

Al-Nahl

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



**We are
the helpers of Allah**

The Holy Qur'an, 3:53, 61:14

About Al-Nahl

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَ أَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٧﴾
ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۗ يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ
فِيهِ شِفَاءٌ لِّلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٨﴾

And thy Lord revealed to the bee: 'Make thou houses in the hills and in the trees and in the trellises which they build, 'Then eat all manner of fruits, and follow the ways taught to thee by thy Lord and which have been made easy for thee.' There comes from their bellies a drink of varying hues. Therein is a healing for mankind. Surely, in that is Sign for a people who reflect. (The Holy Qur'an, 16[Al-Nahl]:69-70)

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The Discourses

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

TAQWA AND ACCEPTANCE OF PRAYERS

So far as the acceptance of prayer is concerned it is conditioned with certain factors. Some of these conditions have to be fulfilled by the one who is to pray, while the others have to be fulfilled by the one who is asking someone to pray for him. As for the one who is asking someone to pray for him, he should keep in mind the fear of God, and he should understand fully that it is not necessary that God should accept all prayers; he should be peace-loving and a true worshipper of God. He should try to win the pleasure of God through Taqwa and Truthfulness. If he does that, then of course, the door for the acceptance of prayer is open for him. If he attracts the wrath of God and creates an atmosphere of discord with Him, his evil deeds and mischiefs will become stumbling block in the way of the acceptance of prayer.

That being the case, my friends should try all they can not to let my prayers go waste and they should create no hurdle in the way of the acceptance of prayers; they should not do anything undesirable. They should become Muttaqi, for, it is Taqwa that can be called the compendium of the Shariah. Had we to express the Shariah in a nut shell, we would say it is Taqwa.

(Malfoozat Vol. 1, p. 103)

A WONDERFUL BOOK

The Holy Quran is a wonderful Book. The unlettered person (the Holy Prophet

Mohammad, sallallahu alaihi wa sallam), did not only give a Book to the world and taught wisdom, he also made them tread on the path of purification. So much so that they became the recipients of the help of God. Behold and ponder over it; the Holy Quran guides every type of man to what he wishes to get (the Almighty God) and quenches the thirst of every thirsty person who is thirsting for Truth. Just imagine, to whom was granted this fountain-head of Light. It was given to the Holy Prophet Mohammad, sallallahu alaihi wa sallam, who on the one hand was unlettered and on the other hand he talked of things that had never been talked about. This is the perfect grace of God so that the people may be able to understand as to how far can man go in having communion with God.

(Malfoozat Vol. 1, p. 117)

ASPECTS OF MORALS

I have seen a lot of people and I have studied them well and I have arrived at the conclusion that some of them are generous but at the same time they are men of quick anger; some are kind but niggardly; some get annoyed and beat others like anything but they are not humble at all. Some are humble and meek but they are not courageous at all, so much so that if they just hear of the bubonic plague or cholera, they get loose motions (that is the height of their fear). I do not say that whoever is not courageous is devoid of faith. Even among the Companions of the Holy Prophet, sallallahu alaihi wa sallam, there were some who could not stand

the battles; the Holy Prophet excused them on this count.

There are many aspects of morals. I have expounded them in my speech that was delivered at the Conference of Religions (reference here is to the speech which was later on published in a book form under the title: Teachings of Islam). All the moral qualities are not to be met with in anyone person, nor it can be said that there is any one who does not possess any moral quality whatsoever. The perfect example of all the good morals is the life of the Holy Prophet Mohammad, sallallahu alaihi wa sallam. That is why God says to him: *innaka la-alaa kholoqin azeem*. At one time he kept them spell bound with his oratory and at another time he displayed his courage on the battlefield. His generosity awarded the hills of gold to the people; his kindness forgave those who deserved to be put to death. In short, the Holy Prophet, sallallahu alaihi wa sallam, was matchless and a perfect example of good morals. He was like a big tree under which thousands of people sit to enjoy its shade and also fulfill their various needs. They take its fruit, flowers, skin, leaves, etc. Millions upon millions of people benefit from the Holy Prophet, sallallahu alaihi wa sallam, and enjoy themselves as the chickens do under the wings of the hen. The bravest man on the battlefield was the person who was nearest to the Holy Prophet, for, he used to be at the most dangerous spot. Glory be to God, how excellent was he. During the battle of Uhud, he was in the thick of it. So much so that the Companions found it beyond their powers. But this courageous man—the Holy Prophet—was facing the enemy. Of course the fault did not lie with the companions.



God, eventually forgave them their shortcoming. It was really intended to show how brave the Holy Prophet was. On a certain occasion when the sword was being wielded by the enemy with great force, the Holy Prophet was making proclamation of his prophet-hood; he was saying at the top of his voice: I am Mohammad, Messenger of Allah. It is said that on this occasion the forehead of the Holy Prophet had no less than seventy wounds; of course they were not serious.

This is how he displayed great morals.

On another occasion he possessed such a large number of goats and sheep that they exceeded the number possessed by Qaisar and Kisra. The Holy Prophet gave away all these goats and sheep to somebody who begged for something. Had he not owned them, how could he have given them away. If he did not have the authority of a ruler how could he forgive those who deserved to be put to death at the time of the conquest of

Mecca; these were the people who had tortured the Holy Prophet and his followers, men and women. When he met them on the occasion of the conquest of Mecca he told them *laa tasreeba alaikumul yauma*. I have pardoned you today. If this occasion had not arisen, how could the Holy Prophet display this splendid moral quality. Tell me of any moral quality that the Holy Prophet did not possess—and for that matter, the good moral in its extreme goodness.

(Malfoozat Vol. 1, p. 127)

PATH OF SUCCESS

How merciful is God and what a Treasure it is that you can deposit here, be it a penny or a rupee or a Pound. A thief cannot steal from here, and there is no fear of its becoming bankrupt. The Hadith says that if somebody removes a thorn from the way, he will get his reward for doing so; if a man is drawing water and he puts one bucket of water in the pitcher of another person, his reward will not be lost to him. You should remember that the path on which a man can never be a failure is the path of God. The highway of the world is such that one stumbles at every step and at every step he finds the huge stones of failure. The people who abandoned their kingdoms were no fools: Abraham Adham, Shah Shuja, Shah Abdul Aziz, who is known as Mujaddid, were some of the people who abandoned their kingdom and bade good-bye to their pomp and show. They did so because they realized that there was a stumbling block at every step.

God is a pearl. Having known Him one looks at the worldly things with hate and

takes them as mean. So much so that he does not like to cast a glance over them. You should seek the recognition and full realization of God and you should march towards Him, for therein, and therein alone, lies Success. (Malfoozat Vol. I, p. 139)

SUCCESS OF A BELIEVER

You must always keep this principle in view that the success that is achieved by a Believer makes him shy of it. He praises God for this Grace of His. That makes him move forward in the realm of spirituality and in the face of every trial he remains steadfast.

Apparently the success of a Believer and that of a Disbeliever are similar to each other. But you should remember that the success of a Disbeliever takes him onto the path of error while the success of a Believer opens the door of God's Bliss for him. The reason why the success of the Disbeliever leads him onto the path of error is that he does not turn to God; he makes his struggle, wisdom and capability, his God. On the other hand, the Believer turns to God and gets a closer relationship with Him. Thus every success enables him to start a new affair with God—an affair of relationship. That begins a process of change in him. *Innallaha maallazeenattaqau*, God is with the people who adopt righteousness.

It should be remembered that the word *Taqwa* appears in the Holy Quran many a time. In every place where this word occurs its interpretation and its significance is linked with the word that precedes it. Here the word *Ma-a* precedes it. Thus, it means that whoever gives preference to God is given preference by God and is guarded against

every kind of humiliation in this world.

I very strongly believe that if a man wishes to be protected from all sorts of humiliations and hardships, he should adopt righteousness. If he does that, he will not feel short of anything.

In short, the success of a Believer takes him forward; he does not halt there—at one place. (Malfoozat Vol. I, p. 149)

PROVISION OF TWO KINDS

The fact is that the Provision is of two kinds. One is connected with trials and the other is connected with the man being a chosen one of God. The one that is connected with trials takes a man away from God, so much so that it causes him to be destroyed. This is the fact to which God has referred in the words: *La tulhikum amwalokum* (Your wealth may not destroy you).

The other kind of provision is the one that is granted by God with His pleasure. God Himself is the Guardian of such people and all that they have, they take it to be really for God (i.e., the real possessor is God) and they give a practical proof of it. Look at the Companions of the Holy Prophet, sallallahu alaihi wa sallam. Hazrat Abu Bakr Siddiq was the first to cover himself with a blanket (for, he had given everything to the Holy Prophet for the cause of God). Then, how great was the reward given to him by God. He was the first to become Khalifa (Successor of the Holy Prophet). This is real excellence and commendable virtue and it should be remembered that it is only what we spend for the cause of God that becomes the source of contentment and spiritual bliss.

(Malfoozat Vol. 1, p. 202)

EXCELLENCE SHOULD BE 'EPIDEMIC'

You should remember, that the excellences should be like “epidemic diseases.” The believer has been commanded to make his manners and character so excellent that they may become epidemic, for there is nothing however good it may be, that the people would like to follow or to adopt unless it has a glow and an attraction. It is the brightness of the things that attracts and it is the attraction that draws them towards itself. It is the good part of a thing that urges the people to act the same way.

(Malfoozat Vol. I, p. 204)

THE HOLY QURAN FOR EVERYBODY

You should remember that the Holy Quran has two parts, rather three parts. One part is such that even the common man can understand. The second part can be understood by the people who are moderately literate; they are not altogether illiterate but at the same time they cannot be said to have any educational talents. The third part is the share of the highly knowledgeable people; that is, those who are called philosophers. It is a specialty of the Holy Quran and it imparts its teachings to all three types of people. One and the same thing educates (produces workable teaching) the illiterate, the man of moderate knowledge and understanding and to the highly talented philosopher.

Indeed this place of pride belongs to the Holy Quran, and to no other book, that every type of people are blessed through it according to their personal capacity.

(Malfoozat Vol. I, p. 212)

From *The Discourses*, Freetown, pp. 15-22.

An Outline of Early Islamic History

Continued from previous issues

N.R.A.G. Soofi

Ali

After the death, of Osman on 18 Zilhajj, 35th year of the Hijra, Ali was elected Khalif.

Ali was the first among the youth to accept Islam. He was a young boy then and was a member of the Prophet's family. He was the Prophet's cousin, son-in-law and constant companion.

When the Prophet was forced to leave Mecca, Ali stayed behind. When the Qureish who had planned to murder the Prophet found Ali in the Prophet's bed, they were beside themselves with rage and gave Ali a cruel beating. Ali took a gallant part in the wars of Islam. He was in every battle except Tabuk.

ALI ELECTED KHALIF

A few days after the death of Osman, some Companions met Ali. They proposed that there should be a Khalif. Ali said he would accept anyone they chose. They said there was none worthier than he. He declined. But when people insisted he agreed. In his first address as Khalif, he said:

“God has made the life of a Muslim the most valuable thing. He has enjoined unity and sincerity. A Muslim is one whose hand and tongue cause no harm to another Muslim. Remember the time when you were few and God made you many.”

A few days later the Companions asked Ali to punish the murderers of Osman. Feeling among Muslims ran high. They had been deeply hurt. Ali said he knew his duty well. Medina was still in the hands of rebels. Ali pleaded that he was as helpless as Osman. He wanted time. He promised to punish the guilty as soon as he gained control.

MUAWIYA RESISTS ORDERS

Ali's first official act was to appoint new governors. The old governors did not like this a bit. Muawiya, the governor of Syria, was particularly angry. At the same time, Muawiya was asked to pledge loyalty to the new Khalif. Muawiya ignored the orders of the Khalif. Suhail bin Hanif, the new governor, was not allowed to enter Syria by Muawia's troops. There was great grief among the Companions over the murder of Osman. Muawiya had displayed the deceased Khalif's blood-smeared cloak in the city mosque. This added fuel to the fire that burnt in the hearts of Muslims. Ali's messenger was shown all this. In reply to Ali's letter, Muawiya sent a blank paper through his own messenger. This messenger told Ali that fifty thousand elders were in tears over Osman's death. They wanted to avenge the murder of the old Khalif. Ali said he had no hand at all in Osman's murder.

Ali now knew that Muawiya would not submit. It was clear to him that war with

Muawiya was the only course. But many leading Companions were unwilling to fight fellow Muslims.

AYESHA RAISES A FORCE

In Mecca conditions grew worse. Ayesha took up the cause of the late Khalif. She appealed to the people to punish the rebels. They had, she said, taken away an innocent life. The rebels, she declared, had insulted the holy city in the holy month. Thousands came at her call. Abdullah bin Amir Hazri, governor of Mecca, offered to arm the force. It was a painful sight for the devout. According to historian Tabri, there was so much mourning that they had not seen any thing like it before. Muslims were preparing to cut the throats of Muslims. That broke the hearts of many. When this force started many rebels joined it. They knew that was one sure way of escape. They also realized that it gave them a good chance of causing further trouble among Muslims. For, peace was not to their advantage. They would be dealt with severely, if order was restored.

Aisha proceeded to Basra. With her were Talha and Zobair. They were equally anxious to punish the killers of Osman. When this army reached the Hawab Springs, dogs began to bark. Ayesha asked if they were at the Hawab Springs she must go back, she said. For, she had heard the prophet say, "Be not of those at whom the dogs of Hawab shall bark." But forty members of the force swore that they were not at the Hawab Springs.

When they were near Busra, Osman bin Hanif, the governor, wanted to know what had brought them there. Ayesha explained the purpose of her visit. She invited him to join her in restoring order and in punishing

the rebels. Osman refused and resisted. There was a fight. Osman was defeated but allowed to depart peacefully. Many rebels were captured and slain. Their relations and friends turned against Ayesha. When Ali learned of Ayesha's march he set forth to Busra. He was determined to avoid bloodshed. There were not many people with him. The citizen's of Medina were not willing to shed the blood of brother-Muslims. Ali's men went to Kufa to enlist support. Ali wrote to them, "Our aim is peace. We want that there should again be unity among the people."

In Kufa too the people were against war. Abu Musa al-Ashari was advising them against this grave step. He said to the citizens of Kufa,

"O people, hear me. You should become the root and base of Arabia, so that the oppressed may seek your support and panicky may find peace. O people when trouble arises, it cannot be seen clearly. When it passes, the truth is known only then. We know not when this mischief started. Put your swords in your sheaths. Break your spears. O People! in times trouble, the one who sleeps is better than the one who stands; and the one who stands is better than the one who is in it." But Hasan succeeded in raising ten thousand men.

PEACE PARLEYS

When Ali was near Busra, he decided to stop at Zawiah. There he prayed for peace among Muslims and advised his followers against starting the fight. He then sent Qaqa bin Amar, a pious Companion, to Ayesha,

Talha and Zubair. Qaqa asked Ayesha what had brought her there. She said her aim was peace. Talha and Zubair were also invited to the talk. They agreed that they had a similar aim. Then Qaqa asked Talha and Zubair how they proposed to achieve peace. They said that the only way to achieve peace was to punish the murderers of Osman. Qaqa told them that they had killed the rebels of Busra. The result was that 6000 Busrites had turned against them. When he further said that these very people gave shelter to rebel Harqus, Talha and Zubair had to keep quiet.

Qaqa advised them to agree to Ali's leadership. When peace was restored, it would be easy to punish the rebels. He pleaded,

“You were the key to peace. Be so now too. Put neither yourselves nor us to hardship so that both-are not ruined.

It was not a question of one man, said he; it concerned the whole community.

It was agreed to make peace. When Ali learnt this he was very happy. A large party of honest Muslims welcomed the idea. Qaqa told the Muslims that they should go back. He informed them that he would be returning the next day. But those who were party to the murder of Osman should expect nothing from us, nor should they be any longer with us.”

PANIC AMONG REBELS

This was very unhappy news for the rebels. They were therefore much disturbed. Ibn Saba, Ushtar, Khlid bin Baljam, Shart bin Baljam, Shart bin Abi Aufa and other ringleaders met to consider the course they

should take. Ushtar said that the views of Talha and Zubair were known; they were after the blood of Osman's killers. But, he added, Ali knew more of the Book and respected it far more; he would therefore never spare them. He advised his party to finish Ali as they had finished Osman. But others did not agree. Ibn Saba proposed that before Ali, Zubair and Talha could get together, they should start the fight. He said that once the ball was set rolling Ali's hands would be forced.

In the camp of Ayesha were to be found men of a similar type. One Abdul Jabr Ba advised Zubair to send one thousand men to surprise Ali. Zubair answered that he knew better. He hoped that there would be peace. They should therefore wait for that happy event. He said they had been invited to peace.

“Under the circumstances, whoever takes such a step without good cause shall be answerable to God.”

A party from Kufa sought Ali's permission to start the battle. Ali said it was time to put out the fire. The other party, he said was ready for peace. He hoped that they would all get united without war. He warned his followers.

“Whoever started the fight today, he would be treated as Allah's enemy.”

Many Muslims stood apart. Ahnaf bin Qais was one. He withdrew with 600 men.

Ali, Talha and Zubair met at Busra. After some talk, they agreed to make peace.

FIGHTING FLARES UP

They returned to their places for a restful night. But the rebels had planned differently. Their men were working in both camps. Early in the morning they started the battle. Soon both the armies were fighting. Leaders of both were surprised. Each one perceived the other had betrayed.

Ali ordered his troops to stop fighting. Ayesha rushed on camel-back to ask her army to do the same.

But the battle went on. The rebels had started the fire. They were now fanning the flames. Ali's gaze fell on Zobair. He called him. Both got so near that their horses stood close. Ali reminded him that once the Prophet had said Zobair would fight Ali without just cause. Zobair said he remembered and left the battle-field. When Talha saw this he too made to go. Zobair was followed by a rebel and slain by him. The rebel Amr bin Jaimoz then hastened to Ali, saying, "I give the news of Zobair's death." Ali answered back, "I give you the tidings of hell. For, I heard the Prophet say that the slayer of Zobair will go to hell."

When Talha was seen departing, an enemy shot him down with an arrow.

The battle raged around Ayesha's mount. Hundreds of good Muslims defended it with their lives. Many fell in the field. Ali saw that this bloodshed would not stop so long as the Lady Ayesha's camel was there. He ordered that the mount should be hamstrung. Instantly it went down. Ayesha was removed by her own brother to safety. The battle ended. Ten thousand Muslims lost their lives. Ali felt deeply grieved. He offered prayers for the deceased.

This happened on 20th Jamadius-Sani of

the 36th year of the Hijra.

Ali next called on Ayesha and arranged for her departure to Medina. He went a long way to see her off. Hasan and Husain accompanied her as far as three stages of her journey.

Ayesha and Ali both regretted deeply the painful incident. Ayesha repented her mistake the rest of her life.

ALI'S LETTER TO MUAWIYA

After conditions were settled in Busra, Ali made Kufa his capital. He had now time to turn his attention to Muawiya. He sent a letter to him. "Those who pledged loyalty to Abu Bakr and Omar have given their hands in my hand. Muhajir and Ansar have the right to choose the Khalif. After their choice whoever holds back shall be forced. You should follow the example of Muhajirs and Ansars. There is peace and safety in it. Otherwise prepare for war. You have long made the case of the slayers of Osman an issue. After swearing loyalty, put the case before me in proper manner. I will decide it according to the Book of Allah and the Sunna (way) of the Prophet of Allah." Muawiya consulted Amir bin Alas, one of the shrewdest men of his time.

"He was found willing to help Muawiya if he were promised Egypt as a gift. He was. Muawiyia gave the promise in writing.

Amr bin al-Aas then told Muawiya to raise a strong popular feeling against Ali. He feared that it would not be easy to fight Ali. He advised him therefore to convince Syrian Muslims that Ali had a hand in the murder of Osman. That could be done through Sharjil bin Samat Kandi. Sharjil commanded great influence. If he could be assured that Osman had been slain with the help of Ali, the rest

would be easy. People would believe him and then they would fight. Sharjil was won over. He was so convinced, that he warned Muawiya against making peace with Ali. If he did, he would be forced out of Syria, threatened the Kandi chief. Next Muawiya told Sharjil that it was necessary to educate public opinion on the point. Sharjil went round the whole country. Soon people were behind Muawiya. The sight of Osman's blood-soaked cloak added fuel to fire. The feelings of the Syrians were excited. They swore swift revenge on the new Khalif.

MUAWIYA'S LETTER TO ALI

The devout Muslims were, however, against further blood-shed. They were working for peace. Abu Muslim Kholani met Muawiya. He pointed out that he was not an equal of Ali. He further said that he had no cause to fight Ali. Muawiya agreed that he could not claim to be Ali's equal. All that he wanted was that Ali should hand over to him the slayers of Osman. Abu Muslim Kholani asked him to give him his demand in writing; he undertook to present it to Ali. Muawiya addressed a letter to Ali. The letter said, "We understood you claim that you had no hand in Osman's murder. If you are right, then hand over his killers to us. We will then swear loyalty to you. If you refuse to do so, then by Allah we will search out the slayers of Osman in the sea or in the land and kill them or give our lives."

Abu Muslim presented this letter to Ali in Kufa. He said to Ali, "You are the Khalif. If you do the duties of Khilafat, by God, we do not prefer anyone else to you, for this position. Osman was murdered without good

cause. Pray hand over his murderers to us."

Next day Abu Muslim again met Ali in the mosque. A large crowd was shouting there, "We are all the slayers of Osman." When Abu Muslim saw this, he at once knew the real situation. Ali told him that it was not in his power to catch hold of the murderers of Osman. He wrote back to Muawiya that he had nothing to do with the crime. He further advised Muawiya to give up this silly attitude. He warned him that if he persisted in making trouble, he would be treated as a rebel.

ALI MARCHES TO SYRIA

When Ali saw that war could not be avoided, he marched to Syria with an army 60,000 strong. Muawiya was already in the battlefield. He had occupied the water front. The Syrians did not allow the troops of Ali anywhere near water. When their hardship increased, Iraqis became very desperate. Ali was not in favor of starting the fight, but they could not die of thirst. An attack was made and Syrians were ousted from their positions. Now Syrian troops were without water. Muawiya began to fear the worst. Amr bin al-Aas, however, comforted him, saying Ali would certainly let them have water. He was right. Ali let Syrians have as much water as they wanted. The two armies lay there face to face. Even in the battlefield some Muslims were working for peace. And peace seemed very much in sight. Men of both armies freely met each other. After three months, minor clashes took place. There was no large-scale fighting. Again there, was calm on account of Rajab, Shaaban and Ramazan, the three months of peace. During this

interval efforts for peace were renewed. Envoys visited both Ali and Muawiya. But there was no agreement. Finally, Ali warned the Syrians to be prepared for war. He said he had done his best to come to terms. He had invited them to the Book of God but they had not cared.

BLOODY BATTLE AT SIFFIN

Ali at the same time warned his troops against making the first attack. No one was to pursue the fleeing enemy, none was to hurt the wounded, none was to kill or hit women and none was to enter houses. In the beginning there was limited fighting. Later a general attack was ordered. The battle lasted long and was bloody. Some 7,000 Muslims were killed. The heart of many pious men bled at the sight.

Ashas bin Qais Kandi, a chief of Ali's army, said to his people that a bloodier battle had not been fought and if another one like it took place Arabs will be ruined and they will lose all respect. Ali was of a different mind. He knew Muawiya was losing and if the battle continued for some time more, victory was theirs.

MUAWIYA'S RUSE SUCCEEDED

Muawiya was in panic. He knew he was fighting a losing battle. He consulted Amr bin al-Aas. Amr had already a plan in mind. He advised Muawiya to invite Ali to the Book of Allah. His idea was that if Ali refused, his own army would be split in two. One section would agree to the proposal and the other would not. A division in Ali's camp would force him to end war. Soon Muawiya's men raised the Holy Book aloft. There were thousands of them holding the Quran and calling Ali to refer the dispute to God's Book. They said, "O Arabs! for God's

sake save your womenfolk and your children from Persians and Romans. If Syrians are finished who will defend Syria? If Iraqis are finished who will defend Iraq? Come, let us agree to make the Holy Quran our judge. The decision of the Holy Book should be binding on both sides." The plan succeeded. Ali protested aloud that it was a ruse. But his men would not listen to him. A large section supported the proposal of Muawiya's men. They said, "We were fighting the Syrians to make them follow the Holy Book. Now when they invite us to it, how can we reject the proposal?" Muawiya wrote to Ali asking him to end enmity and make friends. He said that much blood had been shed and that war should be stopped. He repeated the offer to make the Holy Quran the judge.

TRUCE DECLARED

When Ali saw that his men were sold on the idea, he accepted the offer. But he warned his army that they were throwing away foolishly their victory. The war ended. Both parties chose their nominees. Ali nominated Abu Musa Alashari, against his better judgment. Abu Musa was an old Companion, a good soldier, honest and straight and pious. But he was a simple man who could be deceived easily. Ali was not willing to nominate him. But his men would agree to no one else. Muawiya nominated Amr bin al-Aas, a man of great wisdom and experience. He had an astute mind and knew how to get out of a difficult situation. When the two judges sat together, Amr bin al-Aas had had no difficulty in dealing with Alashari. He proposed that both Ali and Muawiya should be declared unfit for the Khilafat. Abu Musa Alashari readily agreed. Amr bin al-Aas showed great respect for the

age and piety of Abu Musa and begged of him to announce his decision first and said that he would follow him, being his junior. Abu Musa felt very grateful for this considerate treatment. He announced the agreed decision. He was followed by Amr bin al-Aas. Amr said that he agreed with the dismissal of Ali but had decided in favor of Muawiya. When Abu Musa heard this, he made a big protest. But the mischief had been done.

SPLIT IN ALI'S RANKS

The war had ended. The army was in no mood to resume fighting. It was waiting for the decision of the judges. Some of them were against the very idea of making two men judges in a matter of faith. They believed that only Allah's decision was valid in these questions and that no man could be the judge. They therefore turned against Ali. They believed he had made a mistake and was unfit to be Khalif. Yet Ali was totally against the proposal from the very start. He was also against Abu Musa Alashari being made a judge. He had warned them but instead of blaming themselves for the blunder they blamed Ali. Ali could not accept a wrong decision. The judges had to give an agreed decision. One judge had cheated the other. At the same time, the judges had not to decide the question of Khilafat. They had to decide about the causes of the war and how best to remove them peacefully. The issues which were clear in the field of battle were lost sight of in the chamber of peace.

Ali again prepared for war. His army was however divided. One section started back

homewards. Ali could not take to the field against Muawiya again. He and his men returned to Iraq.

IRAQI REBELS MAKE TROUBLE

On return to Kufa, Ali again raised a big army to fight Muawiya. An 80,000 strong force was ready. But the rebels in Ali's camp made trouble in many places. When they returned to Iraq they had formed a new party. They chose Abdullah bin Wahb Rasibi as their leader and declared war on Ali. They were known as the Khawarj and were 12,000 in number. They claimed they were good Muslims and that Ali had acted against the Qu'ran. They incited men to war against him. They had no mercy for those who differed with them. Ali did his best to persuade them to give up their false ideas but their attitude grew harder. In a letter to them, Ali wrote,

“Those whom we made judges followed their own desires and decided against the Book of Allah. We therefore rejected their decision and are back to the original position, i.e., the state of war. We are going to fight our and your enemies. May Allah have mercy on you. Join us. We will fight until God makes a decision and He is the best Judge.”

KHAWARIJ CAUSE HAVOC

The Khawarij were very bitter. They refused to Join Ali. Instead they declared war on him. They were openly against law and order. Wherever they went they called upon people to rise and follow them. Whoever refused was instantly put to death. One old Companion, Abdullah bin Khabbab and his wife were cruelly slain. Their only fault was

that they had a good opinion of Ali. The Khawarij also savagely killed some women. When the news reached Kufa, there was great anger among Ali's men. They requested him to put down the Khawarij rebels before going to battle against Muawiya. Ali agreed as it was very important to have peaceful conditions at home for success at the battle-front abroad. He marched to Nehrvan, the centre of the Khawarij. He sent word to the rebels to hand over the murderers of peaceful and pious citizens. He offered to go back if the demand was accepted. The Khawarij answered back that they all were responsible for the murders and that they had acted justly and would be much pleased to slay him too. Ali gave them still another chance. He sent Abu Ayub Ansari and Qais bin Saad Ansari to persuade the rebels to give up their foolish attitude. But they did not like to make peace. Ali next went himself and reminded them that he was against Muawiya's proposal. He told them that the Khawarij had themselves given it their warm support. He said they had only to blame themselves. But the rebels were determined to battle against him. Ali still wanted to avoid bloodshed. He gave an open offer of peace to all. A party of 500 men left the Khawarij. Their leader, Fardah Ashjai, had grave doubts about the good faith of Khawarij. Similarly, another big group deserted them. One thousand walked over to Ali. Only 4,000 men were left with Abdullah bin Wahab Rasibi.

THE BATTLE OF NEHRWAN

Ali watched the situation patiently. He forbade his men to attack. The rebels had no such regard for peace. They made a fierce rush and fought with mad courage. Ali's

forces stood firm. After a bitter battle the Khawarij were defeated. Most of them fell in the battlefield.

After putting down the rebels, Ali called upon his troops to march to Syria. There were many among them who were not willing to do so. They were in poor spirit. One of their chiefs, Ashas bin Qais Kandi, said, "We are short of arrows; our swords are gone blunt and our spears are in bad shape. Let us now return to our homes to prepare better for the battle with the enemy." When Ali found his men were half-hearted, he decided to march back to Kufa.

SITUATION IN EGYPT

The war with Muawiya had not ended. Egypt was still under Ali. It was being governed wisely by Saad bin Qais. He was an old Companion and very loyal to the Khalif. Muawiya tried to win him over. He turned down all the offers made by Muawiya. He had treated with great mildness all the sections of the Egyptians. The people of Kharbata had not agreed to the Khilfat of Ali. But they were willing to pay the tax. Saad left them in peace. Muawiya realized that Saad could not be purchased. He tried to cause doubts in Ali's camp about his loyalty. He spread the story that Saad was at heart a friend of Muawiya. That is why, it was said, he had been so nice to the people of Kharbata. The story was believed and Saad was recalled. Muhammad bin Abu Bakr became the new governor of Egypt. Saad warned him against disturbing the peace of Kharbata. His view was that they were not with Muawiya; that they were paying the tax and that if they were forced to accept Ali as Khalif, they would become enemies and join Muawiya. But Muhammad bin Abu Bakr

was young and hot-headed. He disregarded this sound advice and took armed action against Kharbata. He was defeated. Now agents of Muawiya openly started working against Ali. Muawiya bin Khadij Kandi called for action against the slayers of Osman. Egypt was in a state of red-hot anger. Ali sent Ushtar to help Muhammad bin Abu Bakr. Before Ushtar could enter Egypt, he was poisoned by an agent of Muawiya at a banquet arranged in his honor.

Feeling in Egypt was now very much against Muhammad bin Abu Bakr. Muawiya was not slow to make use of the situation. He sent an army under Amr bin al-Aas. With the help of Muawiya bin Khadij. Kandi, Amr put Muhammad bin Abu Bakr to flight. The Kandi chief pursued him. He was captured alive and begged for water before being put to death. Khadij Kandi refused to give him water. He said to Muhammad bin Abu Bakr, "May God give me not a drop of water if I give you water. You had stopped water for Osman and he was slain in a state of great thirst. I must kill you. God will give you a drink of boiling water in the next world."

Khadij Kandi slew Muhammad bin Abu Bakr and burned his dead body.

MUAWIYA ORGANIZES COUNTRY-WIDE RAIDS

Egypt was now part of Muawiya's state. Muawiya started raids on other regions held by Ali. Noman bin Bashir was sent with a big force to Ainultamar. Malik bin Kaab, Ali's governor, defeated him after a big battle.

Sufiyan bin Auf raided Ambar and looted whatever he could get hold of. Said bin Qais led a big force against him. Sufiyan retreated

to Syria without giving battle.

Muawiya sent another army to Taima. Its commander, Abdullah bin Masada Fazari raided Mecca, and Medina. Ali sent a force under Musib bin Majid Fazari. Abdullah took refuge in a fort in Taima. Musib set the fort on fire. Abdullah made peace and was allowed to return with his men.

A 3,000-strong army of Syrians raided Vaqusa valley. After a clash with Ali's forces at Taqmur, the Syrians marched back home.

Abdur Rahman bin Qabas attacked Jazira with a small force. He suffered a heavy defeat and was chased as far as Baalbek. Another battle took place between the forces of Ali and Muawiya in Daumatuljandal. Muawiya's army was defeated after heavy fighting.

Muawiya had long an eye on the Hedjaz. He sent a large force under Basar to Medina. Ali's governor Abu Ayub Ansari, an old Companion, did not want any fighting in Medina. He left peacefully. Basar next marched on Yemen, where he murdered the small children of Obaidullah bin Abbas, grandsons of Abbas, an uncle of the Prophet. Ali sent a force of 4000 under Jariah. Basar was raiding Najran at the time. When he learnt that the Khalif's army was on the way, he made off quietly.

PEACE BETWEEN ALI AND MUAWIYA

The war between Ali and Muawiya was causing serious loss to the lives, property and honor of Muslims. Ali wanted peace. Muawiya wanted power. But Muawiya realized that war would not bring him into power as long as Ali was there. In the fortieth

year of the Hejira, peace was made. Muawiya got Syria, Egypt and other western areas. Ali had under him Arabia, Iraq, Iran and all the eastern regions.

Ali had had no peace all this time. He had been constantly engaged in battle with Muawiya. Still he had kept the eastern frontier secure. In fact some advance was made in Sistan and also beyond Kabul. A naval attack was made on Kokan region of South India. There were revolts in many parts of Iran, but they were successfully put down.

KHAWRIJ SEEK ALI'S DOWNFALL:

Ali now could spare time and effort to restore peace and order. But his secret enemies were still very active. The Khawarij had been badly beaten. They had no great strength left to prepare for revolt. But they could still do a lot of mischief. Three young men of their camp met together and decided to put an end to three powerful leaders of the Muslim world. Abdul Rahman bin Baljam was to slay Ali, Bark bin Abdullah was to kill Muawiya and Amr bin Baler was to murder Amr bin Al-Aas. They fixed the date, place and the time for their wicked crime. Bark bin Abdullah attacked Muawiya who was seriously wounded. Amr bin Bakr attacked Amr bin Alas, who escaped. Another man who was leading the prayer in the absence of Amr bin al-Aas, was killed instead. Abdur Rahman bin Baljam succeeded in slaying Ali in the mosque. The murderer was caught and brought before Ali. He ordered that he should be slain after his (Ali's) death but should not be harmed in the meantime.

Ali breathed his last after three days. (He was 63 years old at the time of his death. His

rule had lasted four years and nine months.

The sad event took place on the 20th of Ramazan of the 40th year of the Hijra.

Ali was a man of great parts. He was known and respected for his wisdom, piety, knowledge and judgment. He was held in great esteem by the Prophet. As his constant companion, first cousin and son-in-law, Ali had the good luck to serve the Prophet with devotion and loyalty. A soldier, a wit, a statesman, a general, a poet and an orator, Ali had all the virtues of a great leader. The Prophet is reported to have said, "I am the city of learning and Ali is its gate." Ali was the bravest soldier of Islam in the battlefield. But he never took to war until he was forced to do so. The first to sheathe his sword, he was the last to unsheathe it. But once unsheathed, there was nothing but sure death for the enemy.

Ali had seen both poverty and plenty. His good wife, the lady Fatima, led a hard life for a long time. Ali could not earn enough for many years to give the family a square meal. But there never was a happier and more contented household. Even when Ali grew rich and could pay as much as 40,000 dirhams as zakat-tax, many a time the family had to go hungry, for, they gave away generously to the needy.

Ali was a very great believer in the rule of law. Muawiya once accused him of rebelling against the earlier Khalifs. In very touching words, Ali observed, "I seek the protection of Allah against rebellion."

He was also unjustly accused of aiding the slayers of Osman. He said that he was the most innocent of all the Qureish in the matter of Osman's murder. In a stiff letter to Muawiya he said that it was Muawiya who

could help Osman but did not when the old Khalif needed it urgently but came forward only when he was beyond the reach of all human aid. When accused of delay in taking action against the murderers of Osman, Ali said, "I was as helpless as was Osman."

ALI, A JUST MAN

As a ruler, Ali was strict in dispensing justice and very generous in the treatment of non-Muslim citizens. He kept a stiff watch on his governors and officers. Once a canal that watered the lands of non-Muslims became dry, Ali wrote to the governor to get it repaired. He said,

"By my life, I love it more that it should be restored than that the non-Muslim should leave the land or become poor and helpless or become unable to take part in the progress of the country."

ORDER TO TAX COLLECTORS

To the collectors of taxes, Ali issued a standing order: "Do not cause trouble to Muslims. Let them not feel that your presence among them is misfortune. Take not of their property more than what is God's due. To whichever tribe you go, behave with calmness and quiet dignity and tell them, "O servants of Allah, God's Khaliph has sent us to you to get from your property Allah's share. Tell us therefore from which of you the zakat (tax) is due.""

Once he lost his armor. It fell into the hands of a Jew. Ali sued him in the court. When asked if he had any proof, Ali said he had none. The court decided in favor of the Jew. Ali accepted the decision.

The Jew was so much moved by this act of

justice that he forthwith became a Muslim.

Though very tender of heart, Ali had no mercy for the criminal. He kept strict watch on weights, measures and prices.

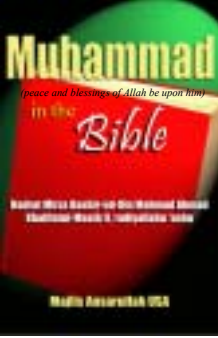
Ali took particular care of public property. He drew a very small sum from the treasury for his expenses. Once he was shivering in cold and had only an old garment to cover his body. A man suggested to him to draw more from the treasury for himself and his family. Ali answered back, "I would not hurt your rights." His faithful servant Qambar could not bear the sight of his master's distress. One day he put aside some gold and silver. Wanting to give Ali a pleasant surprise; he asked him to have a look. When Ali saw the precious articles, he said to Qambar, "May your mother weep over you. You want to throw my household in, such 'a big fire.'" Then he distributed all the costly things among the needy Muslims.

Ali's life was full of piety and prayer. According to Ayesha, his nights were spent in prayer and his days in fasting. Ali had great respect for the pious. He made the poor his companions. The rich and powerful could expect no undue favor and the weak never despaired of justice from him.

Ali was a stout, short and powerful man. His shining big eyes, tanned skin, smiling face and bald head made him a charming figure of great attraction.

He left behind many children. Of them the best known are Hasan and Husain.

From *An Outline of Early Islamic History*, A Tabshir Publication, Rabwah, Pakistan, pp. 193-223.



Muhammad

(peace and blessings of Allah be upon him)

in the Bible

From Introduction to the Study of the Holy Quran,
by *Hadrat Mirza Bashir-ud-Din Mahmud Ahmad (Khalifatul-Masih II)*,
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ہمیں اس بار سے کوی ملتا ہے
یا رب ہے تیرا اسم
وہ دیکھا ہے غمروں سے کیوں دل نکلتے ۱۱
وہ گھڑی آتی ہے اب ہمیں پکڑیں گے مجھے
۱۱ خاک میں ملے اسے ملتا ہے آہ
اک نہ اک دن توں ۱۱ کاٹو لگا کے ساتھ
تو فرقاں ہے ۱۱ سب توروں سے اجلی نکلا
چہ دستہ تہا ۱۱ ان ۱۱ اللہ
گھن میں بھول جان میں بھول آپ کے لئے
پار گھڑی خان میر ۱۱ ۱۱
تو صاحب کہ تم قاریاں میں رہتے ۱۱

CD 3

آفتاب احمد بسمل
تفہیں اور تہیں
تہ اللہ

CD 2

دیکھو خدا نے ایک جہاں کو جھکا دیا
توئی یہی ہے پارو کہ ٹوٹ کو پھوڑو ۱۱
مرے موٹی مری یہ اک دعا ہے
دخن کو علم کی برنگی سے تم سینہ و دل برمانے ۱۱
دوستی رہے خدا کی عبت خدا کرے
وہ گزری صبر سے کام لو ساتھ
اک رات مقاصد کی ۱۱ تیرو ۱۱ تار آئی
(۱۱:۱۱ احمد پوری - دس جلیو)

CD 6

دوستی رہے خدا کی عبت خدا کرے
کیا سوچ تھی اب دل نے چہ نام خدا کے
اک سہول ملے سے تہی اس پار دی چلے
تو: ۱۱:۱۱ احمد پوری: ۱۱:۱۱ تہ: ۱۱:۱۱

CD 4

تو: ۱۱:۱۱ احمد پوری: ۱۱:۱۱ تہ: ۱۱:۱۱
تو فرقاں سے سب توروں سے اجلی نکلا
بر طرف لڑو کہ دوزا کے تھکا نام نے
اسلام سے نہ بھاگو راہ بری کیا ہے
اک نہ اک دن توں ۱۱ کاٹو لگا کے ساتھ
تو لہان عمامت بھگے تیرا کہ ہے
تو: ۱۱:۱۱ احمد پوری: ۱۱:۱۱ تہ: ۱۱:۱۱

CD 5

اسے خدا سے بھر سزا و عیب پاش و کر و کار
خدا کے پاک لوگوں کو خدا سے نصرت کئی ہے
اسلام سے نہ بھاگو راہ بری کیا ہے
بہاں و میں توں تہ جان ہر مسلمان ہے
تو: ۱۱:۱۱ احمد پوری: ۱۱:۱۱ تہ: ۱۱:۱۱
تو: ۱۱:۱۱ احمد پوری: ۱۱:۱۱ تہ: ۱۱:۱۱

In Memory of My Dear “Abba Jee”

Munir Ahmad Malik, Phoenix, Arizona

The purpose of this article is to two fold:

1. To remember and share good memories of the dear one respected elders of our Jama‘at and to request for prayers that may Allah enable us to follow their noble footsteps.

2. To share my personal experiences as a guidance for parents as to what our respected elders used to do for the training of their children.

I always called My dear father “Abba Jee.” His name was Malik Bashir Ahmad. He was ex-president of moosian in Model Town, Lahore, chapter. He passed away per Almighty God’s will due to a sudden heart failure on the 31st May 1988 and was laid to rest in Bahishti Maqbara, Rabwah, Pakistan. He was, then 77 years of age. Though fifteen years have passed by since his demise, yet the memories of the past are so vivid and clear in my mind that it still seems to me a matter of yesterday as Abba Jee marhoom had left me a very deep impression in my mind of the way he raised his children.

My Abba Jee (may God have nmercy on him) was an Ahmadi by birth. My grandfather, Malik Gul Mohammad, himself took bait/oath of allegiance to join the fold of Ahmadiyyat. My father spent his entire life precisely as per teachings of Islam. He had extreme love and affection for the imam of the jama‘at, khilafat and the jama‘at organizations and the the system of Jama‘at.

He was a moosi with 1/6th of his income as contribution towards Chanda Wassiyyat. He was very careful and particular in

offering his five daily prayers in a very timely fashion, preferably in congregation, and in reciting regularly the holy book Quran Majeed daily during his entire life. He always offered prayers with full diligence, total care and full attention; and always advised his children to do the same. Prior to our move to Model Town, Lahore, we were living in Government Colony, Chauburji, and were linked to chapter Islamia Park, Lahore. I do remember very well almost all incidents and happenings from childhood to youth and other events, etc., even until now. One of them being, the regularity of ‘Darsul-Quran during each and every month of Ramdan at Islamia Park Mosque, completing a reading of the entire holy book during the holy month with its translation and commentary. He continued this noble responsibility of Darsul-Quran at Islamia Park mosque with the sheer blessings of God and without fail for a period of over period of 25 years.

Abba Jee was always very mindful of paying full and undivided attention to the children’s religious upbringing—learning, practicing and inculcating good habits. He would not let any opportunity pass that he could avail to make a point to inculcate any good habit or quality. He was also mindful of learning as well as practice of good habits, adoption of good moral code and training, referring ‘children’ to the likes of a small young plant. If not corrected and trimmed properly, it could turn into a wild unseemly tree. Hence he did not consciously let any moment lapse without giving us some sort of

religious advice teaching a virtue to practice in later life. I can vividly still remember those days of my childhood like yesterday when I used to return home towards the evening after having played with my friends all day. My Abba Jee first question used to be if I did perform five obligatory daily prayers at their respective timings. My statement to his question was always verified from my dear mother whom I used to call Ammi Jee. If it was found that I somehow did not offer one or all those, as claimed, I was instantly ordered to prepare myself for doing the needful, there and then, in front of their presence, all the missed ones, saying them aloud, so that I may not skip part thereof. Only thereafter, I was allowed to join the family for the evening meal.

It was a normal daily practice in our house to listen to Abba Jee read loudly after dinner from one of the books of the Promised Messiah. We had to finish a prescribed syllabus during our summer vacation comprising the Holy Quran, hadith, prayers of the holy Quran and religious knowledge books. I must say that in those days of childhood, these pieces of advice and admonitions seemed to have an effect of boredom on all us children. But with Almighty God's sheer blessings, along with the prayers of the founder of our community for the jama'at, coupled with the old training from our parents, the fact is that we are truly attached to the Nizam of Khilafat, fal-hamdu lillah. The results of all these things is self apparent, as we ourselves witness it now. All of my brothers and sisters, whether they are in USA or Pakistan, are trying their best to inculcate amongst their own children the same spiritual learning environment, training,



and discipline. We all are striving with God's help to pass on those young minds the same level of affection for the khilafat and Ahmadiyyat, the spirit of which we were bestowed through our parents. Not only that but our prayers are that all of our progeny, wherever they happen to be, may enviably exceed our own expectations in fields of

service to religion, full faith in the importance and acceptance of prayers, devotion, obedience, and attachment to Ahmadiyya Khilafat, even leaving us far behind. May God grant acceptance to our humble supplications and efforts. Āmīn.

I tell my children that it is the result of hard work and devotion of our parents toward our religious and spiritual training that for both parents I always keep offering the Quranic prayer as taught to us in the holy book.

Rabbirhamhumā kamā rabbayānī saghīra.
(O my Lord, have mercy on my parents as they raised me from childhood.)

After seeking permission from my parents, when I migrated to USA with my wife and two children, in April of 1979, Abba Jee gave us most precious gifts of our life, a copy of the Holy Quran, Tafsir Sagheer, and a personally prepared audio cassette consisting of full advisory messages of the founder of Ahmadiyyat to his community, as are narrated in his writings. Audio message also included poems from Durr-i-Sameen containing comprehensive prayers for one's children.

Reaching here in USA, being a new country, new culture, I had to face a host of unfavorable circumstances, obstacles, and disappointments. On each and every occasion, while I kept regularly listening to the cassette given by Abba Jee, recorded in his own voice, the messages of the founder of our community, God's chosen one's words of solace with all other pearls of advice and truth kept echoing in my ears, and guided me all along. Let me quote here one

sentence from the writings of Hadhrat Masīh-i-Mau'ūd ('alaihissalam) which was quoted by Abba Jee in his message and which I practiced to the best of my capabilities and always became victorious by the grace of God.

Whenever you are faced with a difficult situation, you should confine yourself to a room in privacy and bow down in front of your creator; thus seeking help and assistance from Him, as the prayer is such an instrument that where you cannot reach by your personal efforts, your living and all powerful God does get there, and miraculously the door of help and assistance is opened for you out of nowhere.

I have seen in this earthly life that special result of prayer that makes one bow down before the Almighty God with sentiments of gratitude, with eyes duly filled with the unstoppable flow of tears. I have personally seen myself in my life, sheer miracles happening in front of my own eyes as a result of a host of blessings of prayers. Of course, this could not have been possible except due to the fine and pristine level of education, example, religious training and good ethics and practices in ones daily life given or shown to us by our beloved Abba Jee and our humble supplications to our God. For the Tarbiyyat of his children Abba Jee was always acting upon the advice, teachings, and practices of the reformer of this age, the Promised Messiah and his successors, including the weapon of prayers which are always answered. Now we all brothers and sister are also trying to inculcate these very teachings, practices in our children that we

were taught by our parents.

Abba Jee was very particularly careful in the regular, prompt payments of chanda wasiyyat. In 1974, I had my house built in Model Town, Lahore, Pakistan, with God's sheer benevolence and mercy. On my own insistence and repeated requests I was able to persuade my parents to agree to move into our newly built house in Model Town. On doing so, Abba Jee arranged to sell his own house at Multan Road, Lahore. On receipt of the sale proceeds, he first of all obtained a detailed breakdown on his wasiyyat chanda account from the central wasiyyat office in Rabwah and paid instantly all that was due to be paid there and then. Only afterwards, he distributed whatever was left from the sale proceeds of the sale of the house amongst his children precisely as per Quranic injunctions in the ratios as prescribed in the Holy Quran, leaving aside not a single penny for himself.

While writing this, I just remembered an incident that just shows my Abba Jee's full faith in the Almighty's sure and live existence as well as solid and unshakable link with total affection with Ahmadiyyat and Ahmadiyya Khilafat. While all of us five brothers and sisters were studying at various levels in schools and colleges, it caused financial difficulties as family overall expenses were far exceeding the monthly meager income. During such period of anxiety, someone who was aware of this situation suggested to my Abba Jee at that particular time of financial difficulty that he should stop subscription to Jama'at's publication "Al-Fazl" (the only source of reading the voice of the khalifa of the time), and that by doing so it will help to improve the financial situation. Abba Jee, on listening

to such a suggestion, abruptly addressed back the person who had come up with such a suggestion saying, "Do you want me to put a stop to God's blessings entering into this house by stopping to take delivery of the daily Al-Fazl into this home. This is not possible, come what may. Abba Jee's reference was to the word Al-Fazl which literally means the blessings of God. It was my Abba Jee's sheer strong belief and faith in the existence of the Almighty God, his prayers for his children as well as blessings of the Ahmadiyyat that all of us as brothers and sisters are well and mainly content with whatever our benevolent creator has benefited us with in any form.

My Abba Jee resided in Model Town, Lahore, for about 14 years and with God's total mercy was an office holder in the local Jama'at in varied capacities thus serving all the time whichever way he could.

In 1984, when extension work on the mosque at Model Town, Lahore, Pakistan, started, my Abba Jee was entrusted with the responsibility of overall financial management and keeping accounts. He discharged this duty very well to the end, by the grace of God. On this mosque's completion, when I visited Pakistan with my family to see my parents, I casually mentioned to Abba Jee about our mosque-building project in Tucson, Arizona at that time. I also indicated to Abba Jee that by God's sheer grace, its financial accounting responsibility was entrusted to me. On hearing this, Abba Jee's face lit up with delight and satisfaction and he expressed his delight while handing me over a black leather bag, saying that he used the same bag for keeping money collected for the mosque

in their vicinity and that I too, should use the same bag for the purpose for the mosque in Tucson, Arizona. I did indeed use it for this purpose. Hadhrat Khalifatul Masih IV (may Allah have mercy on him) on his visit to USA at that time blessed us with the inauguration ceremony of this mosque.

Abba Jee had an extremely quiet-natured personality. He performed all assignments and responsibilities entrusted to him by the jama'at with extreme diligence and undivided attention, and advised us all to follow this practice meticulously. He tried his utmost to be the ones who reach the designated place together well before the appointed time whether it was Friday, Eid, or any other gathering of the jama'at. He was much annoyed at us children if we caused any delays in the achievement of this objective. He often drew our attention to the fact that we Ahmadis cannot be seen to adopt the attitude of laziness in any form in religious affairs.

On the demise of my dear Abba Jee, when locals Jama'at members came to our house to offer condolences, one of the outstanding members of local majlis-i-amlah, an elderly, pious person, addressing me in particular, remembered my Abba Jee by saying, "Your father was a true Ahmadi; the type of which is defined by the founder of Ahmadiyyat, the Promised Messiah, in his writings. Your father fitted exactly such criteria as were prescribed by Hadhrat Masih-i-Mau'ud ('alaihissalam) for his followers. He was the one who, while performing religious duties, could not care less for politics, as people generally tend to. His total performance in all

such matters was to seek pleasure of Almighty Allah." Having listened to such words, my eyes filled up with tears of gratitude for God, the Exalted, and my heart filled with sentiments of sort of pride on being associated to such a human being.

Whenever he sent me a letter here in USA or mailed a cassette of his message to me, he always advised me to pay my full attention to the proper upbringing of children; especially while being in this country where poisonous satanic ill-effects are affecting children's minds from all angles and directions. He would add that to save your children from all such bad influences is to have (1) total attachment with jama'at and (2) Complete obedience to the advice and directions from khalifa-i-waqt. It is with God's mere blessing and the training by our parents that this humble one while living in USA from the last 22 years has been vigorously trying to act upon all such pieces of advice for the tarbiyyat of our children. I too am trying to pass on this message to my children, by showing my own example of regularly punctually offering five daily obligatory prayers, some collectively with the family. All this is the result of my Abba Jee's devotion toward our training which caused Promised Massiah's teachings become the part and parcel of our lives. Alhamdulillah.

My mother (Ammi Jee) once told me that during his last Ramadan, just a month before he passed away, despite it being excessively hot due to the scorching heat of the summer, coupled with his own weakness and physical debility due to advanced age, keen as he was, God granted him strength and stamina and

enabled him to complete full thirty days of fasting along with other obligations such as finishing the Holy Quran twice during this month. My Abba Jee wished, the expression of which could be seen by his remarks uttered orally or through letters to me, saying: “O God, may my end take place at such a time while you are pleased with me. Please do not make me ever dependent on anybody except yourself, the Almighty One.” He used to become anxious on the thought of spending his last final moments either in an ambulance or in a hospital. The way he passed away proves that God did indeed listen to his prayers and supplications and granted them his acceptance and also hinted to him in a dream that his time was near. My mom told me that one day my Abba Jee probably after having some dream to that effect enquired from my mom if she had any dream. My mom replied in negative. My Abba Jee was apparently healthy with no physically fatal ailment, which could take his life. He did visit his homeopathic doctor along with my younger brother a few days before his demise and complained of some chest pain. Again, a day before he passed away, he mentioned to family members of chest pain. On my sisters’ interrogation, he told them that he would visit the doctor the next day. But seems like his time to do any such thing, (medical checkup) was over now per God’s designs and destiny. He had his usual dinner on May 30th and offered Isha prayers as usual. Before going to bed, he had a short stroll in the backyard of the house. At 2.00 a.m., my sister-in-law enquired, while he lay in his bed, if he were thirsty. Hearing which my Abba Jee replied, “No, but my daughter, you go to sleep; if I feel thirsty, I

will get water myself.” Later, my mom saw on the 31st May 1988, at 4.00 a.m. that my Abba Jee was sitting on the ‘charpai’ (the wooden bed, cot). She approached him and wanted to speak with him. On receiving no reply, she put her hand on his shoulder and felt as if he was unconscious. My brother-in-law rushed to call a doctor. But when the doctor arrived there, my Abba Jee had already breathed his last, the soul having left the body. Inna lillahi wa inna ilaihi raji’un. He did leave a short paragraph on a piece of paper on the table in his room, wherein he advised us all his close family “to be patient as death is a certainty. This earthly world is like an inn, wherein after a short abode, every traveler passes on his appointed time. The only eternal being that remains is the existence of Almighty God. Every thing else is hollow and empty.”

My dear Abba Jee’s body was taken to Rabwah that afternoon. Funeral prayers were lead by esteemed Sufi Ramazan Ali sahib, after which he was laid to rest in the Bahishti Maqbara, around 6.00 p.m. local time that day. May Allah exalt his rank in paradise.

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Coming of the Messiah

Couplets from a poem by Hadrat Mirza Ghulām Ahmad, the Promised Messiah, 'alaihissalām

The text of the Urdu couplets appears below. The English transliteration of the couplets appears below the Urdu text. The transliteration is broken into syllables according to the rhythm of the poem. The marks / and ^ above the transliteration indicate the meter (or the rhythm) of the poem in English notation. The / mark indicates a long syllable while ^ indicates a short syllable. Note that sometimes two short syllables combine to make one long syllable. Also note that the writer of the poem may set the same word (or a part of it) as a short syllable at one place and as a long syllable at another place. This latter practice can only apply to certain type of syllables.

کیوں عجب کرتے ہو گریں آگیا ہو کر مسیح خود مسمانی کا دم بھرتی ہے یہ باد بہار
 آسماں پر دعوتِ حق کیلئے اک جوش ہے
 ہو رہا ہے نیک طبعوں پر فرشتوں کا آثار
 آ رہا ہے اس طرف اصرار یورپ کا مزاج نبض پھر چلنے لگی مُردوں کی ناگہ زندہ وار
 کہتے ہیں تیلیٹ کو اب اہل دانش اُتو دای پھر ہوئے ہیں چشمہ توحید پر از جاں نیشار
 باغ میں ملت کے ہے کوئی گل رعنا کھلا آئی ہے بادِ صبا گلزار سے ستانہ وار

/	^	/	/	/	^	/	/	/	^	/	/	/	^	/
kyūñ	‘a	jab	kar	tai	ho	gar	maiñ	ā	ga	yā	hō	kar	ma	sīh
khud	ma	sī	hā	’ī	ka	dam	bhar	tī	hai	yeh	bā	dai	ba	hār
ā	s	māñ	par	da‘	wa	tai	haq	kai	li	yai	ik	jō	sh	hai
hō	ra	hā	hai	nai	k	tab	‘ōñ	par	fa	rish	tōñ	kā	o	tār
ā	ra	hā	hai	is	ta	raf	ah	rā	r-i	yō	rup	kā	mi	zāj
nab	z	phir	chal	nai	la	gī	mur	dōñ	ki	nā	gah	ziñ	dah	wār
keh	tai	haiñ	tas	lī	s	kō	ab	ah	l-i	dā	nish	al	wi	dā‘
phir	hu	’ai	haiñ	chash	ma	’ai*	tau	hī	d	par	az	jāñ	ni	sār
bā	gh	maiñ	mil	lat	kai	hai	kō	’ī	gu	lai*	ra’	nā	khi	lā
ā	’ī	hai	bā	dai*	sa	bā	gul	zā	r	sai	mas	tā	na	wār

* -i, ezafī written as ai to show the pronunciation.

Meaning of the Couplets

Why is it strange to you if I have appeared as the Messiah? This spring breeze itself is a

Messianic harbinger.

In heavens, there is a passion for the spread of truth. Angels are descending on righteous souls. European liberals are inclined to this direction. Hearts of the dead have started beating again. Wise are bidding adieus to trinity. They are betting their lives on Oneness of God.

Words and Expressions

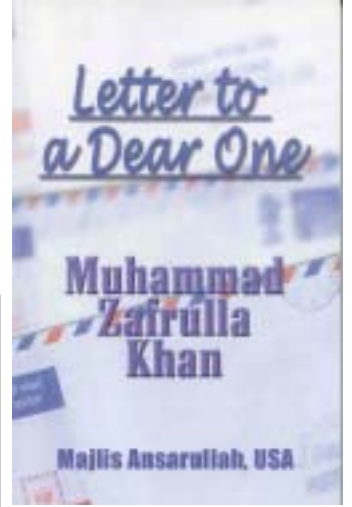
The words and expressions used in the couplets have been explained here in the order they appear in the poem.

kyūñ: why	hō ra hā hai: is taking place	danish: wisdom
‘ajab: wonder, surprise, strange	naik: righteous, good, virtuous, pious, lucky, fortunate	ahl-i-dānish: possessors of wisdom, wise
kartai ho: (you) do	tab‘ōñ: plural of tab‘:	al-widā‘: goodbye
gar: if	temperament, nature	hu‘ai haiñ; have become
maiñ: I	farishtōñ: angels	chashmah: fountain
ā gayā: came, have come	otār: descent	tauñid: unity
hō kar: in the form/make of	ā rahā hai: is coming	chashma‘-i-tauñid: fountain of unity
Masīh: Messiah	is: this	az: from
khud: in itself	taraf: side, direction	jāñ: life
ma sī hā ‘ī: Messianic	ahrār: liberals, open minded	nisār: sacrificed
kā: of	yōrup: Europe	bāgh: garden
dam bhartī hai: takes sides with, sings praises of	ahrār-i-yōrup: liberals of Europe	maiñ: in
yeh: this	mizāj: temperament, disposition, mood	millat: community
bād: breeze	nabz: heartbeat	Kai: of
bahār: spring (season)	phir: again	kō‘ī: some
bād-i-bahār: breeze harbingering spring	chalnai lagī: started	gul: flower
āsmāñ: sky	murdōñ: the dead	ra‘nā: graceful, exquisitely beautiful
par: on	ki: of	khilā: bloom, blossom, flower
da‘wat: invitation, call	nāghah: suddenly, unexpectedly	ā‘ī hai: has come
haq: truth	ziñdah wār: like living, alive	bād: wind, breeze, air
kai liyai: for	kehtai haiñ: say	sabā: spring breeze, easterly breeze, morning breeze, zypher
ik: a, one	taslīs: trinity	bād-i-sabā: zypher, spring breeze
jōsh: zeal, ardour, enthusiasm, excitement, fervour, passion, ebullition, exuberance	kō: to	gulzār: garden
hai: is, has	ab: now, these days	sai: from
	ahl: possessors	mastāna wār: frenzied, intoxicated

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Glossary

abu: father of
aḥādīth احاديث : Plural of ḥadīth.
Aḥmadiyyat احمديت : Muslim sect believing Ha
ḍrat Mirzā Ghulām Aḥmad to be the Promised
Messiah and Maḥdi, peace be on him
‘alaihissalām عليه السلام : peace be on him
al-naḥl (pronounced annaḥl): the bee
Āmilah: a committee of workers
Ansār انصار : Helpers. Members of Majlis
Ansarullah.
ayyadahullāhu ta‘ālā binaṣrihil-‘azīz,
ايداه الله تعالى بنصره العزيز : May Allah support him
with His Mighty Help
Chanda: چنده Monetary contribution, donation.
chanda ijtimā: contribution towards ijtimā‘
expenses
Hadīth حديث : Saying of the Holy Prophet
Muhammad, sallallahu alaihi wa sallam.
Ḥaḍrat, Hazrat: حضرت : His Holiness
ḥuḍūr, huzur حضور : Your Honor/Holiness, His
Honor/Holiness
Ijtimā‘, Ijtemāع اجتماع : Rally.
Ijtimā‘āt اجتماعات : plural of Ijtimā.
inshā‘allāh, ان شاء الله : God willing.
Jamā‘at جماعت : Community, Organization
Jumu‘ah جمعه : Friday.
Khalīfah: vicegerent
Khalīfatul-Masih خليفة المسيح : Successor to the
Promised Messiah, ‘alaihissalam.
Khalīfat 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 aver 40 years of age.
Malfūzāt ملفوظات : sayings of the Promised Messi
ah, ‘alaihissalām.
Masīḥ-i-Mau‘ūd, Masih Mau‘ood : مسيح موعود :
The Promised Messiah (Ḥaḍrat Mirza Ghulam
Aḥmad, ‘alaihissalam)
Masjid مسجد : mosque
Muhājir مهاجر : immigrant
Muṣliḥ-i-Mau‘ūd, Musleh Mau‘ood: مصلح موعود
(The Promised Reformer): Ḥaḍrat Mirza
Bashiruddin Maḥmud Aḥmad (1889-1965),
Khalīfatul-Masih II, raḍiyallāhu ‘anhu, who
fulfilled the prophesy of the Promised Messiah,
peace be on him, about the advent of a
Reformer.
Nāsir: helper. A member of Majlis Ansarullah.
raḍiyallāhu ‘anhu: رضى الله عنه : May Allah be
pleased with him.
raḥimahullāh رحمه الله : May Allah have
mercy on him

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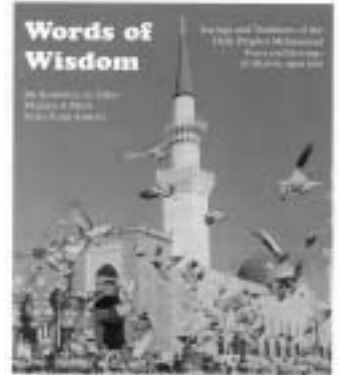
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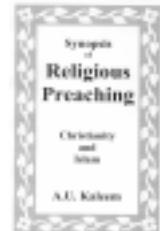
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Ash-hadu allā ilāha illallāhu wahdahū lā sharīka lahū wa ash-hadu anna muhammadan 'abduhū wa rasūlūh (I bear witness that there is no god except Allah, He is One, without partner, and Muhammad is His servant and His Messenger.)

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

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