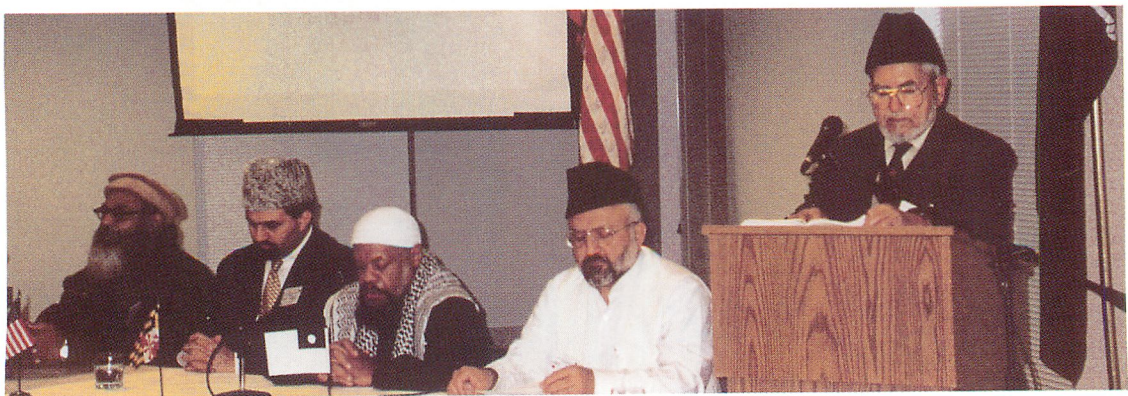
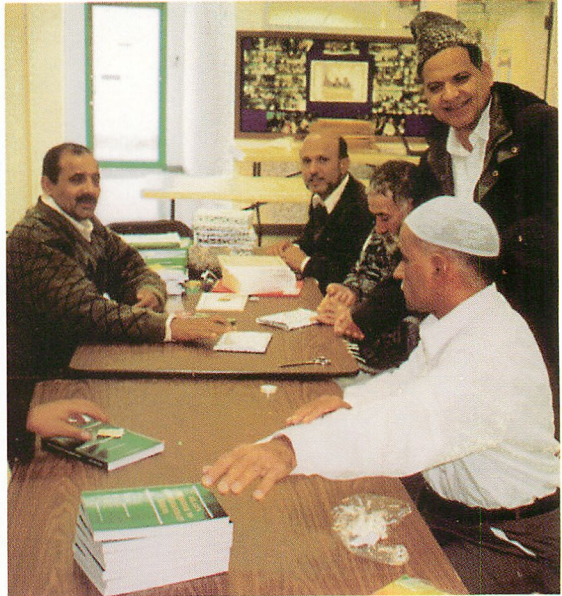


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Hadrat Mirza Mahmud Ahmad, Khalifatul-Masih II, radiyallahu 'anhu (1889-1965).
He founded Majlis Ansarullah in the Ahmadiyya Community. History Inside.

Scenes from the 2000 U.S. Ansar Annual Ijtimā‘

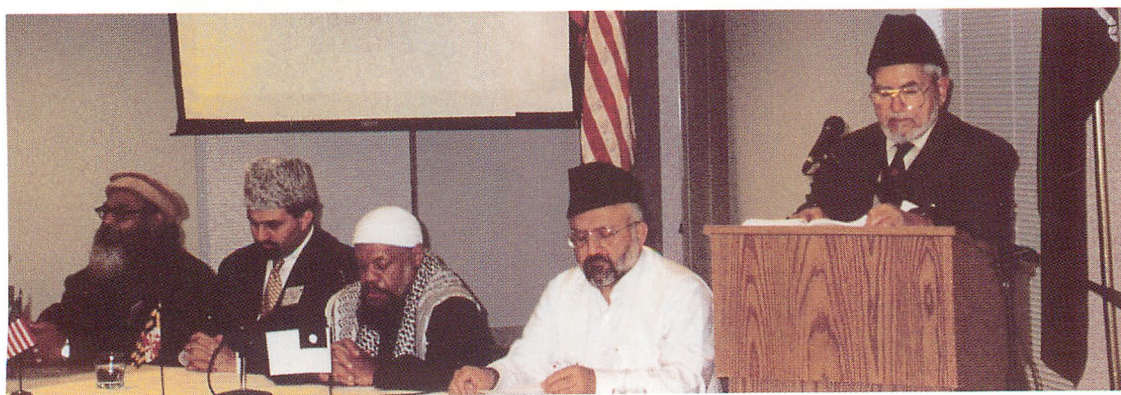
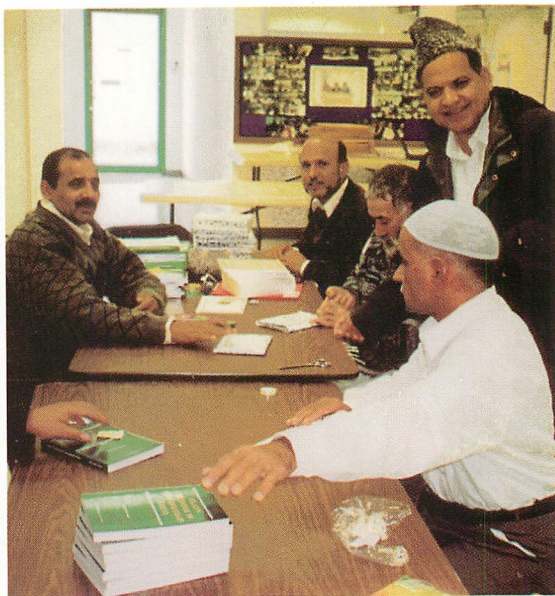


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Prayers for Blessings in this World and the Next

The Holy Qur'ān

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝

rabbanā ātinā fiddunyā hasanatañwwa filākhirati hasanatañwwaqinā ‘adhābannār

Our Lord, grant us good in this world as well as good in the world to come,
and protect us from the torment of the fire.

[2(Al-Baqarah):202]

The Holy Prophet, Muhammad, sallallāhu ‘alaihi wasallam

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الْعَافِیَةَ فِی الدُّنْیَا وَ الْآخِرَةِ

allāhumma innī as’alukal-āfiyata fiddunyā wal-ākhirati

O Allah, I ask for well-being in this world and in the hereafter.

[Abū Dāwūd]

The Promised Messiah, ‘alaihissalām

وَاجْعَلْ لِّیْ غَلَبَةً فِی الدُّنْیَا وَ الْآخِرَةِ

waj‘allī ghalabatan fiddunyā walākhirati

And provide me supremacy in the world and in the hereafter.

[Revelation, Tadhkirah (Urdu), p. 778]

Truth of the Promised Messiah, peace be on him, According to Bible

Abdur-Rahman Khadim, B.A., LL.B. (1910-1957)

A chapter from his Urdu work,

"Madhhabi Encyclopaedia, Ya 'ni Mukammal Tablighi Pocket Book"

First Argument

- a. [Note 1] "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Deut 18:20
- b. "Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not... By sword and famine shall those prophets be consumed." Jer 14:14-16 [Note 2]
- c. "And that prophet, or that dreamer of dreams, shall be put to death." Deut 13:5 [Note 3]
- d. "And mine hand shall be upon the prophets that see vanity, and that divine lies: ... I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it." Ezk 13:9-13 [Note 4]
- e. Therefore, two false prophets have been mentioned in Acts 5:36-37 who were killed and their followers abandoned them. Name of the first one was Theudas, and of the other was Judas Galilee. [Note 5]

Second Argument

Jesus says, "Which of you convinceth me of sin?" John 8:46

Also "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." John 14:19

Revered Mirza [Mirza Ghulam Ahmad] Sahib [the Promised Messiah, peace be on him]: *Who among you can challenge any of my actions in my life?* (Tadhkiratush-shahadatain, p. 64)

Third Argument

Acceptance of Prayer

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." [Note 6] James 5:15-17. John: 9:31 [Note 7]

[The Promised Messiah, peace be on him:] *I have been given the sign of abundance of acceptance of prayer. No one can equal that. I can declare on oath that about 30,000 of my prayers have been accepted, and I have their proof.* (Daruratul-Imam, p. 22)

Examples: Abdul-Karim Abdurrahim ibn

Nawab Muhammad Ali Khan and Abdul-Hayy son of Hadrat Khalifatul-Masih I, may Allah be pleased with him. (Footnote 1)

Fourth Argument:

“Ye men of Israel, ... Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you...” Acts 2:22 [Note 8]. John 3:2, 9:16 [Note 9]

Hadrat Promised Messiah, peace be on him:

1. And the inability of all people to compete with me, whether in the miraculous dialog, or heavenly signs, and the fulfillment of hundreds of thousands of prophecies of the Exalted God in my favor, all these signs, and symptoms, and circumstantial evidence, are enough for a God fearing person to accept me. (Tadhkiratush-shahadatain, p. 38)
2. And the signs which were to bear testimony to this arbitrator, those signs have appeared, rather the appearance of signs continues, heaven is showing signs, earth is showing signs, blessed are those whose eyes won't stay shut now. (Daruratul-Imam, p.22)

Fifth Argument

God's help does not bless the foul. [Damima Taryaqul-Qulub, No. 5, p. 1, published 1902]

- a. Messenger Paul says, “But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.” Acts 5: 39

- b. “Every plant, which my heavenly Father hath not planted, shall be rooted up.” Mat 15:13. Psalms 34:15-20, 92:12 Proverbs 12:21, Isaiah: 9:14 [Note 10]

The Promised Messiah, peace be on him:

O imperfect, if this were a man's doing,

That Lord was enough for such a liar

There was no need for your cunning

That Master of the World would have annihilated me

(Barahin-i-Ahmadiyya, Part V, p. 104, First Edition)

Sixth Argument

Prophet Daniel says, “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” Dan 12: 11-12

Accordingly, the Promised Messiah, peace be on him, appeared exactly in A.H. 1290.

This is a strange occurrence – and I understand it as a sign of God – that in A.H. 1290, this humble one had been blessed with converse with the Allah the Exalted. (Haqiqatul-Wahiy, p. 199)

Seventh Argument

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” Mat 24:27

Hadrat Promised Messiah, peace be on

Footnote 1. See the details of signs in the article Truth of the Promised Messiah in this book. Khadim [Note 9]

him, declares,

God chose me by His grace and not because of any of my abilities. I was unknown. (He) made me famous, (He) spread my fame so fast as lightning spreads its light from one side to the other. (Haqiqatul-Wahiy, p. 234)

Eighth Argument

1. "... shall the sun be darkened, and the moon shall not give her light, and the stars shall fall." Mat 24:29

This eclipse of the sun and the moon appeared in 1894 A.D. (that is, Ramadan 1311 A.H.).

2. "And there shall be signs in the sun, and in the moon, and in the stars." Luke 21:25

Ninth Argument:

There will be wars, earthquakes and pestilences (plague). Luke 21:11, Zak 14:12 Therefore, the word *plague* is present in Zak 14:12 in the English version of the Bible. [Note 12]

This plague happened in 1882. [The Promised Messiah, peace be on him, declares in Barahin-i-Ahmadiyya, Vol. 5, published 1908:]

You sent plague too, in my support

So that those signs be fulfilled which make the basis of (my) truth.

Tenth Argument

"When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken." Deut 18:22

Thousands of prophecies of Hadrat Masih

Mau'ud were fulfilled. See article The prophecies of the Promised Messiah included in this book.

Eleventh Argument

Jesus identified the following difference between a true and a false prophet:

"Ye shall know them by their fruits." Mat 7:16-20. And Luke 6:44-45 and Mat 20:24, John 15:16-27. [Note 13]

Look at the exemplary practice of the community of the Promised Messiah, peace be on him.

Twelfth Argument

"The officers answered, Never man spake like this man." John 7: 46

The unparalleled speech of Jesus was a proof of his being from God and the same proof the Holy Qur'an has presented for its truth:

If mankind and the Jinn gathered together to produce the like of this Qur'an, they could not produce the like thereof, even though they should help one another. (Bani Isra'il [17]:89)

The Promised Messiah peace be on him, says,

1. I have been given the sign of eloquent communication in the shadow of the miracle of the Holy Qur'an. No one can compete with this. (Daruratul-Imam, p. 25, First Edition)
2. [The Promised Messiah, peace be on him,] wrote I'jaz-i-Ahmadi and published an award for Rs. 10,000. He wrote, *Allah the Exalted will break their pens, and will dumb their hearts.*
3. [His work] I'jazul-Masih, etc.

How man's word can be equal to God's

Divine Power there and helplessness here,
the difference is clearly evident.

[Barahin-i-Ahmadiyya, Vol. 3, p. 182,
published 1882]

Thirteenth Argument

It is the Prophets who prevail.

"These things I have spoken unto you,
that in me ye might have peace. In the world
ye shall have tribulation: but be of good
cheer; I have overcome the world." John
16:33. Also John 5:4 [Note 14].

It is in the Holy Qur'an too,

Allah has decreed: 'Most surely I
will prevail, I and My
Messengers.' (Al-Mujadilah [58]:22)

The Promised Messiah, peace be on him
declares:

Mock as much as you like. Abuse
as much as you wish. Think of hurting
and teasing as much as you like. And
plan and plan to annihilate me as many
ways as you want. Yet, beware, God
will show you soon that His hand is
dominant. (Arba'in, Appendix Tohfah-
i-Golarviyah, p. 17)

Fourteenth Argument

The communities of prophets progress
gradually. "Behold, the world is gone after
him." John 12:19

Look at the gradual progress of the
Ahmadiyya Community.

*Madhhabi Encyclopaedia, Ya'ni
Mukammal Tablighi Pocket Book (Urdu),
Malik Abdur-Rahman Khadim, Pp 86-88*

Notes by the Translator

1. All Bible references are from King James
Version.

All text in brackets is Translator's.

The author has produced numerous
references but for the sake of brevity has
omitted the text in many cases. For
readers' assistance, we produce the text in
the references below.

2. "Then the LORD said unto me, The
prophets prophesy lies in my name: I
sent them not, neither have I commanded
them, neither spake unto them: they
prophesy unto you a false vision and
divination, and a thing of nought, and the
deceit of their heart. Therefore thus saith
the LORD concerning the prophets that
prophesy in my name, and I sent them
not, yet they say, Sword and famine shall
not be in this land; By sword and famine
shall those prophets be consumed.
And the people to whom they prophesy
shall be cast out in the streets of
Jerusalem because of the famine and the
sword; and they shall have none to bury
them, them, their wives, nor their sons,
nor their daughters: for I will pour their
wickedness upon them." Jer 14:14-16
3. "And that prophet, or that dreamer of
dreams, shall be put to death; because he
hath spoken to turn you away from the
LORD your God, which brought you out
of the land of Egypt, and redeemed you
out of the house of bondage, to thrust thee
out of the way which the LORD thy God
commanded thee to walk in. So shalt thou

put the evil away from the midst of thee.”
Deut 13:5

4. “And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.” Ezk 13:9-13
5. “For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.” Acts 5:36-37
6. “Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the

earth by the space of three years and six months.” James 5:17

7. “Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.” John: 9:31
8. “Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.” Acts 2:22
9. “The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.” John: 3:2,
“Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.” John 9:16
10. “The eyes of the LORD are upon the righteous, and his ears are open unto their cry. The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the LORD heareth, and delivereth them out of all their troubles. The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the LORD delivereth him out of them all. He keepeth all his bones: not one of them is broken.” (Psalms 34:15-20)
“The righteous shall flourish like the palm tree: he shall grow like a cedar in

Lebanon.” (Psalms 92:12)

“There shall no evil happen to the just: but the wicked shall be filled with mischief.” Proverbs 12:21

“Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.” Isaiah 9:14

11. “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.” Mat 24:29
12. “And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.” Luke 21:11
 “And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.” Zak 14:12
13. “Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know

them.” Mat 7:16-2

“For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.” Luke 6:44-45

“And when the ten heard it, they were moved with indignation against the two brethren.” Mat 20:24

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their

sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also

shall bear witness, because ye have been with me from the beginning.” John 15:16-27

14. “For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.” John 5:4.

Translated by Syed Sajid Ahmad

Conditions of Bai'at, Pocket-Size Edition

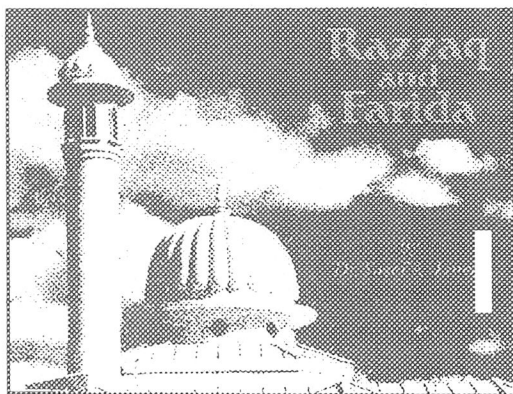
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History of Majlis Ansarullah

Ismail Nayyar, New York NY

Chapter 3

Second Phase Of Ansarullah A New Anjuman Ansarullah

Haḍrat Amirul-Mu'minin, Khalifatul-Masih II, radiyallahu 'anhu, knew well that the propagation of Islam and the progress of the Movement was an ongoing effort encompassing the entire Jama'at and the setting of a training program for future generations. The Anjuman that was set up in 1911 was designed to foster closeness to Khilafat, promote unity in the Jama'at and make the system of propagation broader and more effective. The second Anjuman formed in 1926 was designed to guide the younger generation to develop a desire to serve the Faith, and to enable them to discharge their future responsibilities effectively. In his speech on the occasion of Jalsa Salana on 27th December 1926, Huḍūr said, "I have formed an Anjuman for children here which has been named 'Ansarullah.' I personally direct them and as a result many boys now offer Tahajudd Prayers. I want that all outside Jama'ats should form such Anjumans which teach children lessons in moral training so that they may prove to be exemplary members of the nation. It is better, however, that children be sent here, because here I personally administer lessons concerning training and direct their training. In a few days this training has shown a superior level. Members should send children

to Qadian. If some cannot, they should train them themselves."

In spite of the multitude of responsibilities associated with the Khilafat, Huḍūr crafted a scheme for the guidance of the youth and in order to propagate this scheme, participated personally in their meetings and afforded personal guidance to them. This guidance could very well have been delegated to schoolteachers and elders of the Jama'at, but by his personal touch Huḍūr illustrated how important this scheme was to him. Even in the meetings he attended, he refrained from rhetorical utterances and instead focused on establishing bonds with the youth by interacting with them and convincing them of the necessity of the scheme which promoted their moral and physical health as well as their economic well-being.

The diary of Maulavi Abdur-Rahman Sahib, ex-Incharge Tehrik-i-Jadid and ex-Private Secretary, who was a student in the Maulavi Fāḍil class at the time of the scheme, and was a member of this Anjuman, reveals that the meetings of this Anjuman were conducted once or twice a week on Fridays and Mondays in the courtyard of Madrasah Ahmadiyya Qadian after Asr

Prayers. Huḍūr attended these meetings and gave personal guidance. Participants in these meetings included students of Madrassah Ahmadiyya and Ta‘limul-Islām High School, especially boarding house residents. According to Maulavi ‘Abdur-Rahman Sahib, the attendance was not substantial, which indicates that the attendees were older students. The students were split into groups, each with a group leader with teachers participating as guidance counselors. In order to promote enthusiasm and a sense of high purpose among the members of the Anjuman, Huḍūr had suggested a badge to be worn by the members which was inscribed with the motto نحن انصار الله (We are Ansarullah, that is, helpers of God) and a depiction of the Mināratul-Masīh.

Maulavi Abdur-Rahman Sahib’s diary indicates that 32 such meetings took place from 5th November 1926 through 23rd April 1928, with flexible scheduling warranted by Huḍūr’s own schedule and school holidays. Huḍūr wanted that each member should memorize Āyatul-Kursī (The Holy Qur’ān, 2:256) and the last three Surahs (chapters of the Holy Qur’ān), which should be recited once initially before sleeping at night and then three times once the habit was established. Additionally, the members were advised to beseech God in their own words. Every member should possess a copy of the Holy Qur’ān, Kashī-i-Nūh (written by the Promised Messiah, peace be on him), and Riyāduṣ-Ṣāliḥīn (a collection of the sayings of the Holy Prophet Muḥammad, peace and blessings of Allah be on him). Those over 15 years of age should recite four Rukū’s of the Holy Qur’ān and should read two pages of the Kashī-i-Nūh every day without fail.

Bonds of brotherhood were established between pairs of students, one each from Madrassah Ahmadiyya and the High School, firstly because it was a Sunnah of the Holy Prophet (peace be upon him) and secondly because it was intended that the students thus paired should watch over one another and should assist one another in the performance of good deeds. Seven conditions of this brotherhood were established:

- (1) We shall exist as brothers.
- (2) We shall love each other for the sake of Allah.
- (3) We shall together serve the cause of Islam and Ahmadiyyat.
- (4) We shall together strive to strengthen the organization of the Silsila-i-Ahmadiyya.
- (5) We shall counsel one another to do good deeds.
- (6) We shall try to save one another from wickedness.
- (7) We shall together try to promote learning and peace .

Huḍūr stated that brotherhood is prevalent among non-members as well, but this pairing has been done with a specific purpose. It is paramount that everyone should dearly love Ahmadiyyat and those who call themselves Ahmadis. The Holy Prophet’s (peace be upon him) companions were silent in his company, speaking only when spoken to. Thus, in these meetings, one should remain silent, speaking only when spoken to, one should not play with one’s hands and feet, one should not lean on one another nor should one lend one’s attention to other pursuits.

Prayers are the most important practical part of Islam, and one, who does not Pray, even if he calls himself a Muslim, is actually outside the pale of Islam. Those Prayers that are offered at the behest of another are really not Prayers, because the purpose of Prayers is to voluntarily establish a connection with God. One speaks to God through Prayers, and one who sincerely wish to communicate with God succeeds in this communication. Huḍūr said that he wished to ask for a promise from those older boys who were thus inclined, that they would rise half an hour before Fajr prayers and offer Tahajjud Prayers on the night falling between Thursdays and Fridays, and that they would stick to their promise except when they were extremely ill. Those boys who could not promise immediately should wait a month or month and a half while they prepare themselves practically for this promise, but those who could not implement their promise permanently should not volunteer their names. Those who do promise will be asked for a progress report every month. Offering the Tahajjud Prayers slowly takes one towards spirituality.

Huḍūr said that truth is more valuable than one's life. A true Muslim will sacrifice his life but not the truth. Ahmadiyyat is a lofty truth. All efforts should be directed towards truth and God is the confluence of all truth. When one strives in the way of God, no hindrance should be brooked, not even those created by one's own parents.

All worldly functions follow contemplation and this is why the Shari'ah lays emphasis on the guidance of one's

thoughts. It is wrong to think that the guidance of one's thoughts cannot be gauged. One's actions betray one's thoughts and while one can assess one's own progress in correcting one's thought process, close friends can better assess the degree of this progress. If they perceive a weakness, it is their duty to counsel their friend with love and affection in private.

Huḍūr said that physical well-being is essential for the national good. The lack of it makes one quick to anger and easily irritated. Physical well-being depends upon regularity of one's habits. Carelessness about sleep and play patterns affects one's health. Students should sleep a minimum of seven hours. Two tasks should not be performed at one time, that is to say, reading should not accompany eating. Anger should not be manifested nor should worry be indulged in. Bread is important in nutritional value as compared to curry. If one does not like a particular dish, one should eat bread alone. Foods which one dislikes should not be eaten, because this can cause irritation in one's nature.

When Jalsa Salana approached, Huḍūr said that at times work which is unappealing has to be done, sometimes the work seems beyond one's capacity, sometimes the work seems unnecessary and sometimes superiors may address you harshly, but since you have promised to work for the Silsila (community) with obedience, you are expected to work with greater fervor than previous years. As members of the Ansarullah, your responsibility has doubled, and you have to prove yourself capable of handling this responsibility. 'Make it a habit to greet

passers by with a loud *Assalāmu 'Alaikum* even if you do not know them, and do not worry if they do not reply. Present an admirable attitude that should encourage visitors to send their own children to Qadian for training.

Avoid being a spendthrift. One should divide one's allowance three ways:

- (1) A portion that is to be spent.
- (2) A portion that has to be given as *Ṣadaqah*.
- (3) A portion that has to be saved.

A person who spends one third on himself cannot be a miser. One who spends one-third as *Ṣadaqah* will not be considered a miser by his community. One who saves one third will be safe from being a spendthrift. One derives comfort from good habits, not from food. Habits thus developed will stand a person in good stead throughout his life. To avoid overspending one must keep in mind one's parents' income as well as the right amount to spend on one's needs, not overspending on one need and under spending on another. A bank should be established for students, which should issue receipts for money deposited. The money should be accounted for and invested in appropriate enterprises, for instance a stationery shop or a farm on *Madrasah* premises.

Some students are prone to take others' property or to keep asking them for things. This results in habits promoting spending beyond one's means. If someone takes another's property, such property must be forcibly taken away and returned to the owner. If one of you is eating something, he should share it with others, especially the poor, because this will foster the habit of

helping the poor.

Mimicking others is an error which results in overspending. Poor students copy the rich and as a result fall prey to theft, lies, and taking loans. Mimicry points to a weak nature. One must avoid it.

The desire to have clean clothes must be stronger than the desire to have expensive clothes. Cleanliness promotes good moral behavior, physical and mental well-being.

Realize that this time of your vigorous youthfulness, when all your faculties are in full play, when the desire to learn and gather knowledge is strong, is a time to utilize every minute of. When the desire to ask questions is no more, old age has set in. This innate desire once lost, cannot be found again. Value your vigorous age and alert mental state. Their value cannot be compared with anything else in the world for comparative value. Consider the fame of Plato. He used his age well to rise so high. Always strive to gain knowledge that is also essential to further your belief in the Faith.

An ethical disposition is valuable for worldly as well as spiritual progress. People will judge you for your ethical behavior and if this is wanting, you will not be criticized personally. Instead, the *Jama'at-i-Ahmadiyya* will be criticized. If there is no difference between *Ahmadis* and non-*Ahmadis*, what good did we achieve with the coming of the Promised Messiah ('*alaihissalām*)? Remember to take heed of advice given to you. Merely listening is of no use.

Bravery is when you suppress irrational exuberance. If a child strikes an adult and the adult strikes the child back, it would be cowardice and not bravery. One must not be the first to attack. The Holy Prophet (peace

and blessings of Allah be on him) was never the first to attack. A Muslim must never be the first to attack, either vocally or physically. Vocal attacks should be tolerated, while armed attacks should be repulsed with adequate force.

Perseverance is a very valuable virtue. Raindrops singly cannot wet anything, but if the raindrops persist, they can inundate vast areas. Water itself is soft, but it can erode mountains and form caves. This is what good moral behavior can do. A penny spent every day in the way of Allah or given to the poor will leave a deep impression on your heart. The Holy Prophet (peace and blessings of Allah be on him) declared that the best good deed is that which is done with perseverance. Therefore, persevere daily in what you are asked to do in order to get beneficial results.

Once a one and a half year old girl was murdered and her body thrown outside. Commenting on this, Huḍūr said that this event points to the depths to which human nature can descend in murdering an innocent child. Human nature, if not controlled, can degenerate into the commission of crimes. Learn a lesson from the damage that irrational exuberance can cause and never make haste in trying to take revenge. Action taken in a state of rage is more damaging to one's own self than the person it is taken against. If someone makes a mistake, bring it to his notice gently. It is always better to reason with someone in private, and such reasoning is always beneficial.

On the occasion of the annual vacation in educational institutions, Huḍūr said that the holidays provided students with ample spare

time. Even if three hours were spent each day in studying, this would still leave three free hours each day. This is what should be done in this free time:

- (1) Explain to your associates and your family the problems Islam is facing such as the conversion of people to Christianity by Christian priests. Also relate episodes from the Holy Prophet's (peace of blessings of Allah be on him) life as well as the favors Allah has bestowed upon us.
- (2) Wherever you go, search out students and have them read the tract, 'What you can do for Islam.'
- (3) Wherever you go, enlighten people with reasoning about the problem of untouchability (of one race by another deemed superior).
- (4) Go forth and form societies to motivate people to work towards national progress.
- (5) Take the 'Sunrise' (magazine) with you and encourage new subscriptions to it.
- (6) Take receipt books for collecting chanda for Anjuman Taraqqī-i-Islam (Association for the progress of Islam), collect chanda from people with a minimum of fifty rupees. Explain to people that this chanda is for the service of Islam.

Your promises to read Āyatul-Kursī (The Holy Qur'ān, 2:256) and the last verses at night, to Pray regularly, to consider the members of Ansarullah and the human race at large your brothers, all need to be implemented. While travelling, help old people disembark before you disembark. On

a crowded train, give up your seat instead of turning away an incoming passenger. Exhibit your moral training in this manner and establish respect for Ansarullah. Wear your badge at all times. At home obey your parents, study at school diligently, and do not neglect tabligh (propagation). You have to conquer the world.

Human effort has personal and national perspectives. Human nature lays great emphasis on personal gain or loss, whereas the national gain or loss is actually far more important. For example, thousands lay down their lives for the sake of their community, country or religion.

Thus God does not wish any criticism of those who lay down their lives for Him. Always, therefore, sacrifice your personal happiness, loss or gain in the interest of national happiness, loss or gain.

On the performance of every good or bad deed you should realize that as a member of Ansarullah this has added significance, and as such you will be motivated not only to scrutinize your own actions but offer advice to others. If you see a defect in someone, you should counsel him in private and pray for him, because God is the true Guide. One who does not pray for such people will fall prey to the evil of haughtiness. If Prayer time approaches, one should counsel by saying that we should proceed for Prayers since it is time for Prayers.

Reference

Tarikh Ansārullah, Majlis Ansarullah Markaziyya, Rabwah, 1978.

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.

‘Alāmātul-Muqarribīn Signs of the Close-Ones

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

علامات المقربین

مُدا سے دہی دُگ کرتے ہیں پیار جو سب کچھ ہی کرتے ہیں اُس پر بشار
اِسی بُکر میں رہتے ہیں روزِ شب کہ راہِی وہ دلداز ہوتا ہے کب؟
اُسے دے چُکے مال و جاں بار بار ابھی خوفِ دل میں کہ ہیں نابکار
لگاتے ہیں دل اپنا اُس پاک سے
وہی پاک جاتے ہیں اِس ناک سے

^ / / ^ / / ^ / / ^ /
khu dā sai wu hī lō g kar tai haiñ pyār
ju sab kuchhi kar tai haiñ us par ni sār
i sī fik r maiñrih tai haiñ rō zo shab
keh rā zī wuh dil dā r hō tā hai kab
u sai dai chu kai mā lo jāñ bā r bār
a bhī khauf dil maiñkeh hain nā ba kār
La gā tai haiñ dil ap na us pa k sai
Wu hī pā k jā tai haiñ is khā k sai

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

Meaning of the Poem

Only those people love God
Who sacrifice everything on Him.
Day and night they are in this worry
That when will That Beloved be pleased.
(They) have given Him life and wealth, again

and again,
Yet (they) have this fear that they are
unworthy.
Ones who fall in love with That Immaculate
Only they leave pure from this world.

Chanda Ansar Hall

In accordance with a 1998 Majlis Ansarullah USA Shura recommendation and subsequent acceptance by Huzūr (ayyadahullāhu ta‘āla 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.

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
sai: from
wuhī: only those
lōg: people
kartai haiñ: carry out, do
pyā r: love
jo: who
sab: all
kuch: whatever
hī: all
sab kuch hī: all
us: him
par: on
nisār: sacrifice
isī: this
fikr: worry
maiñ: in

rehtai: live, stay
roz: day
wa: and
shab: night
roz-o-shab: day and night
keh: that
rāzī: pleased
wuh: that
dil: heart
dildār: beloved
hotā: becomes
hai: is, does, happens
kab: when
usai: to him
day: give
chukai: done
day chukai: have given

jān: life
māl: wealth
jān-o-māl: life and wealth
bār: again, repetition, turn
abhī: yet
khauf: fear
nābakār: unworthy
lagātai: attach
lagātai haiñ dil: attach heart,
that is, love
apnā: theirs
us: that
pāk: pure
jātai: go
khāk: dust (khaki: dust
colored), that is, this world.

(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.

Synopsis of Religious Preaching: Christianity and Islam

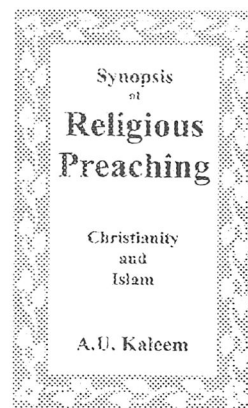
By Maulana A.U. Kaleem

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.

Size 5½ in. x 8½ in., 160+ pages. Send \$2/copy (includes postage and handling in the continental U.S.) to Ansar Publications, Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905.



Words of Wisdom

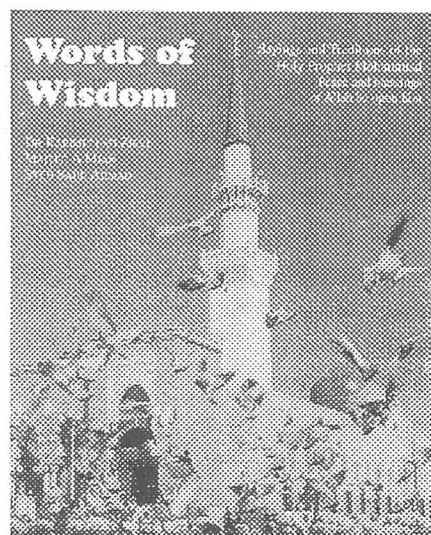
Foreword by Sahibzadah M.M. Ahmad, Amir U.S.A.

Words of Wisdom is a collection of sayings and Traditions of the Holy Prophet, Muhammad, ﷺ 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, ﷺ, have also been included.

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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.

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, and listed as Ansar. 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. Make sure you are listed as a member of Majlis Ansarullah.

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

Comments and Suggestions

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

Address for Contact

Qa'id Tajnid, Majlis Ansarullah, U.S.A., 15000 Good Hope Rd, Silver Spring MD 20905.

Editor, Syed Sajid Ahmad, 5539 Firethorn, Boise ID 83716 (e-mail: syedsajidahmad@yahoo.com, phone 208 384 8541, Fax 801 720 4704).

Majlis Ansarullah, U.S.A.

Majlis Ansarullah, U.S.A., is an auxiliary of the Ahmadiyya Movement in Islam, Inc. U.S.A., 15000 Good Hope Road, Silver Spring, MD 20905, U.S.A. It consists of Ahmadi Muslim men above the age of 40. The Arabic expression *ansarullah* literally means *helpers of God*, and is taken from the Holy Qur'an (61 [Al-Saff]:15, 3[Āl-'Imrān]:53).

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'ala.

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 Ijtima's: TBD
West Coast Ijtima': CA, August 2001.

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

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

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

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Qā'id Ishā'at: Syed Sajid Ahmad
Nā'ib Qā'id Ishā'at, Newsletter: Hasan Hakeem
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Sahibzadah Mirza Muzaffar Ahmad, Munir Hamid, Dr. Ahsanullah Zafar, Maulana Sheikh Mubarak Ahmad, Dr. Masoud Ahmad Malik, Dr. Karimullah Zirvi



Munir Hamid, Na'ib Amir US Jama'at, addressing Ansar at the 2000 U.S. Ansar Annual Shūra/Ijtimā' (above). A section of the audience (below).



☆ ☆ ☆ النّٰهْل ☆ ☆ ☆



Şahibzādah M.M. Ahmad, Amīr U.S. Jamā‘at
distributing prizes at the 2000 U.S. Ansar Annual Ijtimā‘

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