

### Unity of God

All true Islamic values begin with and end with the fundamental Truth of the Unity of God and unity of mankind. There is One God and He is the Creator and He is the One Who has made provisions for the continued development of His creations according to their need and potential. Man, the crown of His creations, is given intellect to choose between being grateful or ungrateful to his Creator. The highest point in being grateful to God Almighty is not to associate any other partner with Him and He is the only One worthy of all praise and worship; He is Eternal and all else is mortal. We have nothing but a short life and our survival and success and peace will ultimately depend on our effort to be close to our God. So the first and the foremost true value in Islam is to be a true Muslim and hold fast to the Unity of God.

As a matter of fact, every child is born a

Muslim but his parents and other factors in his environment may make him a Jew, a Christian or a Hindu, etc. Belief in One God is ingrained in human nature and Islam is the best and the natural path to God. There is no incongruity in nature and the purpose of life is to seek God. If to err is human then the way to God is always open through repentance and remorse and determination to overcome one's weaknesses. Fear or regard of God can lead any person with some common sense back to Him. You join Islam in 'peace' and complete submission to Allah, our Creator and Master. When one submits to God Almighty, one has peace within and without and one becomes harmoniously one with Nature.

### Prayer and Trust

There are only two parts of your faith in Islam: your relationship with your Creator and your service to His creations. Service to humanity is a service to God Almighty.

Our God is the Living God; He talks to you and He listens to your prayer. Once you have established your link with Him, you should continue to improve your relationship and each day in your life should bring you closer to Him. The best summary of a prayer is provided to you in the first chapter of the Holy Qur'ān, Surah Al-Fātiha:

I begin to read and do all good deeds in the name of Allah Who is the Most Gracious and the Most Merciful. All kinds of true praise belongs to Allah alone for He is Lord of the Universe, the Creator and the Sustainer of all life and He guides every development towards its perfection. He is Most Gracious to look after all creations without their asking but He is also Most Merciful to those who

ask and are given more after consciously establishing their link with Him. We are all accountable for our actions and will be rewarded accordingly in this or the next world and He is the Ultimate Judge and is the Master of the Day of Judgment. You are Perfect in every way, O our Lord, and I know we should and we want to worship only Thee but we cannot do it without Your help. So guide us and help us always to be steadfast on the right path, the path of those righteous and chosen servants of Yours who have been blessed by You. Our Lord, we pray for the light of Your guidance and always seek Your protection from Satan so that we do not follow the path of those who incur Your wrath and those who are misguided and are lost in the darkness. Āmīn. (Explanatory rendering into English.)

Based upon the teachings of the Holy Qur'ān, the Promised Messiah 'alaihissalam has beautifully explained the philosophy of prayer as a true Islamic value. We should pray and seek Allah's help before starting anything in life because of our inherent limitations. Then, we should make every effort that is humanly possible. At the conclusion of our efforts, we should again pray to God to bless our efforts with best results. In your Prayer you should see God or at least you should have firm faith that He sees you. If you tie the knee of your camel and pray trusting God, it is very likely that He will look after you and your camel! Your prayers are accepted when you have done everything possible within your means and you have put complete trust in God Almighty.

Sometimes you may be tried for your faith and trust in God and acceptance of your

prayers may be delayed because only God Almighty has the knowledge of what is hidden and what is apparent. However, if you are a true believer and have trust in God, your prayers will be answered. This is the core value of Islam which will never fail you.

### Respect and Love

Another basic Islamic value is your love for all and hatred for none for the sake of God. You love God, therefore, you must love His creations. Man is the Crown of His Creation and is created in the best make. Everything created by God has a purpose and the primary purpose of man's life is to recognize his Creator and worship Him to prepare himself to meet Him after this temporary life on earth.

Self-respect improves self-confidence and enables you to be good to others. One should respect one's elders and love the young ones. Love and respect should begin at home and should spread all over the world around you.

### Truth and Honesty

This is a core value in Islam and without truth and honesty one cannot take even a first step towards God.

### Patience and Steadfastness

Life is full of trials and believers will also be tried in the ways of Allah. Patience and steadfastness will distinguish you from others and ultimately will lead you towards your desired objective.

### Forgiveness and Tolerance

God Almighty is always forgiving and tolerant. We have to create and nurture this

quality in our character in the image of God and be willing to forgive when doing so would result in reform. We should learn to show tolerance towards others and cover their weaknesses as Allah covers ours.

### Devotion to Duty and Hard Work

We can progress towards Allah step by step with dedication and love and persistence. It is our duty to work hard to get closer to Him. The same principle applies to worldly gains and progress. Those who work hard and use their God-given intellect are rewarded for their efforts.

### Obedience to Law

We should obey the Laws of God and Laws of the society as long as these are not in conflict. A Muslim must obey and observe the laws of his country wherever he lives when there is no coercion in religion. He must not spread disorder and bring about changes in the society through his peaceful character. He can migrate if it becomes impossible for him to live according to the Laws of God.

### Spirit of Sacrifice

A Muslim must not be greedy and always remember that we all have to depart from this world sooner or later. There should be no hoarding of wealth or other provisions for life. One should function in society with a spirit of sacrifice for the poor and needy.

### Sincerity of Purpose

Sincerity of purpose signifies unity of man within the Unity of God. A good purpose should always be our purpose in life

and we should always employ good means to achieve it. End does not justify the means. Both our end and means must be pure.

These are some of the basic values in Islam Ansarullah should learn and teach our youth through self-example in life. Love and courtesy even towards strangers can be effective and one should always be first to greet the young with salutation of peace, assalāmu ‘alaikum.

The Holy Qur’ān is the light for mankind and is full of guidance in every respect. Let us look at parts of two chapters to appreciate the message.

Surah Luqmān (Chapter 31): The Holy Qur’ān is the Perfect Book and the Complete Guidance for mankind for all times to come. One of its special quality is to preserve and re-emphasize that part of the teachings of earlier prophets of Allah which was valid then and is valid today and shall remain valid according to the true nature and needs of man. Hadrat Luqman, ‘alaihissalām, is chosen in this wonderful chapter of the Holy Qur’ān to represent the living message of Living God, a message of Living Islam (because all prophets were Muslims, that is, the most obedient servants of Allah) for the training and education of youth and it is a very important message for Ansarullah today to learn and teach their children and the world around them:

God Almighty gave Hadrat Luqman ‘alaihissalām wisdom to be grateful to Allah because he understood that everything belongs to Allah and He is the creator and one should always be grateful to Him. One who is ungrateful can no way harm Allah but himself because He does not need anything from man, man needs God for everything.

Because Hadrat Luqman was a grateful servant of God, the first thing he taught his loving son was never to associate any partner with Allah; He is One worthy of all praise and our worship and associating any partner with Him is the most grievous sinful transgression which cannot be forgiven by Him.

First commandment of ‘never to do’ is followed by the second most important positive command of being good and respectful to your parents. You must obey and serve your parents because whatever you do you can’t thank them enough for what your mother and father go through to bring you up. Thank God and your parents for your life and all the good things you are able to receive in life. However, there is one exception in this command: If your parents are mushrik (associate partners with Allah, breaking the First Commandment) then you should not obey them in this matter of their religion but be kind to them in other worldly matters. Unity of God is the most important principle which can never be sacrificed. Allah will be the Judge when we appear before Him.

My dear son, remember always that God knows everything and nothing is ever hidden from Him. Always practice honesty and be truthful in all matters in life to be free from fear and conflict.

My dear son, you should resolve to move closer to Allah every day through Prayer (salāt); always do good and enjoin others to do good and forbid evil without exception and learn to be patient for the best results of your good deeds.

All human beings are Allah’s creation and are equal in His sight; love all and hate none.

Never look down upon any one because Allah never likes the haughty and arrogant boaster.

Be moderate in your life and watch your manners; speak politely with wisdom and lower your voice to reach the hearts and minds of people to guide them to Allah.

(Explanatory rendering into English of the message of verses 13-20 for fathers, particularly Ansarullah.)

## Ansarullah and Their Responsibility

Ansarullah are helpers of Allah in the way of true Islam. They are in the final phase of their life and are prepared to meet their Lord. They have learnt and understood the message of Islam, practice day and night, at all times and are teaching others including their children through self-example. They are indeed the true Muslims. They have gone through all developmental stages and some of their characteristics are beautifully described in the Holy Qur'ān, Surah Al-Ma'ārij (70:23-36):

They have come to pray constantly and consistently. Their wealth is spent in all good causes to promote peace and welfare of others and they give to those who ask and even help those who do not or cannot ask. They believe in the reality of the life hereinafter and are only fearful of Allah's punishment and constantly ask for His mercy and forgiveness. They now stand guard over all passages through which Satan can enter and do not hurt a soul with their hand or tongue or any other means. They present the best example in human behavior and

morality in their families and for the world at large and never transgress the limits imposed by God Almighty. You can trust them and they never break their promise of Bai'at. They are truthful and honest and upright in their testimonies. They take care of their Prayer (Salāt) and Prayer takes care of them. They are the ones promised to be honored and are in peace, closer to Allah in this world and in the life to come. (Explanatory rendering into English.)

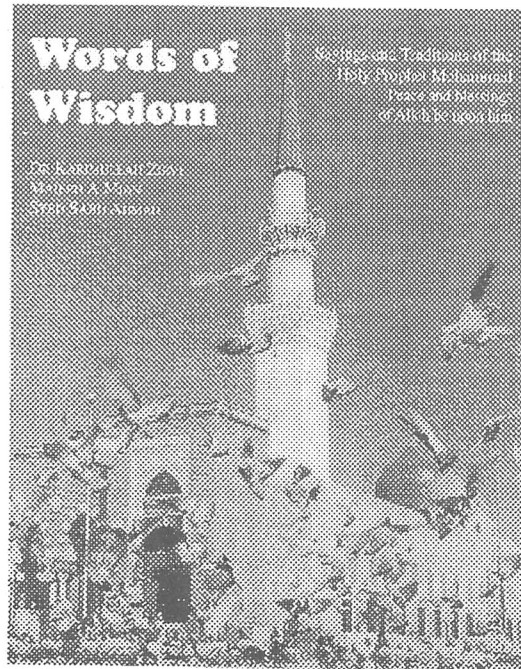
## Islamic Values and New Generation

Although True Islamic values are ingrained in all children at the time of their birth but the training and education of children should really begin even before birth when parents seek Allah's protection against Satan in their family affairs. Parents' own learning and practice, their love for God and Islam, their honesty and devotion and above all their prayers bring about the desired results in children through healthy stages of development. It is not a one day's job; it is an onerous life long responsibility requiring patience and sacrifice. However, Allah has equipped all parents to do this job if they are believers.

Those of us who are late to realize their role to educate and train their children may not effect all changes in one day but they need patience and consistency to learn and practice. You must learn to listen and speak the language of the youth and establish a rapport to communicate effectively. You have now the responsibility to demonstrate and prove as to how your life is effected by

your beliefs and practices and how it can help them to be better human beings under the guidance and protection of God in True Islam.

And at the end our pronouncement should be that all praise belongs to Allah the Creator of this wonderful Universe.



## *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. Some important dates and events in the life of the Holy Prophet, Muhammad, sallallahu alaihi wasallam, have also been included.

Outside covers are in color, two colors inside, size 7 in x 8.5 in on fine paper, softcover, 320 pages.

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# تعلق باللہ

## Belonging to God

Couplets from a poem by Hadrat Mirza Ghulām Ahmad, the Promised Messiah, ‘alaihissalām

بکھی نصرت نہیں ملتی درِ مولیٰ سے گندوں کو  
بکھی ضائع نہیں کرتا وہ اپنے نیٹ بندوں کو  
دُبی اُس کے مقرب ہیں جو اپنا آپ کھوتے ہیں  
نہیں رہ اُس کی عالی بارگاہ تک خود پسندوں کو  
یہی تدبیر ہے پیادہ کہ مانگو اُس سے قربت کو  
اُسی کے ہاتھ کو ڈھونڈو جلاؤ سب کندوں کو

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.

^	/	/	/	^	/	/	/	^	/	/	/	^	/	/	/
ka	bhī	nus	rat	na	hīñ	mil	tī	da	rai	mau	lā	sai	gan	dōñ	kō
ka	bhī	zā	‘i	na	hīñ	kar	tā	wuh	ap	nai	nai	k	ban	dōñ	kō
wu	hī	us	kai	mu	qar	rab	haiñ	ju	ap	nā	ā	p	khō	tai	haiñ
na	hīñ	rāh	us	ki	‘ā	lī	bā	r	gāh	tak	khud	pa	san	dōñ	kō
ya	hī	tad	bī	r	hai	pyā	rō	keh	mañ	gō	us	sai	qur	bat	kō
u	sī	kai	hā	th	kō	dhōñ	dō	ja	lā	’ō	sab	ka	man	dōñ	kō

God’s support is not bestowed upon the unholy  
He does not let His pious servants go waste  
Only those are His near one’s who lose their  
selves  
Haughty do not have reach to His Divine

Presence  
There is only one option, beloveds, that request  
nearness from Him  
Seek His hand only, abandon all other means.

## Words and Expressions

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

kabhī: ever  
nusrat: help  
nahīñ: negative

miltī: is attained  
dar: door  
maulā: Lord

dar-i-maulā: door of the Lord  
sai: from  
gandōñ: dirty one's  
kō: to  
zā'i: waste  
kartā: does  
wuh: He  
apnai: His  
naik: righteous  
bandōñ: servants  
wuhī: Those  
us: His  
kay: of  
muqarrab: near ones  
haiñ: are  
ju: who  
apnā: their  
āp: self  
khotai: lose  
rāh: way

ālī: lofty  
bārgah: presence  
tak: to  
khud: self  
pasandōñ: desirers  
khud pasandōñ: haughty  
yahī: only this  
tadbīr: strategy  
hai: is  
pyāru: beloveds  
keh: that  
māñgo: request, ask  
qurbat: nearness  
usī: only His  
hāth: hand  
dhōñdō: search  
jalā'ō: burn  
sab: all  
kamandōñ: grappling hooks

(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. Āmīn.

# Glossary

abu: father of

Aḥmadiyyat احمدیت : Muslim sect believing

Ḥaḍrat Mirzā Ghulām Aḥmad to be the

Promised Messiah and Mahdi, peace be on him  
al-nahl (pronounced annahl): the bee

Āmilah: a committee of workers

Ansār انصار : Members of Majlis Ansarullah.

ayyadahullāhu ta‘ālā binaṣrihil-‘azīz, بنصره العزيز  
ايداه الله تعالى : May Allah support him with His

Mighty Help

Hadrat, Hazrat: حضرت : His Holiness

Ijtimā‘, Ijtema اجتماع : Rally.

Ijtimā‘āt اجتماعات : plural of Ijtima.

Jamā‘at جماعت : Community, Organization

Khalifatul-Masih خليفة المسيح : Successor to the  
Promised Messiah, ‘alaihiṣṣalam.

Majlis مجلس : Society, organization.

Majlis Ansarullāh مجلس انصار الله (Organization of  
Helpers of God): The organization of all  
Ahmadi men aver 40 years of age.

Masiḥ-i-Mau‘ūd, Masih Mau‘ood: مسيح موعود :  
The Promised Messiah (Ḥaḍrat Mirza Ghulam  
Aḥmad, ‘alaihiṣṣalam)

Muṣliḥ-i-Mau‘ūd, Musleh Mau‘ood: مصلح موعود  
(The Promised Reformer): Ḥaḍrat Mirza Bashi-  
ruddin 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.

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.

ṣallallāhu ‘alaihi wasallam وسلم : peace  
and blessings of Allah be upon him.

Salāt صلاة : Formal Prayer offered according to a  
prescribed procedure..

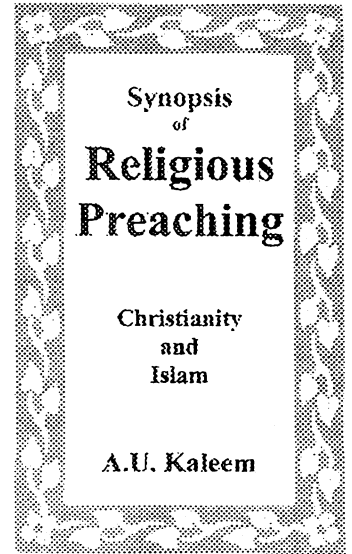
## Synopsis of Religious Preaching: Christianity and Islam

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.

Part II, Islam, has chapters on What is Islam?  
Islam—Ethics and Observances, A Misunderstanding  
Removed, Natural Death of Jesus, Son of Mary,  
Refutation of Arguments Given in Support of Jesus’  
Physical Ascension to Heaven, The Advent of the  
Promised Messiah and Mahdi, The Truthfulness of the  
Promised Messiah and Mahdi, Is There a Substitute for  
Religion.



## About Al-Nahl

The *Al-Nahl* (pronounced annahl) is published quarterly by Majlis Ansarullah, USA, an auxiliary of the Ahmadiyya Movement in Islam, Inc., USA, 15000 Good Hope Road, Silver Spring, MD 20905, USA.

### Articles/Essays for the Al-Nahl

Literary contributions for publication in the Al-Nahl can be sent to the Editor at his address below.

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.

All items are subject to review and approval by the Majlis Ansarullah, U.S.A. Majlis Ansarullah, U.S.A., does not necessarily agree with the views of the writers expressed in its publications.

Articles may be edited as necessary. You need to contact the editor if you want to see the final version of your article before publication.

### Ansar Literature Contribution

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

### Subscription Information

The magazine is sent free of charge to all American Ansar whose addresses are complete

and available on the address system developed by the Jama'at. If you are one of the Ansar living in the States and yet are not receiving the magazine, please contact your local officers or write to the National Qa'id Tajnid, Majlis Ansarullah, U.S.A. at his address given below with your name and mailing address.

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

### Check Your Address

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

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### 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 wahdahū lā sharīka lahū  
wa ash-hadu anna muhammadan '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 inside for subscription information.

**Ansar** (Ansarullah News): Monthly newsletter. Copy available from the Sadr Ansarullah or Secretary Ishā'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 2001.

Annual Ijtema Ansarullah Southern Region, Houston TX, November 2001.

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

2000-2002

**Sadr:** ..... Nasir Mahmood Malik  
**Nā'ib Sadr Saf Duvam:** ..... Hafiz Samiullah Choudhry

2000

**Nā'ib Sadr Saf Awwal:** ..... Nasrullah Ahmad  
**Qā'id Umūmi:** ..... Dr. Wajeeh Bajwa  
**Nā'ib Qā'id Umūmi:** ..... Aslam Pervaiz  
**Qā'id Māl:** ..... Sheikh Abdul Wahid  
**Nā'ib Qā'id Māl:** ..... Akram Khalid  
**Additional Qā'id Māl:** ..... Dr. Wasim Sayyed  
**Qā'id Ta'līm:** ..... Salim Nasir Malik  
**Nā'ib Qā'id Ta'līm:** ..... Abdul Malik Shamim Ahmad  
**Qā'id Tarbiyat:** ..... Khalil Mahmood Malik  
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**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 Īthār:** ..... Khalid Walid  
**Nā'ib Qā'id Īthār:** ..... Shahid Saied Malik  
**Qā'id Tehrik-i-Jadid:** ..... Munum Ahmad Naeem  
**Qā'id Waqf-i-Jadid:** ..... Mujeebur Rahman Malik  
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..... Safeeullah Chaudhary  
**Nā'ib Qā'id Dhihānat-o-Sihhat-i-Jismāni:** .....  
..... Safeer Ahmad  
**Qā'id Tajnid:** ..... Bashir Khurram  
**Auditor:** ..... Manzoor Rehman

## Arākīn-i-Khusūsi

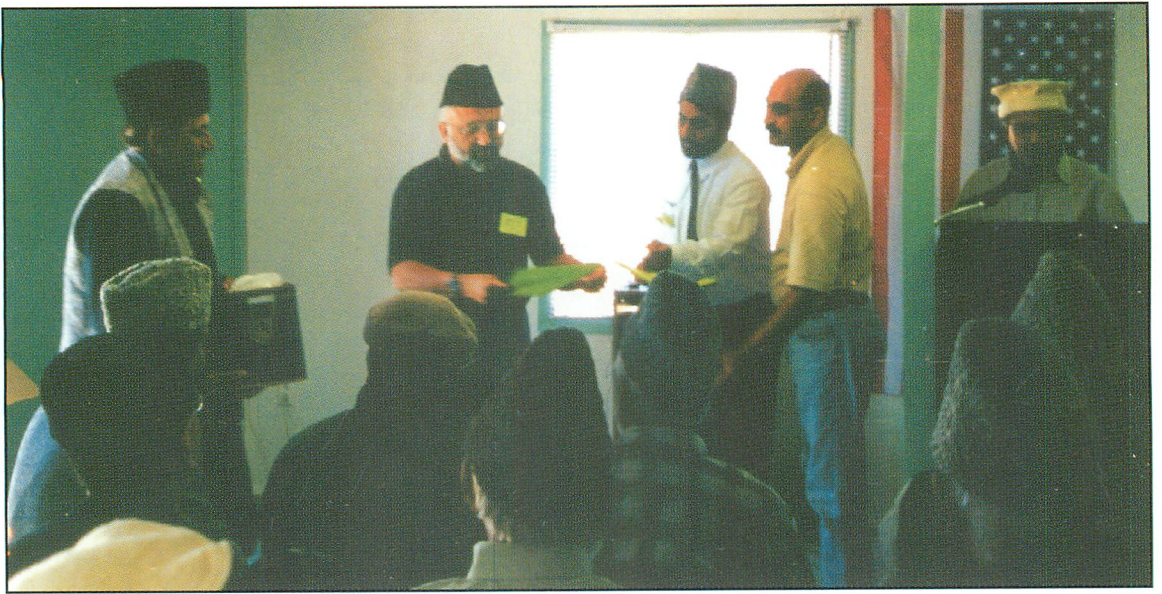
Sahibzadah Mirza Muzaffar Ahmad, Munir Hamid, Dr. Ahsanullah Zafar, Maulana Sheikh Mubarak Ahmad, Dr. Masoud Ahmad Malik, Dr. Karimullah Zirvi

A group appearance of the organizers with Maulana Irshad Malhi (seated fifth from left), Muballigh Northwest, and Nasir Mahmud Malik (seated fourth from left), Sadr Majlis, at the 2000 West Coast Ijtimā' held at the Ahmadiyya center, Baypoint, CA.



⇓ A group appearance of the participants of the 2000 West Coast Ijtimā' in Baypoint, CA





Prize distribution at the 2000 West Coast Ijtimā'.

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