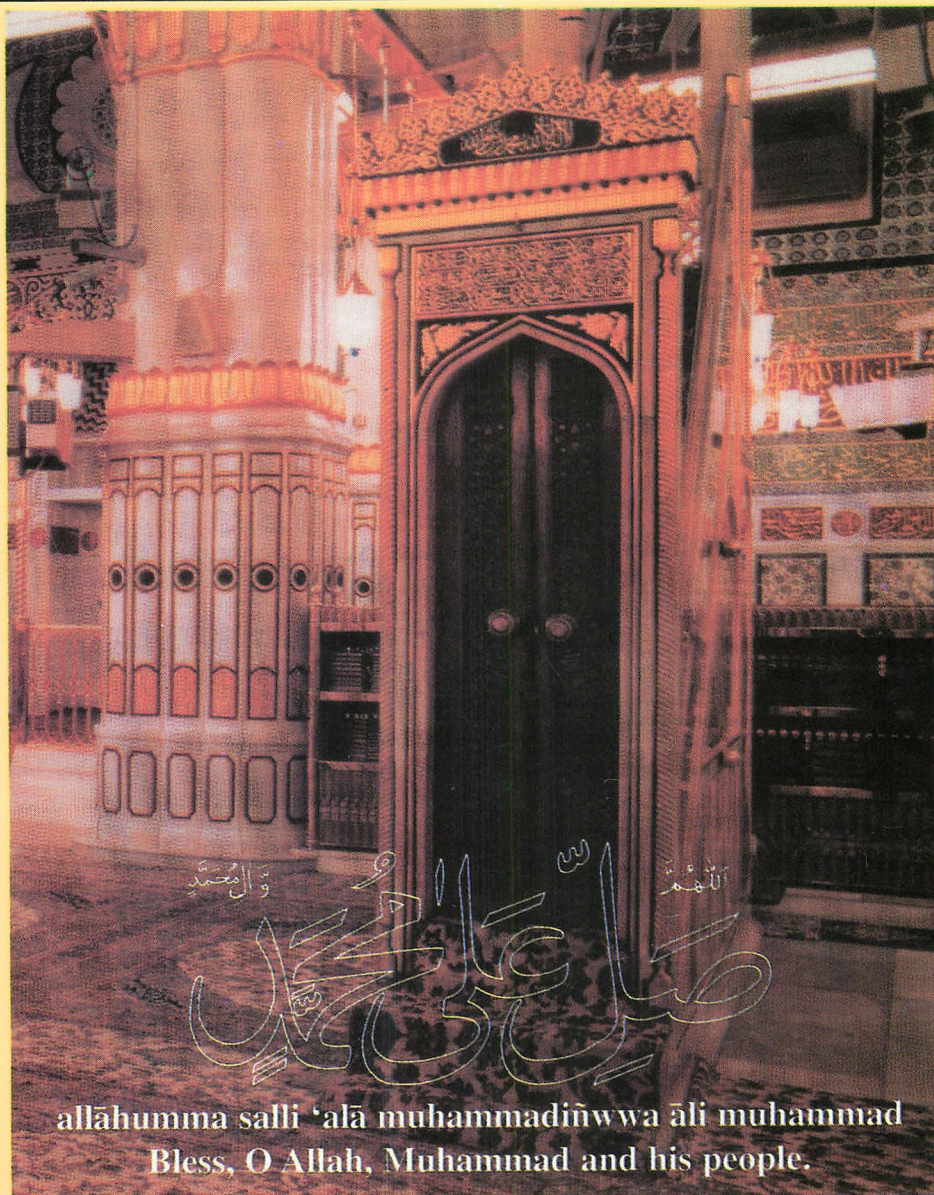


Summer  
2000

# Al-Nahl

Vol. 11  
No. 3

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



allahumma salli 'alā muhammadiñw wa āli muhammad  
Bless, O Allah, Muhammad and his people.

An inside view of the Mosque of the Prophet (peace and blessings of Allah be on him) in Medina, Arabia. See in this issue an account of early Islamic history.

## About Al-Nahl

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

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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).

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**Ansar 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.

# Prayers for Heavenly Light

## The Holy Qur'ān

رَبَّنَا آتِنَا نُورَنَا وَاعْفِرْ لَنَا

rabbanā atmimlanā nūranā waghfirlanā

Our Lord, perfect our light for us and forgive us.

[66(Al-Tahrīm):9]

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

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَفِيْ بَصَرِيْ نُوْرًا

Allāhummaj‘al fī qalbī nūran wa fī basarī nūran

O Allah, create light in my heart and light in my eyes.

[Ibn Abi Shaibah]

## The Promised Messiah, ‘alaihissalam

رَبِّ اَرِنِيْ اَنْوَارَكَ الْكُلِّيَّةَ

rabbi arinī anwārakal-kulliyyata

Lord, show me Thy All Comprehending lights.

[Revelation 7 June 1906, Tadhkirah (English), p. 356,  
Al-Hakam, Vol. X, No. 20, June 10, 1906, p. 1]

## Importance of Financial Sacrifices

*Nasir M. Malik,  
Sadr, Majlis Ansārullah, USA.*

“Together, we will make the difference. *Inshā'-Allah.*” To this end, let us focus on the importance of financial sacrifices.

Financial sacrifices are the hallmark of a true believer. As a matter of fact, we find many non-believers making various donations as well. They may be motivated by their sympathy for fellow human beings or other creatures, or by their support for certain cause(s), or simply out of their generosity. The true believers, on the other hand, make extraordinary financial (and other) sacrifices for the sake of Allah.

In this day and age, *Mashā'-Allah*, the true Ahmadi Muslims stand out in making such extraordinary sacrifices regularly, in good times as well as in not so good times. In addition to helping others individually and paying the *Zakāt* (if applicable), they nonchalantly support all the programs, schemes, and subscriptions initiated by the Promised Messiah (*‘alaihiṣṣalām*), the *Khalifatul-Masīh*, and the *Jamā'at/Auxiliary administration*. Consequently, Almighty Allah blesses them with His grace and countless bounties.

In the context of *Majlis Ansārullah*, let us make sure that we are regular in our monthly *Ansar* subscription, annual *Ansar ijtema*, and literature subscriptions. Additionally, in accordance with a 1998 *Majlis Ansarullah U. S.A.* Shura recommendation and subsequent acceptance by *Huzūr (ayyadahullāhu ta‘āla binasrihil-‘azīz)*, we are committed to build the *Ansār Hall* in U.S.A. This year, our goal is to obtain pledges worth \$500,000 for this noble cause. Next year, we wish to collect these funds and build the cherished Hall, a fitting present to our next generation in the new millennium. *Inshā'-Allah.*

I hope and pray that, as the elders and leaders of our *jamā'at*, all USA *Ansar* members would voluntarily lead by example in the arena of extraordinary financial sacrifices. Let us all contribute regularly, without being reminded by the *jamā'at* and/or *ansar* organization. Let us take care of all our dues on a monthly basis. Allah blesses us with our paychecks weekly or biweekly. We should also pay our dues, in His cause, at least monthly.

May Allah enable us to do so. *Āmīn.*

# An Outline of Early Islamic History

*Continued from the last issue*

*N.R.A.G. Soofi*

## PLOT TO KILL MUHAMMAD

The Quraish came to know of this meeting [with Medinites]. They made enquiries. They could get no proof but they were alert. The Prophet told Muslims to leave for Yathrab. Most of them went away. Only the Prophet, his family, 'Alī and some poor Muslims were left behind. The Quraish saw the Prophet was friendless. They thought they could finish him now, believing that Islam would then die soon. They met together and agreed to kill him. One man from each family was chosen for the job. These men were to attack the Prophet together. The Prophet's family would not fight back everyone, they believed. God commanded the Prophet to leave Mecca at once. He went straight to the house of Abu Bakr and told him that he had been ordered to depart for Medina. "Will you not take me with you, O Prophet of Allah?" asked Abū Bakr. "I will," said the Prophet. Abū Bakr was moved to tears of joy. He said, "I have two camels ready, one for each of us."

## THE PROPHET LEAVES MECCA

The Quraish kept a vigil around the house of the Prophet. They were waiting to lay their swords on him. The Prophet asked 'Alī to sleep in his bed. He then departed. The Quraish did not expect that he would leave so early. They were hardly aware of him when he went out from their midst. He met Abū Bakr, waiting on the way, as arranged before.

Both made for the cave Thaur, a cozy hideout three miles south of Mecca. The Quraish found 'Alī in the Prophet's bed. They were mad with anger and beat him mercilessly. They placed a reward of hundred camels for any one who would bring Muhammad back dead or alive. Many men set out to win the prize. The search grew hot. The Quraish soon reached the mouth of the cave. They found a spider's web across it. They also found a pigeon's nest on a branch of the tree that shaded the cave. The guide of the Quraish said, "Muhammad is either in the cave or has gone up to heaven." Nobody looked down into the cave. The Prophet and Abu Bakr could see the men outside. They could see their feet. Abū Bakr felt afraid on account of the Prophet. He spoke out his fear to him. The Prophet said, "Fear not. For surely Allah is with us both."

The Prophet and Abū, Bakr left the cave after three days. On the way they were overtaken by one Surāqa bin Mālik. He was pursuing them on horseback. His mount stumbled three times. Surāqa took fright at this and, calling them, sought peace. He told them that he had come to win the reward set on their heads. But, he said, he had changed his mind. He then rode back. The Prophet said to him, 'O Surāqa, how will you feel with the bangles of Hurmizd on your wrists?' "Hurmizd, the Emperor of Iran?" asked Surāqa. "Yes," said the Prophet. Surāqa stood rooted to the spot in utter amazement.

## WELCOME TO MEDINA

After a hard journey of eight days, the Prophet reached Yathrab. It was the 20th day of September 622. The people of the town had learnt of his departure from Mecca. They were expecting him. They kept turning out en masse for several days to receive him. One day a Jew espied from his house a party dressed in white. He shouted at the top of his voice. "O people of Arabia, there comes the man you have been waiting to see." Soon the whole of Yathrab resounded with the cries of Allāhu Akbar (Allah is Great). Big crowds rushed to welcome the Prophet. They went wild with joy. Yathrab had never been so happy before. The Prophet then proceeded to Qubā. Kalthūm bin Al-Hadam, chief of the place, gave him a big welcome there. The Prophet put up at his house. The first thing he did there was to build a mosque. It was called Masjid Qubā.

Yathrab was now called Madinatun-Nabi, the city of the Prophet, or Madinah in short. Muslims of Medina were called Ansār (helpers), and the refugee Muslims were called Muhājirs. Every Ansār family wanted the Prophet to stay with them. He chose to put up with Banū Najjār, the relations of his grandfather, Abdul-Muttalib.

## FRIDAY CONGREGATIONAL PRAYERS

After about ten days, the Prophet moved from Qubā mounted on the back of a camel. Ansār and Muhājirs followed him. On the way he stopped for Jumu'a—Friday congregational Prayers. From that day, Jumu'a Prayer has become a regular weekly worship in Islam.

On the way to Medina proper the Prophet was warmly greeted by groups of Ansar. Women and little girls sang with great joy.

"The full moon has arisen on us from the top of mount Vida.

It is our duty now to give thanks to God."

When he reached the quarter of Banū Najjar, the girls chanted merrily,

"We are the girls of Banū Najjar.

How good, the Prophet will be our neighbor."

Now the question was where the Prophet would stay. He said that his she-camel would sit where God wished him to stay. The animal sat down in an open space. The Prophet dismounted and asked, "Who lives near here?" Abū Ayūb Ansāri came forward saying, "O Prophet of Allah, this is my house and this is my door, pray step in." The Prophet stayed there for seven months. Abū Ayūb Ansāri and Sa'd bin 'Abādah served him meals and felt greatly honored for it.

Soon after his arrival in Medina, the Prophet sent Zaid bin Hārith to Mecca to fetch his family. After a few days he returned with members of the Prophet's household. 'Alī reached Medina three days after the Prophet's arrival.

## THE PROPHET'S MOSQUE

The Prophet bought the land where his camel had stopped and where he had dismounted. Here he built a mosque, which came to be known as the Masjid Nabavi, the Prophet's mosque, and a one-room house for himself. In one corner he built a shed or suffah for the poor refugees, the Muhājirs. They were without means. The Prophet provided victuals, often starving himself to

feed them. The Ansār brought them dates and other eatables. They lived a life of prayer and devotion. They kept the Prophet's company day and night.

The Prophet's mosque was his court, his prayer-hall, and his council room. Here he trained soldiers and here he kept his prisoners of war. Here he received embassies.

The call to Prayer was simple in the beginning. Later the present Adhān became the call for the five daily Prayers, and Bilāl, an African convert, became the first Mu'adhdhin (caller). The Prophet gave the first place to Prayer in all the duties. This, he said, was the badge of a Muslim, which distinguished him from others and led the faithful to the summit of true felicity.

## LIFE IN MEDINA

Medina is an old town. It lies some two hundred miles north of Mecca across the trade route between the Hijaz and Syria. Cold in winter and hot in summer, Medina has plenty of rain. It is a valley dotted with hills. People lived there in villages. Each tribe had its own village, its own fort. There were Jews and pagans. Jews had three tribes—Banū Naḍīr, Banī Quraiza and Banū Qainuqā'. The pagan tribes were Aus and Khazraj. Jews were smart traders. They held great power. There had been plenty of trouble between Jews and pagans. Jews succeeded in dividing pagans, making them fight among themselves. There was a big war between Aus and Khazraj. It is called the war of Buas. The Banū Qainuqā' Jews aided the Khazraj and Banū Naḍīr and Banū Quraiza Jews

helped the Aus. There was much killing. When both Aus and Khazraj became exhausted, they realized their mistake and made peace. Abdullah bin Ubayy bin Salūl became their chief. It was at this time that Islam made its way into Medina. The Jews did not like the new religion. Abdullah bin Ubbay bin Salūl did not like the Prophet. The Quraish were bitter enemies of Islam. The future of Medina was in the hands of God. Muslims were no doubt comparatively safe now. But security was yet far off. The drums of war could be heard from a distance.

The Ansār treated the Muhājirs with great kindness. They gave them equal share in their trade, in their gardens and in their crops. The Prophet formed bonds of brotherhood between the two groups. One Ansāri and one Muhājir were made brothers. The Muhājirs started businesses. Some grew well off. They all lived as good Muslims loving one another like real brothers.

## THE MEDINA PACT

Next, the Prophet made a pact with the Jews and the other tribes of Medina. It was agreed that both non-Muslims and Muslims should live peacefully. Both should enjoy freedom of faith. Both would respect life and property. In all disputes the Prophet was to be the Judge. No body was to go to war without his consent. Parties to the pact were to fight together against their enemies. Both agreed to defend Medina. The Jews promised not to aid the Quraish or their friends.

Islām now had a state and a government. It had now a law and it had a head, the Prophet.



## MECCANS PREPARE FOR WAR

The Quraish were very furious. The Prophet had escaped. His friends had found refuge in Medina. Islām had found a home. It had found a following. They decided to fight. So they began to get ready. They made friends with many tribes. They sent their agents all over Arabia to incite Arabs to war against the Prophet. They wrote a letter to the people of Medina which said,

Fight Muhammad. At least turn him out of your town. Otherwise we will wage war on you. Then we will slay all your men and take away your women.

The Meccans also changed their normal caravan routes and took to routes lying through areas around Medina and incited local tribes against Muslims. Muslims were in great fear. They had to keep watch at night. Some were armed even when asleep. The Prophet would keep awake the whole night. Almost a whole year went by in this manner. God then commanded Muslims to prepare to meet force with force. They were few and the Quraish were many. They were poor and the Quraish were rich. They were without friends. The Quraish had all Arabia with them. But God promised them victory. For, they were not the first to draw the sword. They had faith in the word of God and His great Prophet. They had been forced out of their homes. They had lost everything. All they wanted was peace. But the Quraish wanted their blood. Muslims were helpless. The Quraish were active among the tribes. The Prophet too was alert. He took very wise steps to meet the enemy.

1. He sent out small scout parties to report on enemy movements in the territory.
2. He made treaties of friendship with tribes around Medina.

The Quraish were on the war path. Their letter to the chiefs of Medina had not been answered. They decided to attack Medina. First a small party of Meccans raided a place three miles outside the town. It made off with some camels belonging to Muslims.

## THE FIRST BATTLE OF ISLAM

This was the second year of the Hijrah (Prophet's escape from Mecca). Muslims were commanded to turn their faces to the Ka'ba, the Holy House at Mecca, instead of Bait al-Maqdis, the Holy Place in Palestine. The Qibla (point of attention in Prayer) was thus changed. Also fasting was made compulsory during the month of Ramaḍān. The year is important for other things too. For the first time in the city, courts started functioning, hygienic measures were introduced, lanes were widened and arrangements made to promote literacy, laws regulated the rights and duties of slaves, and people were enjoined to commit to writing all civil contracts.

Yet another great thing happened during the year. Muslims and the Quraish fought their first battle at Badr. The Prophet learnt that the Quraish were on their way to Medina with a big army. He started to meet the enemy faraway from the town. He also came to know that a big trade caravan of the Quraish was on its way to Mecca; the Meccan army was there ostensibly to protect it. The Prophet was prepared as best he could. But he had not many means for an

armed conflict. He had not many men either. Muslims were prepared to meet only the caravan. They were not in a position to meet the Quraish army.

The Meccans had raised a big force. They had enlisted every fighting man. Only two chiefs of the town were not willing to join them. One was Abū Lahb, an uncle, but a great enemy of the Prophet. His sister had had a fearful dream. He was frightened on that account. The other was Umayya bin Khalf, another bitter enemy of Islam. He greatly feared death. He had learnt that the Prophet had predicted that he would die in the battlefield. He knew the Prophet spoke the truth. But he was forced to join the army against his will.

Before the Prophet took to the field, he wanted to know the mind of the Muslims. The Muhājirs were eager to lay down their lives at his command. The Ansār were no less willing. When asked, their chief, Sa'd bin Mu'ādh, said, "We are with you, wherever you go. O Prophet of Allah, if you tell us to jump in the sea, by God, we will." The Prophet was highly pleased. He told them that God had promised him a great victory. When they reached the valley of Badr, they found the enemy camp already there. Its force numbered one thousand. The Muslims numbered 313. The Quraish had 800 mounts, the Muslim only 30. Three hundreds of the enemy had armor, of the Muslims only two.

The followers of the Prophet camped close to the enemy. A pavilion shaded the Prophet where he and Abū Bakr spent the night together. The Prophet prayed

throughout the night and the next day. It was the 17th of Ramaḍān. Soon after sunrise, the enemy made advance. Some of them came to the spring to fetch water. Muslims made to stop them. But the Prophet said, *No, let them have access to the water.*

The Quraish sent out one 'Umar bin Wahab for scout duty. He went round the Muslims on horse back. He returned to the Quraish in a state of panic. He said, "O Quraish, I did not see men on the mounts. I saw death riding on the backs of camels." So did the Muslims appear to him.

The first of the enemy force to seek battle were 'Utba, Shaiba and Walīd. The Prophet ordered Hamza, 'Alī and 'Ubaida to meet them. Hamza and 'Alī killed all three. Ubaida was fatally wounded. Then the Quraish launched a general attack. The Prophet, who watched from his tent, prayed thus: "O Lord, make good Thy promise. If today this party of Muslims is wiped out, there will be none left to worship Thee." Abu Jahl was also praying. His prayer was: "O God, if we are in the wrong then stone us from above or punish us otherwise."

## FIRST VICTORY OF ISLAM

Both were heard. The Muslims won, the Quraish lost the battle. Muslims fought with great courage. Two Ansar youth rushed to the spot where Abū Jahl had taken his position. In an instant they cut him down. The Prophet then ordered a general attack. Muslims fell on the enemy like lightning. The Quraish fled. Seventy were taken prisoner and as many lay dead. Among them were 24 leading chiefs. Umayya bin Khalf

was one of the casualties. Thus was cut off the root of Meccan strength.

The dead Quraish were buried in one pit. The Prophet, addressing the dead enemy, said, "Did you find true the promise God had made to you? Well, I found His promise to me true." Then he said, 'O ye who lie in the pit, you were bad relations of your Prophet. You rejected me, others accepted me. You turned me out of my home, others gave me shelter. You made war on me, others aided me.'

## GRIEF IN MECCA

Only fourteen Muslims were slain in the battle. There was great joy in Medina. There was great grief in Mecca. The star of the Prophet was up. The name of the Quraish was mud. They felt the disgrace keenly. They forbade all mourning and pledged to wipe out their shame with revenge. They will then and only then mourn their dead. But many had lost their sons, many their brothers, many their fathers and many their husbands. They could not bear the grief in silence for long. It is said that a man named Aswad once heard a woman weep. He had lost two sons and a grandson in Badr. He asked his servant to enquire if mourning had been permitted. He said, if it were so, he would like to cry. "There is a fire burning inside me. I would love to weep to my heart's content." The servant returned with the answer that a woman had lost her camel and was therefore crying. Aswad was a poet. He at once uttered these lines:

O woman, thou art weeping over  
the loss of a camel.

Its grief is keeping thee from sleep.

If thou must weep, then weep over

Badr where our luck failed us.

Aye, if thou must weep, then weep  
over my Aqil and weep over my  
Harith who was a lion among lions."

Then there, followed general mourning in Mecca. The only house that did not join was that of Abū Sufyān. His wife Hinda would not shed a tear. She had lost her father and two brothers in Badr. "Tears cannot put out the fire of my grief," she said. "If they could, I would shed plenty." She wanted them to go to war against Muhammad. So did many others. Mecca made ready for revenge. It was to be a great battle. They wanted to finish the Muslims. So they made big preparations.

For the Muslims it was a great honor to have fought in Badr. Sa'd bin Abī Vaqqās was one of them. Later, he founded Kūfa. He was also governor of Iraq. He conquered Iraq. He conquered Iran. He was young when he took part in the battle of Badr. He died at the age of eighty. Before his death, he asked for the cloak he had worn at Badr. He had kept it safe. He put it on when he was dying. He said he had saved it for that day. He was buried in the same cloak.

## HUMANE TREATMENT OF ENEMY POWs

The Prophet ordered that the enemy prisoners of war should be treated with kindness. At that time prisoners of war were dealt with very savagely. They were kept as slaves and used as beasts. The Prophet was the first man in history to give prisoners of war humane treatment. He ordered that they should be set free on payment of ransom. Some prisoners were asked to teach Muslims how to read and write. This duty was to earn them their freedom. Muslims were very nice

to the prisoners. ‘Abbās, an uncle of the Prophet, who had been forced to join the Meccan army, was taken prisoner. He was bound up like the others. He felt pain and moaned at night. The Prophet felt very uneasy on that account. The Muslims noted this. They at once loosened the bonds of ‘Abbās. He felt at peace. When he did not moan any more, the Prophet knew the reason why. He ordered all the prisoners to be treated alike. Soon the bonds of all were made loose.

Muslims were very good to the Quraish prisoners of war. They gave them food and starved themselves. They gave them mounts and themselves walked on foot.

## MEDINA FACES THREAT OF INVASION

But Medina was again in great danger. A few days after the battle of Badr, Sulaim and Ghatfān tribes raised a big army at Qarqaratul-Kudr. It was to invade Medina. The Prophet set out with a party of his companions. When he reached the plain of Al-Kudr, the enemy had dispersed.

Some two months later Abū Sufyān entered the Medina valley with two hundred armed Quraish. At night he met Sallām bin Mishkam, the chief of Banū Naḍīr, the Jewish tribe. He requested their help against the Prophet. The Jewish chief agreed. Next day Abū Sufyān's party raided valley ‘Urīd. He burnt down some date-trees and a few huts. He killed two men and then retired. He was chased by the Prophet but he made off in haste, leaving behind many bags of barley porridge.

During this year, another great event took place. It was the marriage of Fātimah, the daughter of the Prophet. He loved her dearly. ‘Alī applied for her hand at the instance of Abū Bakr and ‘Umar. It was granted. The marriage ceremony was a simple affair. Lady Fātimah's dowry was made up of a few things—a head cover, a leather cushion, a bag and a grinding stone. The Prophet prayed for the couple thus,

“O Lord, bless them between themselves, bless them in their relations with others and bless them in their generations.”

## JEWES ON WAR

The Jews now were working hand in glove with the Quraish. The Banū Naḍīr had already promised them help. Now Banū Qainuqā‘ also started making trouble. In fact, they were very much alarmed at the growing power of the Prophet. The victory of Badr had made them bitter. The Prophet, however, treated them as People of the Book. He invited them to accept the new faith, proposing to them a get-together for a free exchange of views on the subject. They were full of scorn. They told him that the victory of Badr had turned his head. “You had to fight Quraish there. If you have to fight us, you would know.” The Prophet remained calm. He also advised Muslims to remain calm. But the Jewish leaders did not want peace. They made trouble every time. Once a party of them insulted a Muslim woman. She cried for help. A Muslim rushed to protect her. A fight ensued. One Jew and one Muslim were killed. Soon there was a big

riot. The Prophet hastened to the place. He advised peace and patience. But, as later events showed, the Qainuqā' were on the war path. Mutual relations got strained and both parties were soon up in arms. After fifteen days the Jews sued for peace. They offered their properties to Muslims. Only they begged that their lives be spared. The Prophet agreed. The Banu Qainuqā' then departed for Syria.

Ruqayya, a daughter of the Prophet, died this year. She had been married to Uthmān. The Prophet gave away in marriage to Uthmān his other daughter, Ummi Kalthūm.

Again Banu Ghatfān raised an army to attack Medina. Before the enemy could march, the Prophet dashed to meet them. They again dispersed.

A trade caravan of the Quraish was on its way through Najaf. Zaid bin Hārith attacked it with a small party of Muslims. Abū Sufyān and Safvān, two Quraish chiefs, were leading the caravan. They were so frightened that they made off at once leaving everything behind.

Now the third year of Hijra had begun. God blessed Fātimah and 'Alī with a son. He was named Hasan. The Prophet loved him greatly. He once said, "This child of mine is a great leader. Allah will make him one day the means of peace between two parties of Muslims."

From An Outline of Early Islamic History.

## Razzaq and Farida

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# History of Majlis Ansarullah

Ismail Nayyar, New York

## Chapter 1

### Two Distinguished Groups of Ansārullah (Helpers of Allah)

#### 1. The Blessed Jamā'at of the Companions of the Holy Prophet, ṣallallāhu 'alaihi wasallam

Almighty Allah, addressing the believers in Surah Al-Saff, exhorts them,  
كُونُوا أَنْصَارَ اللَّهِ

Kūnū Ansārullah, meaning, *Become Ansarullah*, that is, become the helpers of God.

The blessed companions of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) were the primary addressees of this divine proclamation, and the zeal with which they obeyed will be exemplary forever.

These companions, Bedouins who had risen from a past of iniquity in response to a light shining like a beacon from the hilltops of Faran near Mecca, soon rose from the quagmire of sin to the highest pinnacle of moral glory. The benighted, the ignorant, donned the purifying mantle of Islam and were elevated to people of high moral values, enlightened teachers of their contemporaries, examples of supreme sacrifices focused on pleasing Allah the Almighty and His beloved Prophet (peace be upon him). This electrifying change was the direct result of the holy presence in their midst, and the

Qur'ān that was revealed to him. The word of God and the perfect example of the Prophet Muhammad (peace be upon him) amongst them, proved to be the touchstone that transformed the Bedouins into moral leaders of their peers.

Their thirteen years of trials and tribulations encompassing physical abuse, and social boycott brought on by their faith, only served to strengthen their resolve and their loyalty to their religion. When the tide of abuse continued unabated, the Holy Prophet ordered them to migrate to Medina.

In a short span of a decade, they overcame their enemies with the blessed leadership of the Prophet of Allah (peace be upon him) and soon thereafter brought all of Arabia under their control. In the later era of the Upright Caliphate, they successfully met and overcame the might of Caesar of Rome and Cosroe of Iran. Their hallmark was that unlike other conquerors, they did not mistreat the vanquished, did not destroy their property or their houses of worship, did not molest their women. Their treatment in particular of their defeated oppressors in Mecca was particularly notable for its humility and spirit of forgiveness engendered by the Holy Prophet (peace be upon him).

## 2. The Ansar of The Promised Messiah, ‘alaihissalām

The blessed era of the companions of the Holy Prophet Muhammad (peace be upon him) and their influence continued for a century. Thereafter continued the era of their followers for another two centuries, an era of the illuminating influence of Islam. Then descended darkness upon the Muslim world, a full thousand years of which resulted in Islam only remaining in name as predicted by the Holy Prophet (peace be upon him) and the Faith ascended to the heavens, exactly as predicted by the Prophet Muhammad (peace be upon him).

Then, according to a Divine Plan revealed by Allah, the Promised Messiah and the Promised Mahdi, was raised in Qadian, India, a dusty hamlet in the backwash of civilization, with the glad tidings that the Almighty would cause the name of the Promised Messiah to be spread throughout a respecting world, so much so that kings would seek blessings from his clothes. Another revelation proclaimed, “I shall give you a large party of Islam.” Other revelations followed:

*We will instruct mighty men, through revelation from Heaven, to support you. And, Such large numbers will gravitate towards you that the paths they tread to come to you will be worn deep into the ground, and they will travel towards you from afar.*

Almighty Allah, in appointing the Promised Messiah, Hadrat Mirza Ghulam Ahmad of Qadian, (Allah’s blessings be upon him), caused a rebirth of the Faith, and in support of this cause, promised him a group of Ansar, who having accepted him as

the Messiah, would truly replicate the earlier Ansar, the companions of the Holy Prophet of Islam, Muhammad, (peace be upon him). These lucky individuals who had the good fortune to serve the Promised Messiah (peace be upon him) have been mentioned in his writings by name sometimes and sometimes as a group, much in the same way the Holy Prophet (peace be upon him) mentioned his companions (Ṣaḥābah). Translation of two excerpts from the Promised Messiah’s (peace be upon him) are presented.

- a. “In this timeframe in which our Jama‘at has been raised, this Jamā‘at bears several similarities with the Ṣaḥābah, radiyallahu ‘anhum. They attain light and certainty from the signs from God and the new daily divine support as Ṣaḥābah did. In the way of Allah, they endure the pain of the people’s abuse, ridicule, taunts and curses, and a total lack of sympathy in the same way that the Ṣaḥābah did, but with divine signs and help, they move forward towards a pious existence in the manner of the Ṣaḥābah.

There are several among them who in the manner of the Ṣaḥābah, weep profusely in Prayer and wet the places of prostration with tears as the Ṣaḥābah used to weep, and there are several who are blessed with true dreams and who receive revelations from God in the manner of the Ṣaḥābah. Several among them spend of their hard-earned wealth for the pleasures of Allah in our movement in the manner the Ṣaḥābah used to spend. You will find among them several who remember death, are soft at heart and who stride the path of true righteousness as was the way of the

Şaḥābah. That is the team of God whom God himself provides succor, purifies their hearts and is filling their bosoms with wisdoms of faith, and draws them towards Himself with heavenly signs in the same manner that He drew the Şaḥābah. In short, this Jamā‘at has all those characteristics that manifest from the words: *wa ākharīna minhum* [meaning, and among others from among them {The Holy Qur’ān, 62:4}], and it was destined that Allah’s design would be fulfilled one day.” Rūhānī Khazā’in, Volume 14, pages 306, 307.

- b. “Allah has created thousands of people whose hearts are filled with love for me. Some gave their lives for me, some accepted financial ruin for me, some were

expelled from their homelands for me, and endured hardship and sorrow. There are thousands who give preference to me over their needs and offer their dear possessions to me... I see that their hearts are filled with love and there are several who, if I so ask, they are ready to surrender all their wealths and sacrifice their very lives for me. When I find this degree of faithfulness in my Jamā‘at, I spontaneously have to pronounce, ‘O Almighty Allah, truly do you govern every particle. You have, in this time of tribulation, drawn these hearts towards me and blessed them with steadfastness. This is indeed a great sign of your divine power’.” Haqīqatul-Wahīy, Rūhānī Khazā’in, Volume 22, pp. 239 and 240.

## Chapter 2

# The Initial Phase of Ansarullah

## Formation of the Ansarullah Organization in Jamā‘at-i-Ahmadiyya

The Promised Messiah, ‘alaihissalām, created a body named Sadar Anjuman Ahmadiyya in order to administer internal and external official matters. Ḥaḍrat Maulana Ḥakīm Nūr-ud-Din , Khalīfatul-Masīh I, raḍiyallāhu ‘anhu, and Ḥaḍrat Sahibzāda Mirza Mahmūd Ahmad, Khalīfatul-Masīh II, raḍiyallāhu ‘anhu, were members of this organization. During the life of the Promised Messiah, ‘alaihissalām, this Anjuman worked under his direction. Upon Huzur’s passing, Ḥaḍrat Maulana Hakim Nur-ud-Din,

raḍiyallāhu ‘anhu, was elected unanimously to the position of Khalīfatul-Masīh I. Unfortunately, some members of the Anjuman who had a false sense of self-importance, gradually began to ignore Ḥaḍrat Khalīfatul-Masīh’s directives and indulged in willful behavior in order to undermine the status of the Khalīfa while promoting that of the Anjuman.

During these days, Ḥaḍrat Sahibzāda Mirza Bashīrud-Din Mahmūd Ahmad, raḍiyallāhu ‘anhu, the beloved and revered son of the Promised Messiah (‘alaihissalām), had a vision, wherein he saw a large palace, part of which was being dismantled while thousands of bricklayers were replacing the

dismantled bricks. He asked what was transpiring and was told that the palace was the Jamā'at-i-Ahmadiyya, and a part of it was being dismantled in order to remove old and unsound bricks. He felt in his heart that the bricklayers were in fact angels, who under the direction of the Almighty, were working to ensure the progress of the Jamā'at. After this vision Ḥaḍrat Sahibzāda (Mirza Mahmūd Ahmad) Sahib was moved to bring about the formation of an organization whose members would lay particular stress on attaining religious knowledge, gravitating towards the tenets of the Faith, promoting mutual brotherhood and seizing any and every opportunity to propagate the Faith. He obtained permission from Ḥaḍrat Khalīfatul-Masīh I, raḍiyallāhu 'anhu, for the formation of this organization and named it Anjuman Ansarullah after prayers and supplications to the Almighty for guidance.

After permission from Ḥaḍrat Khalīfatul-Masīh I, raḍiyallāhu 'anhu, was obtained, Ḥaḍrat Sahibzāda (Mirza Mahmūd Ahmad) Sahib published an article in the newspaper Badr of 23rd February, 1911 titled, 'I am Allah's helper.'

He invited members of the Jamā'at to join the new organization with the stipulation that each intending member supplicates seven times to the Almighty for guidance before joining. Additionally the following rules for membership were enumerated.

1. Every member would be obligated to preach, whenever time permitted, either locally or widely.
2. Every member would be obligated to read and promote the reading of the

Qur'ān and Ahadith.

3. Every member would be obligated to promote unity and peace among members of the Ahmadiyya Community, and to abstain from strife. In case strife occurred, the member would try to resolve it himself, otherwise ask Ḥaḍrat Khalīfatul-Masīh for guidance.
4. Steer clear of mistrust which strikes at unity and cohesion.
5. At the end of each month members to report progress on any work performed by them, either to Sahibzāda (Mirza Mahmūd Ahmad) Sahib or to anyone else deputed by him.
6. Members to strive for unity among themselves, to pray for each other, to promote closeness among friends in accordance with established traditions of the Prophet Muhammad (peace be upon him) and to exercise sympathy generally and particularly towards members, rallying with help when needed.
7. Members to engage in glorification of Allah, to profusely invoke Allah's blessings upon the Holy Prophet Muhammad (peace be upon him), the benefactor of mankind, and in such invocations, during or after Prayers, to include the Khulafā and in particular the Promised Messiah, 'alaihissalām.
8. Members should show obedience towards Ḥaḍrat Khalīfatul-Masīh in particular.
9. Members should offer Prayers on time and should strive to offer nawāfil (optional) Prayers encompassing sadaqah (propitiatory offering, alms) and fasting,

because such Prayers lead to spiritual progress.

### Early Members of Ansarullah

When the aforementioned article was published, Ḥaḍrat Khalīfatul-Masīḥ I, raḍiyallāhu ‘anhu, read it from beginning to end in spite of ill-health, and then said to Ḥaḍrat Sahibzāda (Mirza Mahmūd Ahmad) Sahib, “I too am among your Ansar” (Badr, Qadian, March 9, 1911). Thus Ḥaḍrat Maulana Hakim Nur-ud-Din, Khalīfatul Masīḥ I, raḍiyallāhu ‘anhu, was the first member of this organization. Others who were the earliest members were: Maulvi Sarwar Shah Sahib, Qadian, Hafiz Roshan Ali Sahib, Qadian, Munshi Farzand Ali Sahib, Ferozpur, Munshi Ahmad Din Sahib, Gujranwala, Sayyad Sadiq Hussain Sahib, Attawa, Shaikh Ghulam Ahmad Sahib, Qadian, Shaikh Rahmatullah Sahib, Banga, Hakim Mohammad Din Sahib, Gujranwala, Mian Abdul Aziz Sahib, Saharanpur, Shaikh Abdur-Rahman Lahori Sahib, Qadian, Mian Khuda Dad Sahib, Karanchi, Mian Feroz Ali Sahib, Massa Kassowal, Mian Badr Bakhsh Sahib, Dhogri, Maulvi Ghulam Rasul Rajeki, Mubarak Manzil, Lahore, Munshi Mohammad Zahirud-Din Sahib, Clerk, Circle Office, Upper Chenab Canal, Lahore, Mohammad Hussain Sahib, Zafarwal, Sayyad Nazir Hussain Sahib, Ghatialian, Pir Barkat Ali Sahib, Ranmal, Maulvi Abdul Qadir Sahib, Ludhiana, Mian Ni‘matullah Sahib, Kariam, Mian ‘Inayatullah Sahib, Choba Sindhwan, Choudhry Ghulam Ahmad Sahib, Kariam, Mian Abdur-Rahman Sahib, Pir Kot, Munshi Mohammad Hussain Sahib,

Jehlum, Ghulam Ahmad Akhtar Sahib, Uch, Bahawalpur, Munshi Abdul Khaliq Sahib, Muzaffarnagar, Choudhry Fateh Mohammad Sahib, M.A. student, Ali Garh, Imam Ali Sinor Sahib, Patiala, Maulvi Ghulam Rasul Sahib, Wazirabad, Mian Ghulam Haider Sahib, Talwandi Rahwali, Shaikh Niaz Ahmad Sahib, Wazirabad, Anwar Hussain Khan Sahib, Teacher, Begum Pura School, Hafiz Ibrahim Sahib, Qadian, Shah Waliullah Sahib, Qadian, Munshi Mahboob Alam Sahib, Nila Gumbad, Lahore, Mian Ruknuddin Sahib, Gujranwala, Mian Umaruddin Sahib, Mauza’ Sareeh, Mian Mahboob Alam Sahib, Mauza’ Sareeh, Mian Fazal Din Sahib, Mangat, Choudhry Hakim Ali Sahib, Chak Paniar, Hakim Mohammad Saleh, Sangla Hill, Maulvi Mohammad Ismail Sahib, Qadian.

The following became members of the new organization subsequently:

Munshi Barkat Ali Sahib, Shimla, Dr. Khalifa Rashiduddin Sahib, Qadian, Mian Wazir Mohammad Sahib and Mian Khuda Bakhsh Sahib, Lahore.

### Inaugurative Session of Ansarullah:

Approximately two months after the formation of the Anjuman Ansarullah, its inaugurative session was held on 16th April, 1911, in which Ḥaḍrat Sahibzāda (Mirza Mahmūd Ahmad) Sahib related the reasons for its inception and its goals, and asked the assemblage to show by their example the teachings of the Promised Messiah (‘alaiḥissalām) of keeping the Faith above worldly affairs, and to spread this teaching among others. Preaching must be done every



day, even if for only five minutes, whether on one's way to work or back, or while traveling. Lectures and speeches form an important part of preaching and Ansar should exchange visits for purposes of delivering lectures to create interest among people in religious matters. Knowledge is essential for preaching, and Ansar should come to Qadian when they can to learn Qur'an and Ahadith teachings so that they can go back and spread these teachings among others. They should also peruse the different books written by the Promised Messiah, 'alaihissalām, Ḥaḍrat Khalīfatul-Masīh, raḍiyallāhu 'anhu, and other learned members of the Jamā'at in support of Islam and in repudiation of other beliefs. Some books in particular were suggested whose reading was essential for Ansar. It was also suggested that an exam based on the Jamā'at's books would be conducted once a year, so that members could be made aware of essential topics. The first exam under this scheme was announced for October, with the following syllabus:

1. Translation and commentary of Surah Baqarah
2. Izalah Auhām
3. Chashma Ma'rafat

Alfazi, 11th February, 1914.

Members were asked to mingle frequently with one another, to invite each other over for food, so that mutual love and affection were fostered as among blood brothers. When visiting other cities, members were to seek out other Ansar, to stay with them and in the manner of the Ṣaḥābah, radiyallāhu 'anhu, engage in religious dialogue with one another to revive each other's faith and learn

from one another. Members were exhorted to consult with one another in personal matters and assist one another with prayers.

### Some objections answered

On the inception of Anjuman Ansarullah for purposes of invigorating the Jamā'at, some individuals unfortunately raised objections. Ḥaḍrat Sahibzāda (Mirza Mahmūd Ahmad) Sahib wrote detailed and satisfactory replies to all these objections, exposing these objections as baseless (Alfazi, 23rd July, 1913).

Ḥaḍrat Sahibzāda Sahib replied that just as a Commander In Chief has several commanding officers reporting to him, the Anjuman Ansarullah was a force under his command but under the supreme command of Ḥaḍrat Khalīfatul-Masīh. In the time of the Promised Messiah, 'alaihissalām, Ḥaḍrat Khalīfatul-Masīh (I) had formed an organization called "Majma'-i-Ahbab" (Assembly of friends). If the formation of an auxiliary organization was not objectionable at that time, why was it objectionable now?

The second objection related to the name Ansarullah, which implied that the Ahmadis who were not members of this organization were not Ansarullah, or helpers of Allah. Ḥaḍrat Sahibzāda Sahib replied that when people name their children Muhammad, Ahmad, Mūsa or 'Īsa, does this mean that they consider others Abū Jahl or Pharoah (God Forbid)? If this is not so, then why is it implied that we do not consider other Ahmadis as Ansarullah? The Holy Prophet (peace be upon him) called the residents of Medina Ansarullah, but does this mean that the people residing outside Medina were

enemies of Allah (God Forbid)?

The third objection was that this new organization was created as a parallel organization to the one headed by Khwaja Kamaluddin Sahib, and that it was unnecessary because he was already propagating Islam. The answer was that this objection implied that propagation was the work of only a chosen few and this absolved the rest of the Jamā'at of this responsibility. Propagation was done before Khwaja Sahib's time and by his logic, Khwaja Sahib did not need to propagate Islam because this propagation had already been done. Propagation was in fact the responsibility of every member of the Jamā'at, and an organization that was founded for this purpose was of necessity above such objections.

The fourth objection charged that the new organization had, under a new name, created a rift in the Jamā'at by in fact creating two Jamā'ats. The fact is that if forming a new organization under a new name is objectionable, then this objection is directed at the Holy Prophet (peace be upon him) and Allah Himself, because the Holy Prophet (peace be upon him) had, with Allah's blessings, created two different organizations under the names of Ansār and Muhājirīn. Ḥaḍrat Sahibzāda (Mirza Mahmūd Ahmad) Sahib further said that at that time there were several organizations within the Jamā'at. These organizations, whether they be Anjuman Ahmadiyya Ferozpur, the Lahore Jamā'at or Peshawar, or Sadar Anjuman, do not create rifts in the Jamā'at, but in fact promote progress within the Jamā'at.

Another objection alleged that this new organization was a secret society, formed to spread propaganda in favor of Mirza Mahmūd Ahmad. This objection is ridiculous, because secret societies do not hold assemblies in mosques and do not publish their proceedings in newspapers.

The allegation about spreading propaganda was firmly dealt with on the occasion of the election of the Ḥaḍrat Khalīfatul-Masīh II. In this regard, the affidavit submitted under oath by Maulvi Farzand Ali Sahib, Head Clerk, Qila Magazine Ferozpur, and published in the *Alfazi* of 6th April 1914 suffices to counter this charge. An excerpt from this affidavit is as follows:

"I am, by the grace of God, one of the first in the group of Ansarullah... I swear upon Allah the Almighty that there was never any plan or conspiracy among Ansarullah to make Ḥaḍrat Sahibzāda (Mirza Mahmūd Ahmad) Sahib the Second Khalifa after the death of Ḥaḍrat Khalīfatul-Masīh I, raḍiyallāhu 'anhu. It is a separate matter that Ansarullah had such a deep and abiding respect for the stature of Ḥaḍrat Sahibzāda (Mirza Mahmūd Ahmad) Sahib that in their eyes he was the most qualified and the most deserving of Khilafat. However, there was no plan of any kind among them to try in various ways to make Ḥaḍrat (Mirza Mahmūd Ahmad) the Khalifa."

Objections of this kind in fact originated from people with perverseness in their hearts or those under their influence. This was a

limited group, with the majority of the Jamā'at deeply impressed with Ḥaḍrat Sahibzāda (Mirza Mahmūd Ahmad) Sahib's religious fervor and his burning desire to serve Islam. Even Ḥaḍrat Khalīful-Masīh I, who was older than Ḥaḍrat Sahibzāda (Mirza Mahmūd Ahmad) Sahib, respected him greatly, and often expressed his great love and affection for him.

## The Tablighi (Preaching) Program of Ansarullah

Because the inception of Ansarullah was for the propagation of Islam, Ḥaḍrat Sahibzāda Sahib pondered this matter with occasional suggestions for the implementation of this goal. Before he left for Egypt for health reasons and to learn Arabic, he sent a letter to his Ansar brothers (Al-Hakam, 7-14 September, 1912) in which he suggested that those with an income of 25 rupees per month should remit one rupee per month and those with incomes over 25 rupees per month should remit one rupee for every 25 rupees of income every month to the Office of Ansarullah. At the end of the year teams of these Ansar would be sent to various places where they would preach and would pay their expenses out of the money collected by their contributions. No outside financial help would be provided. Those who contributed more than one rupee per month would be sent farther afield. This plan was expanded to cover various regions of the country. This scheme was not mandatory but was voluntary. Those who immediately began contributing under this scheme were: Shaikh Abdur-Rahman Sahib Lahori, Secretary Ansarullah, Sufi Ghulam Mohammad Sahib, Shaikh Yaqub Ali Sahib,

Hakim Muhammad Umar Sahib, Shaikh Ghulam Ahmad Sahib, Maulvi Sher Ali Sahib.

Besides the scheme mentioned above, the following suggestions were outlined by Ḥaḍrat Sahibzāda (Mirza Mahmūd Ahmad) Sahib in an Ansarullah meeting on 18th July, 1913:

1. A series of lectures in various cities.
2. Small tracts to be printed every three months.
3. Ansar to be despatched to various cities to abide there awhile.
4. The sale of small tracts.
5. A preacher to be appointed who should tour different communities, especially Ahmadi communities.

Regarding the first suggestion, Ansar who collected the monthly chanda would also be responsible for this work. Regarding the second suggestion, small tracts in quantities of 10,000 would be printed and a fund would be collected for this purpose. Regarding the third suggestion, salaried and business people would take a month's leave and reside in a part of the Punjab or India at their own expense for propagation. People would be likely to accept the truth after observing the strong moral values and good example of the Ansar in their midst. This was the way of the Ṣaḥābah. Regarding the fourth suggestion, some people would be asked to pay for tracts, so that they would be motivated to read these tracts. Regarding the fifth suggestion, some preachers would be hired at nominal pay. Some people object that salaried preachers would be ineffective but the objection is unfounded. The 'Ulama

(religious scholars) have received a bad name for obtaining their subsistence through forbidden means. People who subsist on their earnings, however small, will find blessings in this subsistence. Those business people, who can afford to, should perform their duties without any pay. The chandas of the Sadar Anjuman should be collected, and Anjumans should be established where they do not exist, but the expenses of these volunteers should not be borne by any Ahmadi. Besides a plan for widespread propagation nationally, it was suggested that missionaries be sent to foreign countries like England, America, Australia, China and Japan.

### Practical View and Results of the Program

Vigorous implementation of the program suggested for Ansarullah was faithfully undertaken and as a result about 200 to 300 people entered Ahmadiyyat through Ansarullah by 23rd July, 1913 (Alfazl, 23 July, 1913). Most of the preachers were members of Ansarullah and it can thus be said that Ansarullah did a large portion of the work of propagation.

Choudhry Fateh Mohammad Sahib, M.A., was sent to assist Khwaja Kamaluddin Sahib in England for propagation at the expense of Ansarullah. Shaikh Abdur Rahman Lahori Sahib, Maulvi Fazil, and Shah Waliullah

Sahib were sent to Egypt (Alfazl, 30th July, 1913) for propagation and learning Arabic so that they could be source of progress for the Madrassa Ahmadiyya on their return. Choudhry Fateh Mohammad Sahib worked with Khwaja Kamaluddin Sahib in the Woking Mosque in England until the beginning of the Khilafat of Ḥaḍrat Khalīfatul Masih II, raḍiyallāhu ‘anhu, and thereafter separating from Khwaja Sahib, continued his propagation. Anjuman Ansarullah changed in form after the death of Ḥaḍrat Khalīfatul Masih I, raḍiyallāhu ‘anhu, on 13th March, 1914 and the subsequent divine appointment by election of Ḥaḍrat Khalīfatul-Masīh II, Ḥaḍrat Sahibzāda Mirza Mahmūd Ahmad, raḍiyallāhu ‘anhu, who mobilized the entire Jamā‘at on the path trodden earlier by Ansarullah. The great desire in Huzur’s heart for propagation found expression in his leadership of the Jamā‘at, as a result of which a separate Anjuman was not needed. However, as long as that Anjuman functioned in the lifetime of Ḥaḍrat Khalīfatul-Masīh I, raḍiyallāhu ‘anhu, it performed creditable services especially in the field of propagation which had lagged. All members participated sincerely and vigorously, with very good results.

### Reference

*Tarīkh Ansārullah*, Majlis Ansarullah Markaziyya, Rabwah, 1978.

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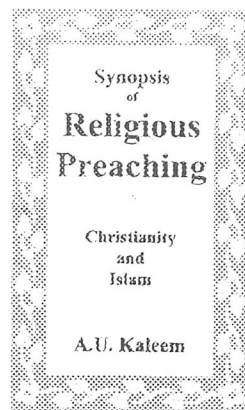
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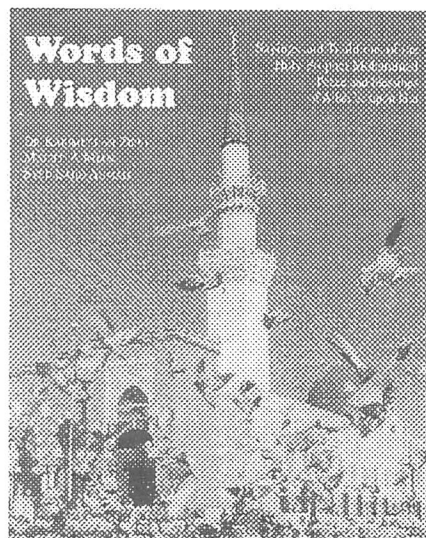
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# نصرتِ الہی

## God's Help

A poem by Hadrat Mirza Ghulām Ahmad, the  
Promised Messiah, 'alaihissalām

خدا کے پاک لوگوں کو خدا سے نصرت آتی ہے  
جب آتی ہے تو پھر عالم کو اک عالم دکھاتی ہے  
وہ بنتی ہے ہوا اور ہر خس رہ کو اڑاتی ہے  
وہ ہو جاتی ہے آگ اور ہر مخالف کو جلاتی ہے  
کبھی وہ خاک ہو کر دشمنوں کے سر پر پڑتی ہے  
کبھی ہو کر وہ پانی اُن پر اک طوفان لاتی ہے  
غرض رُکتے نہیں ہرگز خدا کے کام بندوں سے  
بھلا خالق کے آگے خلق کی کچھ پیش جاتی ہے

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.

^	/	/	/	^	/	/	/	^	/	/	/	^	/	/	/
khu	dā	kai	pā	k	lō	gōñ	kō	khu	dā	sai	nus	ra	tā	tī	hai
ja	bā	tī	hai	to	ik	‘ā	lam	ko	ik	‘ā	lam	di	khā	tī	hai
wo	ban	tī	hai	ha	wā	aur	har	kha	sai	rāh	kō	u	rhā	tī	hai
wu	hō	jā	tī	hai	ā	gaur	har	mu	khā	lif	kō	ja	lā	tī	hai
ka	bhī	wō	khā	k	hō	kar	dush	ma	nōñ	kai	sar	peh	parh	tī	hai
ka	bhī	hō	kar	wo	pā	nī	un	peh	ik	tū	fā	n	lā	tī	hai
gha	raz	ruk	tai	na	hīñ	har	giz	khu	dā	kai	kā	m	bañ	dōñ	sai
bha	lā	khā	liq	kai	ā	gai	khal	q	kī	kuch	pai	sh	jā	tī	hai

## Meaning of the Poem

Help comes from God to the righteous of  
God  
When it arrives, it shows a wondrous sight to  
a multitude  
It becomes wind and clears away every  
hurdle  
It becomes fire and sears every adversary  
At times, it becomes dust and falls on the

heads of the adversaries (humiliates them)  
Other time, it becomes water and brings a  
storm over them  
In conclusion, God's interaction with man  
never stops  
Is it possible that creation may have any  
standing in front of the Creator?

# Words and Expressions

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

khudā: God	har: every, each	partī: falls
kai: of	khas: dry straw, hay, rubbish	pānī: water
pāk: pure	rāh: path	un: their
lōgōñ: people	khas-I-rah: straw in the way	tūfān: storm
ko: to	urhātī: flies, blows	lātī: brings
sai: from	hō: becomes	gharaz: in short
nusrat: help	jātī: becomes	ruktai: do not stop
ātī: comes	āg: fire	nahīñ: negative
hai: is, does, happens	mukhālīf: opponent, adversary	hargiz: at all
jab: when	jalātī: burns	kām: chores
to: then	kabhī: ever	bañdōñ: people
ik: one	khāk: dust (khaki: dust colored)	bhalā: does it so happen?
‘ālam: world, scene	kar: becomes	khāliq: creator
dikhātī: shows	dushmanōñ: enemies,	āgai: before, in front of
wo: that	opponents, adevsaries	khalq: creation
bantī: becomes	sar: head	kī: of
hawā: air, wind	peh: on	kuch: any, some
aur: and		paish jāti: has effect

(Syed Sajid Ahmad)

## 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.

# Glossary

abu: father of  
 Adhān, Azān اذان: Call for formal Islamic Prayer.  
 ahādith احاديث: Plural of ḥadith.  
 Aḥmadiyyat احمديت: Muslim sect believing  
     Ḥadrat Mirzā Ghulām Aḥmad to be the  
     Promised Messiah and Mahdi, peace be on him  
     ‘alaihiṣṣalām عليه السلام: peace be on him  
 al-naḥl (pronounced annaḥl): the bee  
 Āmilah: a committee of workers  
 Ansār انصار: Members of Majlis Ansarullah.  
 ayyadahullāhu ta‘ālā binasrihil-‘azīz,  
     أيده الله تعالى بنصره العزيز: May Allah support him  
     with His Mighty Help  
 Chanda: چنده Monetary contribution, donation.  
 chanda ijtima: contribution towards ijtima‘  
     expenses  
 Ḥadith حديث: Saying of the Holy Prophet  
     Mohammad, sallallahu alaihi wasallam.  
 Ḥadrat, Hazrat: حضرت: His Holiness  
 ḥuḍūr, huzur حضور: Your Honor/Holiness, His  
     Honor/Holiness  
 Ijtima‘, Ijtima اجتماع: Rally.  
 Ijtima‘āt اجتماعات: plural of Ijtima.  
 inshā‘allāh, ان شاء الله: God willing.  
 Jamā‘at جماعت: Community, Organization  
 Jumu‘ah: جمعه Friday Prayer services, Friday.

Khalifatul-Masih خليفة المسيح: Successor to the  
     Promised Messiah, ‘alaihiṣṣalam.  
 Madrassah, madrasa مدرسه: School  
 Majlis مجلس: Society, organization.  
 Majlis Ansarullāh مجلس انصار الله (Organization of  
     Helpers of God): The organization of all  
     Aḥmadi men aver 40 years of age.  
 Malfūzāt ملفوظات: sayings of the Promised  
     Messiah, ‘alaihiṣṣalām.  
 Masjid مسجد: mosque  
 Muhājir مهاجر: immigrant  
 Mu‘adhdhin مؤذن: caller. Person who calls  
     adhan.  
 raḍiyallāhu ‘anhu رضى الله عنه: May Allah be  
     pleased with him.  
 Ṣadr صدر: President.  
 saḥāba, saḥabah صحابه: Companions (of the Holy  
     Prophet Mohammad, sallallahu ‘alaihi  
     wasallam, and of the Promised Messiah,  
     ‘alaihiṣṣalam.)  
 sallallāhu ‘alaihi wasallam صلى الله عليه وسلم: peace  
     and blessings of Allah be upon him.  
 Salāt صلوٰة: Formal Prayer offered according to a  
     prescribed procedure.  
 Shurā شورى: advisory council.  
 Zakat زكاة: Prescribed alms.

## Chanda Ansar Hall

In accordance with a 1998 Majlis Ansarullah USA Shura recommendation and subsequent acceptance by Huzūr (ayyadahullāhu ta‘ālā binasrihil-‘azīz), we are committed to build the Ansār Hall in USA. This year, our goal is to obtain pledges worth \$500,000 for this noble cause. Next year, we wish to collect these funds and build the cherished Hall, a fitting present to our next generation in the new millennium. Insha‘-Allah.  
 Contact your local officials to present your pledge or payment towards the construction of the Ansar Hall in the U.S.

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If you are a nasir living in the U.S., that is, if you are a member of Majlis Ansarullah, U.S.A., and not receiving free copies of Ansar newsletter and the Al-Nahl, please contact local or national tajnid official to make sure that your address data is correct and that you are listed as a member of Majlis Ansarullah, U.S.A.

# 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, 3[Al-Imrān]:53).

## Ansar Pledge

Ash-hadu allā ilāha illallāhu wahdahū lā sharika lahū wa ash-hadu anna muhammadan 'abduhū wa rasūluh

I solemnly pledge that I shall endeavor till the end of my life, for the propagation and consolidation of Islam and Ahmadiyyat 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.

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

**Salat Poster:** 18x24" Color, Arabic with English transliteration and English translation, \$2/copy.

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

**Conditions of Bai'at, Pocket-Size Edition:** Free

*See inside for ordering information.*

## Calendar

North-East/Mid-West, South-East Ijtimā's: TBD

West Coast Ijtimā': CA, August 2001.

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

US National Annual Ijtimā Ansarullah and US National Majlis Shura Ansarullah: Silver Spring, MD: November, 2001.

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

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# النحل



Hadrat Khalifatul-Masih, ayadahullah, during one of his visits to the United States

Al-Nahl

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