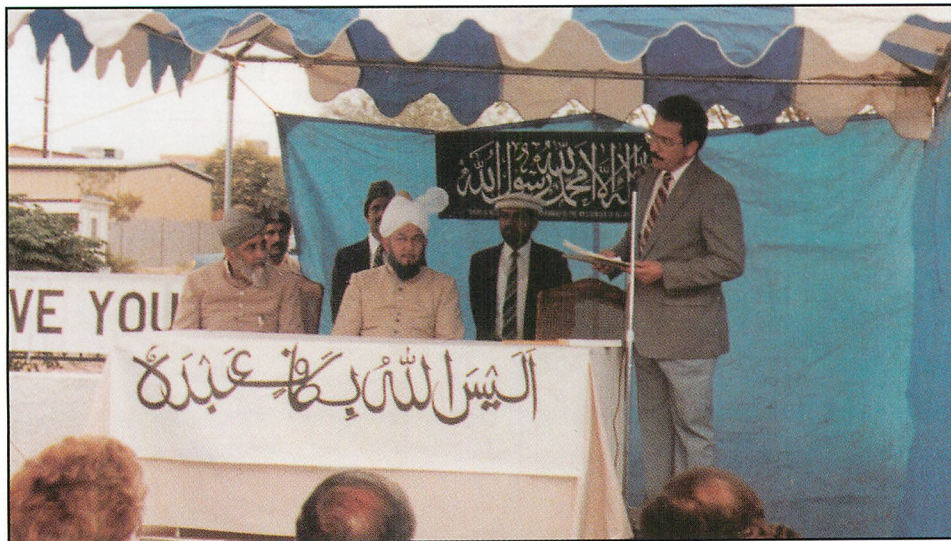
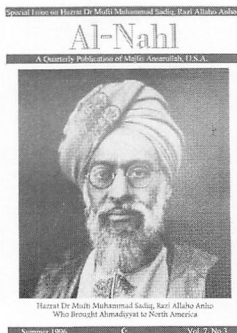


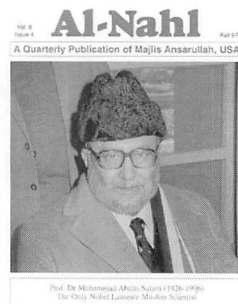
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Hadrat Mirza Tahir Ahmad, Khalifatul-Masih IV, ayyadahullahu ta'ala binasrihil-'aziz, listening to the declaration presented by Tucson, Arizona, city official (above) and receiving city honor from him (below).



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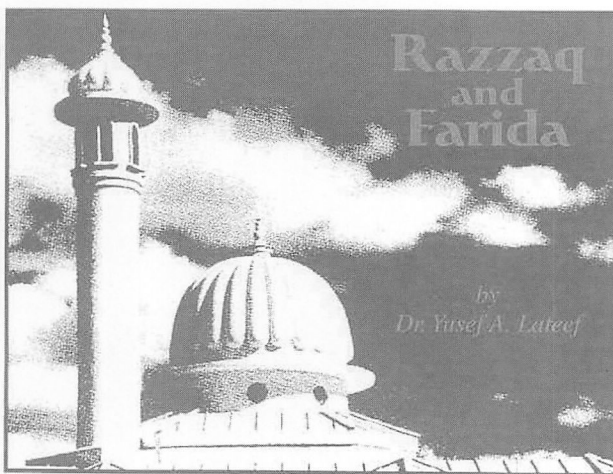
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# Quarterly Al-Nahl

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*Editors:*

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Nasir M. Malik  
Sadr  
Majlis Ansarullah,  
U.S.A.



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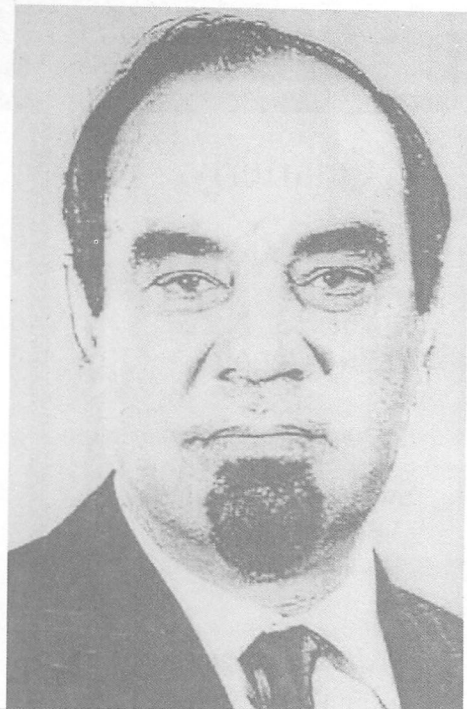
# World Renown Economist and Administrator, Sahibzadah M. M. Ahmad Passes Away

*Inna lillahi wa inna ilaihi raji'un*

As the Amir of the US for over a decade, Sahibzada MM Ahmad steered the American Ahmadiyya community to new heights in performance and sacrifice. His guidance and encouragement to the auxiliaries, including the Majlis Ansarullah, put them on a path of incessant and continuous progress and prosperity. His administrative experience in the ranks of the government of Pakistan and at the World Bank proved to be a very valuable asset for the administration and progress of the Ahmadiyya community in the United States. His efforts to assist the oppressed and persecuted Ahmadis of Pakistan will continue to bear fruits during the decades ahead.

In a country ridden with bribery, cronyism, and intrigue, his honesty, straightforwardness, selfless service, foresight and intellect were a great asset to any government, therefore, his services even as economic advisor to the president were carried over from one administration to the next, albeit these administrations were bitterly rival to each other.

His services were indispensable to the progress of Pakistan. He would have contributed to the future of Pakistan much more if the rulers of Pakistan had not sacrificed the well being of Pakistan to appease the mulla for political convenience. By ignoring such selfless servants, successive rulers broke the basic Islamic



principles of equity and fairness, thus bringing to the country despair after despair, leading to the present-day chaos and turmoil.

It was his suggestion that the reports of prominent activities of the US ansar be published in Ahmadiyya organs worldwide. Our initiative in this respect set off a barrage of such reports from all over the world claiming many pages of each of our major periodic publications.

He was 76 years old when he was given the grand responsibility of heading the US jama'at. His accomplishments at that advanced age are an excellent example to follow and a necessary lesson to learn for all our elders and retirees on how to come forward and serve our community selflessly up to our last breaths.

May Allah bless and exalt his soul and be a source of solace for his near ones. Amin.

# **Resolution of Majlis Ansarullah, U.S.A. on the sad demise of Sahibzadah M. M. Ahmad, Amir Jama'at, U.S.A.**

Bismillah-ir-Rahman-ir-Rahim

We, the Amila members of Majlis Ansarullah, U.S.A., wish to offer our heartfelt condolences to the grieved relations of Sahibzadah Mirza Muzaffar Ahmad Sahib on his sad demise.

People of such status, such achievements, such contributions, and such credentials appear only rarely on the face of this earth. His demise is an irreparable loss for the country, community, profession, and for the world in general.

Sahibzadah M. M. Ahmad, the illustrious grandson of Hadrat Masih-i-Mau'ood (*alaihissalam*), and son of Hadrat Qamarul-Anbiya (*radiyallahu 'anhu*), lived a distinguished life full of service to humanity, homeland, the world at large, and in particular his community with which he had the strongest bond and for which he had the strongest affection.

He made matchless contributions to the progress and prosperity of the Islamic State of Pakistan as an executive and presidential advisor, serving for decades under various administrations in government positions, as well as in his tenure as a director of the World Bank. In spite of his grand stature as an executive director of the World Bank and a high official in the government of Pakistan, he remained a very humble, down to earth, devoted, and easily accessible person in the service of Islam.

Despite his frail health and advanced age, Hadrat Mian Sahib occupied himself with selfless service of the Ahmadiyya community in the U.S.A. As its Amir, he brought the US community to the forefront of financial sacrifice and achieved worldwide leadership in many areas. By the grace of Allah, he elevated the US Jama'at to the status it has today. Furthermore, his strategy, passion and services to win international support for the cause of the persecuted and oppressed Ahmadi Muslims of Pakistan produced long lasting effects at home and abroad.

We will all miss the presence and leadership of Hadrat Mian Sahib. We pray that Allah the Gracious may grant him high status in Heaven. *Ameen.*

Members of Majlis Amila, Majlis Ansaulah, USA.

## **Urdu Magazine Ansarullah**

is published monthly by Majlis Ansarullah Pakistan for the training and education of Ansar. It contains world-class articles on Islam. For subscription, send \$20 per year, with your mailing address to Sheikh Abdul Wahid, 9 Van Buren Drive, Edison, NJ 08817.



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# Real Happiness

*Sayings of the Promised Messiah, 'alaihissalām*  
*Presented in English by Naseem Saifi*

The truth is that the hearts are under the control of God. When He wills it, He makes it understandable to any particular heart that real and true happiness and well-being lies in the recognition of God. Behold, I am saying this thing now, but it is not in my power that I should make it reach the depths of the hearts. It is only God who can do this, that is, He it is who revives them and keeps them alert and awake. All other parts of the body, namely, the eyes, the hands and other parts, are under the control of man himself. The heart is not.

You should not consider yourselves Muslim until your heart becomes Muslim and the heart cannot be said to have become Muslim if it continues to be receiving a sense of joy from playfulness and worldly sport. It becomes Muslim only when it de-links itself from the worldly positions and the pleasures of the world and its joys become bitter for him. When a man is passing through this state of mind, he begins to realize that he is not what he was before. Then he finds a pull in his heart and feels pleasure in the remembrance of God; he begins to love prayer as he loves one of his dear ones and likes to see him. This is the root of faith. But it is not controlled by man himself.

(Malfūzāt, Vol. IV, p. 321)

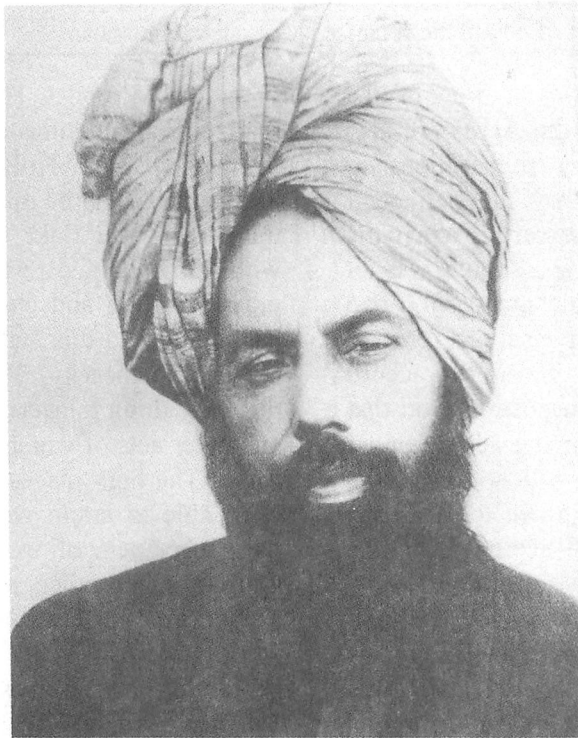
## Support of Islam

Listen to it attentively as to what is the ultimate object of my advent. The object of my advent is the revival and support of

Islam. You should not think that I have been sent to teach a new Religious Law (*Shariat*) or that I should issue new commandments or that a new book will be revealed. Nothing of that sort. If any one thinks in this vein I take him to be grossly misled and irreligious. The *Shariat* and Prophethood has been perfected with the advent of the Holy Prophet, peace and blessings of God be upon him. No new *Shariat* can now be ushered. The Holy Quran is the seal of the books (the best book). Not a dot or dash can be changed in it, of course, it is true that the blessings of the Holy Prophet, peace and blessings of God be upon him, and the good results of the teachings and guidance of the Holy Quran have not come to an end. They are always there, in all the times, and altogether fresh and it is to prove the existence of these blessings that I have been raised. The circumstances through which Islam is now passing are no secret to any one. It is agreed by all that Muslims are now struck by every kind of weakness and degradation. They are topping down in all the aspects of life. Their tongues are with Islam, while their hearts are not. Islam has become orphan. It is indeed in these circumstances that I have been sent to help it and He has sent me according to His Promise, for, He had said:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

If Islam was not to be helped in these circumstances, at what other time it was to be helped? (Malfūzāt, Vol. VIII, pp. 245-246)



### The Aim of Life

Although all the Prophets who ever appeared in this world gave very detailed and lengthy instructions and dilated on the details of those instructions (the matter they dealt with were like the Unity of God, culture, mutual relationship and the return to the next world—in short, everything that human beings could stand in need of—was the subject matter of their instructions). Yet in spite of all the detailed teaching and guidance the basic aim of every Prophet has been that the people should get rid of the sins and shun every evil deed, that they should be wholly and solely for God. The real aim of the creation of human beings is that they should be for God and this is the very object towards which the Prophets have been guiding mankind, so that they may be able to get

back their lost “Property” and their missed aim. Though there are many sins and these sins have many side issues, so much so that even a little negligence is also a sin, the biggest sin which deviates human beings from the real aim of their life, is associating others with God. (Malfūzāt)

### Spending in the Cause of Allah

I do not want anything for my own self. I quite often think that as for my own expenses, five to seven rupees will do, and as for property, I have it more than that. But that I tell you again and again to spend in the cause of Allah, it is because God has commanded me to do so. Islam is going down. My heart is perturbed on seeing the internal and external factors of the weakness of Islam; it is becoming a prey of the other

religions. Previously it was a prey of the Christians alone but now the Aryas are also making all the necessary preparations to pounce upon it so that they may efface it from the very face of the earth. When the things have reached this far, should we not take any step for its advancement? God had actually started this Dispensation for this very purpose. That is why it is in full accord with the Command and Purpose of God that efforts should be made for the advancement of Islam. Whatever you will spend in the cause of God, (let it be known to you that) God is All-Hearing and All-Seeing.

These promises are also from God that whoever will spend in His Cause, He will give him back many fold of what he has spent. Such a person will get a lot in this world and after he has passed away from this world, he will witness (receive) this reward in the next world also and that will be a great comfort for him.

However, I should like to draw your attention to the fact that at this time you should spend your wealth in the cause of Allah.

(Malfūzāt, Vol. VIII, pp. 393-394)

### Fruits of Prayer

The fruits of prayer and fasting are granted here and in this world but it is vitally important that the prayer, the fasting and other acts of worship should be of such a high standard that they really become deserving of blessings. You should try to be like the Companions of the Holy Prophet, peace and blessings of God be upon him. You should offer true and perfect obedience

to the Holy Prophet. Then you will be able to realize what blessings accrue from these acts of worship. The Holy Prophet, peace and blessings of God be upon him, says, "Do you think that Abu Bakr (may God be pleased with him) attained to this status through his prayer, fasting and charity? No, not all. He has attained to this status through what is in his heart (sincerity)." In fact, it is through this very thing (sincerity) that prayer, fasting and other acts of worship become worth their name. The high places that the godly people were able to attain were in no case due to their mere acts of worship, for, that is the thing in which others also do not lag behind. The mosques are full of people. The life of a worldly person is a life of desires. Such people do not eschew dirt. Their acts of worship have no life in them. But when a man comes out of this dirty atmosphere, his acts of worship become sincere. He gets away from every kind of uncleanness.

(Malfūzāt, Vol. VII, p. 383)

### Perfect Man

The Almighty Allah wishes man to become Adam, and Adam stands for perfect man. When man becomes perfect Adam, the Almighty Allah commands the Angels to prostrate for him (to give him unflinching obedience), and gets every task of his done by the Angels. But in order to become a perfect Adam, it is essential that one should have true relationship with the Almighty Allah. When a man does everything in strict obedience to the commands of the Almighty Allah then it can be said that that person is wholly and solely for God. And that is the



stage where it can be said that the Almighty Allah is his Supporter and none can successfully lay hands on him. But he who does not care for the commands of the Almighty Allah, is left unsupported by Allah. The verse of the Holy Quran:

وَلَا يَخَافُ عُقْبَاهَا

refers to this very fact. It says that when the chastisement overtakes the disobedient persons then it is so severe that it does not spare their families (wives and children) and does not take into consideration as to what would happen to the children after their parents. God says:

مَا يَعْباؤُكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

That is, what does God care if you do not try to be obedient to Him and you disregard His commandments. Hundreds of thousands of goats and sheep are slaughtered but nobody sits by them to be wailing over their death. Why is it so? The reason is that they have no relation with God. Likewise, nobody on the skies weeps at the annihilation of such a person as has no relation with God.

If man has a sincere and true relation with God, he is worth being termed as the Best of the Creation, otherwise he is worse than the worms and the insects.

(Malfūzāt, Vol. VIII, page 128-129)

## Real Happiness

Show mercy to yourself and do not follow the people who have broken off their relationship with God and have put the whole of their trust in material means so much so that they do not utter the words 'Insha'Allah' to seek strength from God. May God open your eyes so that you may realize that the mainstay of your plans is none but your God. If the mainstay falls, how can the smaller

supports stay with the roof. It cannot be. These smaller supports will instantaneously fall down and they may even become the cause of a number of deaths. Likewise your plans cannot succeed without the help of God. If you will not ask Him for help and if you will not make it a principle of your life that you should always ask Him for help you will never achieve success and you will pass away from this world with great regret. Never you think as to why the other nations (those who do not make God their mainstay) are making progress in the world. The answer is that since they have abandoned God, they have been given a test of this world. Sometimes God tests the people in this way that those who abandon him and get themselves involved in the intoxication and the pleasures of this world and they really want the pleasures of this world, the doors (of the pleasures) of this world are opened for them, and as for religion, they become destitute and bare-bodied, and such people reach the point of death in their worldly thoughts, and they are then thrown into the eternal hell. And sometimes He tests the people in another way and that is that the person is not granted anything in this world. This test is not so dangerous as the previous one, for, the one who is given the previous test is a proud person. However, both the types are, under the wrath of God. The Fountain-head of all the bliss is God and when these people are unaware of and away from this ever-living and ever-sustaining God, and they are turning away from Him, how can they achieve real happiness?

(Malfūzāt)

From *So Said the Promised Messiah* (peace be on him), Rabwah, 1976, pp. 36-45.

# An Outline of Early Islamic History

*Continued from previous issues*

*N.R.A.G. Soofi*

## HIS LAST ADVICE

On his way back to Medina, the Prophet said to a gathering of the companions:

O ye people, I am only a man, perhaps God's angel might come and I have to accept the call. I am leaving in your midst two things. The first is the Book of Allah which has guidance and light. Hold fast to the Book of Allah, therefore, hold fast to it; and my household. I remind you of Allah in respect of the people of my house.

## LAST DAYS, LAST WORDS

After his return from his last Hajj to Medina, the Prophet fell ill. The day before he became indisposed, he had ordered an army to be sent to the Roman frontier with Usāma bin Zaid as its commander, to avenge the murder of his envoy. He remained ill for some thirteen days. For the first few days he could move about. When he became too weak to walk he went to the house of Ayesha. There he stayed laid up with high fever till his death. As long as he could, he would lead the Prayers even in extreme illness. But during the last three days he was too weak to do that. He appointed Abū Bakr to do the duty of Imam (prayer-leader). Once when he felt a little better he came to the mosque. After Prayers he made a short

speech. He said that God had granted a Person one of two things. It could be happiness of this world or presence before the Lord. The servant of God had chosen the latter, said the Prophet. Abū Bakr burst into tears. He knew the Prophet had hinted at his approaching death. The Prophet then said that of all men he was greatly obliged to Abū Bakr for the help and sincere companionship he had given him. He next advised Muslims against worshipping their Prophet and their saints.

The Prophet also advised his followers to honor the good Ansār and to overlook the errors of the weak among them. "They have done their duty. Now you have to do yours to them," said he.

As his condition grew gradually worse, death seemed laying its hand on him. He was last heard murmuring the prayer, "Allah, the best friend." When the breathing became hard he uttered his last advice, "Mind your Prayers and your slaves."

## THE PROPHET PASSES AWAY

Three times he repeated in a weak voice the words, "To the best friend, to the best friend, to the best friend," and breathed his last.

Alī and 'Abbās gave the Prophet the last bath. Now the question arose where should they bury him. Abū Bakr said, "The place where he breathed his last." The Prophet was

then laid to his final rest in the living room of Ayesha, where now stand a dome and a minaret.

## A BRIEF SKETCH

The Holy Founder of Islam (peace be on him) was 63 at the time of his death. He was raised as Prophet at the age of 40. He devoted the whole of his life to the service of God. Born an orphan without any riches, he died a king leaving no wealth behind. He never ate a full meal all his life nor wore a rich garment. His house was a mud-hut, his court room was the mosque and his throne was its dusty floor. His bed was made of straw, his own arm, his pillow. For months there was no smoke in the chimney of his house. There was nothing to cook. The family lived on dates or goat's milk or would go hungry. His wives had no maidservants, no silk, no jewelry. Their raiment was as simple as their resources were scanty. The Prophet kept no gold or silver with him. He gave away to the poor all that he received. There was nothing in the house when he died except a small quantity of barley.

The Prophet was of middle height, well-built, fair-faced, had a broad and high forehead, flowing hair, a thick beard, straight nose, beautiful black eyes and long eyelashes. Fast in walking, he was slow in talk. Always the first to greet, he received friends and strangers with a smile, heard patiently, would never turn down a request for help, never withdraw his hand first. His habits were simple and his manners sweet. Ever willing to forgive, he punished only when punishment appeared to do greater good than forgiveness. His words, acts and thoughts were devoted to the service of God.

He had no other aim in life. He sought only His pleasure. If he made peace at Hudaibiyya it was to please God. The terms of the Treaty were harsh. He accepted them even though they hurt the feelings of some of his companions. He marched on Mecca with 10,000 believers. Mecca had treated him cruelly. The city was at his mercy. It begged for mercy. He granted it readily. For, so had God willed, though he knew well that some of his companions had suffered terribly at the hands of Meccans. Bilāl the African was one of them. He had been treated with utmost cruelty. The Prophet wisely gave him the duty of calling Meccans to the flag of peace.

Ikramah, son of Abū Jahl, was a bitter enemy of the Prophet. He escaped from Mecca and was on his way to Abyssinia. His wife was a Muslim at heart. She asked the Prophet if he would forgive Ikramah. He said he would. The lady next asked if he could stay in Mecca a non-Muslim. The Prophet said he could. She went after her husband and brought him back. Ikramah wanted to hear all that she told him from the Prophet himself. So he went and asked him, "My wife tells me that you have forgiven even me." The Prophet said he had. Ikramah at once joined Islam. Putting his mantle over him, the Prophet said, "Whoever comes to me as a Muslim is one with me. My house is his."

Habbar had caused the death of Zainab, a daughter of the Prophet. He had run away to Iran. But there it occurred to him to come back and beg the Prophet's forgiveness. He returned to Mecca and sought forgiveness. He was forgiven.

Hinda, the wife of Abu Sufyān, and Vahshī, a slave, had mutilated the dead body

of Hamza, an uncle of the Prophet. Both were forgiven.

Shajba, another Meccan, joined the Hawāzin to fight the Prophet. Full of hate, he advanced with a sword. He had only one thought and that was to kill the Prophet. When he approached, he heard a voice. "Shajba, come closer," said the Holy Prophet. He obeyed. The Prophet moved his hand across his chest. Shajba was a changed man. He had only one thought now and that was to give his life for the Prophet.

A few days before his death, the Prophet said to the companions, "If I have wronged anyone, let him have his revenge." All were in tears. One man came forward. He said the Prophet had hit him once; he had passed by him and dug his elbow in his side. The Prophet bared his back and asked him to hurt him as he had been hurt. The companions were taken aback. The man bent and kissed the Prophet's bare back. All were surprised. The man wanted to have this last pleasure since the Prophet was not to be among them very long.

The Prophet loved cleanliness in speech, in thought, in habits, in dress, in body, in the house, in the mosque and in the streets. He washed very often, before meals and after meals and before Prayers.

He looked to the comfort of all. Friend and foe alike received of his kindness. Companions, relations, neighbors, strangers all were treated generously. He himself looked to the requirements of guests and attended to the wants of the poor.

Once a pagan chief visited him. There was a large flock of goats grazing nearby. He

asked for it as a gift from the Prophet. It was granted. When he went back to his tribe he told them that Muhammad had great faith in His God; he had no fear of poverty.

The Prophet always kept his word and observed his treaties. After the fall of Khajbar, a shepherd accepted Islam. He tended the sheep of a Jewish chief. He said to the Prophet, "I cannot go back to my people now. What shall I do with the sheep and goats of my old master?" The Prophet told him to set their face to Khajbar and drive them off. They would, he said, be guided to their master. And so they were.

After the treaty of Hudaibiyya, a Muslim turned up to ask for protection. He said he was ill-treated and feared persecution if he was sent back. The Prophet had agreed to send back any Meccan who joined him after the treaty. He kept his word and asked him to go back trusting in God.

Even the enemies of the Prophet spoke highly of his virtues. When Heraclius the Emperor of the Byzantines received the Prophet's letter, he asked if an Arab caravan was in town. Abū Sufyān, a Meccan chief, happened to be there. He was called to the court. The Emperor put some questions to him.

Heraclius: Do you know this man who calls himself a Prophet? Can you tell me what family he belongs to?

Abū Sufyān : He comes of a noble family.

Heraclius: Did any Arabs before him make such a claim?

Abū Sufyān: No.

Heraclius: Has there been a king among his forefathers?

Abū Sufyān : No.

Heraclius: Are his followers rich and powerful or poor and humble?

Abū Sufyān: Most of them are poor and humble.

Heraclius: Are their numbers increasing or decreasing.

Abū Sufyān: They are increasing.

Heraclius: Has he ever broken a promise?

Abū Sufyān: Not so far.

Heraclius: What does he teach?

Abū Sufyān: That we should worship one God and set up no equal to Him. That we should not worship idols. That we should speak the truth and give up vice and all evil ways. That we should be good to one another and respect the promises we make to one another.

Heraclius said at the end:

I first asked you about his family.

You said that he belonged to a noble family. Prophets always come of noble families. I then asked if any one before him had made a similar claim. You said, 'No.' I put this question because I thought if someone had done so he was merely following his example. I asked you if he had ever lied before. You said he did not. It was clear to me that a man who would not lie to men would never lie about God. I asked you if any of his forefathers was a ruler. You said, 'No.' I then understood that his claim was not made to recover an old kingdom. I next asked if his followers were powerful and rich or poor and humble. You said

they were mostly poor and humble. So are generally the followers of prophets. I then asked if their numbers were increasing or decreasing. You said that they were increasing. The followers of prophets are always on the increase. I asked you if he had ever played false. You said, 'No.' And this is the way of good men. It seems to me that he is a true prophet. I was half expecting that he would appear in our time but had no idea that he would be an Arab. If what you have told me is true, then his kingdom will extend over these lands."

The Prophet feared and trusted God alone. He had full faith in his mission. He relied completely on Allah for its success. He kept Him before his mind every day, every hour and every minute of his life. He prayed sitting, standing, walking, before going to sleep, on waking up, before and after eating and drinking, when entering or leaving his house or the mosque, meeting friends, parting with friends, hearing good news, wearing a new dress, before and after answering the call of nature.

In short, he had for every movement and every moment a special prayer. He prayed long and regularly; often he was in prayers a whole night. In fact, his whole life was a single continuous prayer.

From *An Outline of Early Islamic History*,  
A Tabshir Publication, Rabwah, Pakistan,  
pp. 88-99.



# Reflections of the Prophet, sallallahu ‘alaihi wa sallam

*Jonathan M.A. Ghaffar, Los Angeles East*

In the land of Ibrāhīm before the Elephant or  
Abū Jahl

a prayer was cried to the Maker of  
Prophets

Allah the Beneficent, Most Magnificent  
of all

In the shade of the Ka‘aba father and son did  
beseech

the Most High in Whose Hands all things  
are in reach

“O Allah! Raise from among our  
future selves—

those submissive to Thee—Your  
Chosen One

to purify, to teach the Book and  
make us see

to guide us true with wisdom nigh

and raise us up towards You on  
High.”

And so it came to pass like all things decreed  
that Āminah was blessed with salvation’s  
seed:

Muhammad Mustafa—may peace be  
upon him

God’s Light for the world—our protection  
from sin

Not even in youth, being orphaned and tried,  
was his love for the truth ever marred or  
denied

While his friends all sought pleasures too  
many to number

God’s Hand pressed His Shepherd away  
from sin into slumber

Who could have foreseen from such a  
humble beginning

the Prophet of God under fire—yet still  
winning

at Badr, out-numbered, sand clenched in  
his fist

in defiance he yelled through the dawn’s  
early mist

“I am Muhammad! God’s Prophet and  
the son of Abdullah!”

as he threw forth his sand ‘twas not his  
hand but Allah’s

And so through such trial and numberless  
tears

was the Dīn of Islam sent in 23 years

From Jibra’īl to Muhammad—the man for all  
peoples

came the faith pre-ordained to bring down all  
church steeples

and put shame to the lie that God  
was of three

or that Jesus could die being hanged  
on the tree

For a great man declared for the whole  
world to hear

“Jesus died at 120—he’s entombed in  
 Kashmir.”  
 In the fourteenth century after Islam’s first  
 Adhān  
 when the Light of Muhammad was jeered at  
 and spat on  
 There arose from the East in the land they  
 called Punjab  
 among Hindus and Sikhs a man born for the  
 mihrāb  
 A Persian foretold as Muhammad’s  
 reflection  
 to bring all men to Allah from every  
 direction  
 From the Light of Allah in the form of  
 Muhammad  
 to the night of Islam before the coming of  
 Ahmad  
     when the full moon once dark burned  
     bright in the soul  
     of a lover of God crying out to be  
     whole  
 In the silence and weeping of prayers after  
 midnight  
 did Allah raise Ahmad as the Defender of  
 His Light  
     to champion and spearhead the  
     rebirth of Islam  
     his pen was the sword, his demeanor  
     tho’ was calm  
 He was hailed as a Lion, as Islam’s messiah  
 but when God made him Mahdi, he

became a pariah  
 Denounced and defamed by some who  
 once called him ‘friend’  
     history tells of the ruin that would  
     soon be their end  
 For the seed of the Mirza was planted in true  
 soil  
 destined for blessings like a bright flame  
 in pure oil  
 As khadims our example is Muhammad—  
 we all know  
 in Ahmad our proof that God’s Light can  
 still show  
     the Straight Path to Him is ever  
     before us  
     our clarion call to salvation sonorous  
 So strive hard, my brothers, in the Way of  
 Allah  
     the religion of Peace and the Prophet’s  
     Sunnah  
 Make steadfast your hands to the onslaught  
 of arrows  
     Hold true to your pledge when your path  
     in life narrows  
     And give up what is dear of your worldly  
     gain  
     for the loss of the next life is the only  
     real pain  
 And don’t shirk from the call of Haḍūr and  
 say “See yah!”  
 Stand up and serve proudly—you’re  
 Khuddam-ul Ahmadiyya!

# Jesus Did Not Die on the Cross

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

Jesus really did not die on the Cross.  
Reasons follow:

1. Jesus' equating his incident of cross with Prophet Jonah: [38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and] there shall no sign be given to it, but the sign of the prophet Jonas: [40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.] Mat 12:39
2. Pilate's wife dreamt that if Messiah died, they will die, but they were not destroyed.  
[19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.] Mat 27:19
3. [12 And from thenceforth] Pilate sought to release him: [but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.] John 19:12
4. Revered Messiah's prayer *Eli, Eli, lama sabachthani* also is a barrier. [46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?] Mat 27:46
5. To be on the cross for just for an hour or an hour and a half. [33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.] Mark 15:33
6. The flow of blood from side on piercing. [34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.] John 19:34
7. Not breaking the bones of the Messiah. [33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:] John 19:33
8. Pilate's surprise that he died so fast. [44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.] Mark 15:44
9. Meeting the disciples and showing them the wounds: [25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach

hither thy hand, and thrust it into my side: and be not faithless, but believing.] John 20:25-27

10. Messiah, peace be on him, considered as cursed. [13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:] Galatians 3:13

11. To pray all night. [39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.] Mat 26:39

12. Becoming of the ointment of Jesus a medicine. [39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.] John 19:39-40

13. To still gather additional sheep. [16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.] John 10:16

**Tenth Argument:** Because he went to heaven thus he is God.

Reply 1: Elijah went to heaven along with carriage: [11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.] 2 Kings 2:11

Reply 2. Messiah did not go to heaven.

(a) [13] And the Jews' passover was at hand, and Jesus went up to Jerusalem, John 2:13

(b) Messiah had come from heaven to begin with: [38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.] John 6:38, 62-63

Therefore even now he in the heaven in the form of spit and not in a physical way.

(c) [2 In my Father's house are many mansions: if it were not so, I would have told you.] I go to prepare a place for you. [3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.] John 14:2-3

Therefore, Jesus went where his disciples went.

1. As Messiah had human frailties, therefore he is not God.
2. Because he was not omnipotent, as he says, [23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but] to sit on my right hand, and on my left, is not mine to give, [but it shall be given to them for whom it is prepared of my Father.] Mat 20:23 [40] But to sit on my right hand and on my left hand is not mine to give; [but it shall be given to them for whom it is prepared.] Mark

10:40

And why did he not descend from the cross as the Jews were prepared to believe. Therefore, was not God.

**Eleventh Argument:** 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matt 1:22-23

Reply 1: Gospel writers have deviated in copying the original text from Isaiah 7:14. Actual words are: [14 Therefore the Lord himself shall give you a sign;] Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isaiah 7:14

Reply 2. Mary named her child Jesus and not Immanuel.

Reply 3. Isaiah 8:1 mentions the birth of a boy Maher-shalal-hash-baz, he fulfills this prophecy. [1 Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.]

Reply 4. Emmanuel means, God is with us, but God was not with Jesus. Reasons follow:

- Unsuccessful life of Jesus.
- His admission by saying Eli, Eli, lama sabachthani.
- Devil's company for forty days.
- And then separation from him for a little while: [13 And when the devil had ended all the temptation, he departed from him for a season.] Luke 4:13

Therefore Jesus cannot be Immanuel.

*Madhhabi Encyclopaedia, Ya'ni Mukammal Tablighi Pocket Book (Urdu),* Malik Abdur-Rahman Khadim, pp 65-66

### 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.

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# Letter to a Dear One

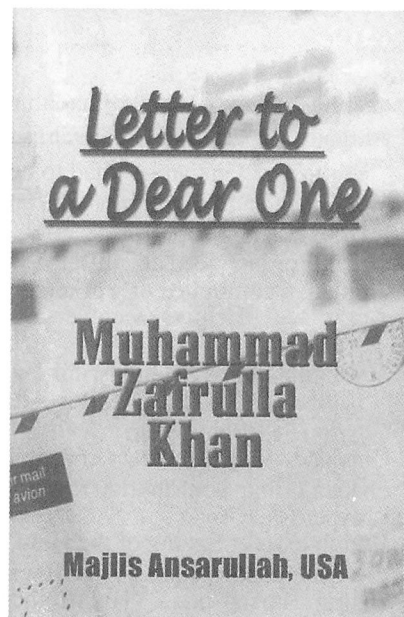
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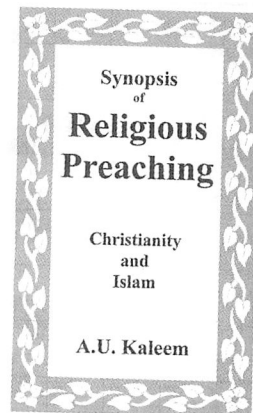
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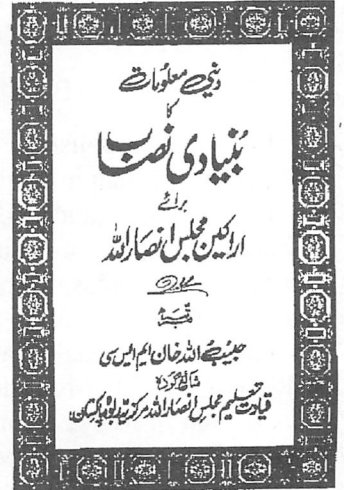
# Glossary

abu: father of  
aḥādīth احادیث : Plural of ḥadīth.  
Aḥmadiyyat احمدیت : Muslim sect believing Ha  
ḍrat Mirzā Ghulām Aḥmad to be the Promised  
Messiah and Mahdi, peace be on him  
'alaihiṣṣalām عليه السلام : peace be on him  
al-naḥl (pronounced annaḥl): the bee  
Āmilah: a committee of workers  
Ansār انصار : Helpers. Members of Majlis  
Ansarullah.  
ayyadahullāhu ta'ālā binaṣrihil-'azīz,  
ایده الله تعالی بنصره العزیز : May Allah support him  
with His Mighty Help  
Chanda: چنده Monetary contribution, donation.  
chanda ijtimā: contribution towards ijtimā'  
expenses  
Hadīth حدیث : Saying of the Holy Prophet  
Muhammad, sallallahu alaihi wa sallam.  
Ḥaḍrat, Hazrat: حضرت : His Holiness  
ḥuḍūr, huzur حضور : Your Honor/Holiness, His  
Honor/Holiness  
Ijtimā', Ijtema اجتماع : Rally.  
Ijtimā'āt اجتماعات : plural of Ijtimā.  
inshā'allāh, ان شاء الله : God willing.  
Jamā'at جماعت : Community, Organization  
Jumu'ah جمعہ : Friday.  
Khalīfah: خلیفہ : vicegerent  
Khalīfatul-Masīḥ خليفة المسيح : Successor to the  
Promised Messiah, 'alaihiṣṣalām.  
Khilāfat خلافت : Succession  
khulafā خلفاء : Plural of khalīfah.  
Majlis مجلس : Society, organization.  
Majlis Ansarullāh مجلس انصار الله (Organization of  
Helpers of God): The organization of all  
Aḥmadi men over 40 years of age.  
Malfūzāt ملفوظات : sayings of the Promised Messī  
ah, 'alaihiṣṣalām.  
Mas īḥ-i-Mau'ūd, Masīḥ Mau'ood: مسیح موعود :  
The Promised Messiah (Ḥaḍrat Mirza Ghulam  
Aḥmad, 'alaihiṣṣalām)  
Masjid مسجد : mosque  
Muhājir مهاجر : immigrant  
Muṣliḥ-i-Mau'ūd, Musleḥ Mau'ood: مصلح موعود  
(The Promised Reformer): Ḥaḍrat Mirza  
Bashiruddin Maḥmūd Aḥmad (1889-1965),  
Khalīfatul-Masīḥ 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.  
sahaba, sahabah: صحابه Companions (of the Holy  
Prophet Mohammad, sallallahu 'alaihi  
wasallam, and of the Promised Messiah,  
'alaihiṣṣalām.)  
sallallāhu 'alaihi wasallam وسلم : peace  
and blessings of Allah be upon him.  
Salāt صلوٰۃ : Formal Prayer offered according to a  
prescribed procedure.  
Shahīd شہید : Martyr; also, witness  
Shurā شوری : advisory council.  
Sunnah سنہ : practice of the Holy Prophet  
Muhammad, sallallahu 'alaihi wa sallam.  
taqwā تقوى : righteousness  
Zakat زکوٰۃ : Prescribed alms.

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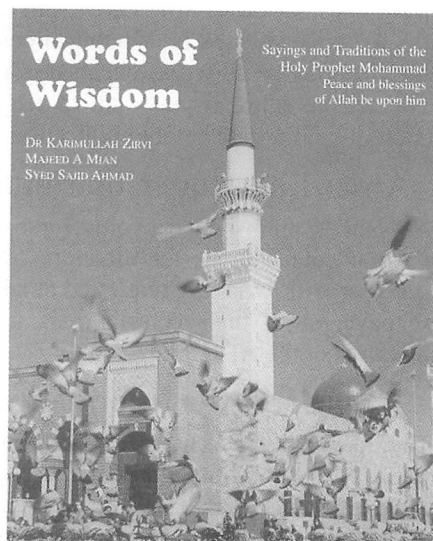
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