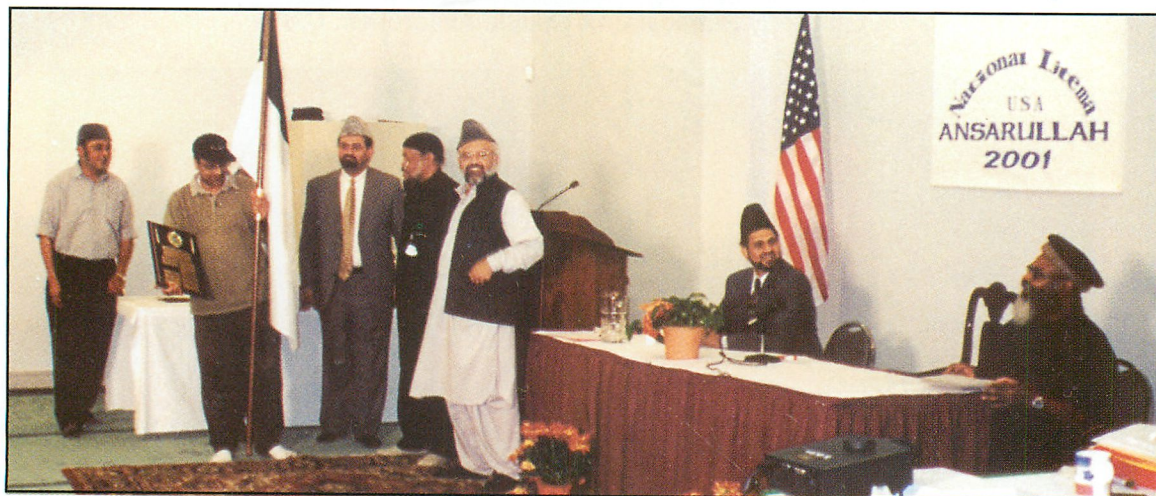




Hadrat Mirza Tahir Ahmad, Khalifatul-Masih IV, ayyadahullahu binasrihil-‘aziz, at Mannheim, Germany, on 25 August 2001, announced the initiation of 81,006,731 blessed souls into Ahmadiyyat, the True Islam, during the previous year.

Representative of the Research Triangle majlis holding 'alami-i-in'āmī. At the 2001 Ijtimā.



A group photo at the ijtimā.



A scene from the tug of war competition.



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In This Issue

International Tragedy

Sadr, Majlis Ansarullah, USA—4

**Verdict of the Promised Messiah Concerning the
Prohibition of Religious Jihad—5-8**

**The Great Sacrifice of Hadrat Sahibzada Abdul-Latif
Shaheed of Afghanistan**

Sahibzada Sayed Rashed Latif Rashedi—9-15

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

Naseem Saifi—16-19

Mahmūd Kī Āmīn

Dr. Rasheed S. Azam—21

An Outline of Early Islamic History

N.R.A.G. Soofi—22-25

**A Heart Alight on the Wings of Joy Sung Forth in the
Call to Prayer**

Jonathan M.A. Ghaffar—27

History of Majlis Ansarullah

Ismail Nayyar—28-32

**Refutation of Divinity of the Messiah of Nazareth
peace be on him**

Malik Abdur-Rahman Khadim—33-36

Family, Childhood

Hadrat Maulavi Nuruddin

May Allah be pleased with him—37-40

**Annual Shura and the Annual Ijtima of Ansarullah
—41-45**

Shura/Ijtima 2001 Pictures

—2, 4, 49-52

About Al-Nahl — 47

About Ansarullah U.S.A. — 48

International Tragedy

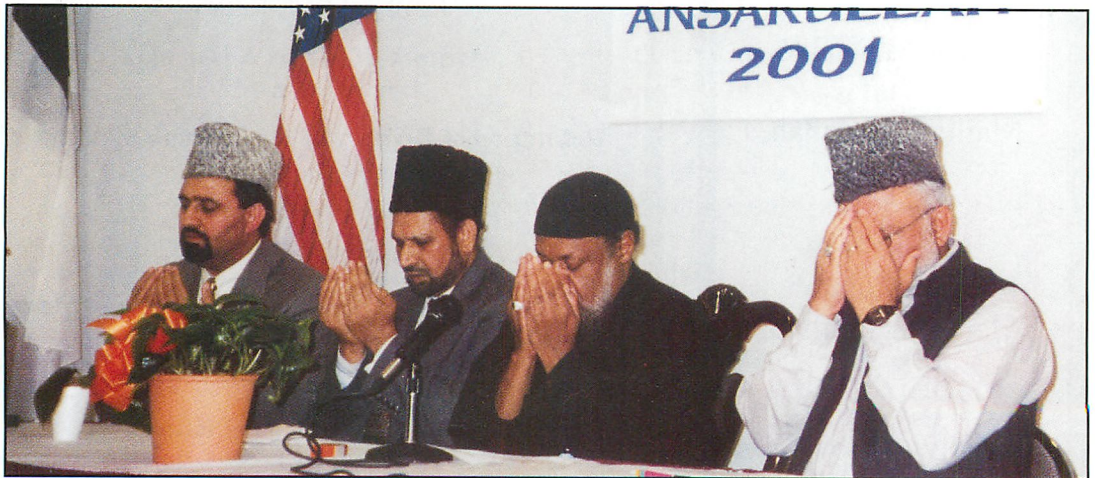
We are deeply grieved at September 11 tragedies in New York, Washington, DC, and Pennsylvania. As always, we condemn all acts of violence. All human life is too precious to waste in such terrible acts. In this overwhelming moment of sorrow, our total sympathies are with the grieved. We pray for Allah's mercy on the demised and His succor for the living. We assure our fellow citizens and our government that we will do everything possible to help restore peace and normalcy.

It hurts us more than others because, apart from human, emotional and material loss, these terrible acts get linked to the peaceful name of Islam and are perpetrated by our fellow Muslims. What an irony! Such acts terrorize Islam and pervert the term *jihad*. Ends should not justify Means. Islam teaches us to always adopt just means. And that is what *jihad* is all about—first and foremost, striving for just means.

The September 11 tragedy was an international tragedy, firstly, because of its international scope of planning, preparation and execution, and secondly, because of the destruction that was to follow. Such calamities should serve as wake up calls for all to take stock of their aims and objectives, their priorities, and their daily affairs. Lasting peace can only be achieved through absolute justice for all, all the time.

We hope and pray that Allah may guide mankind to become God-Fearing so it may achieve lasting peace with itself, with its fellow humans and with its Creator. May Allah enable the Powers-To-Be to act justly. May Allah rid Islam of such fanatics. May Allah lead the mislead ignorants on the right path. May Allah enable us to show mankind the Right Way. May Allah enable us to make the difference. *Āmīn*.

Nasir Mahmood Malik
Sadr, Majlis Ansarullah, USA



Nasir Mahmood Malik (Sadr Ansarullah, USA), at right, in prayer with (left to right) *Hafiz* Samiullah Chaudhary (Na'ib Sadr Ansar Saff II), Dr. Masood Ahmad Malik (General Secretary, USA), and Munir Hamid (Na'ib Amir II USA).

Verdict of the Promised Messiah Concerning the Prohibition of Religious Jihad

Abandon the idea of jihad, Friends!
War and fighting for religion are unlawful
these days.

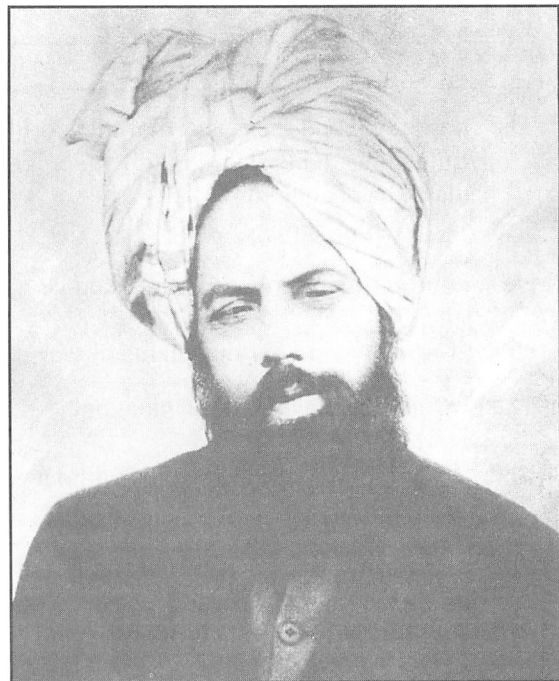
Now, the Messiah *, who is the Leader of the
Faith, has come,
It is the end of all the wars of religion, now.

Now, there is a pouring of the of God's light
from the heavens,
The edict of war and jihad now is pointless.

The one who commits Jihad now, is an
enemy of God.

The one, who harbors this idea, rejects the
Prophet [Muhammad, sallallahu 'alaihi
wa sallam].

People, why do you abandon Prophet's
words?



Whoever abandons [that hadith], you should
abandon that unblessed.

Why do you forget the news of ya-da-'ul-
ḥarb [he will suspend war]?
Is it not in Bukhari? Open [the book] and see.

* Note: (A powerful revelation and vision) Today, Saturday June 2, 1900, at 2 p.m. in a light slumber I was shown a sheet of paper which was very white and in the last line of which was written (Urdu): *Glory*. I conceive that the word occurring in the last line means that the end would be glorious.

Then the revelation came (Urdu): *The Powerful One has manifested His affair and those who called me a disbeliever have been seized*. The meaning of this, which has been conveyed to me, is that soon such powerful signs would be shown whereby those who called me disbeliever would be so confounded that they would have no way of escape left. This is a prophecy which every reader should remember.

Thereafter on June 3, 1900 at 11.30 a.m. I received the revelation (Urdu): *Those who called me a disbeliever have been put down, all and every one of them have been seized*. This means that those who call me a disbeliever shall witness such signs that they will have no excuse left. The revelation indicates that soon some bright sign will be manifested which will be decisive.

The chosen one and the revered of the worlds
[Muhammad, sallallahu ‘alaihi wa
sallam] has declared,
‘Īsa Masīh will postpone wars.

He will bring acrimony with him when he
comes,
He will wholly wipe out the chains of war.

The lion and the sheep will drink at one
waterhole.
Children will play with the snakes without
fear and injury.

That is, that time will be of peace and not of
war,
People will forget the pursuit of arrow and
gun.

Whoever goes to war after listening to this
injunction—
He will face stunning defeat at the hand of
the non-believers.

This prophecy equals a miracle—
It is enough of a food for thought if some one
has the ability [to ponder].

In short, this is a sign of the appearance of
the Messiah
[That] he will put an end to the religious
wars.

Signs are apparent that this [current] time is
not [like] that time [of Islamic glory
which has passed].
Our people do not have that power and
strength.

That power and strength is not left in you.
That empire, that awe, that grandeur is no

more.

That fame, that appellation, that wealth is not
there.

That resolve to counter, that courage has
disappeared.

That knowledge, that rectitude, that piety is
gone.

That light, that shine like that of the moon
has gone.

That commiseration, that sympathy, that
tenderness has gone.

The kindness and affection towards the
creatures of God is no more.

[O Muslims!] The love for the Beloved has
vanished from your heart.

Your condition cannot attract [God’s]
support.

Idiocy has overwhelmed the brain.
Shrewdness has gone.

Laziness has overtaken. Heart has lost
endurance.

That knowledge, that understanding, that
wisdom has vanished.

That pondering, that deductive reasoning,
that wisdom is no more.

Understanding of the world or the religion is
gone.

Superiority over other nations is no more.

That love, that motivation, that obedience has
gone.

Darkness has increased beyond limit.

Lies all the time! Habit of truth is no more.
No sign of the light of God exists any more.

Hundreds of filths reside in the heart,
Pursuance of virtue is no more.

Feast table is empty—that grace [of old] is
gone.
Faith is only shell, reality has vanished.

Love of God does not exist.
Hearts have died, strength to execute good
deeds is gone.

There is trouble for everyone—as unity has
gone.
There is a scattering, [mutual] love is no
more.

You are vanquished. You have lost that
greatness.
Style has changed—that form is no more.

Why have you lost your military strength?
The secret in [loosing] it is that it is not
needed any more:

There is no compulsion against you from a
foreign nation.
[No foreign nation] stops you from Prayer or
Fasting.

On the other hand, you yourselves have
abandoned this path.
You have adopted the habit of disobedience
and sin.

Your life now is all sinful.
You are not believers—your style is impious.

O people, the eye of that [Almighty] Friend
is not on you any more.
You can continue lament, but your prayers
have lost their impact.

Why should that attention be on you as your
hearts are not those [hearts]:

They are of the Satan—those hearts are not
dear to God.

All the garbs of piety have been torn away.
All the thoughts in the heart have turned
impure.

If there were a few good men, they have
perished,
Who ever is left is cruel and blood-thirsty.

Now you yourselves are a target of the anger
of God,
You are separated from that [Almighty]
Friend due to your sins.

What is the meaning of fighting with others?
You yourselves have become punishable by
turning [yourselves into the like of]
others.

Tell truthfully, where is that honesty in you?
That truth, that faith, and that integrity?

Then as that belief is no more in yourselves,
That light of a believer, that understanding,

Therefore, O nation [of Islam] take note of
your infidelity.
Ponder the verse, *Be heedful of your own
selves* [5:106].

Such juncture that a blood-thirsty Mahdi will
appear,
And will increase [the religion of] Islam by
killing infidels.

O heedless, these narrations are completely
untrue,
They are libels, without proof and [are]
inconsequent.

Friends, the man who was to come has
appeared.

Edict from the Promised Messiah Concerning the Prohibition of Religious Jihad

[Signs shown by] the sun and moon have
told you this secret.

Seventeen years have passed since the [end
of the] century by now.

Alas, where have the intellectuals gone from
among you?

The signs which were shown to you were not
few.

What sacred secrets were disclosed to you!

But you did not benefit from them at all,
You turned away and put away this feast.

Friends, will you not abandon greed?
Will you not rectify your attitude?

Will you not erase from [your] heart its
attraction to what is wrong?
Will you not turn to the truth?

What is the excuse now? Will you say
anything or not?

Will you disclose that which is hidden in
[your] hearts?

Will you in the end not go before God?
Will you not show Him your face at that
time?

Whoever among you loves the faith and
veracity,
It is his duty that, after rendering his heart
resolute,

He should tell people that this is the time of
the Messiah,
Now war and jihad are unlawful and
undesirable.

We have discharged our responsibility.
If you still do not understand then God will
make you understand!

Appendix to Tuhfa-i-Golarhwiyya, 1902,
pp. 26-29. Translation from Urdu by Syed
Sajid Ahmad. [Words in straight brackets are
translator's.] The translation of the footnote
is taken from *Tadhkirah*, Muhammad
Zafrullah Khan, 1976, London, pp. 209-210.

Razzaq and Farida

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The Great Sacrifice of Hadrat Sahibzada Abdul-Latif Shaheed of Afghanistan

Sahibzada Sayed Rashed Latif Rashedi, Los Angeles, CA

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ
وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ
بَلْ أَحْيَاءٌ وَلَكِنَّ لَّآ تَشْعُرُونَ
وَلِنَبْلُوَنَكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ
الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ
الَّذِينَ إِذَا أَصَابَهُمُ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

O Ye who believe, seek help through perseverance and Prayer. Surely Allah is with those who patiently persevere.

And say not of those who are killed in the way of Allah that they are dead. Nay, they are living but you do not understand.

And we will try you with something of fear, hunger, loss of wealth, life, and loss of your children. But then glad tidings are for those who patiently persevere and when a misfortune overtakes them, they say, 'Surely to Allah we belong and to Him shall we return.'

Those are on whom descend blessings and mercy from their Lord and these are the rightly guided. (Holy Qur'an 2:154-158)

The current events in Afghanistan bring back the memories of the tragic and heart wrenching event of the Shahadat (martyrdom) of Hadrat Sahibzada Abdul-

Latif (radiyallāhu ta'ālā 'anhu). The people of Afghanistan are suffering because that land fell from grace in the sight of Allah when the innocent blood of Shaheed-i-Marhoom was spilled in that country.

Sayed Sahibzada Abdul-Latif (radiyallāhu ta'ālā 'anhu) was born in 1840 in Saidgah, in District Khost of Afghanistan. His family tree goes up to Prophet Mohammed (sallallāhu 'alaihi wa sallam) through his grandson Hadrat Hasan (radiyallāhu ta'ālā 'anhu). Among his forefathers is Sayed Ali Hajveri who is also known as Data Ganj Bakhsh (treasure bestower), the earlier torchbearer of Islam in the subcontinent of India, Pakistan.

One of the grandsons of Data Ganj Bakhsh by the name of Sahibzada Sayed Akhund Sa'eed carried the torch of Islam to the tribes of Southern Afghanistan. Having established Islam in that part of Afghanistan he settled in a place near Khost, which was named Saidgah or the place of Sayed. After Sahibzada Sayed Akhund Sa'eed passed away his son Sahibzada Sayed Ahmadi took the lead in spreading Islam who was followed by Sahibzada Sayed Mohammed Sharif. After Sahibzada Sayed Mohammed Sharif, the leadership of the family passed on to Sahibzada Sayed Abdul-Latif. Every one of these eminent personalities was a top scholar in Islamic studies as well as the Arabic and Persian languages. In recognition of their high position and respect the kings of

Afghanistan along the way had bestowed large gifts of land on this highly revered family. By the time Sahibzada Sayed Abdul-Latif took the leadership position of the family, the family owned several thousand acres of land in Paktia and Kandahar provinces as well as in the North West Frontier Province of then India (now Pakistan).

Sahibzada Sayed Abdul-Latif was educated at the famous institute of Sayed Abdul-Haye (radiyallāhu ta'ālā 'anhu) in Lucknow, India and could speak Urdu fluently. He had a collection of books in the family library of more than 60,000 hard cover books. His library was one of the largest in all of Afghanistan. He trained religious scholars in a private school in Saidgah, which was funded by him. In excess of 50,000 followers pledged allegiance to him as a Walī or a Divine.

Upon insistence of King Abdur-Rahman Khan he began spending summers in Kabul to advise the King on important matters of state.

When Amir Abdur-Rahman Khan died Sahibzada Abdul-Latif lead the Janaza (funeral) Prayers of the king. Following the death of King Abdur-Rahman a dispute started between his two sons, Habibullah Khan and his brother Nasrullah Khan. The tribal leaders deliberated for hours in Jame' Masjid but were unable to decide between the two brothers. Finally they turned to Sahibzada Sayed Abdul-Latif who asked Habibullah Khan that if he were to be made the king of Afghanistan, would he promise to follow Sharia according to the Holy Qur'an. Habibullah Khan answered, yes he would. Then Sahibzada Abdul-Latif (radiyallāhu ta'ālā 'anhu) got up and tied the royal turban on the head of Habibullah Khan, thus

declaring him the next king of Afghanistan. His brother Nasrullah Khan was furious and never forgot this act of Sayed Sahibzada Abdul-Latif (radiyallāhu ta'ālā 'anhu) and was burning for revenge, as we will see later.

In 1893 King Abdur-Rahman appointed Sahibzada Sayed Abdul-Latif (radiyallāhu ta'ālā 'anhu) as a member of the Durand Line Commission to represent Afghanistan at the joint British-Afghan commission to determine boundary between India and Afghanistan. During this commission he met a Muslim member of the British Commission by the name of Sir Abdul-Qayyum Khan. Since Abdul-Qayyum Khan was aware of Sahibzada Sahib's high and revered position in Afghanistan, he told him about Hadrat Mirza Ghulam Ahmad in Qadian who claimed to be the Promised Messiah. Concurrently, he also gave him a book written by Hadrat Mirza Ghulam Ahmad, the Promised Messiah. That book was "Ā'īna Kamalāt-i-Islam."

Sahibzada Sahib took the book with him to Khost and read it thoroughly. He became so fond of this book that many of his disciples later used to say that Sahibzada Marhoom always carried a red cover book with him under his arm and referred to it frequently during his sermons. That book with red cover became a constant companion of Sahibzada Sahib. It is for this reason, by the way that I chose the red color for the cover of the Persian translation of Tadhkiratush-Shahadatain.

After reading that book, "Ā'īna Kamalāt-i-Islam," he told his followers that he is certain that the writer of the book was from Allah. Therefore, he decided to send one of his disciples to Qadian, India, and obtain additional information about Promised Messiah's ('alaihihsalam) claim. This

disciple's name was Maulawi Abdur-Rahman (radiyallāhu ta'ālā 'anhu). Maulawi Abdur-Rahman went to Qadian, met Hadrat Mirza Ghulam Ahmad ('alaihissalam) and without any hesitation accepted him as the Promised Messiah. Upon his return when he reached Kabul he began telling people that Jihad with sword was not permitted in Islam according to Messiah of the last age. Such talk infuriated the Mullahs in Kabul and he was martyred by suffocating him with a pillow while he was asleep, *innā lillāhi wa innā ilaihi rāji'ūn* [Surely, to Allah we belong and to Him shall we return: 2:157]. The year was 1901.

In October 1902, Sahibzada Sayed Abdul-Latif (radiyallāhu ta'ālā 'anhu) with the permission of King Amir Habibullah Khan departed on a journey to Baitullah Sharif (Ka'ba) for Hajj. When he arrived in Lahore he discovered that due to spread of Cholera in India the British had suspended travel to Mecca. Therefore he decided to go to Qadian and visit with the Promised Messiah ('alaihissalam). He arrived in Qadian and met with Promised Messiah ('alaihissalam) for the first time.

Hadrat Promised Messiah ('alaihissalam) describes this first visit with Sahibzada Abdul-Latif (radiyallāhu ta'ālā 'anhu) in these words:

"I declare in the Name of that entity in whose hands is my life that I found his heart as full of spiritual light as was evident on his face. He was of those truthful who reach the zenith of piety and who for the love of Allah sacrifice their lives, their glory and their wealth just like they were worthless chaff or rubbish. And his

faith was so lofty and so strong that if I compared it to a huge mountain I am afraid that my comparison will be deficient."

Sahibzada Sahib spent about four months in the blessed company of Promised Messiah ('alaihissalam). During his stay in Qadian many discussions on religious and spiritual topics took place between the Promised Messiah ('alaihissalam) and Sahibzada Sayed Abdul-Latif (radiyallāhu ta'ālā 'anhu). Hadrat Promised Messiah ('alaihissalam) has recorded these discourses in his book, "Tadhkiratush-Shahadatain."

In the last part of January in 1903, Sahibzada Sayed Abdul-Latif (radiyallāhu ta'ālā 'anhu) left Qadian to return to Afghanistan. Upon his return to Khost, tribal chiefs and other dignitaries within and out of government began pouring in to Khost to congratulate him on his return from the pilgrimage or Hajj to Baitullah Sharif. He informed them that he could not go to Hajj because of the Cholera but that he instead visited with a man who claims to be the Promised Messiah and Imam Mahdi. He told them, *I believe in him and gave him my allegiance or Bai'at*. Many of his family members and tribal leaders cautioned him against these statements. They told him that the king would not approve of such admissions. Even the governor of Khost by the name of Shereen Dil Khan who was his mureed or follower pleaded with him also to keep quiet about his allegiance to the Qadiani Imam Mahdi. Sahibzada Sahib told them, *It seems you have two Gods. Instead of fearing Allah you fear the King more*.

In spite of all of the warnings Sahibzada Sahib sent a letter to King Amir Habibullah

Khan informing him that on his way to Hajj Baitullah Sharif, he had the good fortune of meeting the Promised Messiah in Qadian. He informed the King that this person was indeed the Messiah of the last age and that he had given him his allegiance. When the letter arrived in Kabul, its contents were communicated to Sardar Nasrullah Khan before it reached the King. Nasrullah Khan seized the opportunity for revenge for which he had been waiting all this time. He through his other wicked elements in the Court of Kabul incited the King about the contents of the letter. They told the King that Sahibzada Sahib was now a follower of a Qadiani Messiah who forbids Jihad. Therefore, he was an Apostate and Kafir. This made the King furious and he issued orders to the Governor of Khost for the arrest of Sahibzada Sahib but also cautioned the governor to make it appear that he was summoned by the King to Kabul for consultation.

One afternoon as Sahibzada Sahib was entering the mosque for 'Asr prayers, fifty horsemen soldiers showed up in the compound of the mosque. The captain of the guard approached Sahibzada Sahib and told him that the governor wished to see him and that the governor wanted to know if the Governor himself should come to see him or if Sahibzada Sahib would prefer to go to see the governor. Sahibzada Sahib replied, *of course I would go because he is our governor*. Then Sahibzada Sahib went into the mosque and led the Prayers. After the Prayers he went to his house before leaving with the guards. There he gathered his family members and told them that he wanted to say good-bye because they were seeing him for the last time. Everyone in the family was in a shock. They could not believe what they

were hearing and began crying and screaming in a panic. Shaheed-i-Marhoom tried to calm them down and said, "Why are you crying so hard. Haven't you heard that an elephant is worth one hundred thousand when alive but is worth two hundred thousand after death?"

When he arrived at the governor's mansion he was detained there for a few nights. Then he accompanied the guards to Kabul. Upon arrival in Kabul he was presented before the King who ordered him detained in a jail cell in the compound of the Royal palace. He was handcuffed and a heavy chain of 130 pounds was wrapped around his neck and waist. Shackles weighing 20 pounds were put on his feet.

In these painful and draconian conditions he spent four months in prison. During this notorious imprisonment, many times messages would come from the King that if he would deny the truthfulness of the Qadiani Messiah he would be freed. Shaheed-i-Marhoom would reply, "I am man of knowledge and Allah has given me the ability to know truth from falsehood. I have reached this conclusion that this man is actually the Promised Messiah. I also know that in this declaration I am jeopardizing my life and I see the destruction of my family but at this time I have chosen my faith and belief over my life and all of the other comforts of life." He sent this same reply several times in response to all of the offers of the King.

After the fourth month of imprisonment, the King ordered him to be presented in an open court. The king told him that if he would repent he would be freed with honor. Sahibzada Sahib replied that such a thing was impossible because the wrath of the rulers of this world terminates with death on

earth, but the wrath of Allah never terminates. Then Sahibzada Sahib told the King, *Although I know that I am on the side of truth, I am willing to debate with those scholars or Maulwian who denounce my faith. If they can prove me wrong, then I would deserve your punishment.* The king liked this suggestion and Nasrullah Khan designated eight Mullahs for the debate.

Many people were present at the debate. But the debate was in writing and no one knew what was being discussed. Towards the end of the day, he was asked that if this person from Qadian is the Promised Messiah then what was Sahibzadada Sahib's view about Hadrat 'Īsā ('alaihissalam). Sahibzada Sahib very calmly answered, "According to the Holy Qur'an Hadrat 'Īsā has died and he will never come back." Upon hearing this answer the Mullahs began tearing their shirts and shouted that now there is no doubt that this man is Kafir and Murtad (a non-believer and apostate). The Mullahs then wrote the Fatwa (verdict) to declare him a Kafir. Shaheed-i-Marhoom was then taken back to the prison. It is interesting to note how these Mullahs followed in the footsteps and behaved exactly like those Israeli Priests who in the trial of Hadrat 'Īsā ('alaihissalam) also tore their shirts to express their hatred and then condemned Hadrat Isa ('alaihissalam) to death.

The next day was Monday. Shaheed-i-Marhoom was once again taken before the King. The King told him, *You have been declared Kafir. Are you going to repent or do you accept the punishment.* Shaheed-i-Marhoom told him, *How can I choose falsehood over truth because of fear. This is not possible for me.* The king again promised

him many rewards and honors if he would change his mind. This time Shaheed-i-Marhoom spoke more forcefully and told the king that he should not hope for a denial of truth from him.

When the King was completely disappointed with the answers he was receiving in response to his offers. He was hesitant to sign the Fatwa but then Nasrullah Khan stood up and addressed the Mullahs in the court and said, *The King will follow Sharia and issue the Fatwa as you have decided.* The King's hand was forced and he finally **signed the Fatwah of death by stoning.** Sahibzada Sahib (radiyallāhu ta'ālā 'anhu) was taken on foot to Chaman Huzoori, which is a public park on the outskirts of Kabul. Shaheed-i-Marhoom was buried up to his waist in the ground. Once again, the King went close to him and told him, *Even now if you deny the Qadiani Messiah I can rescue you from this, and this is your last chance. At least have mercy on your children and your family.* Shaheed-i-Marhoom replied, "Na'ūdhu Billāh (God forbid). What is the worth of my life, my family or my children in the face of my faith? I will never give up my faith. I am ready to die for my faith." The King ordered the Qāḍī (jurist) to throw the first stone. But the Qāḍī replied, *You are the King you should throw the first stone.* The King told him, *You are the king of Shariat (Islamic law); therefore you throw the first stone.* The Qāḍī got off his horse and threw the first stone, which hit Shaheed-i-Marhoom (radiyallāhu ta'ālā 'anhu) on the forehead.

Blood began flowing from his head and his head bent over. Shaheed-i-Marhoom could be heard reciting the following verse of

the Holy Qur'an at that time:

“O Maker of the heavens and the earth! Thou art my Protector in this world and the Hereafter. Let death come to me in a state of submission to Thy will and join me with the righteous.” (Holy Qur'an 12 [Yusuf]:102)

Then the King threw a stone, which was followed by a barrage of stones from the gathering. In a short time Shaheed-i-Marhoom (radiyallāhu ta'ālā 'anhu) was buried under a heap of stones. (*innā lillāhi wa innā ilaihi rāji'ūn* [Surely, to Allah we belong and to Him shall we return. 2:157]). This infamous day in the history of Afghanistan was Monday, July 14, 1903. Shaheed-i-Marhoom lived 63 years on this earth.

Hadrat Promised Messiah ('alaihissalam) delivered a grave and dreadful warning to the people of Afghanistan in these words,

“O land of Kabul you witnessed a grave crime on your soil. When my humble follower Abdur-Rahman was killed, Allah remained quiet. But after spilling this blood He will not remain quiet. Huge dire consequences will follow this tragic event. O unfortunate land you have fallen from the sight of Allah because you are the place of this enormous cruelty.”

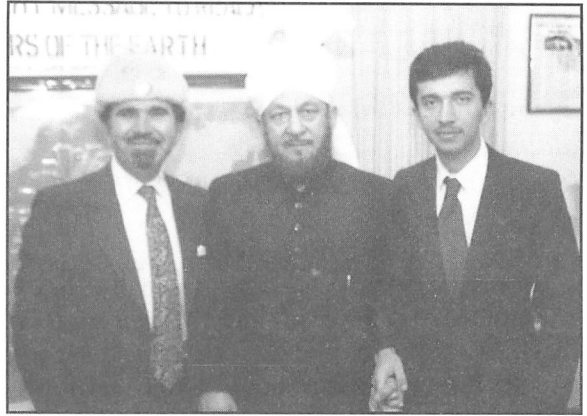
An Italian tourist in Kabul at the time of this event wrote that one afternoon as he was sitting in the lobby of the hotel, the sky over Kabul turned red and black and then suddenly a fierce storm began howling like lions in the jungle. The roofs began blowing off the building tops. Then as suddenly as it had come in a flash the storm was gone. A gruesome silence befell on the city of Kabul. He asked the Afghans in the lobby of the

hotel if this was a common phenomenon. He was told that nothing like that had ever happened in Kabul. He wrote that the Afghans whose faces were covered with fear told him that that was a sign of passing away of a saint from Khost, who was killed that day in Kabul.

The next day or on July 15, 1903 a devastating cholera epidemic exploded in Kabul. One of the prominent instigators who incited the King against Sayed Sahibzada Abdul-Latif (radiyallāhu ta'ālā 'anhu) was Sardar Nasrullah Khan. His wife and his son both were inflicted with the disease and died within a few days. He himself was so terrified by the death of his dear ones that he locked himself up for months, and rumors were flowing that Sardar Nasrullah Khan had gone mad and totally insane. The international medical records indicate that the cholera of 1903 in Kabul killed 85,000 Afghan in Kabul and its vicinity. Keep in mind that in those days the total population of Kabul and its vicinity could not have been more than 200,000. That would mean that about 40% of the population perished.

King Habibullah Khan who signed the Fatwa was killed while sleeping in his own tent and several guards standing at his door. Who actually killed him remains a mystery. But the new king wished to get rid of any threat to his kingship blamed Sardar Nasrullah with the murder of the king Habibullah Khan. Allah is indeed the best of planners. This is that same Sardar Nasrullah Khan who forced the hand of King Habibullah Khan to sign the death Fatwa of Hadrat Sayed Sahibzada Abdul-Latif (radiyallāhu ta'ālā 'anhu). Now Chains and shackles were put on him in Jalalabad and from there he was made to walk to Kabul to face the charges of murdering his King

Sahibzadah Rashed Latif Rashedi (left) and his son, Arshad Latif Rashedi (right) with Hadrat Khalifatul-Masih, ayyadahullah. Sahibzadah Sahib is son of Sayed Sahibzadah Tayyib Latif who was the fifth son of Sahibzadah Abdul-Latif Shaheed. He has held high-level positions in the Ministry of Finance of Afghanistan and the Afghan Commercial Bank in Kabul. He played a key role in drafting the constitution of Afghanistan, which was later abrogated by the Soviet installed government of Afghanistan. He has held senior management positions with Bank of America and Seattle First National Bank. Presently he is a professor at Corinthian College in California.



brother. Imagine he was the same man, who was riding on a horse along with the King when Shaheed-i-Marhoom (radiyallāhu ta'ālā 'anhu) was being made to walk to his Shahadat in chains and shackles. Now Allah had put chains and shackles on him to walk 130 miles on foot to his own demise. It is an old sunnah of Allah that He takes revenge on those who do harm to His revered and loved ones.

وَلَن نَّجِدَ لِسَنَةَ اللَّهِ تَبْدِيلًا

“... and thou wilt never find a change in the way of Allah.” 33:63, 48:24

Is there any wonder why all hell has broken over Afghanistan? As long as the people of Afghanistan do not recognize the enormity of the crime they committed against a loved one of Allah and continue to remain stubbornly opposed to Hadrat Mirza Ghulam Ahmad (‘alaihiassalam), Allah’s anger and rage will rein over them and their children and their children as it is with the children of Israel.

Hadrat Promised Messiah (‘alaihiassalam) in Tadhkiratush-Shahadatain has called

Sahibzada Sayed Abdul-Latif as “Sayyadush-Shuhada,” which means the leader or chief of martyrs. Indeed his sacrifice was one of the greatest sacrifices in the name of Allah. Hadrat Promised Messiah (‘alaihiassalam) writes,

“O Abdul-Latif, thousands of blessings be showered upon you, for you have in my lifetime manifested unparalleled perseverance in steadfastness and truth. And I do not know how my Jama‘at followers will behave when I am no longer among them.”

Here are a few couplets, which Promised Messiah wrote in the same book on account of this tragic event.

“That man of courage and friend of Creator
Showed his essence in the end.
Full of dangers is this desert of life
Hundreds of thousands serpents lurking
Lo this marvel from foreign land
Crossed this desert with a single stride.”

May Allah have mercy on the people of Afghanistan and soften their hearts for accepting the Messiah of the last age. Āmīn.

By nature, man progresses gradually.

*Sayings of the Promised Messiah,
'alaihissalām*

Presented in English by Naseem Saiqi

The Difference

By nature, man progresses gradually. In the early stage of their life the children have a habit of telling lies and they also abuse one another. For every petty thing they begin to dispute and quarrel. But as they grow up their intellect and understanding also improve. By and by, man proceeds towards purity of the mind.

The condition of man in his childhood goes to prove that he also is born just like the cows and oxen. But of course there is one good thing in his nature and that is that he can leave the evil and adopt virtue. This characteristic is peculiar only to man, because the animals have no potentiality of being educated. Sa'dī, may God have mercy on him, has told a story in verse wherein he says that a foolish person was teaching an ass and he was working hard on it. A wise person asked him as to what he was doing and why he was wasting his time and mental energy, for, the ass was not going to change to a man. The wise man also told him that he feared that by doing so he, the fool, might become an ass himself.

The fact is that there is nothing extra that man possesses over and above what the animals have. All the characteristics are to be found, in different grades, in all the creatures. But the difference lies in the fact that man can improve in his morals whereas the



animals cannot.

(Malfūzāt, Vol. VIII, page 185)

Man in the Eyes of God

You should remember that what adds to the worth of man in the eyes of God is his sincerity and faithfulness that he has towards God. So far as dry *Mujāhida* [striving to win the pleasure of God] is concerned, it is of no value at all. An unmanly man, a coward and a faithless, who is not sincere in his relations with God and is rather a cheat, is of no worth. The whole of the worth and honor come from fidelity. Why was Hadrat Ibrāhīm honored? The Holy Qur'ān says, "ibrahīmalladhī waffā," that is, *He who was faithful to us*. He was put in the fire but he did not like to say to the disbelievers that he would worship their idols. He was prepared to undergo every kind of hardship for the sake of God. God said to him that he should

leave his wife in a desolate desert and he did not hesitate to do so. In fact, he underwent every hardship as if he was a lover of God. His self did not come in between himself and his Creator. (Malfūzāt, Vol. VI, page 261)

Sincere Repentance

When a man sincerely offers repentance, God the Almighty forgives his previous sins and enables him to do good deeds. His prayer begins to be accepted and God becomes a friend of his friends and an enemy of his enemies. The ill portion that is destined to be his, because of his misdeeds, is removed away from him. There is no need to support with arguments the fact that in this limited span of life man stands in great need of being protected against evil effects and he likes to remain safe and secure against the evil effects of his own misdeeds. This is possible only through true repentance. Thus one of the advantages of repentance is that God becomes the Protector and Guardian of the one who repents, and puts away evil effects and keeps him safe from the evil designs that his enemies have against him. This treatment of God is not particularly vouchsafed to any one person; all the human beings are His creatures. Every one who comes to Him and obeys His commands will be treated like the one who, before him, repented (and got the favor of God).

He keeps every one who repents, away from the evils and He loves him. (Malfūzāt)

God's Pleasure

He whose heart is dead derives all his pleasures from the worldly affairs while the true believer does not love anything more than God. He who does not realize the significance of Faith and does not recognize

God, can never go beyond the worldly pursuits. So long as such people have worldly affluence they are happy—they are happy with their wife too. But the time they lose worldly wealth they get annoyed with everyone—and their faces become as if they are swollen with anger. Their complaints spare no one. So much so that they are angry even with God. How then should God be happy with them; He also gets angry with them.

The verse of the Holy Qur'ān which runs thus: "And thou, O soul at peace! Return to thy Lord well pleased with Him and He well pleased with thee" is a very good news for the believer. A disbeliever can never share this pleasure (of returning to God in such a position that he may be pleased with God and God be pleased with him). *Rāḍiyatan* signifies that he has no objectives of his own because if his objectives are not achieved his going back to his Lord cannot be a source of pleasure for him. His objective always is his God. The Holy Prophet Mohammad, peace and blessings of God be upon him, is a perfect example of that. He was given the good news "When the help of God arrived and also the victory" and "Today have I completed My religion for you."

(Malfūzāt, VI, VI, p. 64)

Turn to God

God says in the Holy Qur'an:

أَلْهَكُمُ التَّكَاثُرُ حَتَّى زُرْتُمُ الْمَقَابِرَ

That is, O ye who are unmindful of God, it is the desire for the worldly gain that has made you forgetful of Him; even till the time that you enter the grave, you do not do away with your forgetfulness.

كَلَّا سَوْفَ تَعْلَمُونَ

But soon you will realize this mistake of yours.

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

You are again warned that you will soon realize your mistake in running after the worldly gains; these worldly gains will not avail you anything rather they will cause regret.

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

If you could achieve the certainty of knowledge, you would be able to ponder over your hell and see it with your eyes and also you would be able to realize that your life (as, it is at present,) is nothing but a hellish life and the thoughts that you are pursuing are thoughts wasted.

I try all I can that the people should understand these things, but in the end it has to be admitted that we do not control anything. Unless God Himself produces an Admonisher in the hearts, nothing (nobody's advice) avails. When one is blessed and the time for his guidance approaches, God produces an Admonisher in the heart and the heart gets such ears as can hear others (who give advice). (Malfūzāt, Vol. VII, page 287)

Love your God

You should not be over anxious to be the recipients of revelations and visions. If you don't have them in the whole of your life, you should not feel worried if you are sure that you are like a true lover—as he (the true lover) remains hungry when he is separated from his beloved, he has no sense of food or

drink, nor has he any thoughts for his body—if you love God like that—if your person never intervenes between yourself and your God, then, even if you die, you are a lucky person. What we should be concerned with is personal love; we have nothing to do with visions and revelations.

Look at a drunkard. He takes one cup of wine after another and he enjoys it. You should also take cup after cup of His personal love. Just as the drunkard is a hard drinker, you also should never be satisfied till you realize that your love has reached the stage of a lover who is deeply in love and you yourself can be called a lover. You should not step back in the path of love; you should rather continue marching forward and do not remove the cup (of love) from your lips. You should always be anxious to meet Him; if you have not reached that stage, your love is of no value at all. Your love for God should be such that no other love could be compared with it. (Malfūzāt, Volume V, page 172)

Complete Obedience

Obedience is a very difficult thing. The obedience shown by the Companions of the Holy prophet, peace and blessings of God be upon him, was the real and true obedience. Once, when some money was needed, Hadrat 'Umar, may God be pleased with him, brought forward the half of whatever he had at home while Hadrat Abū Bakr sold out everything that he had; whatever amount was thus realized was presented by him to the Holy Prophet, peace and blessings of God be upon him. The Holy Prophet, peace and blessings of God be upon him, asked Hadrat 'Umar, may God be pleased with him, as to

what he had left behind at home. The reply was: "Half of whatever was there." When Hadrat Abū Bakr was asked the same question he replied: "I have left God and His Messenger at home." The Holy Prophet, peace and blessings of God be upon him, said, "The difference in whatever you have brought is really the difference in your deeds."

Is obedience an easy thing? He who does not obey me fully, is only a means of putting this Jamā'at to disrepute. The instructions issued, are many not one, as there are many gates of the Paradise, and different people enter from different gates. The Hell also has many gates. Be careful, lest you close one door and keep the other open.

(Malfūzāt, Vol. IV, pages 74, 75)

God is our Comfort

It simply is not true that wealth brings comfort. Mere wealth cannot do that. For, if one has wealth but the health is not good, his digestive system is out of order, will his life be a life of paradise (of comfort)? That points to the fact that wealth is not the basis of comfort. The fact is this that he who has connection with God is the only one who is living a life that one can live in the Paradise (a life of comfort). For, God is all Powerful and He can manage things in such a way that the calamities and disasters may be warded off or if at all they have to be confronted, He may grant power and courage to stand them.

All such things as are necessary for perfect security are not available even to the kings; they are, all of them, in the hands of the One who is the King of the kings, and He may grant those means to whosoever He may will. There are those who have plenty of

money but they are suffering from Tuberculosis and life is bitter for them. Who, then, can arrange to protect against hundreds of thousands of the ills that are there to inflict man. Who is He that if man is in sorrow, will console him? It is God and God alone who can do that. (Malfūzāt, Vol. III, page 335)

God Realization

Nobody can be said to have a real connection with God unless having children he looks like childless and despite the fact that he is wealthy he seems to be poor and needy (he should be humble of heart) and though he has friends he is as if a friendless person. It is indeed something difficult to achieve. But the fact is that it is only after achieving this state of mind that one can be said to be a true worshipper of God. God says in the Holy Qur'ān that He will not forgive associating others with Him. The generality of the people have not understood its significance; they think it refers only to idol worship. That is not true. It includes all those who are loved by man. There are people who sever their connection with God because of any little troubles and tribulations or if any of their off-springs passes away. They begin to grumble and complain. Such people are in fact among those who associate others with God and they are really cruel to themselves. You should not be like them. You should turn this kind of ideas out of your mind. And this is how to do it: You should offer your daily Prayers in great humility and you should pray to God to help you in this respect.

(Malfūzāt, Vol. IX, page 115)

From *So Said the Promised Messiah (peace be on him)*, Rabwah, 1976, pp. 18-27

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A.U. Kaleem

Words of Wisdom

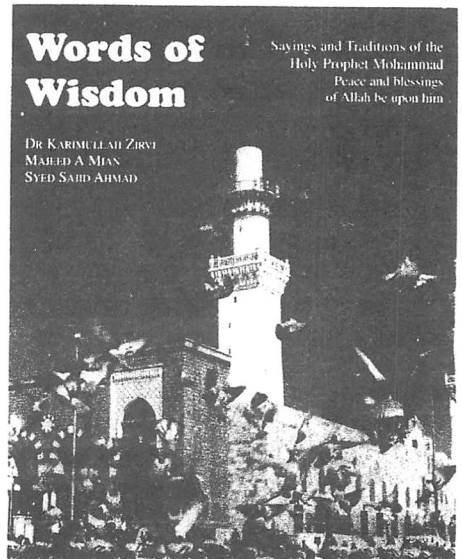
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Mahmūd Kī Āmīn

The promised Messiah, 'alaihissalam, wrote a poem in Urdu at the ceremony celebrating the completion of the first recitation of the Holy Qur'an by his son, Mirza Bashiruddin Mahmud Ahmad. Dr. Rasheed S. Azam, Apex, NC, presents here some of the verses in English.



Praised be Our Lord, He is the Eternal One,
He has no equal, and partner has He none,
He is Ever Living, worthy of our love
Others shall perish, when all is done.
I sing His praises, Holy is my Protector
My Sweetheart, my Beloved, my Solace, my
Comforter.

Perfect is His creation, Supreme is His
power,
All stand speechless to see His bounties
shower,
Our love is imperfect, our gratitude
inadequate
His Mercy is boundless like the rain
unrestrained.
Bless this day, O My Holy Protector.
In our heart is nothing but Your Love and
Reverence.

You bestowed this faith, it is Thy Grace,
You watch my life, at Your door is my face,
You are kind every moment, O the Gracious,
the Merciful One!
My Lord, my Holy Protector, bless our daily
race!

Your blessed Prophet came to show us the
way
To living God, through truth and perfect
Faith,
O my Holy Protector, bless this day.

The Holy Book of God shows the right path.
Blessed are those who read and understand,
And remember the Holy Quran.
Allah's Mercy descends upon those,
Who drink from this fountain
Of guidance that enlightens the heart.

Learn and practice, seeking God's Grace
Be honestly devoted, loyal and straight
It is the elixir,
The best provision for your long journey
And real support in the trials of this and next
life,
Bless this day, O my Holy Protector, I pray.
Āmīn.

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An Outline of Early Islamic History

Continued from the last issue

N.R.A.G. Soofi

Medina Under Attack

The enemy attack on Medina was heavy. Muslims were without means. They had no rations. The Banū Qureiẓa had also joined the enemy. But the Muslims fought back bravely. Many times the enemy tried to cross the ditch but failed. The fight went on, growing fierce. Muslims requested the Prophet to pray to God for help. And God did help. They were in great trouble and pain. At night a dust storm blew out the campfire of the enemy. It was considered a bad omen among the Qureish. Abū Ṣufyān decided to run. So did the others. Some time before dawn the Prophet asked his companions, "Would any of you go and get news about the enemy?" They were very weak because of hunger, cold and fatigue. They heard but did not have even the strength to answer. The Prophet then called Ḥadhīfah bin Yamān. He was shivering when he turned up. The Prophet patted his head and asked him to go and find all about the enemy. "Fear none," said he. Ḥadhīfah felt a new courage in him. He went and saw the Qureish preparing to decamp. He reported this back to the Prophet. The Prophet was overjoyed. He said it was all due to God's grace. "They will never dare take to the field against us again."

Sa'd bin Ma'adh, the great Ansar leader, was fatally wounded in this battle. Banū Qureiẓa, the Jewish tribe, had been secretly in league with the enemy during the battle. They had to defend Medina in terms of the Treaty of Medina signed early. When

required to explain their conduct, they prepared to fight and shut themselves up in their forts. After twenty days they agreed to end the war, proposing Sa'd bin Ma'adh as the judge. He decided against them. Their fighting men were put to death under Mosaic Law. The rest were asked to leave Medina. Sa'd died soon after this. The Prophet was moved to tears at the death of this devoted companion.

This year Hajj (pilgrimage) became obligatory.

Prophet Decides to Visit Mecca

As the sixth year of the Hijra set in, the word of God said to the Prophet, "Surely you will, God willing, enter the house of God safe." There was great joy in Medina. The Muhājirs (refugees) hoped to return home soon. But they wondered how. Will they have to go to war against Mecca? Or will the Qureish give in peacefully? The Prophet soon decided to pay a visit to Mecca. He made his wish known to the local people. Agents were also sent to friendly tribes to apprise them of his intention. They were asked to accompany the Muslims to the Ka'ba. He also made known the purpose of his visit. It was not war, he said. It was to make 'Umrah, the lesser pilgrimage. He wanted non-Muslims to go with him too. The idea was that his goodwill should be made clear to the Meccans.

The party proceeded as planned. The Prophet had 1400 companions, both Muhājirs

and Ansar. There were also some non-Muslim tribesmen in the multitude accompanying him. Muslims had their swords sheathed, as was the custom.

Prophet Bypasses Meccan Force

When the Qureish learnt that the Prophet was on his way, they sent an army to meet him. When he reached ‘Uṣfān, he was told that the Meccan forces were not very far. The Prophet felt deeply grieved for the Meccans. He said, “Wars have ruined them and yet they know not.” The Prophet wanted to avoid war. He had come for a peaceful purpose. When he saw the Meccan army coming, he started on a side-path that led to Mecca. When Meccans saw this, they feared the Prophet was marching to attack Mecca. They turned back so that they could reach Mecca before the Prophet would. They planned to give him battle there.

The Bai‘at-ur-Riḍwān

The Prophet stopped at Hudaibiyya. He said he would agree to any terms the Qureish gave if conducive to peace and public welfare. The Qureish were also very uneasy. They knew that if they lost the battle this time, they would lose Mecca forever. They, therefore, sent agents to the Prophet to talk peace terms. The agents advised the Qureish to let Muslims in. Ḥulais told them that his tribe would not stand in the way of Muhammad. Another agent, ‘Urwah, also advised them to change their minds. He said, “I have been to the courts of Iran, Rome and Abyssinia. I saw no king with the majesty of Muhammad.” The Prophet also sent an agent to Mecca. The Qureish killed his camel and attacked him. At night some Meccan youth stoned the Muslim camp. They were taken prisoners. In the

morning the Prophet set them all free.

The Prophet next proposed to send ‘Umar to speak to the Meccans. He said that the Qureish were very angry with him and he had little mercy for them. The Prophet then sent ‘Uthman. The Meccans permitted him to make the pilgrimage. He refused. He said that he would not if the Prophet could not. The Qureish answered that they would not let him that year.

News reached the Muslim camp that the Qureish had killed ‘Uthman. There was great anger among them. The Prophet called them all to assemble under a tree. There they took an oath on his hand to punish Meccans for the crime. This is called the Bai‘at-ur-Riḍwān. The Prophet put his right hand on his left and said that that was ‘Uthman’s hand.

The Hudaibiyya Treaty

After some time peace was made. The Qureish agreed to let the Prophet visit the Ka‘ba the following year. The Prophet agreed to go back that year. He agreed to send back to Mecca the Muslims who escaped from Mecca. He also agreed to return to the Qureish any Muslim who gave up Islam. Both parties agreed to end war for ten years. Both were free to have friendly relations with other tribes.

Medina was now a state. Islam was free. So were other religions in Arabia. The Prophet was the head of the State. Mecca had agreed to that much. The Treaty of Hudaibiyya was thus a great victory. But a greater one was yet to come.

Khaiber Fort Reduced

The Jews of Khaiber began hostilities. Efforts to make peace with them failed. The

Prophet took to the field with 1000 Muslims. The Jews had very strong forts. The Prophet gave 'Ali the flag of Islam. 'Ali fought with unusual courage,. The Jews gave in. The Prophet let them stay there on easy terms. They agreed to give half the produce of the land to him. His agent would go every year to collect the share. Two lots were made. The agent would ask the Jews to choose their lot.

Relations with Jews were now completely normal. But some among them were very angry at heart. A Jewish lady once invited the Prophet and his companions to dinner. She had poisoned the food. The Prophet refused to eat. She admitted her crime. She was forgiven. But Muslims lost all faith in the Jews and never trusted them any more. Relations between the Jews and the Muslims have remained strained since.

Embassies to Neighboring States

On return to Medina, the Prophet sent embassies to Iran, Abyssinia, Rome, Egypt, 'Umān, Bahrein, Ghassān, Yamāma and Yemen.

The Roman emperor read the Prophet's letter with due deference. The Iranian emperor tore it to pieces. On hearing this, the Prophet said that God would treat his empire in the same manner. The Negus received the Embassy very respectfully. The King of Egypt sent to the Prophet costly presents. Yemen and 'Uman showed disrespect to the envoys. The Amir of Bahrein accepted Islam. The Amir of Yamāma was very rude to the agent of the Prophet.

Peaceful Visit to Mecca

A year after the Hudaibiyya treaty, the Prophet as agreed set forth to Mecca. Ten thousand Muslims accompanied him. They carried their swords in sheaths. The Meccans left the town. They did not like to come into contact with Muslims. The Prophet and his men performed the pilgrimage. They offered Prayers in the Holy House. The Meccans watched them from the hills. The Prophet returned to Medina after staying three days in Mecca.

A quiet change began to take place among the Qureish after the Prophet's visit to the Holy House. They knew they had been defeated. They saw that Islam was now in power. They also saw with their own eyes that Muslims were better men. The great Qureish commander Khālid bin Walīd said, "It is now clear to the wise that Muhammad is not a sorcerer. Nor is he a poet. His speech is the word of God. It is, therefore, the duty of all to obey him." Khālid joined Islam. He was soon followed by 'Amr bin al-'Ās and 'Uthman bin Talha.

Muslim Envoy and Teachers Killed

Fifteen teachers sent by the Prophet to Zati Talh (Syria) were attacked by the tribes. Fourteen were killed. The Prophet's ambassador to the emperor of Rome was intercepted by Shurahbil, the ruler of Ghassan, and was murdered. The Prophet sent a force to punish the killers. He enjoined on them fear of God and just treatment of Muslim comrades. "Go to war in the name of Allah and fight the enemy in Syria, your enemy and Allah's enemy. You will meet in Syria people who remember God much in

their houses of worship. Molest them not and have no quarrel with them. Molest not the women nor children nor the old nor the blind. Neither cut down trees nor pull down houses.”

Three thousand Muslims faced an army of 100,000 enemy. Zaid bin Hārith, the Muslim Commander, fell fighting. Ja'far bin Abū Ṭālib took the command. He too was killed. Abdullah bin Ravaḥa followed next. He met the same fate. Then Khālīd bin Walīd took over. Muslims gave hard blows to the enemy but they were many and the Muslims were few. Khālīd hid away a large section of the army at night. They marched up in the morning. The enemy thought Muslims had received fresh help. They stopped the attack and withdrew. Muslims made a quiet retreat from Mauta, the field of battle.

Later a force was sent by the Prophet under 'Amr bin Al-'Ās. He was helped with another force under Abu 'Ubaida bin al-Jarrāh. Abū Bakr and 'Umar were also serving under his command. The enemy force dispersed without giving battle. Many tribes joined Islam after this victory. The Arab volunteers who had helped the enemy walked over to the Muslims.

Prophet Marches on Mecca

After the treaty at Hudaibiyya, Muslims entered into a pact of friendship with Banū Khuzā'a. The Qureish did the same with Banū Bakr. Trouble shot up between the two tribes. Some men of Banū Bakr, with the help of a party of Meecans, attacked a party of Banū Khuzā'a at night at Vatr. They killed them in their sleep. Their chief 'Amr bin Sālam applied to the Prophet for help. The Prophet was bound under treaty to come

to their aid. He ordered Muslims to stand by.

The Prophet marched on Mecca with ten thousand men. He prayed for victory without bloodshed. The army moved with speed and was soon near Mecca. 'Abbās begged the Prophet for mercy on behalf of the Qureish. The Prophet did not want war. He sent 'Abbās to the town to work for peace. 'Abbās brought Abū Ṣufyān to the Prophet's camp. Abū Ṣufyān saw a big army there. Every tribe had its own campfire. The sight gave him a big fright. When he faced the Prophet, he was no more the bigmouth enemy who had boasted loud at Uḥud. He knew the Prophet had won. He knew the idols of the Qureish had lost. He had the sense to know what was coming. He had to save Mecca. He could do so only by making peace. He appealed to the Prophet for mercy. It was granted. Abū Ṣufyān, the enemy warlord, was from that moment a Muslim. 'Abbās begged the Prophet for a favor for Abū Ṣufyān. “Why not?” said the Prophet. “Whoso enters his house shall be safe. Whoso keeps indoors shall be safe. Whoso enters the Holy House shall be safe.”

From *An Outline of Early Islamic History*,
A Tabshir Publication, Rabwah, Pakistan,
pp. 64-76.

If you are not receiving Al-Nahl...

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

Color Salāt Poster

Published by Majlis Ansarullah, U.S.A. The poster has the text of salāt 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 salāt. It makes a great gift for Ahmadi, Non-Ahmadi and Non-Muslim relatives, friends and acquaintances.

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Ansar Chanda Literature

The rate of Chanda Literature, for Ansarullah, has been set at \$10.00 per year. Currently the cost of publishing Al-Nahl and Ansar are being met out of other funds. This creates a burden on our other important activities. Members are urged to pay their share of the Chanda Literature as soon as possible. May Allah enable us to fulfill our obligations in a timely manner. Āmīn.

Chanda Ansar Hall

In accordance with a 1998 Majlis Ansarullah USA Shura recommendation and subsequent acceptance by Ḥuḍūr (ayyadahullāhu ta'āla binasrihil-'azīz), we are committed to build the Ansār Hall in USA. Our goal is to obtain pledges worth \$500,000 for this noble cause. Then, 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.

A Heart Alight on the Wings of Joy Sung Forth in the Call to Prayer

Jonathan M.A. Ghaffar, Los Angeles, CA

Upon the night yet dark with
Fajr's misty light still distant
I sang the Adhan in a soul's deep cry
in thanks and joy to the Maker and Fashioner
in humble tones and lifted heart
alight on the words of Praise to Him.

My voice a window flung wide
to release upon the winds
the Call to Prayer
God's beckoning to the soul
for redemption in the arms
of a soul in search of
the Heart of God.

To the stillness of peace
gifted to the humbled flesh
made Light in the dawn
of the awakened self
seen clear in the hymn
of God's words meant more
for the inner ear it seems
than all the sleeping hearts
of the devoted and the lost.

A Call to Prayer and repentance
of none save the alone shaitan
that hides within
and incites to sin
from the sheltered sleep
of forgotten Mercies,
Love's whispered dreams
and soft caress forgotten
in the haste of life.

The true realm of self-love
is naught but Allah's desire
to fell our walls of hate and fear
that keep His Love at bay,
For the inner peace of a righteous soul
resides within the silent heart
of the quiet man with humbled sight
raised high above the crowded street
of false delights and worldly things.

A Call to God that leaves the lips
yet finds its rest in the soul of man
and brings one's gaze from out to in
to see the Love no voice can sing:
A song from Him that frees the dead
from the tombs of sin and death,
A lyric wind to dry the tears
that wet the Face of God,
A smile of peace to light our way
A hand of love to guide us through
An embrace of joy, a look from Him
to let us feel His Grace.

That we may know within ourselves
the freedom of our souls
at peace and rest in prayer to Him
in gratitude and joy,
A child's face, a gentle laugh,
in thanks to Him
for all the chains
we forge in greed and fear
He shows us how to free us from
our illusions far and near.

History of Majlis Ansarullah

Ismail Nayyar, New York NY

Status of Majlis Ansarullah in the Framework of the Jamā‘at

The formation of Auxiliaries in the Jamā‘at raises the question of their status in the Central Jamā‘at and that of their mutual relationship. Hadrat Muslih Mau‘ūd’s Friday sermon of July 2, 1945, logically explains this relationship. Ḥudūr says:

Khuddamul-Ahmadiyya and Ansarullah have been Formed to Lend Strength and Stability to the Jamā‘at

Some days ago I received a complaint that when young men went to Ansarullah for Khuddamul-Ahmadiyya chanda, not only did Ansarullah refuse to give chanda, but chided them on various scores, asking them, ‘What relationship do you have with us? You are Khuddam and we are Ansar. What work do you Khuddam do for us that we should give you chanda?’ If this report is correct, then with regards to chanda, I say to Khuddam that there was no reason to be offended. When 80% of Khuddamul-Ahmadiyya members are either employed or engaged in commerce, why did they feel the need to solicit others for their needs? In my opinion young men should try to carry their own burden. After all, what reason is there to go to Ansarullah and ask them for chanda? In my opinion Khuddamul-Ahmadiyya erred in asking Ansarullah for chanda, but if they did, the Ansar’s reply brings to mind the tale of the Kashmiri which is related in our country as a famous example. Khuddamul-

Ahmadiyya is not the name of fairy folk of lore, but is the name of our own children, and Khuddamul-Ahmadiyya have been assigned the work of instilling a work ethic and a national spirit in children. They have not been assigned to work with the local Anjuman as Khuddam, although ethically this should also be done. Every Ahmadi who is over or under the age of 40, is also a member of the local Anjuman, with no separate identity. Thus being Khuddamul-Ahmadiyya does not negate membership in the local Jamā‘at-i-Ahmadiyya. Instead, the amalgamation of Khuddamul-Ahmadiyya and Ansarullah is the local Anjuman. I have not been able to understand the point of difference, or why Khuddamul-Ahmadiyya and Ansarullah cannot forge unity among themselves. Those who asked what concern do we Ansar have with you Khuddam should consider that Khuddamul-Ahmadiyya are not a separate entity but are their own sons. Thus when they asked what concern they had with Khuddamul-Ahmadiyya, they were stating in other words that it was not their concern whether their sons lived or died. Can a sensible person make such a statement? Khuddamul-Ahmadiyya as an organization was established solely for the reformation of the young. With this in mind, who among parents can say that they do not consider the reformation of their sons necessary? Ansarullah’s reply brought to mind the example of the Kashmiri who was asked why he was sitting in the sun, and why didn’t he move to the shade yonder? Upon hearing

this, the Kashmiri gentleman spread out his hand and asked what he could expect in return for the move! To ask what work Khuddamul-Ahmadiyya perform is not right in my perception, because as far as my experience goes, Ansar have performed a lot of work to date, but Khuddam have done more, even though they have not achieved the level of performance I desire from them. It cannot, however, be denied that Ansarullah have not come up to even a tenth of the organization and work of Khuddamul-Ahmadiyya, even though one reason for this is that the organization of Ansarullah began many years after that of the Khuddam. I have drawn their attention repeatedly (to this matter), but it saddens me to note that Ansarullah still have not understood their duties. I had said that because older men cannot perform much work, secretaries aged 41 or 42 should be appointed with them to expedite the work. Anyway, Ansarullah's presence is very essential in its own way, because the value of experience is extremely important in itself. In the same way, the value of passion and zeal is extremely important in itself. Khuddamul-Ahmadiyya represent zeal and passion, while Ansarullah represent experience and wisdom, and no community can succeed without zeal, passion, experience and wisdom. I am thus surprised at this reply from Ansarullah, and also at Khuddamul-Ahmadiyya at losing heart. I wish to inform Khuddam that they are not only members of Khuddamul-Ahmadiyya but are members of the local Jamā'at as well. The work of Khuddamul-Ahmadiyya has been assigned to them in addition to that of the local Anjuman.

The Za'ims (Leaders) of Khuddam and Ansar should Co-Operate with the President of the Local Anjuman

Thus it is essential for a Khadim to do the bidding of National Anjuman office-bearers, whether they be Secretaries or Presidents. However, no secretary or president can order Khuddamul-Ahmadiyya to do their bidding on the Jamā'at's authority. The office-bearer can ask Khuddam individually to perform a task, but the president of the local Anjuman cannot ask them as Khuddamul-Ahmadiyya to perform any tasks. In the same way, although Ansarullah are a separate organization, they are nevertheless a part of the local Anjuman, and no president can order them to do his bidding on the Jamā'at's authority either. Individually, though, he can call on every member of Ansarullah for help. It is the duty of Ansarullah that they co-operate fully with the president of the local Anjuman. Still, while he can ask people to perform work as Ahmadi, no president can order Ansarullah or Khuddamul-Ahmadiyya as organizations to do his bidding.

It is Necessary for Khuddam and Ansar to Follow the Directives of the Local Anjuman President

Khuddam can be addressed by their Za'im and Ansar by their's. Since they both constitute the local Anjuman, however, every Khadim and member of Ansarullah can be called upon as an Ahmadi, even though they cannot be summoned as Khuddam or Ansar on the Jamā'at's authority (by the local president). It is then the duty of both Khuddam and Ansar to do his bidding. Khuddamul-Ahmadiyya and Ansarullah have not been created to exist separately, but have

been assigned separate duties towards a common effort and goal. This relates to a household where someone is assigned to perform a service. It does not mean that this someone is now granted a permanent entity in the household. He knows, as does everyone else, that he is a part of the household, and he has been assigned a task for the smooth functioning of the household. Similarly, Khuddamul-Ahmadiyya and Ansarullah both are the strength of the local Anjuman, and everyone, whether a member of Khuddamul-Ahmadiyya or Ansarullah, should consider himself a member of the Anjuman of his area, city, or district. I have explained that when there are differences, the responsibility for resolving them rests on the president. It is the duty of the president whose jurisdiction the differences are in, to gather the parties involved, to listen to their grievances and to resolve the matter mutually. If he cannot effect such a resolution, the matter should be presented to the local Anjuman. It is then the duty of the local Anjuman to summon one representative each from the local Majlis Ansarullah and Khuddamul-Ahmadiyya and thus with mutual effort try to resolve the conflict. In fact, the progress of the Jamā'at is the purpose of our formation of Ansarullah and Khuddamul-Ahmadiyya, not the creation of dissension and rift.

Four Auxiliaries Symbolise the Four Walls of a Building

My purpose in creating the organizations of Ansarullah and Khuddamul-Ahmadiyya is to complete the four walls of the building. One wall is Ansarullah, the second

Khuddamul-Ahmadiyya, the third Atfalul-Ahmadiyya, and the fourth is Lajnat Imaillah. If these four walls separate from each other, it must follow that no building can remain standing. A building is complete when all its four walls are bound to one another. Standing separately, these four walls do not approach the value of even one wall. Thus I advise both Khuddamul-Ahmadiyya and Ansarullah not to be the cause of dissension and rift. If there is a rift in any part, they will not only be answerable to God, but also to me or who ever is the Imām. This is because we have provided these opportunities to earn virtuous reward, not to drain its strength.

Relationship of the Jama'at's Administration with Auxiliaries

Hadrat Amirul-Mu'minīn, Khalifatul-Masih III, in his Friday sermon of 8th April, 1966, in reference to Ta'līmul-Qur'ān, expresses his views on the relationship of the Jamā'at's administration with Auxiliaries. Huḍūr says:

In this connection I consider it also necessary to say that complaints have been received from some areas that although this Jamā'at of ours was not entrusted to Khuddamul-Ahmadiyya, they have arranged the teaching of the Qur'ān on their own, separately from the Jamā'at's Administration, and that they are not co-operating with the Jamā'at. Khuddam should realize that their adopted way is incorrect. Where ever the teaching of the Qur'ān has been assigned to Ansarullah, I hope and expect that the Jamā'ats of that area would

co-operate fully with Majlis Ansarullah. As regards the areas, Jama'ats or districts where the teaching of Qur'ān has been assigned to the Jamā'at's Administration, Khuddamul-Ahmadiyya or Ansarullah have no presence, because this work has not been assigned to them. All members, whether from Ansar or Khuddam, young or old, should remember that being 'Ahmadi' is vastly different from being a member of 'Ansar' or 'Khuddam.' Allah has placed a very important and wide-ranging responsibility on an Ahmadi, which is that every Ahmadi, in accordance with the pronouncements and wishes of Hadrat Masīh-i-Mau'ūd ('alaihissalām) and thereafter his Khalīfas, should sacrifice his all in trying to implement the schemes created for the domination of Islam in the world, so that we may soon see the implementation of Allah's decision on high for the domination of Islam over falsehood. This Divine decision, which has been made on high, will be implemented on earth, but in this cause, every Ahmadi must offer extreme sacrifice. This work, which has been assigned to every Ahmadi, Ahmadi youth and Ahmadi elders, every Ahmadi man, woman and child. A minuscule portion of this extensive work, which may not even be a thousandth part of it, has been assigned to the Majalis of Khuddamul-Ahmadiyya, Ansarullah, Lajna Imaillah, and Nasiratul-Ahmadiyya, so that these groups can be trained to ably discharge the responsibility that rests on their shoulders as Ahmadi. Thus as members of Majlis Khuddamul-Ahmadiyya or Majlis Ansarullah, your responsibility is very limited. It is a mistake for a member to consider the performance of this very limited responsibility as the

completion of his responsibility as an Ahmadi. Similarly, it is unwise of him to exceed his limits because of his youthful exuberance or imagined experience.

Hadrat Muslih Mau'ūd (radiyallahu 'anhu) said regarding the organizations of Khuddamul-Ahmadiyya and Ansarullah: "I have assigned a limited amount of work in a limited scope to these organizations. I do not give the Jamā'at Administration the right to interfere in their work. No office bearer, president or amīr, regional or district, has the right to interfere in the work of Khuddamul-Ahmadiyya or to order them to do his bidding. I do allow them, however, if they feel it necessary, to request them to perform work as Majlis Khuddamul-Ahmadiyya.

The permission to formulate a request was in fact designed to spur the amīrs to streamline their own administration to an extent where the need for such a request would not arise. They have, however, misused this permission. Whenever there was Jamā'at work to be done by them, instead of activating the Jamā'at Administration for its completion, they conveniently called the local qā'id of Khuddamul-Ahmadiyya and requested him to do it. They thus caused the weakening of the Jamā'at's structure. This is why today I am rescinding this right of theirs. No office bearer of the Jamā'at henceforth will have the right to address any such request to Khuddamul-Ahmadiyya or Ansarullah. Issuing a command is not an option, since this is already disallowed. The right to make a request is now withdrawn. This means that henceforth, work of the Jamā'at has to be completed through the Jamā'at Administration. No such request may ever be made to Majlis Khuddamul-

Ahmadiyya or Ansarullah. For the time being I am withdrawing this permission for only a year. Any further decision will depend on the prevailing situation. I wish to very clearly inform office bearers of the Jamā'at as well as those who by virtue of being Ahmadis, bear special but limited responsibilities as members of Majlis Khuddamul-Ahmadiyya or Majlis Ansarullah, that the work of the Jama'at is, in any event, very important. If the Amīr Jamā'at or President orders them to do his bidding as Ahmadis, then it is their duty to obey this directive, even if doing so results in disobeying the directive of an officer of the Majlis Khuddamul-Ahmadiyya. Rebelliousness is not permitted under any circumstances, but they should inform their organization that because the president or amīr has assigned a certain task which conflicts with another task already assigned, the earlier task assigned by Khuddamul-Ahmadiyya or Ansarullah cannot be undertaken at this time. In any event, the work of the Jamā'at takes precedence over the work of Auxiliaries."

Ansar and the Training of Children

Explaining the need and importance of the training of children, Hadrat Amīrul-Mu'minīn said in his Friday sermon of 19th May, 1946:

"Similarly I advise the Ansar that the training of children is very essential and failure to supervise it is a dangerous mistake. After all, Khuddam are not outsiders. They are their own offspring, but the Ansar, instead of counseling them, end up criticizing them, forgetting that these Khuddam could very well be their own brothers or sons. They

start listing the shortcomings of Khuddam, not understanding that Khuddam are their own sons. Khuddam have not fallen from the sky. They are their own progeny. They are resident children of Ahmadi localities, and Ansar are their fathers or uncles. Thus Khuddamul-Ahmadiyya should also examine their performance and should try to remove the shortcomings which invite criticism from others, while Ansar should also co-operate with Khuddam."

Reference

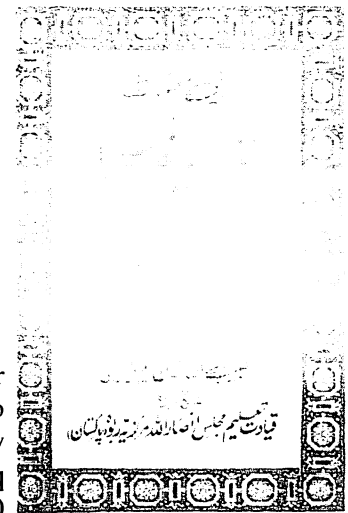
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Refutation of Divinity of the Messiah of Nazareth, peace be on him

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

1. "God is One"

A. Citations from the Old Testament:

- 1 2 Kings 19:15 [And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.]
- 2 Isaiah 45:5-6 [5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: 6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.]
- 3 Psalms 86:8-10 [8 Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. 9 All nations whom thou hast made shall come and worship before thee. O Lord; and shall glorify thy name. 10 For thou art great, and doest wondrous things: thou art God alone.]
- 4 2 Sam 7:22 [Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.]
- 5 Psalms 90:2 [Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.]
- 6 Deut 6:4 [Hear, O Israel: The LORD our God is one LORD:]
- 7 Deut 33:26 [There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.]
- 8 1 Sam 2 [There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.]
- 9 1 Sam 7:3-4 [3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroath from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines. 4 Then the children of Israel did put away Baalim and Ashtaroath, and served the LORD only.]
- 10 2 Sam 22:32 [For who is God, save the LORD? and who is a rock, save our God?]
- 11 1 Kings 8:39 [Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest: (for thou, even thou only, knowest the hearts of all the children of men:)]
- 12 Deut 4:29 [But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart

and with all thy soul.]

13 Deut.7:9 [Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;]

14 Isa 43:10 [Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.]

15 1 Sam 17:46 [This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.]

16 1 Kings 8:23 [And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepeth covenant and mercy with thy servants that walk before thee with all their heart:]

17 1 Chr 16:25 [For great is the LORD, and greatly to be praised: he also is to be feared above all gods.]

18 1 Chr 17:20 [O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.]

19 1 Chr 29:11 [Thine, O LORD, is the greatness, and the power, and the glory,

and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.]

20 2 Chr 6:14 [And said, O LORD God of Israel, there is no God like thee in the heaven, nor in the earth; which keepeth covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts:]

21 Psalms 18:31 [For who is God save the LORD? or who is a rock save our God?]

22 Psalms 48:14 [For this God is our God for ever and ever: he will be our guide even unto death.]

23 Psalms 50:7 [Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.]

B. From the New Testament:

1 Acts.17:23 [For as I passed by, and beheld your devotions, I found an altar with this inscription,] TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

2 John 5:44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

3 John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 Mark 12:29-30 [29 And Jesus answered him,] The first of all the commandments

is, Hear, O Israel; The Lord our God is one Lord: [30] And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: [this is the first commandment.]

- 5 1 Cor 8:4-6 [4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that] there is none other God but one. [5] For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) [6] But to us there is but one God, the Father, [of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.]
- 6 Eph 4:6 One God and Father of all, who is above all, and through all, and in you all.
- 7 John 20:17 [Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them,] I ascend unto my Father, and your Father; and to my God, and your God.

2. Christian Arguments and their Refutation

First Argument:

The first argument presented by Christians is that as the Messiah has been called son of God in the old and the new testaments, it shows that he was son of God.

Reply 1:

The expression of son of God in the old and the new testaments has not been used

only for the Messiah, rather this expression has been used for hundreds, rather thousands, of men, but the Christians do not accept all these people as *sons of God*, while son of God was used for the Messiah in the same manner as was *son of God* used for the rest of the people. (Look at the following citations):

1. Israel is son of God. Exod 4:22 [And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:]
- 2 David is God's firstborn son. Psalms 89:26-27 [26 He shall cry unto me, Thou art my father, my God, and the rock of my salvation. 27 Also I will make him my firstborn, higher than the kings of the earth.]
- 3 Solomon is the son of God. 1 Chr. 22:9-10 [9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. 10 He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish throne of his kingdom over Israel for ever.]
- 4 Jurists and judges are sons of God. Psalms 82:6 [I have said, Ye are gods; and all of you are children of the most High.]
- 5 All Israelites are sons of God. Rom 9:4 [Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;]
- 6 All orphans are sons of God. Psalms 68:5

[A father of the fatherless, and a judge of the widows, is God in his holy habitation.]

- 7 Evil doers are sons of God. Isa 3:1 [For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,]

Reply 2:

If the Christians take Messiah as the son of God because the expression son of God has been used for him, then we consider him a human being because he has been mentioned as son of man in the new testament. See citations:

- 1 Jesus son of David son of Abraham. Matt 1:1 [The book of the generation of Jesus Christ, the son of David, the son of Abraham.]
- 2 Son of man came eating and drinking. Matt 11:19. [The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.] Matt 8:20 [And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.] Matt 9:6 [But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.] Matt 10:23 [But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.]

- 3 I, who is son of man, am a human. Matt 4:4 [But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.]

Reply 3:

The meaning of being a son of God is being righteous and beloved of God. (1 John 2:29 [If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.] and 1 John 2:1 [My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:] and Matt 5:45 [That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.]

It is not known what characteristics make Messiah son of God, rather God incarnate while the rest [who are also called sons of God] be considered just as helpless humans.

Madhhabi Encyclopaedia, Ya'ni Mukammal Tablighi Pocket Book (Urdu), Malik Abdur-Rahman Khadim, pp 57-59

Notes by the Translator

All Bible references are from King James Version. All text in [brackets] is Translator's, and also the author has produced numerous references but for the sake of brevity has omitted the text in many cases, for readers' assistance, we have added the text in [brackets].

Translated by Syed Sajid Ahmad.

Family, Childhood

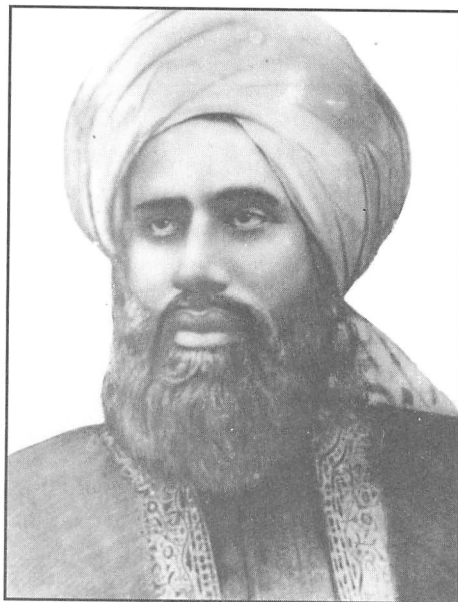
*Autobiographical notes related by
Hadrat Maulavi Nuruddin (1841-1914),
May Allah be pleased with him,
First Successor to the Promised Messiah,
Peace be on him*

○

Our father had neither a brother nor a sister. Our grandfather did not have either a brother or a sister. Same was [the case of] our great grandfather. There has been only one person [per generation] through our last eleven generations. Then observe how many brothers and sisters we have been and our progeny has multiplied even further.

○

We were nine brothers and sisters. I am the youngest of all of my brothers and sisters. I am the last born of my parents. Our father tried his best to educate all of us. We had an elder brother who was the handsomest of us all. On the direction of our father, he used to go to a leper, Madan Chand for instruction. Persian was common [coursework] in those days and Madan Chand, was an expert in Persian. The people of the city said, [*How come*] you send your son to learn from a leper? Our father said, *A leper scholar is better than a healthy ignorant*. All of us brothers and sisters, all praise be to Allah, were educated. Our sisters could read and write very well. Our father much appreciated knowledge. When our elder sister was married, our father placed the Holy Qur'an at the top of the dowry and said, *This is everything from us*. The fine paper for this Qur'an was obtained through great effort and



with a large expense. Maulavi Nur Ahmad of Jalālpur Jattāñ charged a hundred rupees just to scribe it. Layout, lining, making of the signs of verses, coloration, and gold finish were extra.

○

It is not good to hit children. It has been related, *akrimū aulādakum* [a hadith, meaning, *respect your children*]. When Shariah has not made them accountable, then who are we to make them accountable? Pray that [your] offspring be righteous. My training and that of my brothers and sisters was not conducted through hitting and beating. My parents were beneficent towards us, especially to me. They did not care for any large expenses for our education. I never heard an expletive from my father or my mother. My mother, from whom thousands of girls and boys learned the Qur'an, if she ever taunted any one, she taunted by saying, *Don't depart deprived* or [by saying] *Not unlucky*.

○

My father was in the habit of walking. I cannot walk very far. I start feeling extreme heat and thirst. My mother also could walk little. This is her effect on me. My mother was educated and knew religion well. She had incredibly correct inception of beliefs. She had memorized many issues of jurisprudence.

○

My mother was well educated and understood the Qur'an well and taught it well. She was of the A'wān nation. My sister-in-law was from the famous family of Baggā Wālay. I remember the time of ceasing breast-feeding. My sister-in-law cared for me often after a stop to breast-feeding. While playing [with me] and soothing me, she used to chant [in praise of the Almighty], *You are the Guide, You are the Truth. Except for You, There is no Guide.*

○

May God have mercy on my father! When I was leaving home to seek knowledge, he said, *Go to study so far away that you do not have any connection with the life or death of any of us. And don't let your mother know [that I said] this [to you].*

○

I do not get tired of praying for my parents. I have not offered a funeral Prayer to-date in which I did not pray for them.

May God have mercy on my mother. She communicated to me many intricacies of the Qur'an in her special way of expression. One of these points was that you will attain the same kind of awards as the kind of obedience

you will offer to Him, and will meet the same kind of retribution as the kind of disobedience you will commit.

Do not ignore the consequences of your deeds,

From wheat sprouts wheat and from barley sprouts barley.

The reward of goodness is nothing but goodness. [Holy Qur'an, 55:61]

O clergy, the faith of a peasant is the strongest among all faiths,
It is not shaken by a bad harvest.

She used to say often, *Whoever will devour fire, will produce embers.*

○

I never saw my parents cross, though I [myself do] get displeased at Abdul-Hayy sometime.

○

My mother had lot of opportunity to teach the Holy Qur'an. She started teaching Qur'an at the age of 13. Consequently, it is her effect that all we brothers have been inclined to the study of the Holy Qur'an.

○

My father was fond of keeping a she-buffalo. He had advised the herder not to wean the she-buffalo and promised him extra fees. The herder was found weaning one day. The herder said, *Sir, my son has died. Today is his Thursday* [innovative custom of remembering the dead on Thursday]. *After a lot of pondering, I arrived at the conclusion that your she-buffalo is legitimate and lawful and so [I decided that] I will give its milk in*

his *Fātiha* [innovative ceremony consisting of prayers for the dead].

○

One day we were in our home in Bhera. This was the time when Romans and Russians were at war and the news [of the war] used to spread in India every day. It was night time. We seven brothers and two sisters and two parents were in our home. Then every brother had five or six children. Every one was married except for I. Home was getting quite filled. I said to my mother, *Everyday we hear the news that so many people were killed today and so many were killed the other day. All these people being killed must be someone's sons or brothers. Look, how peaceful is our home. There is no worry. You should sacrifice one of your children, that is, me, in the way of God. I am not even married. I don't have a wife or children.* My mother said, *How can this happen in my presence!* I did not respond. Now listen! In a short while, my brothers started dying. Whoever died, his wife left the house with whatever she could put her hands on, as she knew that the rest of the brothers will take hold of it and she won't have any right to it. One after the other, all passed away and the house became empty while I was in the State of Jammu. Once, I came to my home during the summer season. There I was taking a nap at midday near the sitting place near the common treasury. My mother came to the room nearby. She proclaimed, *innā lillāhi wa innā ilaihi rājiūn* [Surely, to Allah we belong and to Him shall we return. 2:157] so loudly that I woke up. I said, *The expression for patience should not be made so impatiently.* Then I said to her, *Do you know why this house has become so*

desolate? She said, *Yes. I remember your comment of the night of that day very well. Effect of that is that at every son's death, that comment reverberated in my memory.* Then I said, *Did you understand something else?* [She] said, *I know that I won't breath my last in your presence. Rather, when I die, you won't be here.* So it happened, and Qazi Amir Hussain, who was present there, made arrangement for the funeral. I was in Jammu at that time. The cause of this was that she wanted Nuruddin to participate in funerary arrangements and that she [desired to] die in my presence.

○

I was about to embark on a journey that I remembered the advice of an elder who said that whichever town you go to make sure to keep acquaintance with that city's police officer, a physician, a saint, and an affluent person. And, [one] should not go to a town where there are not such four persons.

○

My brother, Maulavi Sultan Ahmad, who was a great scholar, was on his way to Haranpur. He stopped under a tree for a while during his journey. He saw many Muslims gathered under some tree there. They were having a heated debate on what are Musalmān and what are Musalmīn. My brother was surprised. He used to say, I pondered on the extent of the ignorance of the Muslims, and how content they were with their condition.

○

My elder brother, Maulavi Sultan Ahmad, was making an address in Bhera's Jami' Masjid. I was very young at that time. I remember that during his address at some

instance he read the hadith, *ad-dunyā jīfatun wa tālibuhā kilāb* [The world is cadaver, and its seekers are dogs]. Explaining its meaning, he said, *Why was ghurāb (crow, raven) not said in place of kilāb (dogs)? A crow eats the dead as well. The reason is that the dog growls on seeing another dog and does not let him come near no matter how much more than his need he finds the carrion. But a crow is not like that. On seeing the dead, he makes noise and informs all of his kind. Dog does not have national sympathy but the crow has sympathy for his kind. That is why the dog was declared lower.*



Abdur-Rahman's father was a brother of ours. While traveling towards Dera Ghazi Khan, he came to hear of a Nawāb who did not fast in Ramadan and ate outside in the open in plain view of everyone. He said, *Just observe, we will put an immediate stop to this practice.* So he went, and observed that the Nawab pronounced *al-hamdu lillāh* (praise to be Allah) after drinking water. He said, *God forgive me, you are a Muslim. People in the market are saying without reason that Nawab Sahib has become a Christian because he does not respect Ramadan and eats openly outside in men's area.* Nawab said to his servants, *Why did you not tell me that Ramadan was here? We should make sure to respect Ramadan.* He never ate outside during [the daytime in in the month of] Ramadan again.



I had a sister and she had a son who attracted diarrhea and died. I went to visit her

a few days later. She saw a diarrhea patient get well on my treatment. She said to me, *Brother, If you had come, my son would have been saved.* I said to her, *You will have a son and he will die with diarrhea in my presence.* She became pregnant and had a handsome boy. He attracted diarrhea. She had remembered my comments. She said to me, *If nothing else, at least pray for him.* I said, *God will bless you with another boy in his place. Let this one go.* That boy died. She had another boy who lived and is still living [in 1909] and is well employed. This was God's envy.



My memory is so sharp that I even remember ceasing suckling. When my mother put something on her chest, I said to my brother, *It is a hobgoblin.*



I have been fond of books even before my years of awareness. I used to collect books during my childhood due to the beauty of the binding. I chose books during my awareness and made pertinent effort to collect useful works.



I have never participated in sports. I have participated in only one sport and that is swimming. I know how to swim well. At times, I swam in great rivers.



From *Mirqāt-ul-Yaqīn fī Hayāt Nūruddīn*, Akbar Shah Khan Najibabadi, Nazarat Isha'at, Rabwah, Pakistan, pp. 193-201. Presented in English by Syed Sajid Ahmad.

Annual Shura and the Annual Ijtema of Ansarullah were a Resounding Success! *Al-Hamdu Lillah!*

A brief report by Syed Sajid Ahmad, Qa'id Isha'at, and Dr. Wajeeh Bajwa, Genral Secretary, Majlis Ansarullah, U.S.A.

The 9th Majlis Shura of Majlis Ansarullah USA was held on Friday, October 19, 2001 and the 20th Ijtema was held from Friday, October 19, 2001 to Sunday, October 21, 2001 at the Masjid Bait-ur-Rahman, Silver Spring, MD, USA.

Proceedings of the Shura started after the Friday Prayers and continued until late in the night. Ijtema and Shura both started with recitation of the Holy Quran and Ansar pledge.

In his opening address, Nasir Mahmood Malik, Sadr Majlis Ansarullah, U.S.A., reminded delegates of their responsibilities.

Dr. Wajeeh Bajwa, Qa'id 'Umumi, presented a report on the implementation of last year's proposals, followed by presentation of the proposals sent by various Majalis for discussion in this year's Shura.

Sheikh Abdul Wahid, Qa'id Māl, presented the proposed budget for the year 2001-2002.

Four sub-committees were formed which scrutinized the proposals in their respective meetings. The sub-committees then presented their recommendations before the delegates. Delegates gave their views on the sub-committee recommendations.

An important part of this year's Shura was the election of the Sadr for the next term. The election was conducted under the chair of Dr. Masood Ahmad Malik, General Secretary, Jama'at Ahmadiyya, U.S.A.

Delegates' recommendations on proposals, budget and election will be presented to Hadrat Khalifatul-Masih, *ayyadahullahu bi-nasrihil-aziz*, for his approval.

The 20th Annual Ijtema of the Majlis Ansarullah, U.S.A., took place at the venue of the Masjid Baitur-Rahman, Silver Spring, MD on October 19-21. Hundreds of Ansar came from near and far to attend this Ijtema. The opening session was held after the Jumu'ah Prayer.

In the opening session, Nasir Mahmood Malik, Sadr Majlis, welcomed the members. He elicited the role of Ijtema in spiritual enhancement and rejuvenation of faith.

In his opening address, Maulana Shamshad Ahmad Nasir, Missionary at the USA Headquarters in Silver Spring, MD, elaborated on the responsibilities of Ansar in the light of Islamic teachings. He requested delegates to recite a pledge with him, a pledge taken by Hadrat Khalifatul-Masih II, may Allah be pleased with him, pertaining to fiscal and physical sacrifice in the service of Islam, and then presented its English meaning. He also mentioned the problem of separation in the early stages of a marriage and presented his views on possible causes and their remedies.

Maulana Shamshad A. Nasir also introduced the new nikah form, pointing out the kind of mistakes which are made while

filling it, and how to fill in the form correctly.

During the Ijtema Tablighi and Tarbiyyati workshops were conducted, in which Maulana Shamshad Ahmad Nasir and Maulana Mukhtar Ahmad Cheema offered valuable suggestions and advice.

A number of educational competitions were held during the Ijtema including recitation of the Holy Qur'an, Dars of hadith, prepared speech, impromptu speech, observation and recall, message relay, both Urdu and English poem recitations, as well as an enlightening competition on general knowledge among Ansar teams from all over the country.

Competitions in physical activity included races of various distances, brisk walk, tug of war, wrist clutching, and volleyball. These were topped off by a light-hearted competition of musical chairs which became a good source of amusement to the spectators.

Shura delegates and Ijtema participants arrived from all over the country by car, van, and airplane. Transportation arrangements were made to and from the airport. Local Ansar presented their homes to accept the visiting Ansar as guests during their stay.

Modern communication techniques, such as computer projection, were utilized efficiently during both the Shura and the Ijtema.

All three days of the Ijtema and Shura saw a good weather by the Grace of Allah. The days were not too warm while the nights were a bit colder but the skies stayed clear.

The workers of the Langar Khāna made

excellent arrangement for food and drink with a lot of love and effort. Apart from breakfast, lunch and dinner, tea, water with pastries and cookies were served at various times during the Ijtema. Both eastern and western kind of food and fruits were made available throughout.

In the concluding session, Nasir Mahmood Malik, Sadr Majlis U.S.A., presented the annual report. The report was filled with highlights of the year and accomplishments of the Ansar. Proceedings ended with pledge and silent prayer (du'a). Some of the highlights are:

- The number of registered attendees increased from 184 to 251 over the last yaer. Total attendance at the Ijtema was estimated around 350.
- During the year, a training class was held for the local officers from all over the country to acquaint them adequately with the Ansar program so that upon returning to their local Majlis they could implement it properly.
- Special attention was given to correct Ansar Tajnid records, about half of which needed correction.
- Tabligh, Tarbiyyat and Ta'lim classes were organized all over the country.
- Acting upon the instructions of the Respected Amir, U.S.A., activities and publications of the US Ansar were introduced worldwide in prominent Jama'at periodicals.
- Income budget reached \$200, 000.

- Pledges for the construction of an Ansar hall in the U.S. reached \$340,000.
- Apart from the national Ijtema, five regional, and eight local Ijtemas were held.
- During the proceeding year, Majlis Ansarullah, U.S.A., published bai‘at forms in Spanish, as well as a translation of the late Muhammad Zafrulla Khan’s “Letter to a Dear One,” and the pocket edition of Ten Conditions of Bai‘at in English.
- The Ansar book distribution center at the headquarters sold 2236 books.
- Majlis Ansarullah, USA distributed sixteen MTA dishes and receivers at half price.
- Health department prepared and distributed seven homeopathy kits to local Majalis for their local use.
- Social services department established a center in Milwaukee for the distribution of food among the needy.
- Ansar helped make the “Taste of Culture” function in Zion—the city established by John Alexander Dowie—and the Open House held in the local Mosque, a success with Allah’s help.
- The number of reports received from local Majalis doubled from last year.

Munir Hamid, Naib Amir II, and Dr. Masood Ahmad Malik, National General Secretary, distributed prizes among the winners of competitions held. Respected M. M. Ahmad, Amir U.S.A., could not attend as

he was indisposed.

The Research Triangle, North Carolina Majlis won the much-coveted flag for exemplary performance during the last year, *bārakallāhu lahum*.

Dr. Masoud Ahmad Malik, in his closing remarks, asked the attendees to communicate the benefits and blessings of the Ijtema to the ones who were not present to attract an even larger presence in the next Ijtema. He mentioned the fine qualities of Respected Amir, U.S.A., and requested members’ prayers for his long healthy life. He mentioned the emphasis of Hadrat Khalifatul-Masih, *ayyadahullahu binasrihil-aziz*, on Tabligh from the very onset and requested members to divert their attention to their responsibilities in this regard. He noted that the Tabligh opportunities created by present circumstances in the USA be availed adequately. He also mentioned the importance of the training of children and the means to achieve success in this respect. He elaborated on the importance of financial sacrifices and the sacrifice of time in the service of the community.

Munir Hamid, Naib Amir II, lead the attendees in the closing du‘ā.

Ansar spent their time during Ijtema in the remembrance of God, participation in the programs, and strengthening the ties of brotherhood by meeting each other. Every day started with Tahajjud and all other Prayers were offered in congregation. Various sessions started with the recitation from the Holy Qur’an and ended with collective prayers.

Following is a list of Prize winner during this Ijtema:

Sports Competitions

100M Sprint (Under 55)

- 1st: Safeer Khan
2nd: Imtiaz Rajayki
3rd: Rafiq A. Sayed

100M Sprint (over 55)

- 1st: Amir Khokhar
2nd: Obaidullah Choudhry
3rd: Kalimullah Khan

Long Walk (under 55)

- 1st: Riaz Ahmad Kambo
2nd: Khalil Malik

Long Walk (Over 55)

- 1st: Mubashir A. Kahloon
2nd: Amir Khokhar
3rd: Hamid Bhatti

Musical Chairs

- 1st: Mukhtar A. Cheema
2nd: Mirza Abdul Jabbar
3rd: Jamil Choudhry

Volleyball (Team)

- 1st: Philadelphia
2nd: Maryland
3rd: Midwest Region

Tug-Of-War (Team)

- 1st: Central South Region
2nd: New Jersey

Arm Wrestling

- 1st: Mujeebullah Choudhry
2nd: Mohammad Sarwar Bhatti
3rd: Pervaiz Aslam Choudhry

Educational Competitions

Ta'leem (Education) Exam

- 1st: Kaleemullah Khan
2nd: Muhammad Owusu
3rd: Muhammad Zafar Iqbal, Kaleem Ahmad
Rana

Qir'atul-Qur'an

- 1st: Mubasher A. Sayyed (NJ-C)
2nd: Imtiyaz Ahmed Rajayki (Philadelphia)
3rd: Naweed Bhatti (York)
Special: M. Dawood Munir (Houston)

Dars-ul-Hadith

- 1st: Mirza Irshad Ali
2nd: Kalimullah Khan
3rd: Mohammad Dawood Munir

Poem (Urdu)

- 1st: Naveed Bhatti (York)
2nd: M. Dawood Munir (Houston)
3rd: Hafeez Khan (Maryland)

Poem (English)

- 1st: Bilal Salam
2nd: Nasrullah Ahmad
3rd: Ali Murtaza

Prepared Speech

- 1st: Kaleemullah Khan (Maryland)
2nd: Abdul Shakoor (Dayton)
3rd: M. Dawood Munir (Houston)
Special: Syed Burhan Qaderi (Detroit)

Impromptu Speech

- 1st: Bilal Abdul Salam
2nd: Abu Bakar Lad
3rd: B. K. Ahmad

Observation & Recall

- 1st: Kalimullah Khan
2nd: Nibras Mir
3rd: Zia Shah, Zafar Karamat, Mansoor
Ahmad

Religious/General Knowledge (Team)

- 1st: Zafar Iqbal, Hifazat Ahmad, Aamir Khokhar, Naveed Ahmad
2nd: Naseem Bajwa, Arshad Janjua, Sultan Ahmad, Sultan Akbar
3rd: Gulzar Ahmad, B.K. Ahmad, Malik Munawar Ahmad, Tahir Ahmad

Message Relay (Team)

- First:** Jalal Latif, Jamil Choudhry, Halim Choudhry, Mubashir Syed
Second: Abdul Hafeez, Burhan Qaderi, Nazeer Ahmad, Nasim Ahmed
Third: Mujeebullah Choudhry, Syed Fazal Ahmad, Imtiaz Rajayki, M.A. Shahid

Ijtema Volunteers

B. K. Ahmad, Nazim A'la
Pervaiz A. Chaudhry, Nazim Ijtema
Shahid S. Malik, Nazim Ijtema II
Amjad Chaudhry, Nazim Ziafat I
Iqbal Sadiq Khan, Nazim Ziafat II
Gulzar Ahmad, Nazim Ziafat III
Sa'adat Abdullah, Nazim Langer Khana
Ch. Mushaq Ahmad, Nazim Accommodation
Muhammad Yunis Bhatti, Nazim Bookstall
Mahmood A. Bhatti, Nazim Registration
Peer Muhammad, Nazim Registration II
Sikandar Jehangir Khan, Nazim Registration III
Muhammad Nasrullah, Nazim Transportation I
Khalid Mahmood, Nazim Transportation

Abdul Raheem Kolade, Nazim Sports II
Peer Habib ur Rehman, Nazim Audio/Video
Audio/Video Team: Jawad Malik, Naveed Bhatti, Rizwan Khan, Noman Basit, Farhan Mirza, Arif Naseem, Imtiaz Rajayki

Langer (Food) Volunteer: Saadat Abdullah, Ihsanul Haq Pervez, Mohammad Akram Khalid, Malik Shahid, Bashir Rohela, Dr. Sami Janjua, Dr. Mubashir Shah, Mujeeb Choudhry

Other Volunteers: Majeed A. Malik, Khalid Zubair, Aslam Kambo, Amir Mohammad, Maqsood Ahmad, Abdul Ghafoor

Meritorious Service Awards

Qaideen:

Dr. Wajeeh Bajwa *Qa'id Umumi*
Sheikh A. Wahid *Qa'id Māl*
Syed Sajid Ahmad *Qa'id Isha'at*
Salim Nasir Malik *Qa'id Ta'īm*
Khalid Walid *Qa'id Ithar*

Zu'ama

- 1st: Bashir Rohela (Detroit)
2nd: Kaleemul Haq Khan (Columbus)
3rd: Mubarik A. Piracha (Dallas)

Nazimeen

- 1st: Dr. M. Zafar Iqbal (North East)
2nd: M. Dawood Munir (Central South)

- 3rd: Abdul Karim (Central North)

Special Recognition

Best Nasir - Ijtema 2001

Mohammd Dawood Munir

Meritorious Service

Dr. Masoud A. Malik
Ex-Sadr, Majlis Ansarullah - USA

Overall Best Majlis

Research Triangle, North Carolina
Za'īm: Dr. Rasheed S. Azam

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*Letter to
a Dear One*

**Muhammad
Zafrulla
Khan**

Majlis Ansarullah, USA

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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 WinWord (Microsoft Word for Windows) or in Rich text format, or in IBM compatible PC readable ASCII text format (text only with line breaks) or MS Publisher, 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.

Your Business is Important to Us

Al-Nahl invites its readers, especially businesses, to place their ads in these pages. 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 below. 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 and 3[Āl-'Imrān]:53).

Ansar Pledge

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

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

Periodicals

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

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

Publications

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

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

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

Letter to a Dear One (Sir Muhammad Zafrullah Khan): \$2/copy

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

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

See inside for ordering information.

Calendar

US National Annual Ijtima Ansarullah and US National Majlis Shura Ansarullah: Silver Spring, MD: October 18-20, 2002. Annual Ijtima Ansarullah Southern Region, Houston TX. TBD. North-East/Mid-West, South-East Ijtima's: TBD. West Coast Ijtima': CA. TBD.

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

2000-2002

Sadr: Nasir Mahmood Malik
Nā'ib Sadr Saf Duvam: Hafiz Samiullah Chaudhary

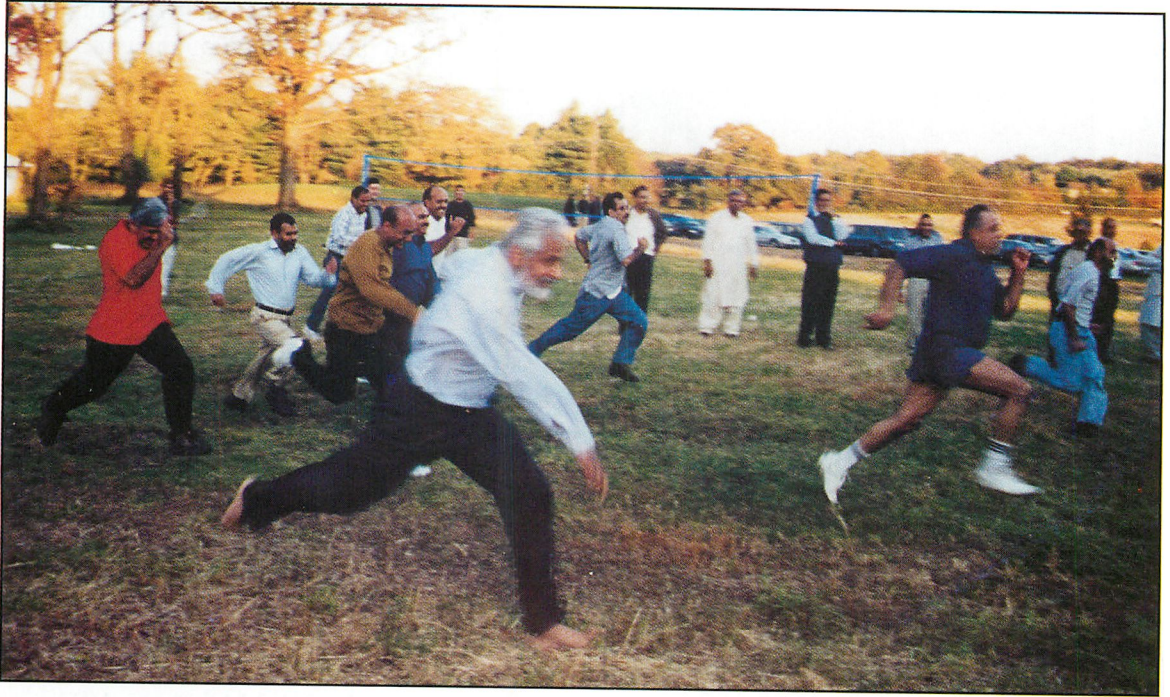
2001

Nā'ib Sadr Saf Awwal: Nasirullah Ahmad
Qā'id 'Umūmi: Dr. Wajeeh Bajwa
Nā'ib Qā'id 'Umūmi: Pervaiz Aslam Chaudhry
Qā'id Māl: Sheikh Abdul Wahid
Nā'ib Qā'id Māl: Anees Aqeel
Additional Qā'id Māl: Dr. Wasim Sayed
Qā'id Ta'līm: Salim Nasir Malik
Nā'ib Qā'id Ta'līm:
..... Dr. Abdul Malik Shamim Ahmad
Qā'id Tarbiyyat: Dr. Khalil Mahmood Malik
Nā'ib Qā'id Tarbiyyat: Naeem Ahmad Chaudhry
Qā'id Tabligh: Dr. Abdus Salam Malik
Nā'ib Qā'id Tabligh: Abu Bakr
Qā'id Ishā'at Syed Sajid Ahmad
Nā'ib Qā'id Ishā'at, Newsletter: Hasan Hakeem
Nā'ib Qā'id Ishā'at, Distribution:
..... Chaudhary Mushtaq Ahmad
Additional Qā'id Ishā'at (Sam'ī Basri [Audio/Video/MTA]): Peer Habibur-Rahman
Nā'ib Additional Qā'id Ishā'at (Sam'ī Basri):
..... Iqbal Khan
Qā'id Īthār: Khalid Walid
Qā'id Tehrik-i-Jadid: Munum Ahmad Naeem
Qā'id Waqf-i-Jadid: Mujeebur Rahman Malik
Qā'id Dhihānat-o-Ṣiḥḥat-i-Jismānī:
..... A. Ghayyur Mannan Khan
Nā'ib Qā'id Dhihānat-o-Ṣiḥḥat-i-Jismānī:
..... Nazeer Ahmad Cheema
Qā'id Tajnīd: Ijaz Ahmad Khan
Auditor: Dr. Syed Abdul Majid

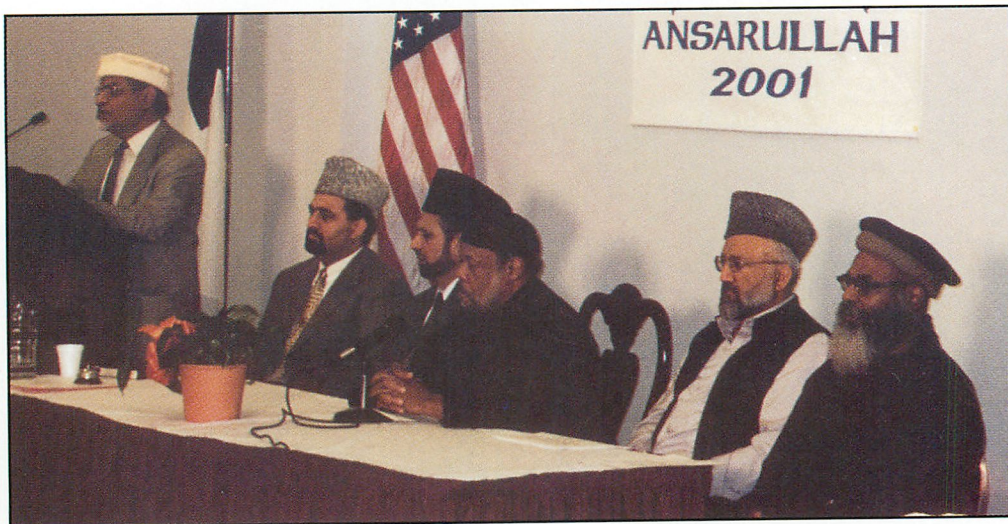
Arākīn-i-Khusūṣī

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

Race and volleyball scenes from the 2001 annual ijtima.



Dr. Hafiz Samiullah Chaudhary, Naib Sadr Ansar Saff II, Dr. Masood Ahmad Malik, General Secretary, USA, Munir Hamid, Naib Amir II USA, Nasir Mahmood Malik, Sadr Ansarullah, USA, and Nasrullah Ahmad, Naib Sadr Saff I listening to the recitation of a poem.



Dr. Hafiz Samiullah Chaudhary, Naib Sadr Ansar Saff II, Nasir Mahmood Malik, Sadr Ansarullah, and Dr. Wajeeh Bajwa, General Secretary, Ansarullah, are listening to the details of Ansar budget being presented by Abdul Wahid Shaikh, Qa'id Mal, Ansar USA.



Maulana Shamshad Nasir and Maulana Mukhtar Cheema answering questions in a workshop.



An arm wrestling competition at the 2001 U.S. Ansar Annual Ijtimā'



النَّحْل



An arm wrestling
competition at the 2001
U.S. Ansar Annual
Ijtimā'

Al-Nahl

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