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Al-Nahl

A Quarterly Publication of Majlis Ansarullah, U.S.A.

Hadrat Mirza Tahir Ahmad, Khalifatul-Masih IV, ayyadahullahu ta'ala,
with Bilal Abdus Salam to his right and Abdullah and Mohammad to his left.
See how Bilal Abdus Salam was guided to Islam in this issue.

Columbus OH mosque and a view of the May 2002 US Ansar executive meeting inside.

بِسم اللهِ الرحمن الرحيم

Quarterly

Al-Nahl

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Islamic Instructions on Health and Nutrition

Syed Shamshad Ahmad Nasir (Translated by Arshad Ahmad, Phoenix AZ)

The Holy Quran tells us:

> O ye Messengers, eat of the things that are pure and do good works. Verily, I am well aware of what you do. (23:52)

You may have heard your elders say, "Good health brings a thousand blessings with it." There is also the famous saying, "Health is Wealth." Health is not only a great blessing from Allah, it is also a great responsibility entrusted to us. It is for this reason, mankind should not be careless in the protection of one's health. Once you lose your health, it is very difficult to regain it. Ignoring the preservation of a healthy body is ingratitude towards the blessings from Allah. The Holy Prophet (peace and blessing of Allah be on him) said:

> Most people incur the loss in respect of two divine bounties: good health and leisure. (Bukhari)

The Holy Prophet (sallallahu 'alaihi wa sallam) mentioned that there are two blessings from Allah with which man is very careless. The first is health and the second is free time.

The health of intelligence, charm, grace and wisdom is also dependent on the physical health of the body. To meet the demands of hard work and proper demeanor and the responsibilities of religious obligations necessitates the foundation of a good physical health.

The Holy Prophet (peace and blessings of Allah be on him) has said:

> A healthy believer is better than a (physically) weak believer.

We should have a healthy body and we should strive to stay healthy. The question arises, what should we do to maintain good health? In the verse from the Holy Quran quoted at the beginning of the article, Allah states that we should eat the things that are pure.

The medical profession tells us to eat those foods that are pure and wholesome. The food should be easy to digest, be able to produce clean blood. The food should make the body pure and strong. The first rule is for the person to have a good, clean and digestible food.

When man shows complete disregard for the kind of food he eats, he ends up in the hospital. The Chinese have a proverb, *every difficulty starts from the mouth—and so does illness.* Sickness of the body does not come from Allah. Man brings it upon himself. In the Holy Quran, Hadrat Ibrahim, 'alaihissalam, has been reported have said, *And when I am ill, it is He who restores me to health*. (26 81)

In matter of physical nourishment man should be very careful. Man should not live to eat but eat only enough to live. The Professor of Arabic language at Jami'a Ahmadiyya, the late Malik Mubarak Ahmad, used to say, "He, who cannot do justice at the dinner table should not be expected to be just at any occasion." Remember, eat to live, not live to eat.

Please keep in mind that man should not continue eating till the stomach is full. This

helps maintain a healthy body. Let me tell you about a famous historical fact. A Chieftain invited a Doctor of Medicine to Medina to take care of people's health. After six months, the doctor approached the Holy Prophet (peace and blessings of Allah be on him) for permission to return to his country. When the Holy Prophet (sallallahu 'alaihi wa sallam) asked him the reason for his desire to return home, the doctor said that during all the time he was in Medina, no patient had come to him for any medicine. The Holy Prophet, Muhammad, sallallahu 'alaihi wa sallam, told him,

> "We eat only when we feel hunger pangs and we stop eating before our hunger ceases."

This advice contains the golden rule for keeping excellent health. We should not continue eating till the stomach is full but rather stop before the hunger pangs subside. The Holy Prophet (sallallahu 'alaihi wa sallam) has said that one person's meal is sufficient for two people.

We must remember that food should be eaten at its proper time. This helps us maintain a healthy body. In the time between two meals, if we eat biscuits, candies, chocolate, chips or other junk food, then it affects our health negatively.

The health of our bodies is dependent on the health of our digestive system. If we eat too much, it overloads our digestive system and can even destroy it. The Holy Prophet (sallallahu 'alaihi wa sallam) has said, *"A true believer eats for one stomach while a non-believer eats to fill seven stomachs."* For some people the stomach gets filled up but the desire still exists in the eyes.

A Christian once came on a visit to the Holy Prophet (sallallahu 'alaihi wa sallam) in Medina. The Holy Prophet (sallallahu 'alaihi wa sallam) gave him goat's milk to drink. He drank most of it and the Holy Prophet finished the rest. At night the Christian soiled the bed. When he realized what he had done, he ran away in the middle of the night. After going a short distance he remembered that he had left some of his belongings behind. When he came back to retrieve them, he found the Holy Prophet (sallallahu 'alaihi wa sallam) personally washing the beddings. After witnessing the scene, he became a Muslim.

Another golden rule for maintaining good health is to eat slowly and chew the food completely. One should not hurry when eating the food. Do not make your stomach do the job for your teeth.

The Holy Quran states:

> O children of Adam, look to your adornment at every time and place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds. (7:32)

There are two things mentioned in the above verse; namely, how to enter the mosque and the necessary instructions concerning eating and drinking our meals.

We are asked to look to our adornments. This can be done by two different methods, either physically or spiritually. Physically we should make sure that whenever we enter the mosque, our bodies and our clothes are free of all impurities and evil smells. The Holy Prophet (sallallahu 'alaihi wa sallam) has advised that we should not enter the mosque after eating raw onions or garlic, as the smell of these can be harmful and can cause

discomfort to others. For this reason the Holy Prophet (sallallahu ‘alaihi wa sallam) has asked all the believers to take frequent baths and especially before going to a large gathering like the Jumu‘ah prayers. Taking a shower or bath and keeping oneself clean, both physically and spiritually is very important for the health.

The Quran further says, *Eat and drink but exceed not the bounds because Allah does not love those who exceed the bounds and limits.*

The Promised Messiah (‘alaihissalam), in his book The Philosophy of the Teachings of Islam, refers to the verses of the Holy Quran and states that good habits of eating and drinking affect both our health and morals. While reciting from the Holy Quran: *Eat and drink but do not be immoderate* (7:32), the Promised Messiah comments, *“That is to say, eat meat and other foods but do not eat anything to excess, lest your moral state is adversely affected and your health might suffer.”*

Some of the other verses from the Holy Quran that speak about this subject are:

> Forbidden to you is the flesh of a dead animal and blood and the flesh of swine; and that on which the name of someone other than Allah is invoked and the flesh of an animal that has been strangled or is beaten to death or is killed by a fall or is gored to death and of which a wild animal has eaten and that which has been slaughtered at an alter for they are all carrion. If they ask thee what is lawful for them, tell them: All good things are lawful for you (5:4-5).

We should refrain from that which is carrion or resembles carrion or is unclean.

Liquor, gambling, idols and divining arrows are but abominations and satanic devices. So turn wholly away from each one of them (5:91).

Eat of all that is lawful and wholesome like meat, vegetables and pulses etc. but do not be immoderate in any respect (33:71).

Do not talk at random and talk to the point (33:71).

Keep your raiment clean and your bodies and your streets and places where you sit. Take frequent baths and cultivate the habit of keeping your homes neat and tidy (74:5-6).

Moderate your voice and speak not with a loud voice nor whisper and, except when needed otherwise, walk at a moderate pace, neither too fast nor too slow (31:20).

The instructions in all these verses guide us in matters of physical health and, also, in our spiritual preservation.

In the very first chapter of his book, titled “Do’s and Don’ts,” Dr. Mir Muhammad Ismael (radiyallahu ‘anhu) references to the Holy Quran, the Hadith and Sunnah and writes:

1. Always keep your body clean and pure.
2. Wash yourself after answering a call of nature.
3. Brush your teeth daily.

Hadith says we should brush our teeth before every salat. Hadrat Aisha (radiyallahu anha) said, “I saw the Holy Prophet (sallallahu ‘alaihi wa sallam) brush his teeth

very frequently."

A clean mouth keeps a man safe from many diseases."

4. Do not let your nails grow long.
5. Do not attempt any action inappropriate for your limbs.
6. Take a bath at least on Friday and, if possible, shower daily.
7. Do a regular physical exercise daily.
8. Take a walk every morning to improve your health.

Ahadith mention that the Holy Prophet (sallallahu 'alaihi wa sallam) used to walk in the orchards in the morning.

In Malfuzat, we read that the Promised Messiah ('alaihissam) used to take walks every day.

Khalifatul Massih IV (may Allah be his support) used to walk for more than one hour and participated in sports.

9. Make sure you do not have bad breath.
10. If you get sick, take your medicine and continue taking it until you get well.
11. Do not use any other person's toothbrush.
12. Just as you wash your face, keep your neck and feet clean.
13. If you have an infectious disease, do not meet with the healthy to avoid getting them sick also.
14. Do not get addicted to drugs.
15. Wash your hands before eating.
16. After eating, wash your hand, gargle your mouth and wash your face.
17. When sick, watch your diet so that you can get better faster.
18. Stay away from smoking pipes, cigarettes, chewing tobacco, hemp, poppy, opium and marijuana.
19. Consider wine unlawful for you.
20. Always eat good food.
21. Do not eat too much meat.
22. Do not eat too many sweets.
23. Take chili, pepper and spices in moderation.
24. Do not eat food when it is very hot or drink tea or milk when too hot.
25. If you have a choice, do not get addicted to tea. Drink milk instead.
26. Do not drink very cold water.
27. Drink water in three sips and always when sitting down.
28. Eat just enough so that your body can digest it instead of the food digesting your body.
29. Eat a light meal.
30. When taking food, chew completely and eat slowly.
31. Eat when you are hungry and have a desire for food.
32. Sleep for no more than 8 hours a day.
33. Whenever possible, go to bed early and wake up early.
34. Do not sleep face down.
35. Avoid all immoral thoughts and action otherwise they will destroy your health.

36. O student! Maintain the purity of mind and knowledge otherwise you will lose the power of information retention and advancement of knowledge.

37. Stay away from pornographic material or it will damage your health.

38. O ladies, if at all possible, do not wear high-heeled shoes as they are dangerous. (They can affect the spine and hurt the ankles).

In the Holy Quran we read,

> Allah has sent down to thee the Book and Wisdom and has taught thee what thou knowest not, and great is Allah's grace on thee. (41:114)

Wisdom includes all those things that the Holy Prophet (sallallahu 'alaihi wa sallam) taught us and demonstrated with his example. Included in these advices are the principles of maintaining good health as they guide us to the correct procedures. When we have good health, our thoughts, reflections, ideas and actions will be healthy and we will be living in a healthy society. This is the result of the beautiful advice of Islam. Keeping all this in mind, the Muslih-i-Mau'ud (radiyallahu 'anhu) gives us some pointers about health care and physical fitness. He says:

> Human body and soul are linked in such a way that if one is affected, the other inevitably suffers. The Holy Prophet (sallallahu 'alaihi wa sallam) has established an excellent example concerning this subject. According to him piety and virtue should not inhibit a true Muslim from taking care of his health. Many incidents from Islamic history can be quoted here which will help us understand the importance of physical fitness and health care. The Holy Prophet (sallallahu 'alaihi wa sallam) greatly appreciated active sports and encouraged sportsmanship amongst his companions during games. He used to go horse riding and on long walks in the gardens. Once he saw some of his companions competing in archery, he opted himself to take part in the games. He also used to motivate the women. On many occasions he ran in competition with his wives thus setting an example of physical fitness between both genders. While educating about games and athletics he took one important thing in consideration. Every act has some limitations and one should not forget these limits. He educated the Muslims that exercise is done to achieve the objective of health and fitness and one should not exceed beyond the limits and make health, not exercise, one's objective. (Anwarul Uloom, vol. 10, p. 548)

Now modern science has also proven that moderate and regular physical activities produce some chemical in the human body, which not only help to metabolize the components of the food but also are also necessary to get rid of aggression, stress and anxiety. Nowadays various physical and

mental illnesses are related to these three emotions that are difficult to avoid in any society. To keep yourself healthy and fit, it is necessary that you should be free of sorrow, sadness, anxiety, aggression, jealousy and tension. All types of stress lead to indigestion, which is an enemy of health. The Holy Prophet (sallallahu ‘alaihi wa sallam) says, *“Lead a simple life, adopt moderation, and be happy.”*

In Sahih Muslim we read that Hadrat Abu Dhar (radiyallahu ‘anhu) states, “The Holy Prophet (sallallahu ‘alaihi wa sallam) said, never hesitate in performing the smallest pious act even greeting your brother cheerfully.” In Tirmidhi we read that Hadrat Abdullah bin Harith states, “I have never seen anyone who smiles more often than the Holy Prophet (sallallahu ‘alaihi wa sallam).” These ahadith tell us that we should always be happy and cheerful as this affects our nervous system. In contrast, anger gives us a nervous breakdown. The Holy Prophet did not appreciate people with a temper and told us *“The strong person is not he who defeats others in wrestling. The strong person is he who has full control of his faculties when he is angry.” (Bukhari, Kitab al-Adab)*

Once Hadrat Umar (radiyallahu ‘anhu) saw a young man walking lethargically. He stopped the man and asked him, “What is wrong with you?” He answered, “Nothing, I am OK.” Hadrat Umar (radiyallahu ‘anhu) threatened him with his whip and told him to walk like a young, dignified man.

The Holy Prophet mentioned a particular Du‘a. All of us should recite this regularly. The Holy Prophet (sallallahu ‘alaihi wa sallam) taught the believers the following:

> O Allah, I seek refuge with Thee against hardship and grief, past and future. I seek shelter with Thee against the lack of means and (the non-use of them through) laziness. I seek Thy protection against moral cowardice and stinginess. I seek Thy protection against being overwhelmed with debt and ill treatment from people.

This is a very good prayer and is helpful in keeping free of stress and anxiety.

Another good principle for good health is to be physically active. A true Muslim is one who spends his life working hard, honestly and courageously. He should try to lead a simple and spirited life and should prepare himself for any type of extreme conditions. He should not be easygoing, laid back, dainty, luxury loving and materialistic because such people cannot face tough situations when they encounter them.

When the Holy Prophet (sallallahu ‘alaihi wa sallam) sent Hadrat Ma‘adh bin Jabal (radiyallahu ‘anhu) to Yemen as its Governor, his instructions were, *“Ma‘adh, try to protect yourself from luxurious life because a man who loves Allah does not love excesses and luxury.”* Hadrat Abu Umama says, “The Holy Prophet (sallallahu ‘alaihi wa sallam) said simplicity in life is the identification of a true believer.”

The Holy Prophet (sallallahu ‘alaihi wa sallam) always lived a very simple life and kept his strength in order. In fact he tried to improve his strength. He enjoyed swimming and participated in several swimming competitions. Once some companions of the Holy Prophet were swimming in the water and the Holy Prophet (sallallahu ‘alaihi wa sallam) paired them up so that each would

swim towards the other. The Holy Prophet's partner was Hadrat Abu Bakr (radiyallahu 'anhu).

The ladies should also work very hard as this will improve their health. Allah has bestowed the ladies with more endurance and they can bear greater physical pain and mental stress. The ladies can improve on this gift of Allah by following the examples of the Muslim women companions of the Holy Prophet (sallallahu 'alaihi wa sallam). They should do the household work with their own hands. They should not sit idle and should keep themselves busy in constructive activities. They should set an example of hard work, struggle and consistency for their children as most of the parents are always the children's ideal and the children try to follow their parent's footsteps. Even in the presence of servants and helpers the parents should instruct the children to do their work with their own hands. They should learn about the lives of the Muslim women in the period of the Holy Prophet (sallallahu 'alaihi wa sallam) who used to do all their housework without any help. So much so they used to go to the battlefield to help the wounded by giving them water to drink and to dress the wounds. In our religion a good wife is the one who performs her household duties in a pleasant manner and not consider it a burden. The affects of the hard work should be obvious on her face. The Holy Prophet (sallallahu 'alaihi wa sallam) says, *"On the day of judgment I and hardworking Muslim women will be like this,"* and he joined his middle and index fingers and displayed it to his companions.

In conclusion, the summary of the instructions is:

Be happy.

Do not display anger.

Do not be lazy and indolent.

Exercise regularly.

Continuously pray to Allah for help.

Avoid a luxurious life and be hardworking.

Make swimming a part of your exercise regimen.

Ladies should also adopt a hard working life.

You have been advised about some Islamic traditions about keeping good health. May Allah guide us in following these instructions. Ameen.

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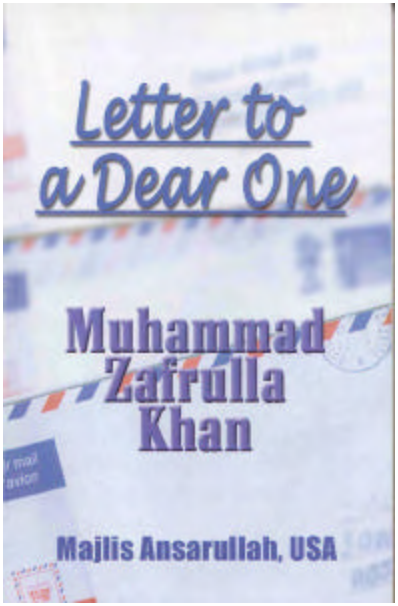

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How I accepted Islam and Ahmadiyyat

Bilal Abdus Salaam

I was born in 1934 in the state of Florida. My birth name was Earnest Moorhead. I changed this name in 1976 to Bilal Abdus Salaam.

My mother was very spiritual woman, so I am told. My mother and father died when I was six years old. My elder sister risen me and my younger brothers and three sisters. Two brothers and four sisters are deceased, four of us by the grace of Allah are living.

The sister that risen me is enjoying old age. She is a very religious woman. She gave me the religious training that I needed. I had to go to church every Sunday and sometime in between.

I went to school in Philadelphia but when I was eight years old, I was sent to a boarding school for discipline. In this school you had to learn the books of the Bible, the Old and the New Testament.

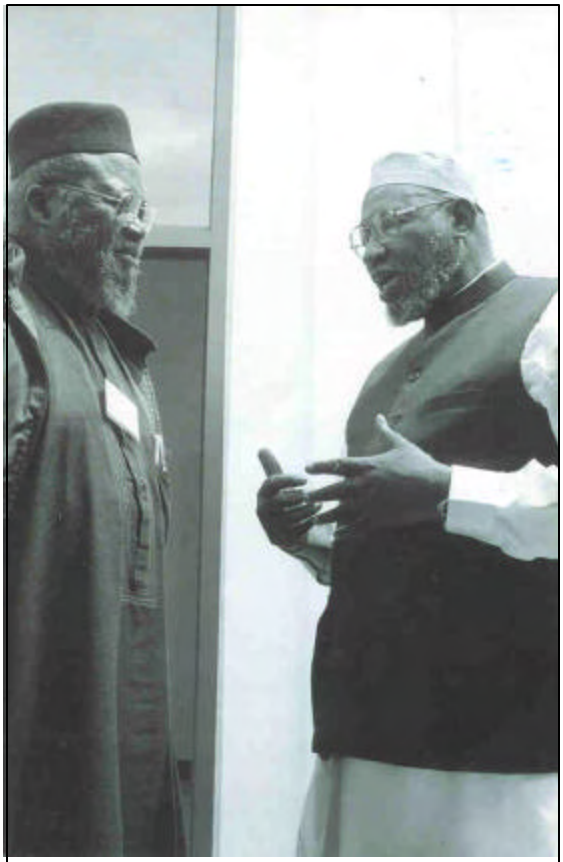
At the age of fourteen I ran away from home. I worked odd jobs from New Jersey to New England. That's when I started to learn about horses. I worked at the racetrack until 1950. In this year I joined the Army in April. I spent fourteen months in Korean war and finished my military duty in Japan.

In 1953 I was discharged and when I returned home, I started studying religion. I became a minister of the Gospel in 1957. My ministry gave me a good insight into the Bible. I became somewhat confused. On one hand they say you should call on Jesus for help and the other hand God says, "I am a jealous god, thy shall have no gods before me." From here I began to search for the right way, the Bible was not that.

My first contact with Islam was in 1960, one year after my marriage. I met an old army buddy Shaikh Mohammad who was a sunni Muslim. He told me about Islam, the fundamentals of Islam, Mohammad (peace be upon him) being the prophet for all mankind. This impressed me very much. The other thing was that Jesus was a prophet of God and not His son, this gave my soul a great relief. I did not believe in Jesus' son-ship anyway, with this I felt that I was on the right track. I remained with Shaikh for a year. One day he was reading the Quran and inside the Quran I saw written Ahmadiyya Movement in Islam and I asked him what is Ahmadiyya. He said, They are not Muslims. I inquired, Why then are you reading their book? He said, They write good books. The next question I asked him was where were they. Then he told me where they were but then he said, Don't go there, if you do, don't come back here. So that's what I did exactly. When I went there to the Ahmadiyya book store the first thing that I saw was the photograph of the Promised Messiah and I asked the person there, who was an Ahmadi named Zafar Bashir, Who is he? And he began to explain it to me. Though I later found that he belonged to the Anjuman Ishaat-i-Islam group and did not follow the ways of the movement, but he told me about the Promised Messiah and about him being the second coming of the Chirst. That conversation about the Promised Messiah was a soul uplifting for me. We talked for

two hours and I was convinced about the truth of the Promised Messiah. After the conversation I felt as though a heavy burden was lifted from me. My soul felt very light and my heart was full of joy. *I have found the truth, (al-hamdu lillah)*. In the same year I met Munir Hamid. We became very brotherly. I myself being a new Ahmadi, he gave me some books on Ahmadiyya in Islam. The first was the Philosophy of the Teachings of Islam. When I read this book it gave me a real understanding of the true Islam. I put aside all of my books that were written by the Sunni Muslims and read nothing but Ahmadi books. Munir was the one who directed twenty two of us to the true Islam. My thanks to Allah and this brother, our present Na'ib Ameer.

My most exciting moment was when I went to Rabwah and Qadian, this was in 1974-75. Visiting those places made my conviction in Ahmadiyyat, the true Islam, even firmer. The brothers we met were humble and loving and welcomed us warmly. I was so excited during my first meeting with the third khalifa that I could not utter anything. This was the most spiritual experience that I have ever had. I could not control my emotions because for the first time in my life I had met a man who was chosen by God himself. May Allah bless his soul and may Allah bless the hands of Khalifatul-Masih IV, whom I met also in 74. 1 found him to be a very wise, and knowledgeable of Islam and Ahmadiyyat. My second spiritual experience was when I went to Qadian. Meeting with the Amir of Qadian and other derveshan was a very pleasing experience for me. I also had the blessed opportunity of sleeping in the room where the Promised Messiah was born, my most memorable experience which I would always cherish. I had a great wish to devote my life for the Jamaat and thank God my request was formally accepted by Hadrat Khalifatul-Masih in 1997. 1 served the Philadelphia jamaat as their vice president since 1983 till 1998. Since 1998 I was appointed Missionary for Battimore. I pray that my life and my death will be in the service of Islam and Ahmadiyya. Long live Khilafat-i-Ahmadiyya!



Bilal Abdus Salam with Omar Bilal Ibrahim.

An Outline of Early Islamic History

Continued from previous issues

N.R.A.G. Soofi

THE KHILAFAT: ABU BAKR

Muslims were thunderstruck at the news of the Prophet's death. They could not believe that their beloved master had departed. It was even said he had gone to meet the Lord, like Moses, and would soon be back. Omar was so grief-stricken that he declared he would slay the man who said the Prophet had died. He unsheathed his sword to drive home the threat. Abu Bakr heard the news and went straight to where the Prophet lay. Kissing his forehead, he said, "God would not suffer that you should have two deaths." Then addressing the Muslims, he said,

> "Muhammad is a Prophet of God. Verily, the Prophets before him passed away. If he died or was slain, will you then turn back on your heels? Let him who worshipped Muhammad know that Muhammad is dead and let him who worshipped Allah know that Allah lives and is ever-living."

When they heard this, they realized that the Prophet had really passed away. Anguish, moans and cries filled the air. Omar's legs failed and he was stupefied with grief. Medina had not seen a darker day. A severer blow had not fallen on the Muslims. There was a void in their hearts. The sky had become dark for them as the sun of their hopes had set. What next! What next!

The Ansar gathered under the pavilion of Banu Saada. They conferred among themselves and thought of electing Saad bin lbadha as Khalif (successor). They argued that they had fought great battles for Islam. Their swords, they said, had humbled the might of Arabia. The leadership of Islam, therefore, should henceforth be theirs. They even thought of choosing one Amir (leader) from among the .Qureish and another from the Ansar. Abu Bakr, Omar and Obaidah bin at-Jarrah were soon on the scene. When Abu Bakr sensed this feeling in the Ansar camp, he recounted briefly the hardships, sufferings and sacrifices of the Qureish who had been the first to accept the Prophet, the first to follow him in exile. At the same time he paid glowing tributes to the Ansars for their generous help and their great devotion. He however thought that the Muhajirs (exiles) had the better right to succession. The Arabs would not accept any other tribe as their leader. The Qureish were the key-keeper of the Holy House and Captains of the Arabs. Ansar felt the weight of the argument. In the exchange of views that followed, Omar opined that the proposal to have two Amirs (leaders) was like keeping two swords in one sheath. Abu Obaidah bin al-Jarrah appealed to the Ansar for unity. He said, "O Ansar, you are the people who came to the aid of Islam first. Now be not the first to create disruption."

Moved by this argument, an Ansari chief, Bashir bin Saad, said, "O Ansar, by God we were the first to battle in His way and to believe in Him. We did all that to please our

Lord and to obey our Prophet (peace and blessings of Allah be on him). It behooves us not to seek greatness in return for that. Allah will grant us our reward. There is no doubt the Prophet (peace and blessings of Allah be on him) came of the Qureish. The Qureish therefore should have the Khilafat. God forbid that I Should quarrel with them in the matter. You too should not enter into dispute with them on this account."

ABU BAKR ELECTED KHALIF

The Ansars had nothing to say. When Abu Bakr saw that the Ansar had calmed down, he asked them to choose between Omar and Abu Obaidah bin al-Jarrah. Both these worthies said, "No, none deserves it better than you. You are the chief among Muhajirs (refugees). You were the Prophet's comrade in the cave. and you led the Prayers in his absence."

Then one after the other all gave their hands into the hand of Abu Bakr.

KHALIF'S FIRST ADDRESS

In his first address to the Muslims, the Khalif said,

"O ye people! I have been made ruler over you. But I am not the best of you. If I go straight, help me. If I go wrong, then put me straight. Truth is a trust. Falsehood is dishonesty. The weakest among you is the strongest until I get him his dues. The strongest of you is the weakest before me until I make him pay the other's dues. None of you should give up Jihad. For, the people who give up Jihad are disgraced by Allah. Obey me as long as I obey Allah and follow His Prophet. Be up for Prayers. May Allah have mercy on you

REVOLT AMONG TRIBES

When news of the Prophet's death traveled outside Medina, rebellion swept over the whole of Arabia. Many tribes that had joined Islam after the fall of Mecca, decided to go back to the ways of ignorance. Most of them rose up in arms. Some were not so active but they too waited and watched. Only a few remained loyal to the faith. There was panic in Medina.

ARMY DESPATCHED TO THE ROMAN FRONTIER

In the meantime, Abu Bakr ordered Usama to march to the Syrian frontier. The companions did not approve of this step. Not one bit. They advised Abu Bakr against it. Medina would be in danger, they argued. The old Khalif would not listen. He said the Prophet had ordered from his death-bed that the army should proceed to the Roman frontier and so it would. He would never cancel the command of the Prophet.

> "Even if, by Allah who holds my life in His hands, I know that beasts would tear me to pieces. Even if I know that the enemy would insult our womenfolk in the streets of Medina."

The companions of the Prophet next advised the Khalif to put an experienced and mature man at the head of the army. Osama, they thought, was too young for the job. Osama was only seventeen. Abu Bakr was pained to hear this. "Shall I dismiss the man appointed by the Prophet?" he retorted. Abu Bakr then went out to see off the troops. He was on foot and Osama was on horseback.

Osama begged him to ride or let him dismount. The Khalif did not agree. "By God, neither shall you dismount nor will I ride. Let my feet gather some dust in the way of God." Then he told Osama that he himself was to go with him and fight under his command but since the Muslims had elected him as their Khalif, would he permit him to stay behind to carry on his new duties? Osama readily gave the permission, saying that it was for the Khalif to command. Next, Abu Bakr asked if Osama could agree to relieve Omar as he would need his assistance at Medina. Osama again agreed.

KHALIF'S DIRECTIVE TO THE ARMY

Then Abu Bakr bade the army march, saying,

> "I advise you to bear in mind these commands and never to break them. You shall not be dishonest nor shall you steal. Never break your word. Mutilate not the enemy dead. Spare the aged, the children and the women. Neither cut down nor burn the palm-tree or any fruit-bearing plant. Slaughter not the camels and cattle except as much as you require for food. You will come across people who have retired to worship in their churches. Leave them alone. You will come across people who will bring you presents of different kinds of food. Eat thereof in the name of Allah. March now in the name of God. May He guard you against the spears of the enemy and against plague!"

MEDINA IN DANGER

Now Medina was exposed to grave danger. Tribes from the country around Medina to far-off Yemen, Sanaa and Bahrein and Umman had rebelled. They were either following false prophets or were against payment of zakat-tax. The revolt against both religion and state was open and widespread. Some tribes argued that Muslims had enough power to send troops to Syria. They were therefore reluctant to attack Medina. They sent their agents to beg of the Khalif to abolish the tax. Leading companions advised Abu Bakr to agree to the terms. They thought it would do no good to be so strict towards the tribes. Medina was not in a position to come into open warfare with the rebels. But Abu Bakr thought differently. He said, "By Allah, if they refused to give me a piece of string that they gave the Prophet, I will fight with them for that piece of string." The defenses of Medina were weak. But the faith of Abu Bakr was strong.

REBELS PUSHED BACK

As soon as the agents of the tribes were sent off with this answer, Abu Bakr alerted Muslims to get ready for war. He raised a small force of citizens and divided it into four units. Ali, Talha, Zubair and lbn Masud commanded a unit each. A reserve force was kept in the Masjid (mosque) to stand by. Three days later Abas, Zabian and Tay tribes decided to invade Medina. Abu Bakr rode at the head of the army and defeated the rebels at one point. After night-long preparations, he again attacked the enemy before dawn.

Taken by surprise, the rebels were routed. Muslims were in good heart again. In the meantime, troops under Osama also returned victorious from the Syrian frontier. Abu Bakr bade them take their well-earned rest. He himself again took to the field making straight for the enemy strong-hold at Abraq. He put Bani Abas to flight and marching on, defeated Bani Zabian. The trouble around Medina was now quelled and the capital was safe. Many tribes in the neighborhood surrendered and sent in the zakat-tax money.

When the army under Osama was refreshed, the Khalif started out at its head and camped at Zulqussa. Here he divided the troops in eleven units. Each one was placed under a separate command.

(1) Khalif bin Walid was to reduce first Taliha Asadi who was in revolt. He was next to march on Bataha where Nuwairah, another rebel chief, had his stronghold. Taliha was a false prophet. He and some others had seen the Holy Prophet Muhammad rise from a humble beginning to a glorious end. They thought of rising the same way. But they little knew that truth has divine support and falsehood has no legs. Taliha won over three powerful tribes, Banu Asad, Tai, and Ghatfan. His army had camped at Bazakha. Sajjah was a false prophetess. She had the support of Tamim tribals and their chief Malik bin Nuwairah. Sajjah was also aided by a large party of Banu Taghlab, a Christian tribe.

(2) lkramah bin Abu Jahl was to march against Musalima, another fake prophet. He joined hands with Sajjah through marriage. Musalima made his false claim when the Prophet of Islam was yet alive. He asked him for a share in the prophethood. The Prophet wrote back: “In the name of Allah, the Gracious, the Merciful. From Muhammad, the Prophet of Allah to Musalima, the impostor. Peace on whoso followed the truth. Surely the whole earth is Allah’s. He gives its rule to whom He pleases. And the God-fearing have ever a good end.”

(3) Sharjil was given command of a unit. He was ordered to support lkramah.

(4) Muhajir bin Umayya was sent to Yeman to fight the followers of Aswed Ansi. He had rebelled during the lifetime of the Prophet. He was another impostor. He had collected a large following. He was slain by an Iranian. But when the news of the death of the Prophet reached Yemen, his followers again became active.

(5) Hazifa bin Mohsin was to proceed to Umman. Laqit bin Malik Azdi was in revolt there. He had collected many tribes under his banner. He too believed he was a prophet.

(6) Urfja bin Harsma was despatched with a unit to Mohra. The whole country had rebelled under two strong leaders, Sakhrit and Musbah.

(7) Sawaid bin Muqairran was to reconquer Tahama.

(8) Ala bin Hazraini was to reduce Bahrein where except for Abdul-Qais tribals, all the tribes had rebelled against Medina.

(9) Tarifa bin Hajiz was despatched to punish Banu Salim and Banu Hawazin.

(10) Amr bin Alas was ordered to put down revolt among Banu Qazaa, and,

(11) Khalid bin Said, an Abyssinian commander, marched forth to quell risings on the Syrian border.

From *An Outline of Early Islamic History*, A Tabshir Publication, Rabwah, Pakistan, pp. 99-117.

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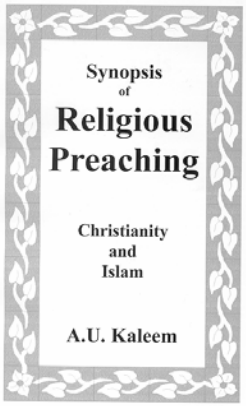

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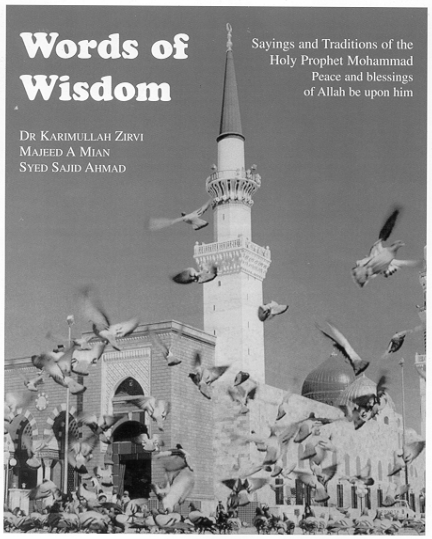

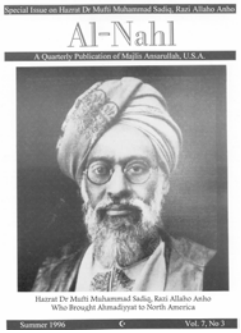

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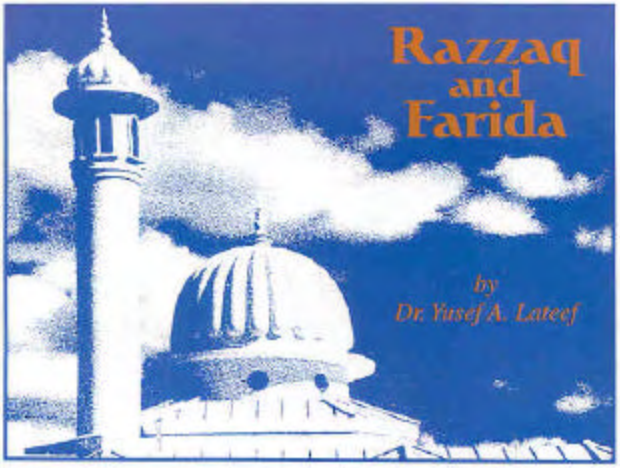

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Refutation of Divinity of the Messiah of Nazareth, peace be on him

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

2. Christian Arguments and their Refutation

Continued from Al-Nahl, Vol. 12, No. 3/4

Second Argument

Jesus showed grand miracles. As those miracles were beyond human capabilities, therefore it is apparent that Jesus was not a human but was God.

Reply 1: If revered Christians consider showing of miracles as a sign of Divinity then all prophets, peace be on them, deserve to be God. And why not? You would take Moses and Elijah and others as God who showed greater miracles than Jesus! Listen:

1. First Miracle: The greatest miracle of Jesus is raising the dead but Jesus is not alone in this. Other prophets, peace be on them, also showed this miracle. See the citations.

    1. Elisha raised the dead. [Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.] 2 Kings 4:35-37

    2. Ezekiel raised thousands of ancient dead. [**1** The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, **2** And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. **3** And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. **4** Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. **5** Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: **6** And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. **7** So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. **8** And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. **9** Then said he unto me, Prophesy unto the wind, prophesy, son of man, and

say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. **10** So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. **11** Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. **12** Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. **13** And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves,] Ezekiel 37:1-13

3. Elijah raised the dead. [**22** And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.] 1 Kings 17:22

4. Elisha's corpse revived a dead. [**21** And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.] 2 Kings 13:21.

Readers can judge themselves that if by raising the dead Jesus can be God then Isaiah? Ezekiel and Elijah? And others who raised thousands of dead why should not be considered God but Christians understand them to be just humans.

Reply 2. It is clear from the New Testament that dead represent spiritually dead and not physically dead.

A. [31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.] John 20:31, [31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. 32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. 33 Be not deceived: evil communications corrupt good manners. 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. 35 But some man will say, How are the dead raised up? and with what body do they come? 36 Thou fool, that which thou sowest is not quickened, except it die: 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: 38 But God giveth it a body as it hath pleased him, and to every seed his own body. 39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth

from another star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,] 1 Corinthians 15:31-51, [**1** And you hath he quickened, who were dead in trespasses and sins;] Ephesians 2:1, [**5** Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)] 2:5

B. Dead representing desires. [**3** For ye are dead, and your life is hid with Christ in God. **4** When Christ, who is our life, shall appear, then shall ye also appear with him in glory. **5** Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:] Colossians 3:3-5

C. Life representing belief in Jesus. [**3** And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.] John 17:3

2. Second Miracle: Curing the diseased.

Reply: Here too other prophets equal Jesus.

1. Elisha cured the commander Naaman who was epileptic? [**14** Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.] 2 Kings 5:14

2. Joseph gave vision to his father Jacob. See Genesis 46:4-30 [**4** I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. **5** And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. **6** And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: **7** His sons, and his sons' sons with him, his

daughters, and his sons' daughters, and all his seed brought he with him into Egypt. **8** And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. **9** And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. **10** And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. **11** And the sons of Levi; Gershon, Kohath, and Merari. **12** And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. **13** And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. **14** And the sons of Zebulun; Sered, and Elon, and Jahleel. **15** These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three. **16** And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. **17** And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. **18** These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls. **19** The sons of Rachel Jacob's wife; Joseph, and Benjamin. **20** And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him. **21** And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. **22** These are the sons of Rachel, which were born to Jacob: all the souls were fourteen. **23** And the sons of Dan; Hushim. **24** And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. **25** These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven. **26** All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; **27** And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten. **28** And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. **29** And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. **30** And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.].

3. Sick mean spiritually ill. [**17** And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.] Mark 12:17, [**24** Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto

righteousness: by whose stripes ye were healed.] 1 Peter 2:24.

Spiritually blind, deaf: [**13** Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.] Matt 13:13, [**14** Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.] 15:14. [**39** And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.] John 9:39. [**24** Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.] 1 Peter 2:24

3. Third Miracle: Multiplying little food and wine.

Reply. This task too happened through many prophets. Rather some prophets excel Jusus in this chore. See the citations:

1. Elijah multiplied a handful of flour and a little oil that they lasted more than a year. See 1 Kings 17: 12-16. [**12** And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. **13** And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. **14** For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. **15** And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. **16** And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.]

2. Elisha Increased a little oil so much that the people in the house ran out of utensils to contain it. 2 Kings 4:2-6. [**2** And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. **3** Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. **4** And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. **5** So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. **6** And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.]

4. Fourth miracle: Walking on the river

without a boat.

Reply:

1. This also was not limited to Jesus. Moses showed a greater miracle. He struck the ocean with his rod and the fluid water stood up on both sides separately.

2. Joshua dried up Jordan. [**17** And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.] Joshua 3:17

3. Elijah divided the river into two. [**8** And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.] 2 Kings 2:8

4. Elisha overflowed dry springs and barren lands with a cup of water. [**19** And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. **20** And he said, Bring me a new cruse, and put salt therein. And they brought it to him. **21** And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land. **22** So the waters were healed unto this day, according to the saying of Elisha which he spake.] 2 Kings 2:19-22.

5. Elisha divided water into two with a strike of cloth. [**14** And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.] 2 Kings 2:14.

6. Moses' prayer stopped rain and hail. [**6** And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.] Exodus 8:6

7. Moses spread frogs by stretching his hand. [**23** And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.] Exodus 9:23

8. Aron spread frogs in Egypt. [**6** And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. **7** And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.] Exodus 8:6-7.

9. Moses spread his hand to darken whole Egypt. [**22** And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:] Exodus 10:22

10. Moses spread his hand and destroyed all the mounts. [**26** And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. **27**

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. **28** And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. **29** But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.] Exodus 14:26-29

11. Joshua stopped the sun and the moon through his order. [**12** Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. **13** And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. **14** And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.] Joshua 10:12-14

12. Isaiah moved the sun ten degrees back. [**11** And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.] 2 Kings 20:11

13. Three persons were thrown in fire but they did not burn. [**21** Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. **22** Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. **23** And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. **24** Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellers, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. **25** He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.] Daniel 3:21-25

5. Fifth Miracle. Jesus made bird thus he is established to be God.

Ahmadi: It is in the Torah, Aaron created lice. [**17** And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the

land of Egypt.] Exodus 8:17 Thus according to you he also is established to be God. Now we have two in lieu of one.

Another point worth remembering is that Jesus told his disciples that if they had belief worth even to that of a mustard seed then they will be able to do things equal to him. Now the question to the Christians is that if they believe in Jesus to be God because of his grand miracles then the disciples should also be considered partners in Divinity because they also showed miracles, and if you say that the disciples did not show any miracle then it has to be believed that they were entirely without faith.

Another Reply: Jesus clearly indicated in the Gospels that there will be many false prophets after him who will show such great miracles that they may deceive even the perfect ones but that his believers should avoid the deception. This declaration of Jesus that according to him a false person can show miracles, raises the question how the miracles can be a standard to determine Divinity, and how Divinity of Jesus can be proved through Miracles?

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

Notes by the Translator

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

Translated by Syed Sajid Ahmad.

Ansar Chanda Literature

The rate of Chanda Literature, for Ansarullah, has been set at $10.00 per year. Currently the cost of publishing Al-Nahl 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. Âmîn.

Chanda Ansar Hall

In accordance with a 1998 Majlis Ansarullah USA Shura recommendation and subsequent acceptance by Ḥuḍûr (ayyadahullâhu ta'âla binasrihil-'azîz), we are committed to build the Ansâr Hall in USA. Our goal is to obtain pledges worth $500,000 for this noble cause. Then, we wish to collect these funds and build the cherished Hall, a fitting present to our next generation in the new millennium. Insha'-Allah.

Contact your local officials to present your pledge or payment towards the construction of the Ansar Hall in the U.S.

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
‘alaihissalām علیه السلام : peace be on him
al-naḥl (pronounced annaḥl): the bee
Âmilah: 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 ijtima: contribution towards ijtima‘ expenses
Hadith حدیث : Saying of the Holy Prophet Muhammad, sallallahu alaihi wa sallam.
Haḍrat, Hazrat: حضرت : His Holiness
ḥuḍûr, huzur حضور : Your Honor/Holiness, His Honor/Holiness
Ijtimā‘, Ijtema اجتماع : Rally.
Ijtimā‘āt اجتماعات : plural of Ijtima.
inshā’allāh, ان شاء الله : God willing.
Jamā‘at جماعت : Community, Organization
Jumu‘ah جمعه : Friday.
Khalîfah: vicegerent
Khalifatul-Masih خلیفة المسیح : Successor to the Promised Messiah, ‘alaihissalam.
Khilāfat خلافت : Succession
khulafā خلفا: Plural of khalifah.
Majlis مجلس : Society, organization.
Majlis Ansarullāh مجلس انصارالله (Organization of Helpers of God): The organization of all Ahmadi men aver 40 years of age.
Malfūẓāt ملفوظات : sayings of the Promised Messi ah, 'alaihissalām.
Masîḥ-i-Mau‘ûd, Masih Mau‘ood: مسیح موعود : The Promised Messiah (Ḥaḍrat Mirza Ghulam Aḥmad, ‘alaihissalam)
Masjid مسجد : mosque
Muhâjir مهاجر : immigrant
Muṣliḥ-i-Mau‘ûd, 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.
Nâsir: helper. A member of Majlis Ansarullah.
raḍiyallāhu 'anhu: رضی 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, ‘alaihissalam.)
ṣallallāhu 'alaihi wasallam صلی الله علیه وسلم : peace and blessings of Allah be upon him.
Salāt صلوة : Formal Prayer offered according to a prescribed procedure.
Shahīd شهید : Martyr; also, witness
Shurā شوری : advisory council.
Sunnah سنه : practice of the Holy Prophet Muhammad, sallallahu ‘alaihi wa sallam.
taqwā تقوی : righteousness
Zakat زکوة : Prescribed alms.

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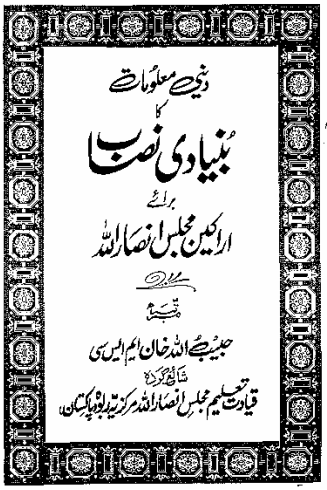

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Ansar Pledge

Ash-hadu allâ ilâha illallâhu wahdahû lâ sharîka lahû
wa ash-hadu anna muhammadan 'abduhû wa rasûluh

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. Insh ā'allāh.

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Bilal Abdus Salam with Munir Hamid. See his story of acceptance of Islam in this issue.

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