Maula Bas: Lord, Enough.
From a Dream of the Promised Messiah, ʿalaihissalām.
About Al-Nahl

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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)
Quranic Principles For Good Health

Maulana M. Ismail Munir

Let us read these Qur’anic principles and try to practice:

**Our four basic needs:**

It is decreed for thee that thou shalt not hunger therein nor shalt thou be naked. [20:119]

وَإِنَّكَ لَتَمْعَنْ ذَٰلِكَ وَلَأَقْلِصُ العَصُوٰٰرَةَ

And that thou shalt not thirst therein, nor shall thou be exposed to the sun. [20:120]

**Food for health**

O ye men! eat of what is lawful and good in the earth; and follow not the footsteps of Satan, surely he is to you an open enemy. [2:169]

ياَ يَا بَنِي امْرُوعَ ائْتُوا مَا يُرِيدُنَّكُم مِّنْهُ وَلَا تَكُوَّنُوا مِنْهَا عَزِيزِينَ

They ask thee concerning wine and games of chance. Say, ‘In both there is great sin and harm and also some advantages for men; but their sin and harm are greater than their advantage,’ And they ask thee what they should spend. Say, ‘Spend what you can spare.’ Thus does Allah makes His commandments clear to you that you may reflect. [2:220]

**Harmful drinks:**

They ask thee concerning wine and games of chance. Say, ‘In both there is great sin and harm and also some advantages for men; but their sin and harm are greater than their advantage,’ And they ask thee what they should spend. Say, ‘Spend what you can spare.’ Thus does Allah makes His commandments clear to you that you may reflect. [2:220]

**Sexual behavior:**

They ask thee concerning wine and games of chance. Say, ‘In both there is great sin and harm and also some advantages for men; but their sin and harm are greater than their advantage,’ And they ask thee what they should spend. Say, ‘Spend what you can spare.’ Thus does Allah makes His commandments clear to you that you may reflect. [2:220]

Say to the believing men that they restrain their looks and guard their private parts. That is purer for them. Surely, Allah is Well-Aware of what they do. [24:31]
The night is for rest

He it is Who has made for you the night dark that you may rest therein, and the day full of light that you may pursue your occupations. Surely, therein are Signs for a people who listen to the divine Message. [10:68]

Fasting is always useful

O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil (physical, moral, and spiritual). [2:184]

Good habits for mental health

Those, who spend in prosperity and adversity, and those who suppress anger, and pardon men; and Allah loves those who do good. [3:135]

Moderation in everything is good:

O children of Adam! take your adornment at every time and place of worship, and eat and drink, but be not immoderate; surely, He does not love those who are immoderate. [7:32]

Two qualities of a successful person:

One of the two women said, ‘O my father, take him (Moses) into thy service; for the best man that thou canst employ is the one who is strong and trustworthy.’ [28:27]

Let us seek help from God also

And seek help with patience and prayer, and this indeed is hard except for the humble in spirit. [2:46]
PLEASURE IN TRUST

The condition of my heart is wonderful. Just as when it is very hot and the wind does not blow at all, then the people very confidently hope that now it would rain; when I find my money box empty and I have very great confidence in the grace of God, that now the money box will be filled up (with money), it really happens like that. I swear by God that when my pocket is empty, I find great and ecstatic pleasure in my reliance on God; I cannot adequately express myself to explain that condition of my heart. In fact that condition is a source of great consolation and it gives comfort and contentment much more than the time when my pocket is full.

When my father and my brother were involved in court cases and that used to keep them worried, they always envied me and thought of me as a very lucky person who had no worries at all.

As a matter of fact no Jamaat can be established unless the members are prepared to obey the Imam with this kind of zeal, faithfulness and loyalty. The troubles that the Messiah (Jesus) had to confront with, were rooted in the weakness of his followers. When he was arrested, as great a disciple as Peter denied him in his very presence. And not only that he denied him, he cursed him thrice. Most of the disciples deserted him and fled. On the other hand, look at the sincerity and loyalty of the Companions of Holy Prophet sallallaho alaihi wa sallam; their sincerity and loyalty has no match in the whole history of mankind. They bore all sorts of hardships for his sake; they left homelands which were dear to them. They got themselves separated from their dear ones and from their belongings. They even did not mind to lay down their lives for him. It was this sincerity and loyalty that crowned them with success.

I could see that my Jamaat is also full of faith and loyalty and they are very faithful to their pledge and they are very sincere.

(A Malfoozat Vol. 1, p. 312)

A FAITHFUL JAMAAT

I am grateful to God that He has given me a sincere and a faithful Jamaat. I could see that whatever the purpose for which I call them, they come forward with great zeal and vie with one another to do it at the earliest and with all the faculties that God has vouchsafed them. They are true to their faith and they are sincere. I just tell them something to do and they are fully prepared for it.

STRONGER FAITH—BETTER DEEDS

Although I know that the ability to do good deeds is a gradual process, there is no doubt that unless faith is strong nothing can be done. The stronger the faith, the better are the virtuous deeds; so much so that if this strength of faith gets the opportunity of full development the person would reach the
stage of martyrdom, for in that case nothing would stand in his way and he would not mind sacrificing his life.

I have said it many a time and its repetition here would not be out of place that the appearance of the prophets and especially that of the Holy Prophet, sallallaho alaihi wa sallam, and the revelation of the Holy Quran have an aim. Whoever says that this act of God is aimless, displays disrespect and impudence, for it does not behove God to do things without any aim.

Let it be known that the aim of God in revealing the Holy Quran and sending the Holy Prophet to the world is that a great Sign of Mercy should be shown to the world. God says:

\[
\text{Wa ma arsalnaa ila ilaa}
\]
\[
\text{Rahmatallil-aalamin}
\]

We have not sent you but as a Mercy for the worlds.

The aim of the revelation of the Holy Quran is stated in the words:

\[
\text{Hudallil-Muttaqeen}
\]

(Guidance for the God-fearing people).

These aims are so good that nothing like them can be found anywhere.

God has willed it that all the excellences that various prophets had severally, be combined together in the person of the Holy Prophet, sallallaho alaihi wa sallam. Likewise all the eternal truths, that were to be found in all the scriptures, be collected in the Holy Quran. Also the good points that the followers of other prophets had individually should be given collectively to the followers of the Holy Prophet sallallaho alaihi wa sallam.

It is the will of God that we should inherit all these excellences. Here, this also should be kept in mind that just as the excellences that He wants us to inherit are great so also He has granted us talents, for, if He had not given us such talents we would not have been able to inculcate these excellences in our persons. (Malfoozat Vol. I, p. 326)

THE LOSS OF FAITH

The Wali-ullah are the people whom God the Almighty has got closer to Himself; the word Wali means ‘the one who is near’. These are the people who as if they see God face to face. As for others, they have a curtain in between them and it is as if a wall is there in front of them. How can these two people be alike? One of them has no curtain before him; God the Almighty has given him eyes and He has also given him insight—the insight which guides him in all his words and deeds; he is not like the sightless who goes about stumbling here and there. It is as if
The Discourses

God descends on his heart and at every step of his, He guides him. The darkness of the Satan dare not approach him, rather, the darkness is burnt to ashes and everything becomes visible to him with all the possible clarity. Whatever he says, it is all based on spiritual experience and he expounds the secrets of the Unseen. Whatever interpretation of a particular Hadees he gives, that and that alone is correct, for, he can hear those words direct from the Holy Prophet, sallallaho alaihi wa sallam, and thus, that Hadees takes the form of his own narration, whereas others have to lean on narrations of no less than three hundred and three years. How can these two be compared favorably.

All that the Wali-ullah possesses is a treasure of the comprehension of God, pure and enlightened. But he who opposes him and rejects all that he says—it is as if he has decided that he will oppose the Wali-ullah in everything that he will say—gets the bricks of his wall of God-realization falling down.

When one person is showing the right path and the other is rejecting all that he says, the result will be that the latter will be rejecting the total sum of beliefs mentioned in the Holy Quran and ultimately he will have lost faith in the very existence of God.

That is, he will lose his faith.

(Malfoozat Vol. I, p. 332)

FRIENDS OF GOD

There are a lot of people in the world who live a vulgar and luxurious life: they crave for the worldly honor and wealth and properties. The whole of their life, they remain occupied in vain struggles and ambitions and they continue planning for it. They do it till the last breath of theirs.

These people had also been given talents and had they used them properly; they would have attained to the truth: God has not acted niggardly towards anyone whosoever. Blessed is he who puts the talents, granted by God to their proper use. There are many people who, when they are told to fear God and obey His commandments, retort by saying: Are we going to be a Wali (friend of God). This kind of utterance is no less than heresy: it is thinking evil of God. It is only the worldly Governments that are short of jobs; that is not the case with God. Whoever has a true relationship with God can have His blessings that were vouchsafed to the Truthful in the past.

God has called His beloved people “Wali” and is it any difficult for Him to make Walis? Not at all. It is easy for Him to make Walis. What is required in this respect is that man should advance towards Him with sincerity and steadfastness. No difficulty should make him waver. When a man has true relation with God and he becomes pure and pious and gets himself away from all that displeases God then God also introduces a relationship with him and comes closer to him. But if on the other hand somebody goes farther away from God and adopts dirty ways of life, God does not care for him. He says:

Falamma Zaghoo Azaghallaho qoloobahum

When they became crooked, God proclaimed their hearts to have become crooked.

(Malfoozat Vol. I, p. 335)
SINCERE LOVE FOR GOD
Some people think that crying before God does not avail anything at all. But this idea is very wrong. This type of people do not have any faith in the existence and omnipotence of God. Had they possessed real and true faith they would have never dared express this opinion. Whenever a man has come to God and has repented sincerely, he has invariably been the recipient of the grace of God. Somebody has said it very correctly, "There has never been a lover who has not been attended to by his beloved." Of course, "O, Master, you don’t have the pain, otherwise the physician is there."

God wishes you to come to Him with a pure heart, of course, the condition is that you should be what He likes you to be; you should bring about the change in yourself which makes a man worthy of going into the presence of God. I tell you the truth that God the Almighty has wonderful powers and His grace and blessings are limitless but you should have the eye of love to see them. If someone has sincere love for Him, He accepts his prayers much and bestows His succour on him. (Malfoozat Vol I, p. 338)

THE FOUR RANKS
It should never be forgotten that some parts of the Holy Quran explain some others; they are like a commentary on those parts. Something is mentioned briefly at one place and the details of it are given at another place as if it is the commentary on that part which is briefly mentioned.
Siratallazina an-amta-alaihim
The path of those on whom you have bestowed your blessings

Something has been stated here briefly. At another place it has been stated in a fuller detail.
Min-annabiyyina was-siddiqina
wash-shohadai wassalihino
from among the Prophets, the Truthful, the Martyrs and the Righteous.

Mun-am alaihim
(On whom blessings are bestowed) are of four types. The Prophets, the Truthful, the Martyrs and the Righteous. All these four ranks are brought together in the person of the prophets, for, prophethood is a high excellence.

It is the duty of every human being to try to attain to these ranks through the rightful method of struggle; he should adopt the way shown by the Holy Prophet through his practical example.

I should also like to tell you that there are many people who have devised their own methods to attain to these ranks, to have communion with God, but the fact remains that all methods other than those adopted by the Holy Prophet sallallaho alaihi wa sallam, are meaningless. Whose experience of the true path of “Munam Alaihim” (on whom blessings have been bestowed) can be better than that of the Holy Prophet sallallaho alaihi wa sallam, in whom were perfected the excellences of prophethood. The path that he adopted was the most correct and the shortest one. To devise another method—and to leave this one—however pleasing it might seem to be, is to tread the path of destruction. This is what God has revealed to me.

(Malfoozat Vol. I, p. 340)

From The Discourses, Freetown, pp. 28-36.
Invitation To Goodness

Address by Hadrat Khalifatul-Masih IV, ayyadahullahu ta'ala bi-nasrihil-'aziz, at the Annual Ijtema, Majlis Ansarullah, UK in September 1998

After Tashahhud, Ta'awwudh and Sura Al-Fatihah, Huzur recited the following verse of the Holy Quran:

وَلْتَكُنْ سَمَتٌ أَنَّهَا يَبْدِعُونَ إِلَى الْخَيْرِ وَيَبَيِّنُونَ

And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.

(Al-Imran, 105)

Then Huzur continued:

“Before speaking to you on the subject of this verse, which will be a short address of course, I want to say a few general things about this Ijtema. By the grace of Allah, the new administration is taking every possible measure to improve the quality of Ansar’s life here in so many ways. One of the programs mentioned earlier impressed me the most and that was the program regarding the training of newcomers into Ahmadiyyat.

It was said that not all the newcomers during the year were invited but some recent newcomers to Ahmadiyyat were invited whose number is 200, masha’allah, or may be the invitation was issued to more than 200. In any case, the number of participants was 200.”

At this time Sadr Ansarullah told Huzur that in all 200 were invited but 45 participated. Huzur Said,

“So I stand corrected. Thank you. Overall they selected 200 newcomers among Ansar only and out of those 45 participated. Now instead of saying what I was going to say about this, I have changed my mind and I want to instruct you to do something to follow up on this. Those who have not come should find out why they have not been able to make it? May be they have drifted into their previous background and may be this impression that they are really newcomers to Ahmadiyyat is not all correct. So being Ansar, (a manifestation of) our own wisdom is expected. I request you to make a thorough investigation into each case. Then the result of this investigation should be reported to me, as to how many Ansar were supposed to be newcomers to Ahmadiyyat and whether they were really newcomers. (The report should include that) they joined Ahmadiyyat and remained good Ahmadis but because of other obstructions, for instance, personal difficulties that stood in their way, they could not participate. That is one section of them. The others, as I have suggested, may have slightly drifted back into their previous background. They should be contacted. A thorough report should be sent to me on this issue.

The events here were very pleasant and the whole Ijtema was held in a very pleasant atmosphere.

I am glad to learn that the standard of cooking this year was very good. I asked Sadr Sahib Ansarullah, whether Ansar this year, kept their old tradition of eating more than Khuddam during their Ijtema. He said
no worries on that end. He told me that they were prepared for this and thank God they were prepared for it.”

Huzur further inquired whether the food fell short of the requirements. Sadr Ansarullah responded, “No Huzur, it did not.” “Good, very good”, Huzur exclaimed.

“Now having said these general things I would turn to the verse recited during the recitation by Qamar Sahib” (Maulana Naseer A. Qamar), Huzur stated. Huzur then recited the following verse of the Holy Quran again:

And let there be among you a body of men who should invite to goodness, and enjoin equity

This verse has often been read to you but every time you ponder over the underlying meaning, it sends forth a new message to you. You begin to emerge as though you have read it for the first time. So I believe this is one of those verses which can never be exhausted in its meanings. This is a panacea for all the ills of the society, not only within Islam but also outside of it. The whole mankind can benefit from this advice. That is why in another place the Holy Quran refers to Ahle Kitab or the people of the book, that it would have been much better for them if they had taken this advice seriously.

There should be a people among you committed to inviting people to *khair*, to what is good. Now this is very important that this verse does not mention they should invite towards God. Had it been mentioned that they should invite towards God then the atheists should have been exempted from this. If it had commanded to invite towards Islam then the non-Muslim believers would also have been exempted from this. This is the beauty of the Quran that it speaks a language, which is amazingly clear and applicable to all possible situations.

They dedicate themselves to inviting people to goodness and when you hear the word *al-khair*, it does not mean goodness as it is defined in religious sense. *Al-khair* is goodness, which is the common view of the whole mankind about goodness. Even atheists know what goodness is. It is, therefore, this goodness upon which Ansarullah should concentrate. They should spread the message of goodness all around them. During this process of Jihad, they would not find any resistance except from those who say not to talk of goodness to them, as according to them, they have already moved too far from it. Such people, however, are much fewer who would reject your message under this pretext. Even the people who are evil within, do not want to say it in so many words. So, whenever they hear of goodness they apparently accept and may be during their apparent acceptance they also let a part of the message penetrate their heart.

is the special message of this year for all Ansar who are participating. *Al-ma’roof* again is what is considered best by the society. Now *khair* is universal and remains the same everywhere. *Alma’roof* varies from society to society a little bit but it is always applied to the concept of goodness in a certain society. So it is good of course. The relation between *al-ma’roof* and *khair* is
that ma’roof is the brand of goodness that is very familiar in any particular society, a confined society. In this way the societies differ from country to country. Every society requires a special message of goodness, which is mentioned as al-ma’roof on which there is no debate. It is acceptable to people of that country because they pass through a period of moral problems when one particular aspect of goodness is highlighted. So in that regard that is alma’roof.

Al-munkar again is something which is specifically highlighted in certain countries during certain situations. In England, for instance, now a days, the people are talking about munkar in the sense of child abuse. For instance, in the sense of those who were supposed to be the child minders but they turned out to be child abusers. So this is one of that munkar which is much talked about in this country and if Ansar raise their voice against this munkar, nobody can say not to talk nonsense to them. This would be truly applicable. However, in certain other countries, there is so much munkar that it is impossible to choose one or the other and say not to indulge in those things. These are bad in the light of the experience of your society, meaning that everything has gone bad. But here, luckily for you, it is not so. Everything has not gone bad. There are a few things that can be pronounced as specifically bad during certain periods and it is to those that you should pay your attention.

These are the people who are bound to be successful. So the way I have explained the meaning of this verse, the ultimate result of this is that you are bound to be successful in this Jihad of yours, in this holy war against evil.

Now the second aspect of the same is that those who do dedicate their lives to calling people towards goodness, to ma’roof, and to prevent them or prohibit them from exercising munkar, at least during sometimes of their campaign, they will think about their own conduct also. It is impossible for you to go on delivering a message to others and to forget it for yourself altogether. So in this way you will not only be taking care of the society at large but will also be improving your own quality at the same time. I hope, if you seriously indulge in this business and do understand the implied message of these verses, then I am quite sure your own quality will improve.

That is the real Jihad. This is the true meaning of the holy war. A holy war against evils of the society and the holy war against the evil that hides within you.

This is a short address that I wanted to make during this Ijtema, otherwise, I have spoken volumes on this same subject previously during my addresses, sermons, etc., etc. So, I hope, insha’allah, you will carry this message back home and strictly adhere to it. It is the last bit that bothers me. To adhere to this message seems to be easy when you are hearing it. Your response from within is very favorable. I don’t see any denial on anybody’s face among all those who are present in this session. But to remember this and to make it a rule for their lives, which they must always adhere to, is
something very different. People come and go, receive a good impression and begin to forget about it after a while when they return to their old lifestyles. This is what has always been bothering me. The only answer to this dilemma is that I remind you to pray for yourself. That is the easiest solution and the most effective one. Pray now and pray when you return that all good things that you have learnt during this Ijtema, may remain alive within you, gradually sink into your whole self and may run through your blood. If you go on praying to Allah for this, I am sure He will listen to your prayers because those who call Him to help for goodness, He always helps them. With that, I finish this address and request you to join me in silent prayer in the end.”

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The Holy Quran Concerning the Heart

An Essay by Dr. Yusef A. Lateef

Prologue

For over fifty years, by the grace of Allah, I have believed that the Holy Quran is the record of the verbal revelations in Arabic, from God Almighty to the Holy Prophet Muhammed, sallallahu alaihi wa sallam, which took place over a period of about 22 years and 5 months (A.D. 610-632).

About seven years ago after reading Hadrat Mirza Ghulam Ahmad’s (alaihissalam) book Our Teaching, several times, by the grace of Allah, I proceeded to write an analytical book review. While doing so I noticed that Hadrat Mirza Ghulam Ahmad ‘alaihissalam focused on the word ‘heart’. In fact, he used the word at least twenty-two times during the forty-three pages of the text.

This prompted me to see how many times the word ‘heart’ appears in the Holy Quran. To my astonishment I found the word ‘heart’ (or that which is in the breast) at least one hundred and eighty-two times.

My experience of reading the Holy Quran and the writings of Hadrat Mirza Ghulam Ahmad ‘alaihissalam, by the grace of Allah, has encouraged me to write this paper. May all who read it have their hearts strengthened and their steps made firm by Almighty Allah. Amen—and—All praise is due to God.

The Holy Quran Concerning the Heart

In order to help the reader understand, if God wills, and accept the truth of this essay, I, in the name of God, begin by humbly offering the following etymology as applied to the word ‘heart’ (cordis):

From a root meaning to leap, a muscular organ, which is the propelling agent of the blood in the body; the mind, the soul the consciousness; the thinking faculty; the seat of the affections and passions; the moral side of our nature in contradistinction to the intellectual; courage; spirit; the seat of the will or inclination; hence disposition of mind; conscience, or sense of good and ill; the inner part of anything; the part nearest the middle of center; the vital or most essential part; the core, the very essence, sincere; that which is not hypocritical.

Hence the above is pertinent to this topic, in view of the historical linguistic change, especially as applied to individual words, particularly the word ‘heart’.

According to history, in ancient times the beating heart was regarded as the very soul or spirit of man and the core or center of the body. In fact certain words pertaining to the spirit, such as “cordial” and “courage” are derived from cor, the Latin word for the heart.

It was obvious even to primitive man that the pulsating heart was a pump distributing to the brain and all other parts of the body important substances, including nourishment from the gastrointestinal tract and liver and a vital spirit from the lungs.

However, it was not until the Middle Ages...
and later that the details of circulation were discovered. First the circulation of the blood through the lungs was worked out by Ibn al-Nafis, Andreas Vesalius, Michael Servetus and Realdo Colombo. Next the general body or systemic circulation was worked out by Fabricius Aquapendente, Andrea Cesalpino, and William Harvey (Encyclopedia Americana, p. 1).

Through another window of history we learn that

Aristotle laid great stress on the early appearance of the heart in the embryo. Corresponding to the general gradational view that he had formed of nature, he held that the most primitive and fundamentally important organs make their appearance before the others; which he considered the first to live and the last to die. There, as we have seen, he placed the heart as the “seat of intelligence”. (Singer, 1957, p. 24)

Although it relates to another interesting topic, and whereas there is not enough space to elaborate here, it is worth mentioning that:

“Aristotle was prepared to accept instances of fertilization without material contact, i.e., in effect parthenogenesis.” (Singer 1957, p. 24)

Empedocles, (FL. 450 BCE) distinguished for his knowledge of natural history and medicine, postulated something called ‘love’ (philia) to explain the attraction of different forms of matter, and of something called strife (neikos) to account for their separation. He speaks of these qualities distinctly as bodies (Philosophy, Internet Encyclopedia of Philosophy, 2000, p. 1).

In the above, that which Empedocles recognized as love, strife and bodies is alluded to in objective details in the following:

And hold fast, all together, by the rope of Allah and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies and he united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided. (Holy Quran, 3:16)

Subsequently, in the above verse God is telling us that by allowing the freely given, unmerited favor and Love of God to pour out of our hearts all mankind (human bodies) can become united as brothers and sisters (Insha-Allah).

Alternately, those who cause discord and antagonism are purveyors of Strife. Against this mischief the following Divine attributes have been involved:

Say, I seek refuge in the Lord of Mankind.
The King of mankind.
The God of mankind
From the evil of the whisperings of the sneaking whisper
Who whispers into the Hearts of men.
From among Jinn and men.

(Holy Quran, 114:2-7)

Of course the Bodies mentioned by Empedocles are like unto the Jinn and men. Also, out of modesty and respect, I deductively conclude that Empedocles, in his
writing, implied that Love cannot co-exist with Strife, within the Hearts of those who humble themselves for fear of Allah.

“...and indeed of them there are some that humble themselves for fear of Allah. And Allah is not unmindful of what you do” (Holy Quran, 2:75).

Surely being humble is a disposition of mpd (heart).

Jean Jacques Rousseau (1712-1778) in his writing entitled Savoyard Vicar claimed that true religion comes from the heart, not the head... (Russell, 1972, p. 516).

Whatever may be our opinion of Rosseau’s opinion of his merits as a thinker, we must recognize his immense importance as a social force. This importance came mainly from his appeal to the heart, and to what, in his day, was called ‘sensibility’ (Russell, 1972, p. 516).

According to Rousseau, ... if [me] had listened to what God says to the Heart, there would have been only one religion in the world” (Russell, 1972, p. 693).

One must know that the seat and source of piety is the Heart, because Muhammad, sallallahu ‘alaihi wa sallam, said:

“Piety is here,” while he pointed to his breast. “In the body of the son of Adam is a bit of flesh (a little piece). If it be sound, all the rest of the body is sound because of it; but if it be corrupt, all the rest of the body is corrupt because of it: of a certainty it is the heart.” (Ghazali, rahmatullahi ‘alaihi, 1980, p. 281)

The condition of piety is the hearts’ being free from the love of this world .(Ghazali, rahmatullahi alaihi, 1980, p. 281)

It is reported that Muhammad, sallallahu ‘alaihi wa sallam, said:

“The greatest enemy is your soul which is between your two sides.” (Ghazali, rahmatullahi alaihi, 1980, p. 284).

Consequently the Most High has said: “But as for him who fears his Lord and restrains his soul (heart) from evil desires, the Garden shall surely be his abode” (Holy Quran, 79:41-42).

Ghazali, rahmatullahi alaihi (1980) describes the condition of the soul (heart) most ardently devoted to God as:

“He who belongs to God, God belongs to him (p. 380).

Hadrat Mirza Ghulam Ahmad ‘alaihissalam of Qadian (1996) describes the same condition as:

“… the beginning of the spiritual state of man (which) is called by the Holy Quran Nafse Mutnainnah, that is to say, the soul (heart) at rest” (p. 3). The Holy Quran (89:28-31) states, “O soul at rest that has found comfort in God return to thy Lord, thou well pleased with thee. Now join My chosen servants and enter into My garden.” “At this juncture the soul (heart) is nourished by its Lord and its love of God becomes its
nurture” (Ahmad, ’alaihissalam, 1996, p. 3).

“It is the heart which is rendered happy by closeness to God” (Ghazali, rahmatullahi ‘alaihi, 1980, p. 364).

“Knowledge of the heart and of the true meaning of its qualities is the root of religion and the way of those who follow the path” (Ghazali, rahmatullahi ‘alaihi, 1980, p. 364).

Also:

“The truly virtuous shall drink of a cup tempered with camphor” (Holy Quran, 76:6-7). “The reference to camphor means that their hearts will be cleansed of all the burning desires and impure urges of the world” (Ahmad, 1996, p. 44).

This is informing us that if humans do not eliminate their evil dispositions and inclinations, they cannot make spiritual progress, be it at the will of God.

And A’isha, radiyallahu ‘anha, said:

“So I have heard the Apostle of God, God’s blessing and peace be upon him! Say: ‘God Most High has in His earth vessels which are [men’s] hearts: the dearest of them to the Most High is the tenderest (gentlest, most sensitive).’” (Ghazali, rahmatullahi ‘alaihi, 1996, p. 376).

The above is alluded to in the following verse:

“The sign of His sovereignty is that there shall be given you a heart wherein there will be tranquility from your Lord and a legacy of good by the family of Moses, ’alaihissalam, and the family of Aaron, ’alaihissalam, the angels bearing it. Surely, in this is a sign for you if you are believers” (Holy Quran, 2:249).

To obtain this tranquil disposition of mind (heart) we should remember that:

“No soul can believe except by the permission of Allah. And He causes His wrath to descend on those who would not use their judgment (Holy Quran, 10:101).

Therefore it appears that once one is given permission to believe by Allah and henceforth uses the moral judgment (heart) to believe, then:

“He (Allah) it is Who has strengthened thee with His help and with the believers” (Holy Quran, 8:63).

“And He has put affection between their hearts. If thou hadst expended all that is in the earth, thou couldst not have put affection between their hearts, but Allah has put affection between them. Surely, He is Mighty, Wise” (Holy Quran: 8:64).

An indexical situation in religious history happened: when Allah told the Prophet Moses, ’alaihissalam, to go to Pharaoh for Pharaoh had exceeded all bounds, Moses, ’alaihissalam, said:

“My Lord, expand for me my breast (heart), and make my task easy for me; and loose the knot from my tongue, that they may understand my speech” (Holy Quran, 20:26-28).

Hence, in effect Moses, ’alaihissalam, was asking of Allah that his heart be imbued with human intelligence and Divine revelation, for
Moses, 'alaihissalam, knew that for his task to be made easy, in spite of his intelligence he needed Divine help.

“Holy is He Who created all things in pairs, of what the earth grows and of themselves, and what they know not” (Holy Quran, 36:37).

“Science has discovered the fact that pairs exist in all things in the vegetable kingdom, and even in inorganic matter. This scientific truth applies to human intellect also. Until heavenly light descends man cannot have true knowledge, which is born of a combination of Divine revelation and human intelligence” (Holy Quran, 36, p. 895, Footnote #2445).

Those who are in the regrettable condition of living a hellish life whereas their hearts are blind to goodness due to being incited to evil, who also do not hear the warning with their hearts may be described as being morally brain-dead.

“Verily, we have created many of the Jinn and the men whose end shall be Hell. They have hearts wherewith they understand not and they have eyes wherewith they see not and they have ears wherewith they hear not. They are like cattle; nay they are even more astray. They are indeed altogether heedless” (Holy Quran, 7:180).

And:

“Say, I warn you only according to Divine revelation. But the deaf cannot hear the call when they are warned” (Holy Quran, 21:46).

“... And none heed except those gifted with understanding” (Holy Quran, 3:13).

The problem here is that the heedless fail to understand with their hearts. The Holy Quran (13:12) warns us that:

“Allah changes not the condition of a people until they change that which is in their hearts.”

Out of His grace Allah has endowed man with heart-vision and faculties by making right use of which he/she can achieve success in life but by making wrong use of them trouble ensues. Allah has warned us that:

“Whatever of good comes to thee is from Allah; and whatever of evil befalls thee in from thyself” (Holy Quran, 4:80).

“Aye! It is in the remembrance of Allah that hearts can find comfort” (Holy Quran, 13:29).

In Malik Ghulam Farid’s commentary on the above verse he says:

“Search after God is the innermost yearning of the human soul (heart) and is the real object and goal of man’s life, and when that goal is attained man enjoys perfect peace of mind, for then he rests, as it were, in the very lap of God” (Holy Quran: Commentary 1440: p. 488).

This attainment is also described in the following:

“The Messenger of Allah has related a hadith qudsi in which Allah says: “When I love my servant, I am his eyes, so that he sees by Me. I am
his ears, so that he hears by Me. I am his tongue, so that he speaks by Me. I am his hand, so that he takes by Me” (Suhrawardi, rahmatullahi ‘alaihi, p. 20).

The Promised Messiah, Mirza Ghulam Alnnad, ’alaihissalam, of Qadian (1996) describes this stage as:

“… the stage when the soul of a person being delivered from all weaknesses is filled with spiritual powers and establishes a relationship with God Almighty without Whose support it cannot exist… It undergoes a great transformation in this very life and is bestowed a paradise while still in this world” (p. 3).

This is the reward for:

“Those who believe and do good works-happiness is decreed for them.” (Holy Quran, 13:30).

“And Allah has made it only as glad tidings for you and that your hearts might be at rest thereby; and help comes from Allah alone, the Mighty, the Wise” (Holy Quran, 3:127).

Suhrawardi, rahmatullahi ‘alaihi, (1988), in his book Hayakal Alnur says,

“Allah is the light of the heavens and the earth; … Allah guides to His light whom He wills” (p. 24).

And:

This knowledge cannot be attained either by reflection or by reasoning. It can only be given as a gift by Allah though revelation. (Suhrawardi, rahmatullahi ‘alaihi, p. 16).

Further more:

“… God is One God. And to those who believe not in the Hereafter, their hearts are strangers to truth and they are full of pride” (Holy Quran, 16:23).

Therefore one should remember:

“Allah does not look upon your bodies (your wealth or intellect, or outward appearance) but He looks at your hearts” (Muslim, Basics of Religious Education, 2002, p. 107).

In the following Quranic verse the same promise is indicated with some more detail:

“So, whomsoever Allah intends to guide, He expands his bosom (heart) for the acceptance of Islam; and whomsoever He intends that he should go astray, He makes his bosom (heart) narrow and close, as though he were mounting up into the skies. Thus does Allah inflict punishment on those who do not believe” (Holy Quran, 6:126).

“And no soul can believe except by the permission of Allah. And He causes His wrath to descend on those who would not use their judgment (thinking faculty)” (Holy Quran, 10:101).

And the believers, due to their thankfulness shall say:

“All praise belongs to Allah Who has guided us to this. And we could not have found guidance, if Allah had not guided us...” (Holy Quran, 7:39).

One of the main benefits of the Holy Quran is that it contains teachings which, if followed, purify the heart with Piety. It
teaches mankind to incessantly place their hearts in the way of the gust of God. Its teachings are calculated deeply to clean the heart and propel it toward goodness.

“Oh mankind! There has come to you an Exhortation from your Lord and a healing for whatever disease there is in the hearts, and a guidance and a mercy to the believers” (Holy Quran, 10:58).

One will find, Insha-Allah, that it satisfies the moral needs and requirements of all mankind under all circumstances.

“It … is an exposition of the perfect Law. There is no doubt about it that it is from the Lord of all the worlds” (Holy Quran, 10:38).

Besides being a believer, which is a disposition of mind (heart), the believer has to pair his/her belief with the doing of good deeds—in that,

“Those who believe and do good deeds—the Gracious God will create love in their hearts” (Holy Quran, 19:97).

Nevertheless there may be times when one may wonder,

“Have they not traveled in the land, so that they may have hearts wherewith to understand, or ears wherewith to hear? For surely it is not the eyes that are blind, but it is the hearts which are in the breast that are blind” (Holy Quran, 22:47).

It is clear from this verse that the dead, the blind and the deaf spoken of here and elsewhere in the Quran are the spiritually dead, blind and deaf:

“(Abraham, ‘alaihissalam) came to his Lord with a sound heart” (Holy Quran, 35:85).

“The heart of the Prophet Muhammad, sallallahu ‘alaihi wa sallam, was not untrue to that which he saw” (Holy Quran, 51:12).

One without the knowledge may ask: Who shall be saved to enjoy the bliss of Paradise in the next life? The Quran responds:

“But he alone will be saved who brings to Allah a sound heart” (Holy Quran, 22:47).

Glossary of Terms

Cordis: Latin word for heart.

Hadith: An Arabic word, (its plural is ahadith) meaning a new statement, or a statement that is put in a new way. Since the speech of the Holy Prophet Muhammad, sallallahu ‘alaihi wa sallam, always contained new and wonderful truths and valuable ideas, it has been termed Hadith. If a Hadith does not conflict with a verse of the Holy Qur’an, or with a more reliable Hadith, it is the duty of every Muslim to accept it as true and act upon it throughout one’s life. (Muslim, Basics of Religious Education, 4th Edition, (Revised), Compiled by Sheikh Abdul Hadi).

Hadith Qudsi: The Hadith wherein the Holy Prophet, sallallahu ‘alaihi wa sallam, refers to a revelation from Allah to the Prophet, sallallahu ‘alaihi wa sallam, and this revelation is not the Quranic revelation.

Quran: That which is often read or recited.

Nafse Mutma’innah: Arabic expression for the soul at rest.

Qudsi: Arabic word meaning that which is
Savoyard Vicar: An area in France between Switzerland and Italy where during the life time of Jean Jacques Rousseau, many men were inclined to think as priests, or in other words religious thought was ubiquitous.

Sunnah: The practical example of the Holy Prophet, sallallahu 'alaihi wa sallam, that demonstrates the Qur’anic principles. Hence the Holy Prophet, sallallahu ‘alaihi wa sallam, transformed into action the word of Allah by his Sunnah and thus it provides a simple solution of complex problems. *(Muslim, Basics of Religious Education, 4th Edition, (Revised), Compiled by Sheikh Abdul Hadi).*

Salutatory Abbreviations

sallallahu ‘alaihi wa sallam: Peace and blessings of Allah be upon him and his progeny—whenever the Holy Prophet Muhammad is mentioned.

Alaihis-Salaam—Peace be upon him—used for other prophets of Allah.

Radiyallahu Anhu—May Allah be pleased with him—used with the names of companions of the Holy Prophet, sallallahu ‘alaihi wa sallam, or the Promised Messiah, 'alaihis-salam.

Rahimahullahu Alaihi—May Allah have mercy on him—used for other holy personages.

**Works Cited**


In Memory of
the Late Maulana Ata Ullah Kaleem

Munir Ahmad Malik Phoenix Arizona

I met with Maulana Ata Ullah Kaleem for the first time in 1979-80 when he was the missionary for the West Coast region of USA. At that time I had recently migrated to USA and was in the early stages of struggles and adjustments. Later on I had an opportunity to meet him at a variety of Jama’at functions all over USA and also had personal meetings with him at our home while I was living in Tucson, Arizona. On each visit he always tried to have personal contact with all the Jama’at members and tried to assist all through his prayers.

My meetings with him left me with deep impression about his unique personality, his simplicity, his humbleness, his piety and his devotion to Jama’at and extreme love for Khilafat and his vast knowledge of Ahmadiyyat, the true Islam, with his extensive ability to explain religious concepts adequately, effectively and eloquently in plain English. With all the talents and knowledge, he was exceptionally humble and God fearing. He would not engage in any act which could hurt any one in any form or shape. Even on the most difficult or sensitive issue, such as the observance of parda in western society, he usually explained them to all in a very friendly and cheerful manner without leaving any hard feelings for any one and delivering the message completely and in most impressive manner. He was always on the look out to spread the message to Christians and non Ahmadies that the Promised Messiah that they are waiting for has already come and that Messiah is Hadhrat Mirza Ghulam Ahmad of Qadian, ‘alaihissalam.

I would like to share couple of incidents that explain not only the fact how effective our Missionaries are—with the prayers of Khalifatul-Masih—in the propagation of Islam, but also the power of the books of Hadhrat Masih-i-Mau’ud (‘alaihissalam) that he wrote in the cause and defense of Islam.

1. Once he was on his routine tour of Tucson Jama’at in Arizona, which he undertook on a regular basis. On his visit I invited two Americans (husband and wife) at my house for dinner and requested Maulana Ata Ullah Kaleem to join us at the dinner to spread the message of Ahmadiyyat, the true Islam. While waiting for dinner, time for the Maghrib Salat approached. We excused our American guests and decided to offer the salat in congregation before the dinner. Kaleem sahib led the Prayer and recited the Surah Fatihah loudly in the salat in a very melodious voice with complete devotion and attention as was his practice. The American lady, who had come with her husband, watched us offering our prayers in congregation and was much impressed and moved by the recitation and the actions
related to salat. After the salat was over and we were all seated at the dinner table, she asked Missionary Kaleem sahib for an explanation of what he was reciting in Arabic and what it meant in English. She also requested to explain the significance of each action that we performed during our salat. Maulana Kaleem elaborated very appropriately and eloquently. His explanation left such a deep impact on our Christian friends that she invited Kaleem Sahib at her home for dinner and to seek more knowledge about Ahmadiyyat the true Islam.

2. His love, devotion and complete obedience to the Ahmadiyya Khilafat was also at the highest level. He did not like to do even a very small act which could have the slightest doubt of not adhering to complete submission to Khilafat. Once he visited us in Douglas, Arizona, a small border town adjacent to neighboring country Mexico. After our meeting, we invited Kaleem sahib to accompany us to the neighboring country Mexico and our thought was just to go across the border and come back, which was a common practice in the border town. He denied our request with an impressive answer by saying that Hadhrat Kaliftul-Masih had assigned him the responsibility to work here in USA, therefore he could not leave the country, no matter for how short a time it may be, without his permission.

I had the opportunity to meet Kaleem Sahib about a week before his demise in Rabwah, Pakistan. Kaleem sahib was a devoted missionary with a style of preaching that every one could feel that whatever he was preaching or saying was coming from his heart.

May Allah bless his soul and grant him the highest status in Jannatul-Firdaus. Ameen

Munir Ahmad Malik

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(peace and blessings of Allah be upon him)
in the Bible

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Jesus Did not Die on the Cross


Jesus as a matter of fact did not die on the cross. Here are the reasons:

1. Jesus’ equating of his incident of crucifixion to prophet Jonah: “[But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and] there shall no sign be given to it, but the sign of the prophet Jonas:” Mat 12:39 [“For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” Mat 12:40]

2. Pilate’s wife had seen a dream that if Jesus died, they will be annihilated. They were not annihilated. Mat 27:19. [“When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.” Mat 27:19-20]

3. “And from thenceforth Pilate sought to release him: [but the Jews cried out, saying, If thou let this man go, thou art not Caesar’s friend: whosoever maketh himself a king speaketh against Caesar.]” John 19:12.

4. Revered Jesus’ prayer, Eli Eli lama sabachthani, is contrary too. [“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?] Mat 27:46.

5. Being on the cross only for an hour or hour and a half. Mark 15:33.

6. Flowing of blood on spearing side. [“But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.”] John 19:34.

7. Bones of Jesus not broken. [“But when they came to Jesus, and saw that he was dead already, they brake not his legs:”] John 19:33.

8. Pilate’s surprise that he died so quickly. [“And Pilate marvelled if he were already dead:”] Mark 15:44.

9. Meeting the disciples and showing the wounds. [“The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.”] John 20:25-27.

10. Consideration that Jesus’ was accursed. [“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:”] Galatians 3:13.


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

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

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

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Notes by the Translator

All Biblical 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 omitted text in [brackets].

Translated by Syed Sajid Ahmad.
The Importance Of Maintaining Your Ideal Body Weight

Dr BK Ahmad, Qa’id Health

The National Institutes of Health (NIH) say that more than half of Americans weigh more than they should. Many are obese. This means that they are so overweight that they are putting themselves at risk for serious health problems. The expanding waistlines of adults and children have prompted the Centers for Disease Control to warn that obesity and diabetes are approaching epidemic proportions in the US. In just the last 10 years the prevalence of type 2 diabetes has doubled.

The recent landmark Nurse’s Health Study and Health Professionals’ Follow-up Study showed that just a 10 pound weight gain increases the risk of heart attack and stroke by 25% and diabetes and high blood pressure by 50%. According to the NIH, more than 280,000 adults die each year in the United States because they are obese.

Everyone needs some body fat for proper function of their bodies. But it is unhealthy for a man to have more than 25% body fat and unhealthy for a woman to have more than 30% body fat.

Body Mass Index (BMI) is widely used by doctors to find out if a person’s weight is healthy. A math formula based on height and weight shows your level of health risk. BMI is similar to body fat measures but does not show the difference between muscle and too much fat. BMI values apply to both adult men and women, regardless of their frame size or muscle mass. BMI shows if you have a higher risk of health problems because of too much weight. More accurate measures of body fatness exist—total body water or total body potassium—but they are expensive and not easily available.

The US Government has made the following recommendations in the 1998 Guidelines on the Identification, Evaluation, and Treatment of Overweight and Obesity in Adults:

A BMI of 20 to 24.9 is desirable.
A BMI of 25 to 29.9 means that a person is overweight (Grade 1 Obesity).
A BMI of 30 to 40 means Grade 2 Obesity.
A BMI of greater than 40 means Grade 3 or Morbid Obesity.

Look at the table below to find out your BMI. Find your height and weight. Where they intersect is your BMI. Health risks increase more in those with a BMI of 25 or more. People with a BMI of 30 or more can improve their health by losing weight. People with a BMI between 25 and 29.9 can help their health by not gaining weight. They should lower their BMI if other health conditions exist such as high blood pressure and diabetes.

The good news is that a weight loss of as little as 5 to 10% can improve your health. For more information on starting a weight management program, talk with your doctor. Insha’allah, future issues of Al-Nahl will feature good eating habits and helpful ideas for a personal exercise program.
### Height vs Weight Chart

| Height, cm | 135 | 137 | 140 | 142 | 145 | 147 | 150 | 152 | 155 | 157 | 160 | 163 | 165 | 168 | 170 | 173 | 175 | 178 | 180 | 183 | 185 | 188 | 191 | 193 | 196 |
|-----------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| Weight, Lb |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |
| Underweight |   |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |
| Healthy |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |
| Slightly Overweight | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Very Overweight | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

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| Height, ft | 4' 0" | 4' 1" | 4' 2" | 4' 3" | 4' 4" | 4' 5" | 4' 6" | 5' 0" | 5' 1" | 5' 2" | 5' 3" | 5' 4" | 5' 5" | 5' 6" | 5' 7" | 5' 8" | 5' 9" | 5' 10" | 5' 11" | 6' 0" |
|-----------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| Weight, Lb |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |

**BMI**
Glossary

abu: father of
ahadith: Plural of hadith.
Ahmadiyyat: Muslim sect believing
   that Mirza Ghulam Ahmad to be the Promised Messiah and Mahdi, peace be on him
alam: peace be on him
al-na'il (pronounced anna'il): the bee
amilah: a committee of workers
ayyadahullah ta'ala: ‘aziz,
   ‘abi-n-nabii, in the elevated honor of the Prophet Muhammad, sallallahu 'alaihi wa sallam,
   ‘alaa ahlah, in the elevated honor of Khulafa, may Allah have mercy on him,
   ‘almaalik, in the elevated honor of the Prophet, sallallahu 'alaihi wa sallam
Ayebullah, huzur: may Allah be pleased with him
Chanda: Monetary contribution, donation.
Chanda Ijtima: contribution towards Ijtima expenses
Hadith: Saying of the Holy Prophet Muhammad, sallallahu 'alaihi wa sallam.
Ha'nrat: His Holiness
™u’nah: President.
Jannah: paradise, heaven.
Jumu'ah: Friday.
Khalifah: vicegerent
Khalifatul-Masih: Successor to the Promised Messiah, ‘alaihissalam.
Khilafat: Succession
khulafâ: Plural of khilafah.
Majlis: Society, organization.
Majlis Ansarullah: (Organization of Helpers of God): The organization of all Ahmadi men over 40 years of age.
Malfuzat: sayings of the Promised Messiah, 'alaihissalam.
Masih-i-Mau'ud, Masih Mau'ood: The Promised Messiah (Ha'rat Mirza Ghulam Ahmad, 'alaihissalam)
Masjid: mosque
Maulana: our master, our lord, our chief.
   Title of respect for Muslim religious scholars. Revered person.
Muhajir: immigrant
Muslihi-i-Mau'ud, Musleh Mau'ood: (The Promised Reformer): Ha'rat Mirza Bashiruddin Mahmud Ahmad (1889-1965), Khalifatul-Masih II, rahiymahullah, who fulfilled the prophesy of the Promised Messiah, peace be on him, about the advent of a Reformer.
Nahj: Bee
Nasir: helper. A member of Majlis Ansarullah.
qâ'id: leader
rahiymahullah: May Allah have mercy on him
Sad: President.
sahaba, sahabah: Companions of the Holy Prophet Muhammad, sallallahu 'alaihi wasallam, and of the Promised Messiah, ‘alaihissalam.)
sallallahu 'alaihi wa sallam: peace and blessings of Allah be upon him.
Salat: Formal Prayer offered according to a prescribed procedure.
Shahid: Martyr; also, witness
Shur: advisory council.
Sunnah: practice of the Holy Prophet Muhammad, sallallahu ‘alaih wa sallam.
taqwa: righteousness
Zakat: Prescribed alms.
Majlis Ansarullah, U.S.A.

Majlis Ansarullah, U.S.A., is an auxiliary of the Ahmadiyya Movement in Islam, Inc. U.S.A., 15000 Good Hope Road, Silver Spring, MD 20905, U.S.A. It consists of Ahmadi Muslim men above the age of 40. The Arabic expression ansarullah literally means helpers of God, and is taken from the Holy Qur’an (61 [Al-Saff]:15, 3[Al-‘Imran]:53).

Ansar Pledge
Ash-hadu allâ ilâha illallâhu wâ sharîka lahu wa ash-hadu anna muhammadan ‘abdulhâ va 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 a’llah.

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At the left is a picture of the ring with the words *maula bas* (مولہ بس) engraved backwards so that its stamp will render it correctly as shown in its flipped picture to the right. The Promised Messiah, ‘alaihissalam, himself had this ring engraved. The word *maula* ends with a *ya* in Arabic. This *ya* in the word *maula* can be replaced with an alif in Urdu and Persian (مولہ بس) as is written on the cover of this issue, and as this expression was first published (Tadhkirah, Urdu, p. 579, Rabwah, 1969). Translation is taken from Tadhkirah, Muhammad Zafrullah Khan, Saffron Books, 1976, p. 331. Thanks to Hafiz Muzaffar Ahmad, Rabwah, for obtaining and providing the picture of the ring and the references.