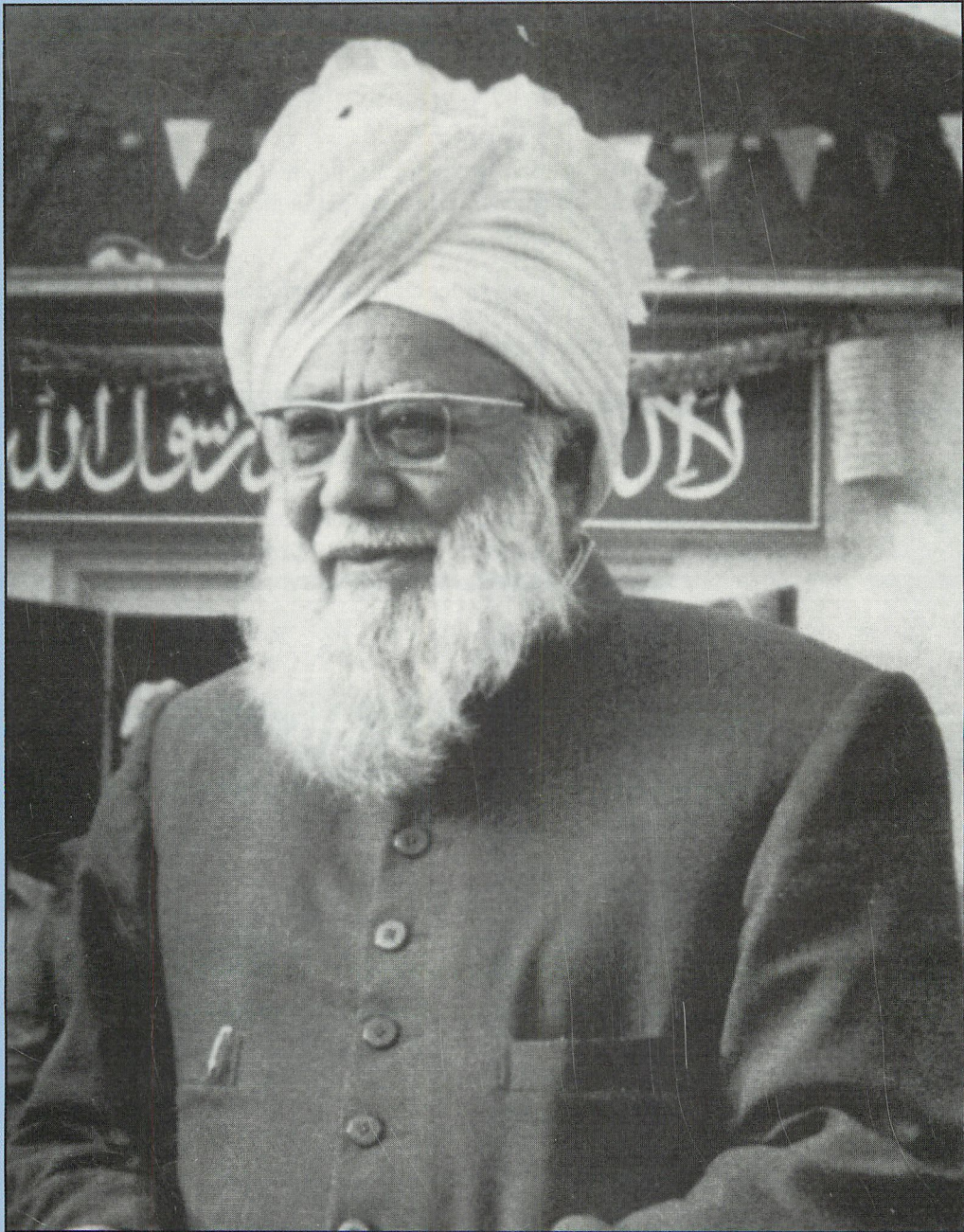


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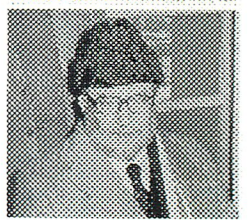
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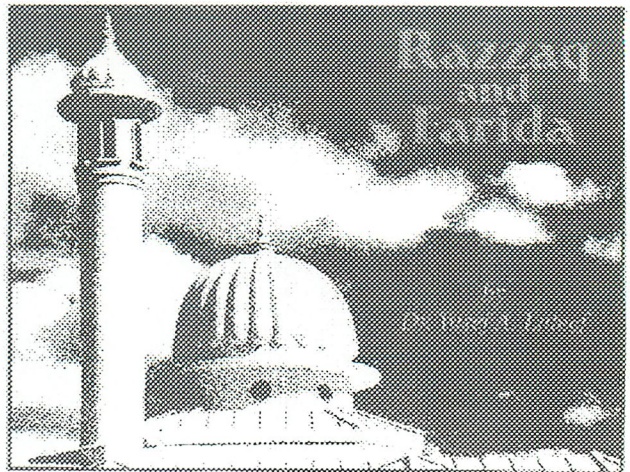
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Sin is a poison

*Sayings of the Promised Messiah,
'alaihissalām*

Presented in English by Naseem Saifi

Behold, there is none as forgiving and merciful as God the Almighty is. You should have perfect trust in God that He can—and really does—forgive all the sins. God says that were there not to be left any sinner on the earth, He would create another people who would sin so that He could display His forgiveness. One of the Attributes of God is Forgiving—and another is Merciful.

You should remember that sin is a poison and a means of destruction. Repentance and supplication for forgiveness (to ask for the sins to be covered) is Elixir. The Holy Qur'an says [2:223]:

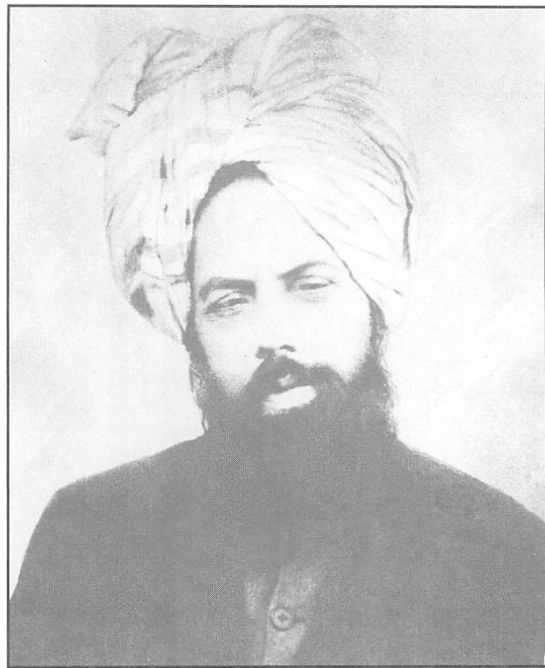
إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

that is, Allah loves those who repent and wish to be purified. There is a deep philosophy and wisdom in every thing. If Adam had not slipped and then repented and leaned towards God he could not have been called *Safiyullah*. If someone could see himself as sinless as when he was born, he would feel a sense of pride which in itself is a sin greater than every other sin—and, in fact, it is the sin of the Satan. The Satan had displayed pride of having committed no sin and that is how he became the Satan.

(Malfūzāt, Vol. IX, page 38)

Religion Comes First

It is indeed very difficult to give preference to religion over the worldly affairs. Although it is easy to utter these



words and even to make a pledge, but to keep this pledge is not in the power of everyone. In order to know whether religion has really been given preference over the world, the test is this: 'When somebody sustains a loss in worldly affairs he is sad over it and feels it very much—when he sustains loss in religious affairs, does he feel sad over it and does he feel it the same way as he does when the loss relates to the worldly affairs?' Let one's heart be the scale to weigh the sadness on two sides and find out whether his grief over the worldly loss is greater than his grief over the spiritual loss, or not.

Evil is the person who deceives others but more evil is that person who deceives himself. He who does not give preference to religion but thinks that he is doing so is not truly obedient to God and yet he thinks that he is a Muslim (one who has surrendered

himself to God). He who is cruel to others has the chance of doing away with cruelty, but he who is cruel to himself cannot, in any case whatsoever, escape it.

Blessed is he who gives preference to religion over worldly affairs, for, God will also give him preference over others.
(Malfūzāt)

Holy Qur'an and Progress

The people would like to make progress but they do not know how progress can be made. Those who have worldly trend of thinking opine that progress can only be made by following the ways of the Europeans. But I assert that progress is always the result of truthfulness. God has given us an exemplar for that. Look at the lives of the Holy Prophet, peace and blessings of God be upon him, and his Companions. Even now progress can be achieved the way it was achieved in the early days. And it is nothing but truth that the progress that was achieved in the early days was the result of righteousness, piety and truthfulness. They (the Companions of the Holy Prophet, peace and blessings of God be upon him) sought after the will of God and obeyed His commandments.

Even now the same course will have to be followed in order to make progress. The fact is that the Muslims will never make progress unless they completely surrender themselves to the commands of the Holy Qur'an and act upon them. The farther away they go from the Holy Qur'an, the more distant they become from the path that leads to progress. In fact, it is acting upon the Holy Qur'an that enables the people to make progress and guides them aright.

(Malfūzāt, Vol. VIII, page 29)

Man is Mortal

It is always the hopes that a person cherishes that make him hard-hearted. The prophets are quite different. All the prophets have been such that in the evening they did not cherish the hope of witnessing the next morning and in the morning they never expected to live till the evening of that day. Unless a man realizes that he is mortal he cannot cut himself off from those others than God, and he loses his life in the sorrow for this world.

Nobody knows when death will come; it comes all of a sudden. In fact, were anyone to think over it he would find that the pelf and power of the world are all baseless and transitory. He has to go from this world empty handed. What can give him real joy is his love for God—this is also what can restrain him from sins. Although it is very easy to say—and almost every body says that he loves God—in actual fact it is a difficult thing to do.

Look at a shop keeper: he weighs less while selling his goods, but recites so melodiously the mystical poems that others take him to be a Godly person. In such cases though the tongue utters the words, the heart belies the tongue.

(Malfūzāt, Vol. VI, page 150)

Perfect Example

An example makes things easier. Prophets appear in the world to give an example and the Holy Prophet, peace and blessings of God be upon him, was the compendium of all the exemplars, because in him were to be found the examples that all the prophets gave to

their people. That is why he is called "Muhammad," which means the one who is most praised. Muhammad is that person who is praised on the earth as well as in the heavens. There are quite a large number of people who were looked down upon, and hated by the worldly-wise and they were also humiliated in the eyes of the people. But they were honored and praised in the heavens. They were marked as thankful by God. There are some Other people who are praised by the worldly wise and they are lauded from all sides. But the Heavens curse them. God, His Angels and those near Him hurl their curses on them.

So far as the Holy Prophet, peace and blessings of God be upon him, is concerned, he has been praised on the earth as well as in the heavens. And it is only the Holy Prophet, peace and blessings of God upon him, to whom this credit is due. The large number of righteous and pious people who gathered round the Holy Prophet, was a unique event; no other prophet got that number of righteous and pious people to follow him. The people who gathered round the Holy Prophet were so pious and they were so sincere that the like of them cannot be met within any people or among any followers of any of the prophets. They have been praised in the Hadith as well as in the Holy Qur'an.

(Malfūzāt, Vol. III, pages 83-84)

The Comforted Soul

The man whose heart is dead tries to find all pleasure in the things of this world. But as for the Believer he loves God more than everything else. He who does not know what

faith is—and what God is—cannot think of any thing beyond this world. So long as this world is with this type of people (that is, so long as they have the pleasure of this world) they are happy and of good cheer with every one and with their wives, too. But when the world is lost, then they are annoyed with everyone. They are, as if, their face is swollen and they are in a mood to quarrel with everyone. They are full of complaints even against God. How, then, can God be pleased with them; He also gets annoyed with them. The words [89:28-29]

يَأْتِيهَا النَّفْسُ الْمَطْمَئِنَّةُ

أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً

contain a great and a good news for the Believer, namely, *the soul who is comforted by God, come back to your Lord with great joy*. A disbeliever cannot share this happiness. *rāḍiyatan* means that he has no personal desires of his own, for, if he leaves this world against his wishes, he cannot be said to be going (to the next world) with pleasure. In fact, it is God and God alone who constitutes the total sum of his wishes.

(Malfūzāt, Vol. VI, page 64)

Knowledge

Knowledge (of things) is such a thing that if you have it, you fear even the small insects just as when people know the bed bugs and the mosquitoes that they can do some harm, every body safeguards against them. How is it, then, that man dares to flout the laws of God (disobeys His commands) despite the fact that God is All Powerful, All Knowing and All Seeing: He is the Master of the earth

and the skies. If you ponder over this fact you will come to the conclusion that it is because he lacks knowledge of God.

There are a number of people who do admit that there does exist a God but if you go a little deeper, you will realize that they lack faith in God because when they are busy in their worldly affairs, they forget everything about the wrath and grandeur of God.

It is, therefore, very essential that you should try to have knowledge of God through prayer. Perfect certainty is not possible without it. This certainty can be obtained only by realizing that to be away from God is nothing less than death. When you pray to be protected against sin, you should not stop struggling for the achievement of this objective. You should keep yourself away from all such places as induce you to sin, and also continue to pray that God may protect you against evil deeds. (Malfūzāt, Vol. VII, page 122)

Self Defense

When the cruelty and torture by the enemies against the Holy Prophet, peace and blessings of Allah be upon him, and his followers reached the extreme limits, and when very sincere followers of the Holy Prophet, peace and blessings of God be upon him, both men and women, were martyred and when the enemy had chased the Holy Prophet up to Medina, the Muslims were commanded to defend themselves. It was not the Holy Prophet, peace and blessings of God be upon him, who started the use of the sword—the sword was first wielded by the enemy. There were occasions when the Holy Prophet had blood flowing from head to toe,

due to the torture by the cruel enemy but he did not counter-attack them. The Holy Prophet, peace and blessings of God be upon him, made use of the sword only when the cruel treatment of the non-believers had touched the limits and that was nothing but self defense—and self defense is not a crime under any civilized government. Even the penal code of India (This passage was written in 1906) permits self defense. If a thief breaks into the house and he attacks the owner of the house with an intent to kill him, it is not a crime for the owner of the house to kill such a thief, in his self defense.

So, when the sincere and loyal followers were being martyred and weak Muslims were being put to death with torture and in shameful manner, the enemy had become deserving of punishment. If God had willed at that time that Islam be wiped out of the world, then of course there would have been no mention of the sword but what He really willed was that Islam should spread in the world and it should become a source of deliverance of the human beings. That is why the sword had to be resorted to. I say it emphatically that the use of the sword at that time was neither religiously nor morally objectionable. Even those who tell others to turn the other cheek when one receives a slap, cannot show patience nor can those be patient who consider even the killing of insects a sin. Why is then Islam made a target of adverse criticism.

(Malfūzāt, Vol. VIII, pp. 238-239)

From *So Said the Promised Messiah* (peace be on him), Rabwah, 1976, pp. 27-36

Importance of Khilafat System and its Blessings

Al-Haj Ata Ullah Kaleem

When Allah the Exalted directed the believers in the Holy Qur'an,

اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

That is,

Fear Allah as he should be feared and let not death overtake you except when you are in a state of submission. (3[Āl-'Imran]:103)

Then immediately after this command, the true means of this object has been described in the following verse:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

... and hold fast, all together, by the rope of Allah and be not divided. (3:104)

What is meant by *hablullah* or the rope of Allah is the Holy Qur'an as well as Islam, however, Hadrat Sayyid Waliyullah Shah Muhaddith Dehlawi says,

What is meant by *hablullah* is solely khilafat haqqa Islamiyya (true Islamic khilafat) as the Holy Prophet (peace and blessings of Allah be upon him) says,

"After me render obedience to Abu Bakr and Umar as they both are the long rope of Allah. So whosoever got hold of them strongly, he indeed got hold of a very strong trustworthy thing which shall never break." (Izalatul-Khafa, p. 64)

And this is what Hadrat Maulana Nurud-Din Khalifatul-Masih I (Allah be pleased with him) has too interpreted it when he said,

"You should learn etiquette as this

is the blessed path for you. You should hold fast this *hablullah*—the rope of Allah—(that is, bounty of khilafat); and this too is the rope of Allah which has gathered together your scattered parts. Hence, keep on holding it strongly." (Badr, February 1, 1912)

Hadrat Khalifatul-Masih IV (may Allah assist him with his Holy Spirit) in his Friday sermon delivered on July 24, 1987, at the Fazl Mosque, London, commenting on the verse of the Holy Qur'an, *wa'tasimū bi hablillāhi jamī'an*, said,

The purpose of *hablullah* is to render obedience to the messenger sent by Allah the Exalted, and initiating in his fold, acknowledging his servitude, and then continue exerting not to go out of his obedience.

It is that very *hablullah* which continued, after the demise of the prophets and after the prophethood in its sublime shape achieved in the shape of khilafat. This very bounty has been described by Allah the Exalted with detail in Chapter al-Nur verse 56 wherein He says,

"Allah has promised to those among you who believe and do good works that he will surely make them successors in the earth, as he made successors *from among* those who were before *them*, and that he will surely establish for them their religion which he has chosen for

them and that he will surely give them in exchange security *and peace* after their fear. They will worship me, and they will not associate anything with me. Then whoso is ungrateful after that they will be the rebellious. (24:56)

Regarding this promise of God of appointing khalifas in Ummat-i-Muhammadiyah (the people of Muhammad), the Promised Messiah, peace be upon him, dispelling a misunderstanding in his book Shahadatul-Qur'an, on page 34, says,

A few gentlemen denying the generalization of the verse,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

say that *minkum* only refers to *sahaba*—companions of the Holy Prophet—and *Khilafat-i-Rashidah Haqqah* (true righteous khilafat) came to an end in their very age; and then there could not be any trace of this khilafat upto *qiyamat* (the last day); as if it were like a delusion. The period of this khilafat was only for thirty years, and then Islam fell into lasting ominousness forever. However, I enquire, can there be such opinion of any righteous-hearted human being, that he places confidence regarding Hadrat Musa, peace be upon him, that without doubt the blessing of his shariat and the age of his khilafat rashidah continued for fourteen hundreds years, but the prophet who is called *afdalur-rusal* and *khairul-anbiya*—best of all the prophets and

messengers—and whose lap of shariat is extended upto the *qiyamat* as his blessings were limited merely to his own age. And as God the Exalted did not wish that the examples of his blessings should be manifested through his spiritual khalifas. Hearing such talks our body trembles, however, alas, these people too call themselves Muslims, who entirely through craftiness and fearlessness utter such disrespectful words—as the blessings of Islam long ago terminated and were never extended to the future.”

Again, in his very book Shahadatul-Qur'an, the Promised Messiah (peace be upon him) says on page 57,

“If any person cast a glance on these verses, then, how I could say, that he could not follow, that God the exalted has made a clear promise of permanent khilafat for this ummat if the khilafat was not a lasting one then what does it connote to assimilate with the khalifas of Moses (peace be on him).”

The Promised Messiah (peace be upon him) in his treatise named *al-Wasiyyat* on page 7 has interpreted the appearance of the prophets and the messengers with the manifestation of one power of God the Exalted, and the appearance of the khalifas with the second manifestation of God the exalted. Accordingly he says,

“So, therefore my dear people, when this has been always the way of Allah that he shows two powers to demolish two false joys of the opponents, it is impossible that he

should now alter his ancient practice. You should not therefore grieve over what I have told you, nor should your hearts feel depressed. You must see the second power as well and its advent would be better for you, for, it would be everlasting since its chain will not break until the day of resurrection, and that second power cannot come except after I am gone. But when I go away, Allah shall send the second manifestation for you, and it shall stay with you always.”

Again, the Promised Messiah (peace be upon him) describing the need and the importance of khilafat says,

“Khalifah means successor, and the successor of the messenger in real meaning can only be he who reflects in himself excellencies of the messenger, that is why the Holy Prophet (peace and blessings of Allah be upon him) did not wish that the word of khalifah be applied upon the cruel kings, as the khalifah in reality is the reflection of the messenger, and as no human being is permanently immortal, therefore, Allah the Exalted intended to keep the substance of the messengers which are the most distinguished and elevated of all the world reflectively forever up to the qiyamat for this very object. Allah the Exalted prescribed the khilafat, in order that the world should not remain deprived in any age from the blessings of the risalat, messengership.” (Shahadatul-

Qur'an, p. 57)

We do find its support from the tradition of the Holy prophet (peace and blessings of Allah be upon him).

There had not been any prophethood but it had been followed by khilafat. (Jami'us-Saghir Lis-Sayuti)

And as far as the last days are concerned, the Holy prophet (peace and blessings of Allah be upon him) had informed fourteen hundreds years ago regarding the establishment of khilafat 'ala minhajun-nabuwwat,

“Prophetic period shall last among you as long as Allah wishes it to abide. Allah the Sublime will lift it then. There will then be khilafat patterned to the way of prophetic period as long as Allah wishes that it should last. Then Allah the supreme will lift it; then there will start tyrannical monarchy. It shall so abide as long as Allah determines that it should, then Allah the Overlord will lift it. Then there will come up monarchical despotism staying as long as Allah wills it. Allah the Magnificent will next terminate it. Then will emerge khilafat patterned to the prophetic tradition.” (Musnad Ahmad with reference to Mishkat bab al-Inzar wat-Tahzir)

It is crystal clear from this tradition that in the renaissance of Islam the disposition of khilafat 'ala minhajun-nabuwwat would be everlasting up to the qiyamat, insha'allah.

In this respect Hadrat Khalifatul-Masih IV (may Allah assist him with Holy Spirit) says,

“It is essential that there should be nabuwwat (prophethood) prior to the khilafat. There is no possibility of khilafat without nabuwwat... Nabuwwat (prophethood) is such an office which could only be established directly by Allah the Exalted, and on it such a person is exalted who in the sight of God is the most respectful and righteous. Hence, unless there is a representative appointed by God, taqwa can never *make* entrance into electoral institutions or electoral order. This is such a reality which none can alter in the world. If the entire world of Islam exerts in appointing khalifah, they can never do so, because the relationship of khilafat is with the discretion of God, and the approval of God takes into possession that person to whom he considers righteous. And afterwards he gathers around himself a multitude of muttaqin (righteous). Then, like a drop of curd turns inoculate the milk, by achieving taqwa from the taqwa of the prophet, the people gathered around him start to become muttaqi (righteous). Then their election is called the election of God. If they were not muttaqi then their election cannot be called election of God. Hence, when Jama'at Ahmadiyya says that it is God who appoints khalifa, so he appoints in these meanings. Therefore, the taqwa of the jama'at

has a deep relationship with the khilafat. If the jama'at will be muttaqi then its election would be election of God and his direction will be always on taqwa and his criterion of honors would ever remain taqwa.” (Friday sermon delivered on 2/4/93)

The Promised Messiah (peace be upon him) at one time stated the need and the blessings of khilafat in these words,

When any messenger or patriarch passes away, the entire world is shaken, and that time is a very dangerous one, but with any khalifah God obliterates it; and then through that khalifah achieves reformation and stability afresh.” (al-Hakam, April 14, 1908)

This is that very thing which has been described in Āyat Istikhlāf,

“And that he will surely establish for them their religion which he has chosen for them, and that he will surely give them in exchange security *and peace* after their fear.” (Chapter 24, Verse 56)

Hadrat Muslih-i-Mau'ud Mirza Bashirud-Din Mahmud Ahmad, Khalifatul-Masih II (Allah be pleased with him) in early days of his khilafat in his darsul-Qur'an, regarding this important question of system of khilafat, said,

“Khilafat is one of the important questions of Islam. Islam can never progress without khilafat, and Islam has always progressed through khulafa, and in future too shall also progress through this very means. Allah the Exalted had always been

appointing khulafa and in future too Allah the Exalted shall appoint khulafa. Hence remember very well that your progress is linked with khilafat. The very day you did not comprehend it and did not establish it, that very day would be the day of your destruction and ruining. Nevertheless, if you will continue understanding it and establishing it, then, if the entire world together would like to destroy you, it can never destroy you and would remain unsuccessful in facing you. (Darsul-Qur'an, published 1921).

Regarding the authority of the khalifa appointed by God, Hadrat Muslih-i-Mau'ud stated in Majlis Mushawarat (advisory council) held in 1925,

In accordance with the Islamic principle, the jama'at is under khalifah, and the final authority which God has appointed, and whose voice is the final voice is the voice of the khalifa—and not of any anjuman or advisory council or not of any assembly. No doubt apparently the election of the khalifah is in your hands and you do observe and ponder over regarding him but inwardly it is in the discretion of God. Allah the Exalted says, *We determine the khalifah*. And as long as you would be thoughtful about reformation and would not ignore those rules and principles which are essential for the achievement of God the Exalted's pleasure, God would

continue appointing khalifa among you, and he would have that protection which is essential for this job." (Report Majlis Mushawarat held on 7 April 1925, p. 25)

This very reality, Hadrat Maulana Nuruddin Khalifatul-Masih I (Allah be pleased with him) has described commenting upon the verse of the Holy Qur'an in his Darsul-Qur'an,

"And they said, What! A man, from among ourselves, a single individual, shall we follow him? Then indeed we* would be in manifest error, and *would be mad*." (Chapter 54, Verse 25)

There should be only one imam (leader) in order to keep the unity. In this age too, there are such people who consider the obedience to one person as cause of deviation and affliction, while it is entirely wrong. For the people of such opinions, this verse demands reflection. Whomever God appoints khalifah, He turns him strengthened and victorious. Allah will never let him fall in such a mistake which would ruin the nation. Shura is not for this purpose that he should obey it, rather the opinions of the ministers of state for him are like the mirror for him that through them he can examine the elegance or defect of his own opinion.

Hadrat Muslih-i-Mau'ud Khalifatul-Masih II (Allah be pleased with him) says,

"Hence, the people used to say, al-mar'u bi asgharihi bi qalbihi wa bi

lisanihi. the entire strength of human is depended upon his two small things, one upon his heart and one upon his tongue. And this is the very sign of the true khalifah. Hadrat ‘Umar (Allah be pleased with him), when he was not khalifa, said to Hadrat Abu Bakr (Allah be pleased with him), If people are not paying zakat then leave them alone, as to wage war against them at this time would weaken the Muslims. However, during the period of his own khilafat, he did perform magnificent jobs. As a matter of fact, magnanimity, steadfastness, and constancy are a greatest sign which are bestowed upon the true khulafa from Allah the Exalted.” (Tafsir Kabir Vol. 2, page 557)

He further said,

“In order to achieve the favors of the angels, this also is the way that a sincere relationship must be established with Allah’s established khulafa, and obedience rendered to them. Consequently, the proof of Divine hand in the election of Tālūt has been presented, that you would be bestowed upon such new hearts from God, the Exalted, in which descend the tranquility; and the angels of Allah the Exalted would be carrying those hearts. As in the result of keeping relationship with Tālūt a magnificent change would occur in you. Your magnanimities would be exalted. Your faith and conviction would increase. The angels would stand in your support and shall keep

kindling the spirit of steadfastness and sacrifice in your hearts. Hence, keeping connection with the true khulafa creates relationship with the angels and turns human being a landing place for Divine lights.” (Tafsir Kabir, Vol. 2, p. 561)

So, O members of the Ahmadiyya Jama‘at! It is your good fortune that you have been favored with the bounty of khilafat, otherwise just see the lamentation of those who have been deprived of the bounty how they are lamenting.

In February 1974, on the occasion of Muslim Leaders Conference at Lahore, Pakistan, Maulana Abdul Majid Daryabadi, the editor of Sidq-i-Jadid, wrote under the caption ‘Darkness without Khilafat.’

Despite so much dispersion and classification no one thinks where Iraq is facing, where Syria is turning? Where Egypt, and which destination is of Hijaz and Yaman and of Libya? Had there been one Islamic Khilafat, how Mamlikat Islamiyya—Islamic Kingdom—could be divided into trifling kingdoms. Why the armies of all had to be brought separately to face one Israel? Turks and other sovereigns are bearing the punishment of abrogating the khilafat up to this day. The charm of nationalities which the Satan has blown in their ears can not be driven out of their brains without khilafat.” (Sidq-i-Jadid, March 1, 1974)

Again, likewise, a retired judge of Pakistan, A.R. Changezi, writes under the caption of ‘A Retired Judge in the Palisade of

a Convicted,'

In the exertion of the establishment of Pakistan, you did make a covenant with God, the Exalted, that you would spend your lives in Pakistan in accordance with the Qur'an and Sunnat, and would establish khilafat, but with the start of Pakistan you neglected this covenant and have not established khilafat up till today. (Nawa-i-Waqt, October, 1977).

But who should tell these misfortunates that Allah the Exalted has put the establishment of the khulafa in his own hands; and He had kept for those people who are evident of āmanū wa 'amilussālihāti—

Who believe and do good works—who have attributed themselves to a servant and a true lover of the Holy Prophet (peace and blessings of Allah be upon him); who in his obedience and servitude to the Holy Prophet (peace and blessings of Allah be upon him) achieved the rank of Subservient Prophethood—the founder of the Ahmadiyya Movement in Islam, Hadrat Mirza Ghulam Ahmad (peace be upon him) and Allah the Exalted has blessed them with the bounty of khilafat, *dhālika fadlullāhi yu'tīhi mañ yyashā'u wallāhu dhul-fadlil-'azīm*, that is Allah's grace, He bestows it on whom he pleases; and Allah is the Master of immense grace.

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

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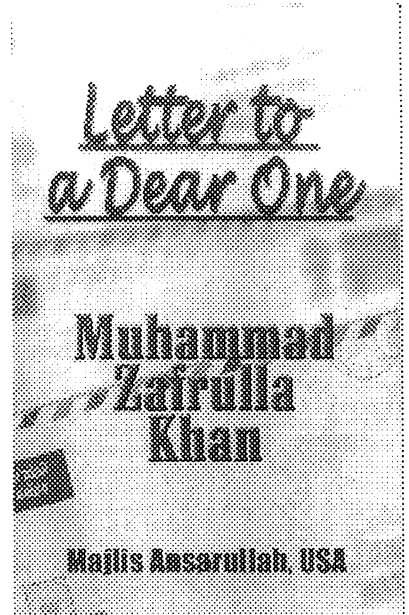
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An Outline of Early Islamic History

Continued from the last issue

N.R.A.G. Soofi

A PEACEFUL ENTRY

Abu Sufyan hurried to Mecca. From the top of a hill, he said,

“O Qureish, Muhammad is here with what you cannot fight. Whoso enters my house shall be safe. Whoso keeps indoors shall be safe, whoso enters the Ka‘ba shall be safe.”

The Prophet then proceeded to Mecca. On the way he made a halt at Dhī Ṭuwā. As he saw no Meccan coming to give him battle, he gave thanks to God. Then the forces of Islam made a peaceful entry into the town. The Prophet first visited the Ka‘ba. There he made a short speech. He said, “There is none worthy of worship but Allah. He made good His promises and helped His servant and defeated all the tribes.” He next said that all men were equal and that all were children of Adam and Adam was made of clay.

He then asked the Maccans, “O Qureish, what kind of treatment do you expect from me?” They said, “Mercy.” He answered back, “There shall be no action against you today. Go, you are all free.” Then the House of God was cleared of all idols. The Qureish saw their gods in dust. They wondered how helpless the false deities were. The Prophet then strictly forbade fighting in Mecca.

BATTLE WITH HAWAZAN

Tribes from everywhere started accepting Islam. Some Meccan chiefs also became Muslims. Two weeks later news came that the Hawazan were preparing to march on

Mecca. The Prophet proceeded to engage the enemy with an army of twelve thousand. The Hawazan were great soldiers and expert archers. They had taken their position in the pass. When the Muslim army passed through it they rained arrows on them. Some Meccans had also joined them to fight the aggressive tribe. They had not yet accepted Islam. And as they were caught between the cross fire of enemy archers, they went into panic and ran helter skelter. The ranks of Muslims were thus broken and their mounts got out of hand. When the Prophet called them back to victory, suddenly the panic ended. Muslims were again in good spirit. They threw themselves into the fray with great courage. They had no fear of death. The Hawazan soon knew they had no chance of victory. They fled leaving behind their families and their flocks. Their commander, Malik bin ‘Auf, took refuge in Ṭā‘if.

Among the prisoners of war was a lady named Shaimā. She was the daughter of Halima, the Prophet’s foster-mother. When Muslims captured her, she said, “Do you know, I am the foster-sister of your Lord?” They did not believe her and brought her to the Prophet. On seeing her, the Prophet laid out his blanket for her to sit. Then he said to Shaimā, “Sister, if you want to stay with me, my house is yours.” But she wanted to go back. The Prophet sent her away with many presents. All the prisoners of her tribe were set free.

Tā'if Captured

Shortly after this, the Prophet started for Ta'if. Muslims laid siege to the fort where Malik bin 'Auf had taken refuge. The people of Ta'if had only one fear. They figured Muslims would burn down their gardens. This was their only wealth. They told the Prophet to take over all their gardens. He lifted the siege.

The Prophet later announced a reward of 100 camels for Mālik bin 'Auf. He also promised to set free his prisoners of war. The only condition was that he should give himself up. Malik bin 'Auf lost no time in winning the prize.

MEMORABLE ADDRESS

Before leaving for Medina, the Prophet made grants to some chiefs of Mecca who had accepted Islam. Abū Sufyān, his son Mu'āvia, Hārith bin Hishām, Hakīm bin Hizām and Safvān bin Umayya were given 100 camels each. Lesser men were granted 50 each. The Prophet gave gifts freely. This did not please some young Ansar. They complained that while they had fought the battles, the Qureish had had the rewards. On hearing this, the Prophet summoned the Ansar to a conference. He said.

“O Ansar, what is this that you have said? What is this that has come to me from you? You forget, you were on the wrong path, and Allah guided you. You were poor and Allah gave you plenty. You were enemies and Allah made you brothers. By God, you could also say to me that after my people had called me a liar, I came to you and you believed me; that others harmed me

and you aided me, that when I was turned out of my home, you gave me refuge.

“O Ansar, what I am giving away is a little wealth so that this people may have a warm heart for the faith. O Ansar, would you not like the others to take away some camels and some goats but that you should take away with you the Prophet of Allah? By Allah, who holds the life of Muhammad in His hands, if I were not a Muhajir, I would have loved to be an Ansari, and if others went by one path and the Ansar by another, I would surely go by the path the Ansar took. O Allah, have mercy on the Ansar and on their children and on the children of their children!”

The Ansar were moved to tears. They deeply regretted the folly of some of their raw youth. They all said with one voice, “We are pleased with the Prophet of Allah as our share and as our lot.”

After performing the 'Umrah (lesser pilgrimage), the Prophet left for Medina.

More tribes came to Medina to join Islam. Soon after this, Zaynab, a daughter of the Holy Prophet, died. The same year a son was born to the Prophet. He was named Ibrahim.

POOR-RATE IMPOSED

The Prophet appointed officers to collect zakat. This tax was for the benefit of the poor. Every Muslim who had clear assets worth forty dollars had to pay 2½ % of the surplus as poor- rate. The tax is a yearly due.

ROMAN THREAT

There were Persistent rumors and reports that the Romans were preparing for war. The

Prophet made ready to meet the new danger. The season was hot and the journey was long. The enemy had large armies. Muslims could not raise even a fraction of it. They did not have much money. The Prophet made an appeal for funds. Abu Bakr came with all that he had. Others too gave generously. 'Uthman gave 300 camels and a big amount of ready cash. When the Muslim army reached Hajar, the Prophet forbade them to drink the water of that place. The Thamud, a rich tribe, used to live there in the past. They had ill-treated their Prophet, Hud. They had been punished. God had been angry with that land. The Prophet, therefore, would not touch even the water of the place. Next day there was heavy rain. Muslims had plenty of fresh water to drink. When the Prophet reached the frontier he found no sign of Roman concentrations. There was no fight, therefore. The Prophet made the frontier secure. The rulers of the area were Christians. Treaties were made with them.

The Prophet's son Ibrahim passed away. It grieved him deeply but he remained patient and resigned to the will of God.

TRIBES JOIN ISLAM IN LEGIONS

After the return of the Prophet from Tabūk, the whole of Arabia realized that Islam had become a great power. Tribe after tribe came from far and near to join the ranks of the new faith. There were both pagans and Christians. The Prophet sent teachers and governors to the new areas. He advised Mu'adh, who was appointed governor of Yeman, in these words, "Make things easy

for the people. Do not make it hard for them. Give them happiness and do not create hate."

FAREWELL PILGRIMAGE

It was the tenth year of the Hijra. Now Muslims were the rulers of Arabia. They were one brotherhood. They worshipped one God and followed one Prophet. Past enmities had been forgotten. New friendships had grown fast and firm. The Prophet made known that he would be going to Mecca for Hajj. Men from all over Arabia rushed to Medina. There were to be seen hundreds of tents around the capital. The Prophet left for Mecca with about one hundred thousand Muslims. Next day they put on the Ihrām dress—two sheets. They all looked alike, the rich and the poor, the master and the servant. Then all turned to God with these words:

"At Thy service, O Lord, at Thy service! There is no partner with Thee; we are at Thy service. For Thee is all praise, from Thee are all gifts and to Thee are all thanks. We are at Thy service; there is no partner with Thee; we are at Thy service."

THE FAREWELL ADDRESS

On reaching Mecca, the Prophet and the Muslims performed all the rites of Hajj. On the ninth of Dhil-Hajj, the Prophet went to Arafat. Mounted on a camel, he said:

"O ye people, hear my speech. I do not know whether I will be meeting you here after this year. O ye people, your blood and your property and your honor are as sacred amongst you until you meet your Lord as is sacred this day, this

month, this town. Whoso has with him the trust of the other he should render it to him. Every kind of interest is forbidden this day. The interest due to 'Abbas bin Muttalib is remitted today. All the bloodshed in the time of ignorance is forgiven. I forgive first the blood of Ibnī Rabī'a bin Harth bin Abdul-Muttalib.

"God has appointed for every one a share in the property. No "will" shall now be accepted that wrongs a rightful heir. A child born in a house shall be regarded the child of the father in that house.

"O men, you have some rights over your wives. Your wives also have rights over you. Your right over them is that they should lead chaste lives and not take to ways that bring shame to the husband in the sight of the people.

"Your duty is to provide them with food and garments and shelter according to your standard. Remember, you should always treat your wives well. God has charged you with the duty of taking good care of them. Woman is weak and cannot protect her own rights. God has appointed you the trustee of those rights.

"O men, you still have with you some prisoners of war. I advise you to feed them and clothe them in the same way and style as you feed and clothe yourselves.

"O men, what I say to you, you should hear and remember. All

Muslims are as brethren to one another. All of you are equal. All men of whatever nation or tribe, and of whatever position are equal."

Then lifting his two hands, the Prophet joined the fingers of one to the fingers of the other and said,

"Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, nor any preference to claim over another. You are brothers."

Then he asked,

"Do you know what month is this? What city we are in? What day of the year it is today?"

It was the sacred month, the sacred land, and the sacred day, the Prophet announced,

"Even as this month is sacred, this land sacred and this day sacred, so has God made the lives, property and honor of every man sacred."

Proceeding he said:

"What I command you today is not for today only. It is for all times to come. You should remember and obey until you leave this world and go to the next to meet your Creator.

"What I have said to you, carry it to the ends of the world. Maybe the one who has not heard benefits from it more than the one who has."

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

Synopsis of Religious Preaching: Christianity and Islam

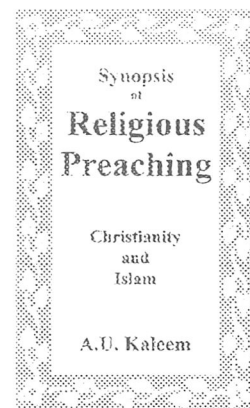
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Words of Wisdom

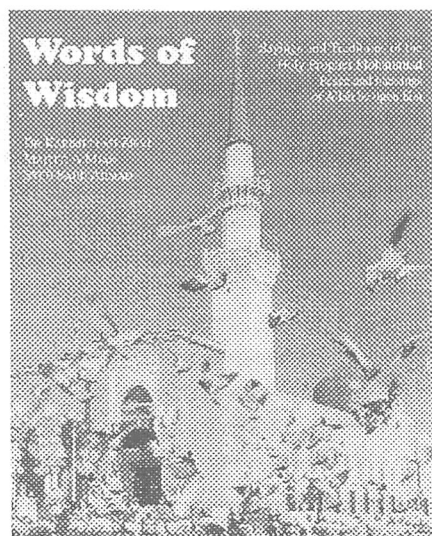
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History of Majlis Ansarullah

Ismail Nayyar, New York NY

The Fourth Period of Ansarullah

Hadrat Sahibzada Mirza Aziz Ahmad remained the president of Majlis Ansarullah until October 1954. In the first week of November 1954, Hadrat Amīrul-Mu'minīn, Khalifatul-Masih II, thought it appropriate to make changes in the leadership of this organization. Accordingly, on November 7th, 1954, Hudūr, in his speech at the 14th Annual Ijtimā of Khuddamul-Ahmadiyya, said,

“I have related that Nasir Ahmad has now moved to Ansarullah. Regarding him I have decided that henceforth he will be the president of Ansarullah. Although this directive of mine may sound dictatorial, it is this dictatorship which has caused your work to reach this level. Otherwise your state would have been like that of Sadr Anjuman Ahmadiyya. You would have been in similar shape if I had not used dictatorship regarding Majlis Khuddamul-Ahmadiyya. I grasped hold of the youth, but let Ansarullah go thinking that they were elders and their ranks included my teachers. Now, however, you cannot see a member of Ansarullah even with the help of a microscope. I thus appoint Nasir Ahmad as the president of Ansarullah. He should call a meeting of Ansarullah forthwith, and after selection of the office-bearers, should submit such selection to me. (Nasir Ahmad too has done no work for the three months that have elapsed since he moved to Ansarullah from Khuddam. It seems he has been affected by the influence prevailing there.) Then he should, in

consultation with me, reorganize them from scratch, arrange annual meetings for Ansarullah on the pattern of annual meetings of Khuddamul-Ahmadiyya. Their administration, however, will be of a different type. This meeting lays greater stress on sports including kabaddi (a form of wrestling) and other games. The Ansarullah meeting should concentrate more on propagating Qur'anic teachings and more time should be spent on education and teaching.”

In accordance with the foregoing announcement, the leadership of Ansarullah was assigned to Hadrat Sahibzada Mirza Nasir Ahmad, M.A. Prior to this, Hadrat Sahibzada Sahib had remained the president and vice president of Majlis Khuddamul-Ahmadiyya for a long period of time, and had vast experience of running organizations. Allah had blessed him with extra-ordinary qualities of leadership and organization. His appointment to the leadership of Ansarullah reflected Hadrat Amīrul-Mu'minīn's desire to make Ansarullah as effective an organization as Khuddamul-Ahmadiyya and to breathe new life into Ansarullah. This selection proved extremely beneficial and blessed for this organization, and very soon it appeared that Ansarullah was an organization of the young and not of the old. Upon his appointment as vice president, an old companion and friend, Mohammad Ahmad Hyderabadī remarked in jest, “Mian Sahib, even you have now grown old.” Hadrat Sahibzada Sahib retorted, “I have not grown

old. Ansarullah has become young!” This reply was not only a pleasant timely reply but was also very close to reality. The world witnessed that an organization which hitherto was an organization only in name and whose pace was that of the aged, had new life breathed into it, and it set its sights on a new destiny. Work gathered speed, zeal and enthusiasm as all spheres experienced significant movement and progress.

Holding of annual gatherings: After his appointment, his attention first turned towards holding annual meetings of the Majlis and making them useful and effective. Thus in August 1955 it was decided that the first annual meeting would last two days, the 28th and 29th of October, and a program for the meeting was proposed. Repeated announcements were made in Al-Fazl (Urdu newspaper) for every majlis to send at least one representative to the meeting. Similarly, all majalis were instructed to send proposals for the Ansarullah Shura. The meeting could not be held on the proposed dates because of floods, and was instead held on the 18th and 19th of November. The first meeting of the Majlis was of special importance because the members spent this time in extra-ordinary prayer and supplication, and Hadrat Amīrul-Mu’minīn Khalifatul-Masih II made mention of these prayers and their effectiveness in his address at a meeting of Khuddam on 20th November. Tahajjud Prayers were offered in congregation. The oldest of the Promised Messiah’s companions were selected to lead other prayers. Every session began with recitation from the Qur’an, and lectures were given at different times based on the Qur’an,

Ahadith and the books of the Promised Messiah. The speeches focused on topics relating to self-reformation and purification of the spirit. In the first session of the meeting, at the behest of Hadrat Amīrul-Mu’minīn, statistics were gathered about tahajjud praying and supplicating Ansar. With Allah’s blessing, it was found that the majority of the participants in the meeting practiced these forms of piety. The program of the meeting and prayers offered at other times engendered a special spiritual environment. Later on, such meetings began to be held every year in the last trimester, details of which have been given elsewhere under the title ‘Annual Meetings.’

With Allah’s blessing, the annual gatherings of Ansarullah proved to be very useful and blessed and continue to be thus blessed. During these gatherings one gets the opportunity of hearing the addresses and golden advice of Hadrat Amīrul-Mu’minīn. Then, in accordance with the topic of ‘Zikr-i-Habib’ in these gatherings, the companions of the Promised Messiah relate their eye-witness accounts and their feelings in their discourses, which strengthens the faith of the audience. Besides this, lessons on the Qur’an and Ahadith are heard, as is the pure poetic work of the Promised Messiah. Collective prayers are held, and the companionship of the righteous is available. For two or three days one severs oneself from the hustle and bustle of the world, and busies oneself in remembering God and in listening to the word of God and His Prophet. These activities result in purifying the heart and mind, and every person who participates

seriously and with good intent in these gatherings feels that he has gathered much.

The start of regional gatherings and district-level organization: Besides the national gatherings, district level regional gatherings began to be organized later on, so that those who could not participate in national gatherings could imbibe the blessings of an 'ijtima' (religious gathering) at the local level. Additionally, these gatherings have proven very useful in generating awareness and inculcating a spirit of obedience and of leadership among the majalis at the local level. Another important accomplishment of this era was the establishment of district level organization which strengthened the main organization and made it more effective. This has resulted in superior work performance and in adherence to rules and regulations. Organization of the central office and the construction of a permanent building for it was also accomplished during this period as was the re-compilation of the founding principles.

The inauguration of the monthly magazine 'Ansarullah,' quarterly exams and scholarship prizes for Atfal: The department of 'Nashar-o-Isha'at' (Broadcast and Publication) was created for the publication of literature.

A monthly magazine called 'Ansarullah' began publication so that the poetry and prose of Hadrat Masīh-i-Mau'ūd could be published extensively. Quarterly examinations were instituted for members on a regular basis to properly educate and train them. The curriculum for these examinations included the translation of one chapter of the Qur'an and one or two books of the Promised

Messiah. In order to promote an interest in religious matters among the younger generation, a scholarship prize was instituted. Every year a religious curriculum is prescribed for Atfal and an examination is conducted at the annual gathering of Atfal-ul-Ahmadiyya. Scholarships are awarded to Atfal who secure the first and second positions.

Prize banner: In order to foster a spirit of competition among the majalis, the awarding of an 'Alam In'āmi' (Prize Banner/Flag) was introduced. The majlis which is in first place based on its performance, is awarded this banner by Hadrat Amīrul-Mu'minīn at the occasion of Jalsa Salana. It is a singular honor for a majlis to be awarded this banner. After its award, this banner remains with the winning majlis for one year. In addition to the banner, the top ten majalis based on performance are recognized publicly at the Jalsa Salana.

Record of the narratives of Sahaba (Companions of the Promised Messiah) and their photographs: Attention was also given to compiling photographs of living companions of the Promised Messiah and to recording one narrative each in their own voice about the life and character of the Promised Messiah, so that coming generations could be introduced to these companions and benefit from their narratives.

Essentially, with Allah's blessings, this era proved to be fruitful and full of blessings for the members from every angle, be it organization or education and training.

Reference

Tarīkh Ansārullah, Majlis Ansarullah Markaziyya, Rabwah, 1978. Chapter 8.

Glossary

abu: father of
aḥādith احاديث : Plural of ḥadīth.
Aḥmadiyyat احمديت : Muslim sect believing
Ḥaḍrat Mirzā Ghulām Aḥmad to be the
Promised Messiah and Mahdī, peace be on him
‘alaihiṣṣalām عليه السلام : peace be on him
al-naḥl (pronounced annaḥl): the bee
Āmilah: a committee of workers
Ansār انصار : Helpers. Members of Majlis
Ansarullah.
ayyadahullāhu ta‘ālā binaṣrihil-‘azīz,
ايداه الله تعالى بنصره العزيز : May Allah support him
with His Mighty Help
Chanda: چنده Monetary contribution, donation.
chanda ijtima: contribution towards ijtima
expenses
Ḥadīth حديث : Saying of the Holy Prophet
Muhammad, sallallahu alaihi wa sallam.
Ḥaḍrat, Hazrat: حضرت : His Holiness
ḥuḍūr, huzur حضور : Your Honor/Holiness, His
Honor/Holiness
Ijtima‘, Ijtema اجتماع : Rally.
Ijtima‘āt اجتماعات : plural of Ijtima.
inshā‘allāh, ان شاء الله : God willing.
Jamā‘at جماعت : Community, Organization
Jumu‘ah جمعه : Friday.
Khalifah: vicegerent
Khalifatul-Masih خليفة المسيح : Successor to the
Promised Messiah, ‘alaihiṣṣalām.
Khilāfat خلافت : Succession
khulafā خلفاء : Plural of khalifah.
Majlis مجلس : Society, organization.
Majlis Ansarullāh مجلس انصار الله (Organization of
Helpers of God): The organization of all
Aḥmadi men aver 40 years of age.
Malfūzāt ملفوظات : sayings of the Promised
Messiah, ‘alaihiṣṣalām.
Masīh-i-Mau‘ūd, Masih Mau‘ood: مسيح موعود :
The Promised Messiah (Ḥaḍrat Mirza Ghulam
Aḥmad, ‘alaihiṣṣalām)
Masjid مسجد : mosque
Muhājir مهاجر : immigrant
Muṣliḥ-i-Mau‘ūd, Musleh Mau‘ood: مصلح موعود
(The Promised Reformer): Ḥaḍrat Mirza
Bashiruddin Maḥmud Aḥmad (1889-1965),
Khalifatul-Masih II, raḍiyallāhu ‘anhu, who
fulfilled the prophesy of the Promised Messiah,

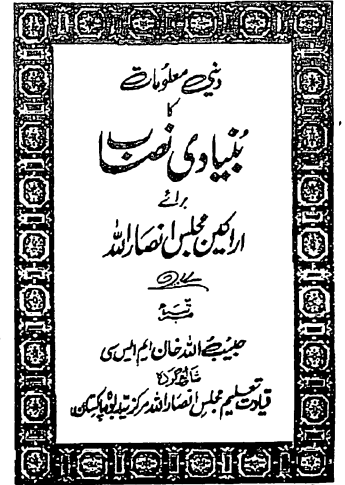
peace be on him, about the advent of a
Reformer.
Nāsir: helper. A member of Majlis Ansarullah.
raḍiyallāhu ‘anhu: رضى الله عنه : May Allah be
pleased with him.
raḥimahullāh رحمه الله : May Allah have
mercy on him
Ṣadr صدر : President.
sahāba, sahabah: صحابه Companions (of the Holy
Prophet Mohammad, sallallahu ‘alaihi
wasallam, and of the Promised Messiah,
‘alaihiṣṣalām.)
ṣallallāhu ‘alaihi wasallam صلى الله عليه وسلم : peace
and blessings of Allah be upon him.
Salāt صلوٰۃ : Formal Prayer offered according to a
prescribed procedure.
Shahīd شهيد : Martyr; also, witness
Shurā شورى : advisory council.
Sunnah سنه : practice of the Holy Prophet
Muhammad, sallallahu ‘alaihi wa sallam.
taqwā تقوى : righteousness
Zakat زکوٰۃ : Prescribed alms.

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Color Salat Poster

Arabic text, English transliteration and English translation are set in different colors for easy identification. Color pictures are included to identify different postures. Children, adults, and new Muslims, all can learn, revise and refresh their knowledge of salat. It makes a great gift for Ahmadi, Non-Ahmadi and Non-Muslim relatives, friends and acquaintances. This 18"x24" cardboard poster can be framed or displayed in mosques, homes, and in public buildings. Please send \$2 per copy to Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905 with your mailing address and phone number. Majlis Ansarullah U.S.A. will pay the postage within the continental U.S.

Transliteration System for Arabic Words and Expressions

In the Al-Nahl, we predominantly use the transliteration system for Arabic words and expressions adopted by the Royal Asiatic Society with some casual exceptions. This system is used in Translation of the Holy Qur'an by Maulawi Sher Ali, Short commentary by Ghulam Farid, and Five volume commentary. The system is as follows.

The . is represented by ' , a sort of catch in the voice, and by the a'rāb, if applicable, as indicated below. The ٱ is represented by a or the a'rāb, as indicated below. The ب is represented by b. The ت is represented by t. The ث is represented by th, pronounced like th in the English word *thing*. The ج is represented by j. The ح is represented by h. The خ is represented by kh pronounced like the Scottish ch in *loch*. The د is represented by d. The ذ is represented by dh pronounced like the th in the English words *that* and *with*. The ر is represented by r. The ز is represented by z. The س is represented by s. The ش is represented by sh. The ص is represented by ṣ. The ض is represented by ḍ pronounced like the th in the English word *this*. The ط is represented by ṭ. The ظ is represented by ṣ. The ع is represented by ' , a strong glottal specific to Arabic. The غ is represented by gh, a sound approached very nearly in the *r grasseye* in French. The ف is represented by f. The ق is represented by q. The ك is represented by k. The ل is represented by l. The م is represented by m. The ن is represented by n. The ه is represented by h. The و is represented by v or w. The ي is represented by y.

The *fatha* is represented by an a (pronounced like the u in the English word *bud*) when short and by ā (pronounced like the a in the English word *father*) when long, by ai (pronounced like the ay in the English word *say*) when followed by ا ي , and by au (pronounced resembling the ou in the English word *sound*) when followed by ا و .

The *kasrah* is represented by an i (pronounced like the i in the English word *bid*) when short, by ī (pronounced like the ee in the English word *deep*) when long.

The *damma* is represented by a u (pronounced like the oo in the English word *wood*) when short, by ū (pronounced like the oo in the English word *shoot*) when long.

About Al-Nahl

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

Articles/Essays for the Al-Nahl

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

It will be helpful if the contributions are saved onto a diskette in IBM compatible PC readable ASCII text format (text only with line breaks), MS Publisher, or in WinWord (Microsoft Word for Windows) and the diskette is sent, or contents are e-mailed or attached to an e-mail.

References to other publications should include as much of the following as can be available: the name of the publication, volume and number, name of the author, the date and place of publication, the name of the publisher, and the page number(s).

Please, keep a copy of your submissions. We may not be able to return originals unless arranged with us previously.

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

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

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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.

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Majlis Ansarullah, U.S.A.

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Ansar Pledge

Ash-hadu allā ilāha illallāhu wahdahū lā sharīka lahū
wa ash-hadu anna muhammādan 'abduhū wa rasūluh

I solemnly promise that I shall endeavor, till the end of my life, for the consolidation and propagation of Islam and Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilafat-i-Ahmadiyya. Inshā' allāh.

Periodicals

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

Ansar (Ansarullah News): Monthly newsletter.

Publications

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Calendar

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النَّحْل



Maulana I. H. Kausar addressing ansar at the 2001 West Coast Ansar Annual Ijtima^c as Dr. Hamidur-Rahman (at left), President LA and Salim Nasir Malik, National Qa'id Ta'lim listen attentively with the rest of the audience.

Al-Nahl

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