Hadrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul-Masih II, ra. hu 'anhu (1889-1965) during his younger years.

He founded Majlis Ansarullah in the Ahmadiyya Community. History aside.
His Excellency John Earnest Leigh, Ambassador of Republic of Sierra Leone, addressing Jalsa Sīratunnabi, sallallāhu 'alaihi wa sallam, on September 20, 1998 at Masjid Baitur-Rahman, Silver Spring, MD. He is showing a copy of the Special Issue of the Al-Nahl on Dr. Abdus Salam. (Photo by Kalimullah Khan, MD)
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Prayers for Victory

The Holy Qur’ān

رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بَالْحَقِّ وَأَنتَ خَيْرُ الْفَتْحِينَ

rabbanastaḥ bainānā wa baina qauminā bil-ḥaqqi wa anta khairul-fātiḥin

O our Lord, decide Thou between us and between our people with truth, and Thou art the Best of those who decide. [7(Al-ʿāf):90]

The Holy Prophet, Muhammad,
sallallāhu ʿalaihi wasallam

اَللَّهُمَّ اِنَّا نَجُّلُكَ فِي نَحْوٍ رَحْمَ وَ نَعْمَوَذُ بِكَ مِنْ شَرِّ وَ رَهْمَ

allāhumma innā najʿaluka fī nuḥūrihim wa naʿūdhubika min shurūrihim

O Allah, we make Thee our shield against them, and we seek your protection from their mischief. [Abū Dawūd]

The Promised Messiah,
ʿalaihissalām

رَبِّ فَرِّقْ بَيْنَ صَادِقِينِ وَ كَاهِذِبِينَ أَنتَ تَرْيَ كُلَّ مُسْتَلِيقٍ وَ صَادِقٍ

rabbī farriq baina śādiqin wa kadhibin anta tarā kullā muṣliḥin wa šādiqin.

Lord, distinguish between the truthful and the liar. Thou art aware of every peaceful and truthful. [Tadhkirah, Urdu, p. 620]

**Correction:** The last word of the quote from the Promised Messiah, ʿalaihissalām, in the 11-4 issue should have been dīn. The correct quote is as follows.

وَ اِجْعَلْ لِي عَلَمَةَ فِي الْدُنْيَا وَ الْدِّيْنَ

wajʿallī ghalabatan fiddunyā waddīn

And provide me supremacy in the world and in the (realm of) faith.

[Revelation, Tadhkirah (Urdu), p. 778]
Mere Words not Sufficient, Actions Essential

Extracts from the Sayings of the Promised Messiah, 'alaihissalām

Naseem Saifi

Man generally thinks that mere utterance of the "Kalima" (Creed of Doctrine), or saying "Astaghfirullah" (I seek forgiveness and protection of Allah), is sufficient. But bear it in mind, mere assertion or protestation is not enough. It is of no avail if, one, utters, only with his tongue, "Astaghfirullah," a thousand times, or recites "Tasbih" (that is, praises God and extols His glory), a hundred times. Man has been made by God a rational and intelligent being, and not like parrot, which utters a word repeatedly but understands nothing. So whatever man utters, he should utter with comprehension and then carry it into practice. If he only talks like a parrot, it will bring him no blessing. Utterances, not coming from the heart, and unaccompanied by practice, are mere empty professions producing no good result, even if, they may consist of recitation of the Holy Qur'an or the formula of istighfar (seeking Divine forgiveness and protection). God wants action, so He has frequently enjoined performance of righteous deeds, without which one cannot attain nearness to God. Some ignorant people boastfully say, "Today I have recited the entire Qur'an." But if one asks him what benefit he derived from this recitation with the tongue, in which the other limbs and faculties did not participate, he has no answer. Allah has endowed us with faculties to be utilized. There is a Hadith that some people recite the Qur'an and the Qur'an curses them, because their recitation consists of mere oral utterances without practice. He who does not conform his behavior to the injunctions of God, makes a jest of it. God does not want mere oral recitation of His word but He wants practice of it. (Malfūzāt, Vol. VI, p. 398)

How to have concentration in Prayer

I find that now-a-days people's Formal Prayer consists of nothing but a few physical movements. They do not have even as much fervor and pleasure in their Formal Prayer as they seem to have in the supplications they make with raised hands after the end of the Formal Prayer. Would that they made their supplications in the very course of the Formal Prayer! In that case, they might have had the concentration of mind and also bliss in Prayer. So, for the time being, I command you not to supplicate at all immediately after the Formal Prayer. Try to have the desired bliss and concentration in the very course of the prescribed Formal Prayer, by offering all your supplications during the Formal Prayer itself. I do not mean thereby that it is forbidden to supplicate immediately after the Formal Prayer. What I mean is that, till the time you find sufficient concentration in the Formal Prayer refrain from making supplication immediately after the Prayer, so that, you may not be deprived of the bliss of Prayer. Of course, when you have attained the desired concentration in Formal Prayer, there is no harm in offering supplications
immediately after the Formal Prayer. So, it is better that you offer your supplications in your own language in the very course of the Formal Prayer. The ardor and fervor that is produced in supplications made in one’s own language can never be produced in supplications made in any other language. During the Formal Prayer, in addition to offering Qur’anic and prescribed supplications, present your needs before God in the form of supplication in your own tongue, so that you may gradually have bliss and pleasure in your Prayer.

The best supplication is to supplicate to win the pleasure of God and to have deliverance from sin because sin hardens the heart and makes man worshipper of the world. So, we should supplicate to God that He may remove our sins that harden the heart, and that He may show us the path of His Pleasure. (Malfūzāt, Vol. VII, pp. 38, 39)

**Be ever watchful of the attack of Satan**

Satan is always looking for an opportunity and lies in wait, to mislead man and to spoil his deeds. He tries to mislead him even by means of his good deeds and contrives to vitiate them; for example, he vitiates man’s Prayer by creating in him the desire of being seen of men. He puts the Imam (Leader) of the Prayer also into this trial. So, one should never consider oneself immune from Satan’s attack. Satan’s attack on the sinners and transgressors, who are his victims is, of course, manifest, but he does not hesitate to attack the devout pious also. Whenever he finds an opportunity, he attacks them, in one way or the other. Those who enjoy Divine Grace, and are aware of Satan’s subtlest and most cunning attacks, always pray to Allah to be saved from his attacks. But those who are imperfect and weak in faith fall sometimes victim to his attacks. (Malfūzāt, Vol. VI, p. 426)

**Need of Istighfar, that is, Asking for Divine Protection**

Indolence or negligence is caused by some unknown factors. Sometimes, quite unconsciously, man’s heart becomes rusted and darkened, all at once. It is to prevent such sudden and unconscious rusting and darkening of the heart that Islam prescribes the principle of Istighfar, that is, seeking Divine help and protection. Christians, out of ignorance, find fault with the principle the heart of Istighfar, and contend that it postulates commission of sin. But the real meaning of istighfar is to ask Divine assistance to be saved from committing sin. If Istighfar means asking forgiveness for sins already committed what then is the Word or Formula by means of which men can be saved from committing sin? All Prophets were in need of Istighfar. The more innocent a man is, the more he resorts to Istighfar. His resorting to Istighfar really means that he is saved and innocent, and seeks continuous Divine protection against human frailties, and solicits Divine assistance to progress in virtue.

(Malfūzāt, Vol. IV, p. 255)

**The light of Islam**

I have been sent by God to show the light of Islam to the seekers after truth. Truly, God
exists, and He is One, without any partner. I declare positively that even if there were no Bible, no Qur’an and no other Divine Books, the Unity of God would have been self evident because it is inherent in the very nature of man.

To attribute a son to God is tantamount to believing that God is subject to death. The purpose of having a son is to perpetuate one’s existence, Hence, if Jesus is considered to be the son of God, the question arises, “Is God Mortal?”

Briefly speaking, the Christians, in inventing the doctrine of sonship to God, did not have any regard for the Greatness of God, nor did they have any appreciation of the power and faculties with which man has been endowed; they believe in things that are not supported by Heavenly Light, that is, Signs and Miracles. There is not a single Christian who can show Signs and Miracles in support of his faith. (Malfūzāt)

Keep away from Evil

People generally avoid heinous sins; there are many such people as have never committed murder, burglary or such other grave offenses. But the question is: how many people are there who have not spoken ill of anyone, or have not offended any brother by speaking disparagingly of him or have not told a lie, or have not persisted in evil thoughts and promptings of the heart. I can aver that there are very few people who scruple about these evils and fear God. You will find a lot of people who mostly tell lies, and always indulge in finding fault with or speaking ill of others. They offend their weak and imbecile brethren in various ways.

Hence the first stage in spiritual elevation is, as God says, to have recourse to “Taqwa” (God-fearingness). I can not enumerate all the evil things. The whole of the Qur’an, from beginning to end is, replete with injunctions, prohibitions and Divine Commandments with their details; hundreds of branches of different commandments have been mentioned in it...

What is “Taqwa”? It is keeping away from every kind of evil. So, God says that the first blessing for the righteous is the drink made of camphor which cools down the evil propensities of the heart and prevents its evil promptings and excitements.

(Malfūzāt, Vol. VIII, pp. 374, 375)

Good Deeds

Do not take pride in your castes, for, they become barrier for the advancement in virtue. What is really essential is that you should progress in good deeds and Taqwa (fear of God). This is the door through which the grace and blessings of God come to you. I know it quite well that my Community and I myself—whatever we are—can hope for the help of God only if we tread the straight path and become true followers of the Holy Prophet, peace and blessings of God be upon him. We should act upon the teachings of the Holy Qur’an and we should show these teachings through our actions and not merely through words. If we do this, we must remember that we won’t be harmed even if the whole world joined together to destroy us, for God will be with us.

But if we have become disobedient to God and have cut ourselves off from Him, then there is no need for anybody to plan for our destruction; none need oppose us, for, He Himself will take steps before anybody
Sayings of the Promised Messiah, 'alaihissalam

else does anything to put an end to us.
(Malfūzāt, Vol. VII, page 189)

**Impatience**

When the heart becomes negligent the best remedy for it is to engage oneself in Prayers and in asking for forgiveness.

While in Prayers, we should implore God that He may cause great distance between us and our sins. If one prays with all the sincerity at his command, it is quite certain that he will be heard and his prayers will be accepted. To be in a hurry for the results of the prayers is not good.

Look at the farmer; he sows the seed and does not start harvesting the same time. He who is impatient always suffers deprivation. This is one of the signs of a virtuous person that he is never impatient. A number of impatient people have been observed to have gained nothing at all.

If someone digs a well and he digs only 20 feet deep which may be a foot less than the required depth—and then leaves it as a result of his impatience, he will certainly find his efforts gone waste. But if he had been patient and dug another foot, he would have got what he intended. It is one of the practices of God that it is only after hardships that He grants ease. If one gets every bounty of His quite easily, one will certainly not be in a position to appreciate it.
(Malfūzāt, Vol. IV, Page 245)

**Significance of Bai‘at**

You must remember that this Jama‘at has not been formed for the members to increase their wealth and achieve success in worldly affairs and that they should lead their lives in comfort. A person who is only after these things is utterly disliked by God. They should look at the lives of the Companions of the Holy Prophet, peace and blessings of God be upon him. They did not like life, rather they were always prepared to lay down their lives. Bai‘at signifies selling one-self. When one has dedicated one’s life, why should one, then, think and talk too much of this life. Anyone who does that, can be said to have initiated into this Jama‘at as a matter of formality. He may be expected to leave the Jama‘at at any time. Only such a person can stay as a member who would like to set his faith right. One should study the life of the Holy Prophet (peace and blessings of God be upon him) and his Companions every day.
(Malfūzāt, Vol. VIII, Page 185)

From *So Said the Promised Messiah (peace be on him)*, 1976, Rabwah, pp. 8-18.

*****************************************************************************************
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.

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An Outline of Early Islamic History

Continued from Vol. 11, Issue 3.
N.R.A.G. Soofi

MECCANS MARCH ON MEDINA

During the month of Ramadān, the Quraish marched on Medina with an army of three thousand, with Abū Sufyān as their commander. They had, two hundred mounts and seven hundred men under arms. This army camped near Mount Uhud. The Prophet met the enemy with a force of 700 men. He had only two mounts and one hundred men under arms. Abdullah bin Ubayy bin Salūl deserted along with his men. The Prophet camped at the foot of the hill. He put a party of fifty under Abdullah bin Jubair to guard the pass. He told them not to leave their posts until ordered. The two armies came to blows. There was a great battle. Muslims fought without fear. They spread death all around. The Quraish were defeated. The field was soon clear of the enemy.

A BLOODY BATLLE

Muslims started collecting the dead and the wounded and the spoils of war. The men on guard duty at the pass left their posts to join them. Khālid bin Wafīd, a Quraish general, saw from far that the pass was unguarded. He collected his men and advancing from the pass made a surprise attack on Muslims. Some one at the same time shouted that the enemy had also come up from behind. Muslims were caught unawares. There was confusion and Hamza fell fighting in the fray. Even the Prophet was seriously wounded. Many Muslims were killed. Only a few men remained around the Prophet. Seeing this the Quraish charged. The handful of Muslims guarding the Prophet fought them with mad courage. It was said at this stage that the Prophet had been slain. Some Muslims gave up heart, others stood fast. A bitter fight raged for a time. The Prophet stood firm in the thick of the battle. He had with him Abū Bakr, ʿAlī, ʿUmar, Ṭalha, Saʿd bin Abī Wiqās, Zubair, Abū ʿUbaidah bin al-Jarrāh, Abū Dujāna and Zaid bin Sakan. They shielded him against all attacks. They intercepted arrows aimed at the Prophet. They received swordcuts. But they did not budge. Ṭalha lost his hand; the arrows fell so thick and fast on him. They were aimed at the Prophet’s face. A woman, Ummi ʿAmāra, stood guard with a drawn sword. The Prophet moved with his party to another pass. Khālid made to attack it. ʿUmar repulsed him. There were Fāṭimah, ʿAʾishah, and Ummi Salma to attend the wounded.

Since it was rumored that the Prophet had died of enemy arrows, Abū Sufyān could not contain his joy. Climbing a cliff he called out, “Where is Muhammad?” Muslims wanted to reply but the Holy Prophet forbade them. Abū Sufyān felt greatly encouraged. He next asked if Abū Bakr was alive. Again the Muslims were forbidden to answer. He next asked if ʿUmar was there. Since there was no reply again, he felt certain that the
Prophet, Abū Bakr and ‘Umar were all dead. Triumphanty he shouted “glory to Hubal.” Hubal was the chief Meccan idol. The Holy Prophet could not stand this insult to Allah. Turning to his comrades he said, “Why are you silent now? Say Allah, The Almighty, the Glorious.” The Muslims accordingly thundered back, “Allah the Mighty, the Glorious.” It was a highly critical moment. Muslim force had been severely mauled and scattered. The Meccans were in high spirits. They could be provoked to fresh assault. But the Holy Prophet could not care less; he was the Prophet of Allah and could not put up with an insult to Him. Before withdrawing, Abū Sufyān said, “We promise to give you battle next year in Badr.” The Prophet accepted the challenge.

The Quraish had mutilated the dead bodies of Muslims. Hinda, the wife of Abū Sufyān, had disfigured Hamza. The Prophet was deeply grieved at this. Some seventy Muslims lay dead. They were all buried on the spot. There was not enough cloth to cover their bodies.

When the Prophet went to Medina, he was received with great joy. He had been believed to have been slain. Muslims were happy to know he was alive. An old Ansārī lady had started for the battlefield when she heard of his death. On the way she was told that her father had been killed. She asked, “How is the Prophet?” Then someone told her that her husband had been slain. She only wanted to know if the Prophet was safe. Next she was informed that her son had fallen in the battle. All she said was, “How is the Prophet.” When she saw the Prophet she exclaimed, “All misfortunes are nothing if you are safe.”

When the Quraish were half way to Mecca, they felt they had made a grave mistake. They thought they should have finished Medina for good. They decided to turn back. The Prophet came to know of this and prepared to meet them. He gathered his men and set forth. This army camped at Hamrā-al-Asad.

Ma‘bad, an Arab chief met the Prophet there. He was on his way to Mecca. Next day he found the Quraish at Rauḥā. They were ready to march on Medina. He warned Abū Sufyān against this. He said he had seen Muhammad and his men. He assured him that he had never seen a more determined force. Abū Sufyān at once decided to march back home.

The battle of Uhud taught Muslims a bitter lesson. If they had not left the pass, complete victory would have been theirs.

**WINE FORBIDDEN, WOMEN HONORED**

It was soon after the battle that the Prophet received a revelation in favor of women. God commanded Muslims to give a share to their women-folk in the property of their parents, their husbands, their brothers and sons. Women had no share in property anywhere at the time.

The same year Muslims were forbidden to drink wine. When this order was received, a man went round the city proclaiming the prohibition. Abū Talha Ansārī sat drinking with a few friends. When they heard the cry of the man, they first wanted to make sure. One of the party said, “Break the jars first
and then make sure.” They did so at once that wine flowed like water in the lanes of Medina.

**ENEMY USES FOUL METHODS**

Muslims were in great danger at this time. The outcome of the battle of Uhud had turned many more tribes against them. Most of them made ready to attack Medina. The prophet was very watchful. He met danger half way whenever he heard a tribe was preparing to march on Medina. The tribes decided to use foul methods to finish the Muslims. The Banū Qārā came with a request to the Prophet to send some Muslims with them to teach Islam. The Banū ‘Aḍl made a similar request. The Prophet sent a party of Muslims with the Qārā a tribesmen and another party with the Banū ‘Aḍl. Both parties were treacherously killed by these tribes. Only two men escaped. It was later known that they were slain in a most cruel manner. But they remained steadfast till the end. They accepted death with good cheer. One Fahira, a servant of Abu Bakr, died with these words on his lips, “By Allah, my wish is granted.” His slayer was amazed. He became a Muslim later. Another Muslim named Zaid was put to death in Mecca. He had been sold to the Qureish. Before he was murdered, Abū Sufyān asked him, “Would you not wish that Muhammad was here in your place?” Zaid said, “By God, I would not wish the Prophet even as little harm as a scratch on his foot by a thistle.” Abū Sufyān exclaimed, “By God, I have never seen any one loving anybody more than Muhammad’s men love Muhammad.” The Prophet was deeply grieved when he learnt of these terrible events. He prayed long, begging of God His mercy and help.

**JEWS PREPARE TO FIGHT**

Some elements of The Jewish community again started giving trouble. Banū Naḍīr made a plot to kill the Prophet. They invited him to their place with thirty men. They said they would have the same number of their own men there. They wanted to know the truth. They said, they would accept Islam if it was the truth. Actually, they had no such wish. They wanted to have the Prophet at their place to kill him. The plot became known to Muslims through a Jewish lady. The Prophet asked the Jews to make a new treaty. They refused. There was open fighting. The Jews lost and sued for peace. They agreed to leave Medina and went away to Khaibar.

The Qureish army did not turn up at Badr as promised. But the Prophet kept his word. He went with a small force, and came back after camping out a week.

In the fourth year of Hijra, another son was born to Fāṭimah and ‘Ali. He was named Husain. The Prophet was very fond of him. The same year ‘Ali’s mother Fātimah bin Asad died. This good lady had brought up the Prophet like her own child. He was deeply grieved at her death. When her body was laid down in the grave, he prayed, “May God reward thee for being a mother to me. Thou were a good mother indeed.”

In the fifth year of Hijra, some tribes made trouble in Daumatul-Jandal. They were busy in loot. They were a public danger. The Prophet set out with a thousand companions. He reached there after fifteen days’ long journey. He found the miscreants had fled. There was peace there after that.
A famine raged in Mecca the same year. The Prophet sent to Meccans some silver to help their Poor. Abū Sufyān visited the Prophet in Medina. He requested him to pray that the famine might be lifted.

The Prophet gave away in marriage to Zaid bin Hārith, a freed slave, his own cousin Zainab.

Muslim women were ordered to cover their faces.

**JEWS AND MUSLIMS**

The same year another army made ready to attack Medina. Banū Khazā‘a and the Muslims joined battle at Marisī‘. First the Prophet invited them to peace. They answered back with an arrow. A general attack was ordered. Muslims surrounded the enemy force. When the Banū Khazā‘a found their retreat cut off, they sued for peace. One Muslim was killed. Ten men of the enemy fell in the battlefield.

**ALL TRIBES ATTACK**

The Jews who had left Medina were now free to make trouble. They visited the Qureish and several other tribes. Soon they had them on their side. It was agreed to mount an all-tribes attack on Muslims. A force twenty-thousand strong took to the field with Abū Sufyān as their commander. When the news reached Medina, the Prophet decided to dig a ditch to make the city safe.

The Prophet and his companions worked hard for many days together.

During this period many went without food. The Prophet missed his meals for days. One day Jābir bin Abdullah saw the Prophet in a very weak condition. He went home and asked his wife if she had any foodstuff. She said that she had a goat and some barley. The goat was killed. She told Jābir to bring to meals the Prophet and a few friends. Jābir spoke to the Prophet aside. He invited him to dinner at his house with a party of friends to share. The Prophet asked how much food he had. Jābir told him the position. The Prophet said, “That is a lot.” Turning round he called out, “O Ansār, O Muhājirīn, come, Jābir has asked us to meals.” One thousand starving companions followed him. The Prophet asked Jābir to hurry home and tell his wife not to bake bread until he was there, nor to remove the meat-pot from the fire. When the Prophet reached Jābir’s house, he blessed the pot and the dough. Then Jābir’s wife started baking bread with another woman to help. The Prophet started serving out meals. Jābir said, “I swear by God who holds my life in His hands, all the people were satisfied while my wife was still baking bread and the meat-pot was still on the fire.”

From An Outline of Early Islamic History, pp. 54-64.
History of Majlis Ansarullah

Ismail Nayyar, New York NY

Hadrat Amirul-Mu’minin, while instituting the formation of an organization for those over 40, also provided the guidelines for its functioning so that work could begin on appropriate lines without delay. Hudur has detailed the objectives for the formation of this organization in some of his speeches and sermons. It is fitting, then, to give excerpts from Hudur’s speeches and sermons at this juncture to elaborate on these objectives in Hudur’s own words.

SIX OBJECTIVES FOR THE FORMATION OF ANSARULLAH

Referring to the important objectives related to the formation of Auxiliaries, Hudur said: “I have instituted Khuddamul-Ahmadiyya for those under 40, and Majlis Ansarullah for those over 40. Then there are women, for whom Lajna Imama’allah has been formed. With these movements, it is my desire to promote zeal through reformation and direction. The desire to include others in their efforts, while adding to the esteem of the Jamat, also creates fissures sometimes which can result in calamity. If the Jamat grows to one or two crores (ten millions), but harbors 10 lac (100 thousands) hypocrites, it cannot have the strength it would have if it were a body of ten thousand sincere workers. This is why a few Sahaba accomplished more than 40 crore Muslims today. New entrants into the Jamat can only be useful if they have faith and sincerity. A mere increase in numbers is nothing to be happy about. Those groups who concentrate on preaching tend to neglect training. It is with training in mind that I have instituted the formation of these organizations. Remember that piety is the basis of Islam. The Promised Messiah was writing a line of a verse which began thus: “The root of every good deed is piety.” He received a revelation to complete the verse: “If this root flourishes, so will everything else.” Allah thus revealed that if the Jamat stands firm on piety, He will Himself extend His protection over everything. In the beginning of the Qur’an Allah says, “Alif Lamin Min. Dhaliq-kitabi la raiba fih. Hudallil-muttaqin,” meaning that this revelation motivates the pious. We can only progress with the assistance of the Qur’an, and the Qur’an says that it provides the spiritual food to strengthen the pious. If a person’s stomach is functioning improperly, superior foods such as clarified butter, milk, chicken, almonds, etc., will not do him any good and may in fact result in cholera. Food is beneficial provided it is digested. The Qur’an tells us that it is a food that can only be digested by the pious. The Jamat, therefore, must stand firm on piety.

IMAN BIL-GHAIB OR BELIEF IN THE UNSEEN

The first requirement of taqwa, or piety, is the streamlining of faith. The Qur’an identifies the pious with believing in the unseen, yuminuna bil-ghaib, or belief in Allah, His angels, the day of judgement, and Allah’s prophets. Belief in the positive results of one’s good deeds is also a
part of the belief in the unseen. If a person gives ten kilos of wheat flour to the needy, and hopes for a reward from Allah, he expresses his belief in the unseen. The spirit of sacrifice is also engendered in an individual by the belief in the unseen. The Qur’an at the outset thus created a major change in the hearts of the believers. The companions of the Prophet (peace be upon him), who fought in the battles of Badr and Uhud, did not fight for a cause that could be seen. No, their hearts were imbued with the belief of the unseen, which inspired them to stand ever-ready to sacrifice themselves, and renewed their firm faith that salvation of the world lay in Islam, and that come what may, they would ensure the ascendency of Islam in the world.

It is, therefore, the duty of Ansarullah, Khuddâmul-Ahmadiyya and Lajna Ima‘illah to strive for the establishment of piety in the Jamā’at. The first and most essential requirement for this is belief in the unseen. They should inculcate belief in Allah, His angels, the Day of Judgment, prophets and the wonderful results that this belief will engender in the future. Cowardice, divisiveness, etc., are born when belief in the unseen is absent. Yu’minhūna bil-ghaib also means the providing of solace. When a member of a community ventures forth, he should be at peace, knowing that his brothers will care for his wife and children. No community can wage Jihad unless it is certain that those who remain behind are honest. It is, therefore, also the duty of these three organizations to inculcate a spirit of peace in the Jamā’at. All three organizations should try to embed belief in the unseen in every Ahmadi’s heart so that all his thoughts, beliefs, and actions should be controlled by his belief in the unseen. This cannot come to pass without knowledge of the Qur’an. It is, therefore, the duty of Ansarullah, Khuddâmul-Ahmadiyya and Lajna, and should be their policy, to inculcate these values in the community. All possible means, including lectures, lessons, and repeated tests should be employed to instill belief in the unseen in the community’s hearts. Hadhrat Masih-i-Mau‘ūd’s books should be studied repeatedly until belief in the unseen is instilled in the heart of every man, woman and child.

IQĀMÂT SALĀT OR ESTABLISHING PRAYER

The second requirement is to offer Prayers correctly and completely. The Qur’an does not say, ‘Yu’dūn-as-salāt’ or ‘Yaslūn-as-salāt’ but whenever bidding believers to Prayer, states ‘Yuqīmūn-as-salāt’. Iqāmat means offering Prayer in congregation and includes Praying with sincerity. It is essential for us to Pray ourselves, cause others to Pray, Pray unhurriedly with sincerity and enthusiasm while cleansed with the ‘wuḍū’; Pray in congregation, observing all requirements for Prayer. The community should pay special attention to this matter. It is with regret that I have learnt that several people themselves Pray but their offspring don’t. It is extremely important to teach one’s children to make congregational Prayer a habit. They should be punished if they don’t comply. In this
situation it is not right to stop bearing their expenses because of their neglect, but they can be told that although you will continue to bear their expenses, they should not come before you until they establish Prayer.

IIINFĀQ FĪ SABBĪLILLAH OR SPENDING IN THE WAY OF ALLAH

The third requirement is ‘wa mimmā razaqnāhum yunfīqūn,’ which means to spend out of what Allah the Almighty has given. Emotions are the first endowment of Allah. Then before man’s birth Allah the Almighty blesses him with eyes, nose, ears, and limbs. On reaching maturity, he receives knowledge and strength. It is required that a little is spent out of all these endowments in the way of Allah. Some people consider the requirement complete by giving a few coins to the poor. That is not true. A person who spends money, but does not participate in reformation and guidance, cannot say that he has completed the requirement. Even he who does thus participate but does not utilize his limbs and his strength, and does not provide succor to widows and orphans, even he cannot say that he has completed the requirement. All endowments must be utilized in the way of Allah. Emotions too must be utilized in the way of Allah. An example would be to forgive when angry. Manual work and effort are also part of the requirement.

ĪMĀN BIL-QUR’ĀN OR BELIEF IN THE QUR’ĀN

Then the Qur’ān states ‘Walladhīna yu’minūna bimā unzila ilai.’ This contains the command of ‘īmān bil-Qur’ān’ or belief in the Qur’ān, but mere belief in the Qur’ān is insufficient. It is necessary to obey its every command. In this connection I had advised the community to obey the commandment in the Qur’ān to give women their share. Some years ago during Jalsa Salānā I had asked members to stand up and agree to follow this commandment and most did. However, I keep receiving complaints that some Ahmadis not only deny women their share, but chastise others for doing so. When Muslims thus mistreated women, Allah in turn made them women, making them subservient, ruled by others. But if you begin to give women their rights, and establish the rights of the oppressed, Allah’s angels will descend from the sky and will transport you upward. Give, therefore, women’s rights to them.

VENERATION OF RELIGIOUS PRECEPTORS

After this the commandment of ‘iḥān bimā unzila min qablik’ has been given, which means that religious preceptors of others must be duly respected and venerated. This is a teaching of peace, and of following the course of gentleness and truth in one’s preaching.

YAQĪN BIL-ĀKHIRA OR BELIEF IN THE HEREAFTER

The last requirement is belief in the hereafter. This has a twofold meaning. The first is belief in life after death. Sometimes when one must offer sacrifice, one’s mind does not turn towards belief in the unseen, but instead draws comfort from the belief that his sacrifice will be rewarded in the hereafter. Then it also means that one should hold the belief that Allah can bless one with
reward in the manner that He has rewarded others earlier. Without this love for Allah cannot be created. Only he who believes that Allah will reward him for his love is capable of loving Allah. He whose heart is empty of this conviction cannot love Allah.

These, then, are the six requirements which are the responsibilities of Ansārullah, Khuddāmul-Ahmadiyya and Lajna Imaāllah. They should strive to inculcate these requirements in the Jamā’at so that their belief may not merely be a token belief, but a real belief, endearing them to Allah, and so that the purpose of my laying the foundation of these organizations may be realized.

ANSARULLAH AND THE ESTABLISHMENT OF CONGREGATIONAL PRAYER

Drawing Ansarullah’s attention to their responsibilities in establishing congregational prayer, Ḥadrat Amīrul-Mu’minīn, Khalīfatul-Masīh II stated in his Friday sermon of 5th June, 1942: “As of today I am making it the duty of Ansarullah and Khuddāmul-Ahmadiyya to ensure that no shop in Qadian remains open during Prayer times. Hereafter I shall consider those who do not offer Prayer in congregation to be guilty of a crime against religion. Ansarullah and Khuddāmul-Ahmadiyya will be considered guilty of a crime against the community for failing in their overseeing duties. We take no responsibility for a person who does not Pray. Such a person deserves expulsion from Ahmadiyyat and an announcement will be made to that effect. But those who are entrusted with supervision will also be considered at fault if they fail to instill congregational Prayer among people. They cannot shrug off their responsibility simply by saying that since we told the people, what more can we do if they don’t offer their Prayers. Allah has given them strength and has blessed them with means to convince people to listen to them. There is thus no reason that people won’t listen to them. They can enforce congregational Prayer among the people and if they cannot, they can at least report them for expulsion from the Jamā’at and keep me informed of the situation. Starting today, I shall also supervise Ansārullah and Khuddāmul-Ahmadiyya myself in this task. Additionally, I draw the attention of outside Jamā’ats towards making congregational Prayer a habit for their children, youth, men and women. If they cannot succeed in this, they can never acquit themselves of their responsibility to Allah, no matter how much they contribute as chanda and no matter how many resolutions they pass and forward.”

ANSARULLAH AND THE ESTABLISHMENT OF PIETY

With the intention of establishing piety in the Jamā’at and the coming generation in particular, Ḥadrat Amīrul-Mu’minīn said in his Friday sermon of 5th January, 1943: “Our Jamā’at should achieve such progress in piety, prayer, honesty, fairplay and justice that not only our own but outsiders too should acknowledge such progress. It is for this purpose that I have initiated the schemes of Khuddāmul-Ahmadiyya, Ansārullah and Lajna Imaāllah although I cannot say what
degree of success will be achieved. In any case, this was the course I thought fit and implemented it. They should all make it their business that they should establish piety not only in themselves, but also in others. Our Jamā‘at cannot establish a good example for others until oppression, tyranny, cruelty, dishonesty, lies, etc., are not obliterated and until rich and poor, young and old feel the responsibility not only to establish justice and fairplay themselves, but also feel the responsibility to cause others to do the same, even if they are people who wield authority. Also, if the Jamā‘at does not progress numerically, the world cannot be blessed with benefits.

NEED FOR ORGANIZED PREACHING

It is our foremost duty to spread the teachings revealed to Ḥaḍrat Masīh-i-Mau‘ūd to the corners of the earth. It should not be a matter of joy for us to convert two or three or even four thousand people to Ahmadiyyat every year. Until every member of the Jamā‘at has a burning desire to convert every close and even not so close person to Ahmadiyyat, and until people start to enter the Jamā‘at in massive droves, our identity cannot remain intact, and our responsibility cannot be shelved. I therefore, again draw the Jamā‘at’s attention to these two matters. Our gatherings should take place in every division. Effort should be made to hold a gathering at least once a year in every district. Individual preaching efforts should also be organized. In particular, Gurdaspur, Sialkot and Gujrat divisions should be concentrated upon. It is therefore necessary that Jamā‘at members should rid themselves of laziness and carelessness. Within three or four months, gatherings should take place in every district or the local Jamā‘at center in every area to determine how and with what means preaching efforts can be expanded in that area.

ANSARULLAH SHOULD ENGAGE IN THE SPREAD OF ISLAM AND DOING GOOD WORKS

Ḥaḍrat Amīrul-Mu‘minīn, in his Friday sermon of 29th September, 1944, said: “I have, for some time now, divided the Jamā‘at into three different sections so that the full strength of the Jamā‘at should be used for the spread of Islam and Ahmadiyyat and so that it should engage with all its resources in the establishment of Islamic beliefs and the spread of good works. These three most important sections of the Jamā‘at are Ansārullah, Khuddāmul-Ahmadiyya and Aṭfālul-Ahmadiyya. It is natural for a person to emulate people he can relate to. Old people emulate old people, youth often emulates youth and children emulate children. This is the reason I have established Ansārullah, Khuddāmul-Ahmadiyya and Aṭfālul-Ahmadiyya as three separate organizations, so that the desire to emulate each other in the performance of good works may increasingly take hold in the Jamā‘at. Children should emulate children, youth should emulate youth and old people should emulate other old people. When children, young people and old, all see that people of their age group are drawn towards religion and are striving to spread Islam, learning Islamic ideology and spreading it in the world, striving to excel in the doing of good works, they themselves will desire to participate in these good works and to excel.
among their age group in the performance of these good works. The rage born of rivalry will not flourish in hearts engaged in communicating with their own age group, without the resentment engendered by the older generation advising the younger generation and vice versa. Each person will understand that a member of his own age group is advising him, a person who has the same aspirations and outlook as himself. This advice from a person of his own age group is likely to be especially effective in effective self-improvement in the recipient. This change, however, can only take place when this scheme is fully implemented in the entire Jamā‘at, and when there is no child, youth and elder left outside of it. The expanded results of this scheme will not be visible if only a few old members of the Jamā‘at, a few young members, and a few child members take it upon themselves to implement it, nor can this result in awakening the whole world. In order to establish this movement in the entire world, to awaken the whole world and to bring the entire world within its fold, it is essential that the youth of our Jamā‘at should organize itself to a degree where it can be said with certainty that this internal organization, viewed from all possible angles, has been successfully completed. The same should be the situation with Ansārullah, who should so tightly organize themselves within the system that they can give the glad tidings of their internal organization being complete and flawless. Then they will be able to reform others and the world will be forced to listen to and ponder over their pronouncements.

**DEVOTIONAL EFFORT IN EXECUTION OF DUTIES**

Our Jamā‘at has been entrusted with the reformation of the entire world, bringing mankind as devotees to the threshold of Allah, bringing mankind into the fold of Islam and Ahmadiyyat and establishing the Kingdom of Allah in the entire world. This grand design, however, cannot be accomplished until all members of our Jamā‘at, children, young people and old, complete their internal organization and start working day and night on the agenda that has been given to them. In order to bring about this internal reformation and organization, I have instituted the formation of Khuddāmul-Ahmadiyya, Ansārullah, and Atfālul-Ahmadiyya. They, however, can be successful in their mission, which is the reason for their creation, only if they concentrate on the meaning of ‘haiithu mā kuntum fawallū wujūhakum shatrāh,’ which means that every person should realize his duty and then strive day and night single-mindedly, like a person possessed, in the execution of this duty. Until Ansārullah take to spending day and night in their work, until Khuddāmul-Ahmadiyya take to spending day and night in their work, and until Atfālul-Ahmadiyya take to spending day and night in their work, and spend all their time in the furtherance of their objective, our internal organization cannot be completed. Until we complete our internal organization, we cannot concentrate on the reformation of the outside world and the removal of evils present in it. The time thus is nigh when we must present the failure of Christianity the
superiority of Islamic principles before Germany and Japan. We will, similarly, be able to present the superiority of Islamic teachings to the intelligentsia of England, America and Russia. This can only come to pass when our strength is organized, when all members of our Jamā’at are ready to offer ever-increasing sacrifices, when we possess an abundance of Missionaries, and when we possess all necessary resources for these Missionaries. Then again, this can only be achieved when all the young men of the Jamā’at are fully organized, and when there is not a single man who is not a member of the organization. When all of them strive night and day for the goal of establishing Islam and Ahmadiyyat in the world with the single-minded passion of a man possessed, who forgets his wife, who forgets his friends and his relatives, focusing only on his objective, and when we infuse this inspired devotion in ourselves, and if every member of our Jamā’at keeps this objective in focus day and night, then Allah will certainly bless our Jamā’at’s efforts and these efforts will be blessed with surprising results. If all of our Jamā’at stands firm in the spread of Islam and Ahmadiyyat, spending day and night in this effort, relinquishing comfort and ease in a madly devoted effort, then, although we are few in number, comparing poorly in resources with others, this madly devoted effort will certainly result in a magnificent change in the world, and a major revolution will manifest itself through divine hands.”

ANSARULLAH’S PURPOSE IS TO CREATE AN AWAKENING IN THE JAMĀ’AT:

Hadrat Amīrul-Mu’minin, Khalīfatul-Masīh II, in his Friday sermon of 22nd October, 1944, said, “The awakening I wished to create by formation of auxiliaries has not been achieved yet. The pace is unsatisfactory. It is therefore, essential that an awareness be created in them to generate new zeal, fervor and a new spirit in order to achieve the goals for which these organizations were created.” Ḥudūr subsequently said, “In the creation of these organizations, it was my intention to create an awakening in every one. The degree of awakening in the Jamā’at that has been created by Khuddāmul-Ahmadiyya and Ansārullah is by no means enough. In fact it is not even a thousandth part of enough. Ansārullah in particular need to carefully watch their performance so that at every place and at every stage their work is evident and people should realize that this is a living, working Jamā’at. I feel that until Ansārullah adopt correct means to enhance their progress, they will not succeed in their objective. For example, I had drawn their attention towards collecting funds in order to expand their work, and to use these funds in appropriate and essential projects. They have paid no heed to my advice. Secondly, and I believe I have mentioned this once earlier as well, the Jamā’at can assist them to a degree if they face financial hardship. They should, however, themselves take practical steps and spend towards the expansion of their work. I feel that older people should realize that since they are past their youth, their limbs do not respond to physical work, even though their minds are active. In order to avoid signs of slackness and neglect in their work, it is essential, therefore, that they appoint some younger secretaries (over forty, but not too
much over) whose stronger limbs can function rapidly when needed. I feel that if they looked among in the age group of forty to fifty-five, they would find people whose minds and limbs are equally active. If they want quality work, they should appoint some young people with former secretaries, either as assistant secretaries or joint secretaries, so that an awakening takes place in Ansārullah and the state of careless listlessness that has overtaken them can be removed. Otherwise, remember that aging is a natural phenomenon. I feel that Ansārullah bear a heavy responsibility. They are passing through the last stages of their lives, when one prepares to leave this world for the next. In this transition, it is important to think of cleaning up one’s roster and one is afraid that one might pass on to the next world with a roster that is not clean and deeds that are bad, without provisions to assist him in the next world. When it is the purpose of Ahmadiyyat to correct the relationship between man and God, this purpose should be crystal clear to a true believer in this part of life. Young people may assume that any shortcomings in their service of mankind will be corrected by Ansārullah, but who can Ansārullah rely upon? If they come up short in the performance of their duties, are unsuccessful in infusing the love of the faith in themselves and in the hearts of mankind, do not declare the spread of Ahmadiyyat as their first priority, overlook the fact that they have to rejuvenate Islam again globally, then what span of life lies beyond the age of Ansārullah that will allow them to discharge their responsibilities? Beyond the age of Ansārullah is the age of the Angel of Death, and the Angel of Death does not come forth for reformation. Instead, he comes to place a person where he may receive deserved reward or punishment. Remember, if the reformation of the Jamā‘at rests on the administrative bodies alone, Jamā‘at-i-Ahmdiyya cannot have a long life. It is a divine, unchangeable law that one part sleeps while the other part stays awake. One part will be oblivious while the other part will be alert. Allah has, in the creation of a round earth, laid down that one part of the world sleeps while the other part stays awake. It is the same principle that governs the working of the administration and the people at large in the world. Actually these are the reflections of fate and policy. Sometimes the people sleep while the administration stays awake, and sometimes it is the opposite. Sometimes it so happens that both the people and the administration are awake simultaneously. When this happens, it is a time of great successes and conquests. Such a time is a time of conquest, success and progress for the community. The community advances with the roar of a lion and the swiftness of rushing waters, overcoming and destroying all obstacles in its way, demolishing any other organization that blocks its way. Visibly does it spread in all directions, holding sway over all others. But a time also comes when the administration sleeps while the people stay awake, or the people sleep while the administration stays awake. In the end a time comes when the administration and the people both go to sleep. Then an angel of Allah descends and
seizes the soul of the community. This rule is in force for us too, will remain in force and will never be changed. Observing this rule, we should first see to it that both our administration and the people of the community stay awake. In fact this is the demand of the time we live in. We have been witness to the Messiah of God amongst us not long ago. This age demands that our administration and our people both should be awake. It is with this advice that I wish to awaken Ansārullah and Khuddām. If these two, that is Khuddāmul-Ahmadiyya and Ansārullah, together try to instill an awakening in the Jamā‘at, then with God’s grace we can hope that if God forbid our administration goes to sleep, then they (Khuddām and Ansār) will awaken it and if they themselves go to sleep, the administration will continue to awaken them.”

SUMMARY

The objectives of Ansārullah’s formation are summarized from the foregoing sermons and speeches of Haḍrat Amīrul-Mu’minīn as under:

1. Instilling piety and Islamic beliefs in the Jamā‘at, while striving for the spread of good works and effective training.

2. Striving to establish regularity in Prayers.


4. Striving to promote preaching to individuals and groups, with particular emphasis on preaching to relatives.

5. Participating in works of service to mankind.

6. Alleviating material shortcomings in the community and guiding it towards greater progress.

7. Instilling an awakening in the Jamā‘at, maintaining the awakened state, and cooperating with other Jamā‘at organizations to ensure a unified Jamā‘at.

Reference


A Valuable Book for Our Urdu Readers

Basic Religious Knowledge Course for the Members of Majlis Ansarullah

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Biblical Prophecies about the Advent of the Holy Prophet Muhammad
sallallāhu ‘alaihi wa sallam

*Munir A. Malik, Chandler, Az*

The old Testament contains many prophecies regarding the advent of a universal teacher, and a law-bearing prophet. This raised the question who was that prophet mentioned at numerous places in the Bible.

This article will discuss the prophecies made in the Bible regarding the location of the prophet’s advent and work, the name and nature of his message, and the revolutionary book he would bring. From the following Biblical evidences, it is crystal clear that this prophet was Muhammad (peace and blessing of God be upon him).

**BIBLE PROPHECIES**

The LORD thy God will raise up unto thee a Prophet from midst of thee, of thy brethren, like unto me; unto him ye shall hearken. (Deuteronomy 18:15)

And the LORD said unto me, They have well *spoken that* which they have spoken.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him. (Deuteronomy 18:17-19)

AND this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

And he said, The Lord came from Si' -nai, and rose up from Sê'-ir unto them; he shined forth from mount Pa’-ran, and he came with ten thousands of saints: from his right hand went a fiery law for them. (Deuteronomy 33:1-2)

Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

Let the wilderness and the cities thereof lift up *their voice*, the villages that Kê'-dâr doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

Let them give glory unto the LORD, and declare his praise in the islands. (Isaiah 42:9-12)

My beloved is white and ruddy, the chiefest among ten thousand.

His head *is as* the most fine gold, his locks *are* bushy, and black as a raven.

His eyes *are as the eyes* of doves by the rivers of waters, washed with milk, and *fitly* set.

His cheeks *are as* a bed of spices, as sweet flowers: his lips *like* lilies,
dropping sweet smelling myrrh.

His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires.

His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lēb'-ā-non, excellent as the cedars.

His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem. (Song of Solomon 5:10-16)

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. (Isaiah 53:10-12)

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. (Acts 3:22-23)

Jesus saith unto them, Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

There say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. (Matthew 21:42-44)

Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord. (Luke 13:35)

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. (John 14:16)

Hereafter I will not talk much with your: for the prince of this world cometh, and hath nothing in me. (John 14:30)

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 15:26-27)

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will
not come unto you; but if I depart, I will send him unto you.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: (John 16:7-8)

I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

He shall glorify me: for he shall receive of mine, and shall shew it unto you. (John 16:12-14)

Then began he to speak to the people this parable:

A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

And again he sent a third: and they wounded him also, and cast him out.

Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they had it, they said, God forbid.

And he beheld them, and said, What is this then that is written, the stone which the builders rejected, the same is become the head of the corner?

Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. (Luke 20:9-18)

AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. (Revelation 5:1)

All the above Biblical evidence is so clear and so self explanatory that it does not leave any shadow of doubt that the prophet foretold in the Old Testament was none other than the Holy Prophet of Islam, Hadrat Muḥammad Mustafa (sallallāhu ‘alaihi wa sallam).

Reference

Razzaq and Farida

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

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Color Salat Poster

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

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

Please send $2 per copy to Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905 with your mailing address and phone number. Majlis Ansarullah U.S.A. will pay the postage within the continental U.S.
Our Faith

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

The text of the Urdu couplets appears below. 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. This latter practice can only apply to certain type of syllables.

Meaning of the Poem

As for us, we keep the faith of Muslims,
From heart, we are servants of the Best of the
Prophets [Muhammad, peace and blessings of Allah be on him].
We loathe shirk [setting up equals with God] and innovation,
We are dust of the path of Ahmad (Muhammad, peace and blessings of Allah be on him], the chosen [of God].
We believe in all [Islamic] injunctions,
We offer [our] soul and heart for this path.
We have sacrificed heart, now only the earthly body is left,
This is our desire that that too be sacrificed.
Words and Expressions

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

ham: we.
to: as for us, hence, moreover, in short.

(Syed Sajid Ahmad)

Correction to the Translation of Couplets in the Summer 2000 Issue

The translation of “gharaz ruktaí nahīñ hargiz khudā kai kām bañdōñ sai” should have been “In conclusion, God’s work cannot be imperiled by men.” Thanks to Dr. Anwar Ahmad of Michigan for bringing this to our attention. Please make correction in your copies. We apologize for the mistake. Please do not hesitate to identify such mistakes. Their correction is essential for our readers’ benefit. Editor.

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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.
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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.

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

Ansar Pledge

Ash-hadu allā ilāha illallāhu wahdahū lā sharīka lahū wa ash-hadu anna muhammadan ‘abdulhū wa rasūlūh

I solemnly pledge that I shall endeavor throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defense of institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Inshā’allāhu ta’āla.

Periodicals

Al-Nahl: Published quarterly. See inside for subscription information.

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

Publications

Words of Wisdom (Dr. Karimullah Zirvi, Majeed A. Mian, Syed Sajid Ahmad): A collection of ahadith. $5.


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West Coast Ijtima’s: CA, August 2002.

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