Ta’limul-Islām College, Qadian, India, Former Ta’limul-Islām High School (1944-47).

Ta’limul-Islām College, Rabwah, Pakistan (1954-Present).
And thy Lord has inspired the bee, saying, 'Make thou houses in the hills and in the trees and in the trellises which they build, 'Then eat of every kind of fruit, and then pursue submissively the paths prescribed by your Lord.' There comes forth from their bellies a drink of varying hues. Therein is a cure for men. Surely, in that is a Sign for a people who reflect. (The Holy Qur'an, 16[Al-Nahl]:69-70)
God, Almighty revealed the Holy Quran, 1400 years ago to the Holy Prophet Muhammad (sallallāhu 'alaihi wa sallam). Here are a few beautiful Qur’anic teachings against terrorism.

No one should kill any other

Whosoever killed a person—unless it be for killing a person or for creating disorder in the land—it shall be as if he killed all mankind; and whoso saved a life, it shall be as if he had saved the life of all mankind.

[5:33]

Severe punishment for the murderer

Ye who believe! Equitable retaliation in the matter of the slain is prescribed for you; the free man for the free man, and the slave for the slave, and the female for the female. But for him who is granted any remission by his injured brother, pursuing the matter for the realization of the blood money shall be done with fairness, and the murderer shall pay him the blood money in a handsome manner. This is alleviation from your Lord and a mercy. [2:179]

Justice for everyone

Ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise
than with justice. Be always just.

That is nearer to righteousness. And fear Allah. Surely, Allah is Aware of what you do. [5:9]

Provide shelter to everyone

And if anyone of the idolaters seeks protection of thee, grant him protection so that he may hear the Word of Allah; then convey him to his place of security. That is because they are a people who have no knowledge. [9:6]

Be good towards all neighbours and everyone else

And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour who is a kinsman, and the neighbour who is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the arrogant and the boastful; [4:37]

We should not abuse others’ respected ones

And abuse not those whom they call upon besides Allah, lest they, out of spite, abuse Allah in their ignorance. Thus unto every people have We caused their doings to seem fair. Then unto their Lord is their return; And He will inform them of what they used to do. [6:109]

In the matter of faith, use of force is banned

There is no compulsion in religion. Surely, the right way has become distinct from error; so whosoever refuses to be led by those who transgress, and believes in
Allah, has surely grasped a strong handle, which knows no breaking. [2:257]

**How to resolve our differences**

And good and evil are not alike. Repel evil with that which is best. And lo, he, between whom and thyself was enmity, will become as though he were a warm friend. [41:35]

Defensive war is the last resort and its conditions

Permission to take up arms is given to those against whom war is made, because they have been wronged and Allah, indeed, has power to help them. [22:40]

Will you not fight a people who have broken their oaths, and who plotted to turn out the Messenger, and they were the first to commence hostilities against you. [9:13]

And fight in the way of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors. [2:191]

And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. [8:62]

And if Allah had not repelled some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft remembered.
would surely have been destroyed. [22:41]

And everyone has a goal to which he turns his whole attention. Then vie with one another in good works. [2:149]

An open invitation for cooperation

Say, ‘O people of the Book (Christians and Jews)! Come to a word equal between us and you - that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allah.’ [3:65]

Help one another in righteousness and in piety; but help not one another in sin and transgression. And fear Allah; Surely Allah is Severe in punishment. [5:3]

How we can become the best people

You are the best people raised for the good of mankind; you enjoin good and forbid evil and believe in Allah. [3:111]

Mankind, We have created you from a male and a female; and We have made you tribes and sub-tribes that you may know one another.

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WHO ARE ABDAAL?

You should know that as a man goes on bringing about a change in his life, he moves into the category of Abdaal [saints]. The secrets of the significance of the Holy Quran are not revealed to anyone unless he joins the category of Abdaal. The generality of the people have misunderstood the meaning of the word Abdaal and they have given it various interpretations. Whereas the fact is that Abdaal are the people who bring about a pious change in their lives. The change which removes the darkness of the sin and clears off the rust. The kingdom of the Satan is demolished and their heart becomes the seat of God the Almighty. Thereafter they become the recipients of power from the Holy Spirit and they are vouchsafed the Grace of God. I give you the good news that whoever from among you bring about a pious change in their lives, will become Abdaal. If a man moves towards God, God’s grace comes forward to hold his hand. It is quite true and I should like to impress it upon you that no amount of cleverness can make a man know the secrets of the Holy Quran. It is not enough to have a sharp brain to attract the knowledge of the Holy Quran. The real source of this knowledge is Taqwa [righteousness]. God Himself is the Teacher of the Muttaqi [righteous]. That is why the Prophets are mostly unlettered. And that also is the reason why the Holy Prophet has been called Ummi (unlettered).

WHEN FORGIVENESS IS EXPEDIENT

Forgiveness is a moral quality. One has to see whether the other person deserves to be forgiven or not. The offenders are of two types. Some are such that their offence annoys the person but they deserve to be pardoned. There are others who when they are pardoned become still more offensive and might do some harm. For example, there is a servant who is very pious and obedient. He brings tea and it so happens that he stumbles against something and the cup of tea breaks into pieces; the tea is also spilt on the master. If this master gets up to beat the servant and scolds him bitterly, it would be nothing less than foolishness. This is the occasion when the master should pardon the servant, for, he has not broken the cup (and thrown the tea on the master) by mischief. If the servant is pardoned he would be ashamed of what he did and he would be more careful in future. But if there is a servant who breaks the cups everyday and causes loss to his master, he should be punished and that would be an act of mercy for him. That is the significance of Mimma razaqaahum yunfiquun. Every Believer has to decide himself as to what the occasion demands. He has to spend what he thinks is expedient.

CONTROL YOURSELF

Who has told our friends that they have a long life to live? Nobody knows when death would approach. It is, therefore, expedient...
that whatever the time a man is granted, should be utilized in the best possible manner. This time would not come back; it is only the stories that will be left behind.

As for myself I have so much of control over myself and God the Almighty has made my self such a Muslim that if some one continues hurling dirty abuses on me—and that too in my face—for a whole year, it is he who will have to be ashamed and he will have to admit that he could not move me from my place i.e., he could not get me excited.

The fact is that nothing happens on this earth unless it has been decided in the heavens. Nothing can be done unless it is willed by God the Almighty and He does not let His servants be humiliated nor does He let them go waste. (Malfoozat, Vol. 1, p. 436)

SYMPATHY FOR THE TROUBLED
As for me, if I am offering my prayers (Salat) and I hear the voice of someone who is in pain, I like to stop praying and do whatever I can for that person and to show him sympathy as much as lies in my power. It is not good morals that one should not help a brother who is in trouble. If there is nothing that you can do for him, you can at least pray for him. What to talk of our own people, even the others—and the Hindus—should be treated nicely and sympathetically. One should never display carelessness, in this sort of things. (Malfoozat, Vol. 1, p. 442)

CONTINUE PURIFYING YOURSELF
The Holy Quran says: Qad aflaha man Zakkaha that is, he who purifies himself attains to salvation. And purification of self demands that one should keep the company of the righteous people and come close to the virtuous ones; that helps a great deal. One should get rid of lies and bad manners and he who is walking on the (straight) path should be asked the way. One should also continue removing one’s shortcomings gradually. Just as the writing cannot be perfected without correcting it all the time, the morals also cannot be perfect unless one continues removing the shortcomings.

Man is such an animal that he can stay on the right path only if he continues purifying self all the time. If that is not done he can be led astray at any time. (Malfoozat, Vol. 1, p. 443)

BRINGING UP CHILDREN
As for me, beating of the children is an act which can be termed as a sort of Shirk (associating others with God). It actually
means that the ill-tempered person makes himself a partner of God in giving guidance and sustaining the creatures. When a quick tempered person punishes someone, he gets so much excited that he turns himself into an enemy and administers punishment many times more than the offence calls for. Only such a person has the right to punish the child to a certain extent, as maintains self respect to control himself and is forbearing and dignified; such a one can scold the child. But he who is quick tempered, undignified and lacking in wisdom has no right that he should be entrusted the duty of upbringing and training the children. I wish that the people could pray for the children just as they are anxious to punish them. They should make it part and parcel of their duties that they pray for the children fervently; the prayers of the parents for their children are particularly accepted by God. There are certain prayers which are a daily routine with me.

1. I pray for myself that God may let me do the kind of things that would manifest His honor and Grandeur and He may make me fully resigned to His will.
2. I pray for my wife that He may grant me children through her, who may prove to be the coolness of my eyes and who may live their lives in perfect accordance with the will of God.
3. I pray for my children that God may make all of them servants of His religion.
4. I pray for my friends by naming all of them individually.
5. I pray for all those who are connected with this Dispensation—whether I know them personally or I do not know them.

(Malfoozat, Vol. II, p. 4)

SERVICE OF RELIGION

If somebody tells me of a single word which can be used to support religion, I take it as more precious than the bags full of pearls and jewels. He who makes me to love him, and he who wishes that it should become easy for me to pray for him very fervently, let him assure me that he has the capability of becoming a servant of religion: My love for everything is for God’s sake, be they my wife and children or friends. My relations with all of them are for the sake of God. (Malfoozat, Vol. II, p. 7)

PLEDGE OF FRIENDSHIP

My way of life is such that he who becomes a friend of mine, might change any way, I do not cut myself off from him. Of course, if he cuts himself off, I can do nothing about it. If a friend of mine drinks and gets intoxicated and falls down in the Bazar (market place) and there is a crowd of people around him, I will not fear anyone (as to what the people might say) and I will carry him away from there. The pledge of friendship is a great thing and it should not be broken for no good reason. However unpleasant might be something that a friend does, it should be overlooked and borne with forbearance. (Malfoozat Vol. II, p. 8)

INSIGHT OF BELIEVERS

I am quite confident that no hypocrisy is to be found in my Jamaat and the insight of the members of my Jamaat has not erred in
joining me, for, I am the same towards whose advent the insight has drawn the attention to join.

But those who have not joined me are deprived of this Bounty. Insight is like a Karamat (miracle). This word Karamat is also read as Karamit. When it is read as Karamat, it means riding a horse. A believer rides himself through his insight and with dexterity. God grants him a light and with this light he can see the path that he has to tread on. That is why the Holy Prophet, sallallaho alaihi wa sallam, has said: Ittaqoo firasatal Momini fa innahoo yanzoro bi-noorillahi “You should fear the insight of a believer, for, he sees with the light of God.”

It is a decisive Proof of the insight of our Jamaat that they have recognized the light of God. (Ma1foozat, Vol. II, p. 26)

HOLY PROPHET AND EIDUZ-ZUHA

Today is the Eiduz-Zuha. This Eid is celebrated in a month which is the last of the Islamic months. The next month is Muharram and with that starts the new year. That this Eid is celebrated in the month which concludes the Islamic calendar (or a period) is a fact of great importance.

It indicates its relevance to the Holy Prophet, sallallaho alaihi wa sallam, and the Messiah who was to appear. What is that relevance? One, the Holy Prophet Mohammad, sallallaho alaihi wa sallam, is the Prophet of the latter days and his blessed person and the time of his appearance were, as if, the time of Eid-uz-Zuha. Every Muslim child knows that the Holy Prophet is the Nabi-i-Aakhiruz-Zaman (the Prophet of the latter days). And this month (the month of Eiduz-Zuha) is also Aakhirush-shohoor (the last of the months). That is why (I say) that this month has a relevance to the life and the time of the Holy Prophet, sallallaho alaihi wa sallam.

The second relevance is that this month is known as the month of sacrifices. The Holy Prophet, sallallaho alaihi wa sallam, also appeared to give a perfect example of sacrifice. Just as you people slaughter goats, camels, cows and ewes, human beings were also slaughtered in the way of Allah the Almighty thirteen centuries ago; that was real and true Eiduz-Zuha and that really was the time when the light of Zuha was shown to the world.

The sacrifices that the people now make by slaughtering the animals are not the kernel; they are the shell. They are not the soul, they are the body (flesh and bones). In this age of comfort and ease, the Eid is celebrated with great joy and happiness, and luxury. The women wear their jewellery (all that they have), the men put on their best clothes and arrange for the best available food. This day is considered to be a day of enjoyment and comfort; even the most niggardly person takes meat on this day. So far as the Kashmiris are concerned, it can be said that their stomachs become, so to say, the graves of the goats; the others also do not lag behind.

In short, Eid has come to mean a day of making fun and indulging in all sorts of sports. Alas the people do not pay heed to the real significance of this day.

(Ma1foozat, Vol. II, pp. 31, 32)

From The Discourses,
Freetown, pp. 43-53.
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Before partition—1947

Till 1897 there were two primary schools for boys in Qadian: one privately run Arya School and the other Government School. Teaching staff of both schools consisted of prejudiced Hindus who let no occasion go to lecture against Islam and criticize Hadrat Masih-i-Mau'ud ('alaihissalam) and his mission. Ahmadi students were obliged to attend these schools and hear their blasphemous chattering. When this matter was brought to the notice of Hadrat Masih-i-Mau'ud ('alaihissalam), he was much grieved. He sought help from Allah by prayers and supplication and after consultation with his companions, announced to the Jam'at:

"Now it has become imperative on us to start an Islamic school of our own for our children."

The Promised Messiah ('alaihissalam) nominated a school committee headed by Maulavi Hakim Nur-ud-Din (radiyallahu 'anhu) to visualize the managerial problems, suggest syllabus and chalk out rules and regulations for running the school. At another occasion the Promised Messiah ('alaihissalam) expressed his motive in these words:

"In establishing this school I have only one motive that religion be different means and ways, so that people may believe in true God and get blessed by the light and guidance from Heaven. In addition there is another way to achieve this goal, that we should establish our own school for our children, where they may study Islam along with other branches of knowledge. So that they may know how beautiful Islamic teachings are, and realize how blasphemous people distort and falsify facts to hide beauties of Islamic teachings. They will also learn to subjugate material knowledge in the service of Islamic teachings. It is the appropriate time that we should start a Middle School in Qadian, as soon as possible."

The Promised Messiah, ('alaihissalam) wanted to establish an exemplary Islamic educational institution, in order to protect Ahmadi youth from falling prey to Christianity, atheism and filth of western culture. The Promised Messiah, alaihissalam, on another occasion reiterated:

"It is the mission of my life, to strive day and night by adopting different means and ways, so that people may believe in true God and get blessed by the light and guidance from Heaven. In addition there is another way to achieve this goal, that we should establish our own school for our children, where they may study Islam along with other branches of knowledge. So that they may know how beautiful Islamic teachings are, and realize how blasphemous people distort and falsify facts to hide beauties of Islamic teachings. They will also learn to subjugate material knowledge in the service of Islamic teachings. It is the appropriate time that we should start a Middle School in Qadian, as soon as possible."
preferred over worldly affairs. The syllabus of proposed school should include Islamic as well as modern subjects, so that material knowledge may serve religion."

At another occasion the Promised Messiah, alaihissalam, said, "Our motive in establishing this school is not to prepare such a stuff that after completing F.A. or B.A. may run after petty worldly jobs. Rather, I want that they spend their lives in service of religion. This is why I think opening of a school is imperative."

Madrasa Ta’limul-Islām, Qadian

The Promised Messiah ('alaihissalam) named the proposed primary school “Madrasa Ta’limul-Islām,” which was inaugurated on the 1st January, 1898, in two rooms of the guest house (langar khana). Within a span of three years the madrasa was upgraded to the level of high school, and moved to some other suitable spacious place. Several qualified Ahmadi teachers, came relinquishing their jobs and lucrative salaries in well known institutions, dedicating their lives to serve in Ta’limul-Islām school. They sacrificed amenities available in bigger cities and preferred to spend their lives in humble village environs of Qadian, at very small salaries and amenities about nil. It was soon needed to upgrade madrasa to higher levels (see Table 1). The school was known for high level of teaching techniques employed by its dedicated, helpful, kind and qualified staff. The school drew Muslim and Hindu students coming from different backgrounds from all over India. No fee was charged.

Soon problem of finances came in the forefront following heavy enrollment. However, flow of donations came pouring whenever appeals were launched, fulfilling needs. By the Grace of Allah the Almighty, in a short span of time the school ranked among one of the best institutions of the region. The students, passing out the school, were peaceful, law abiding and good citizens. They were well versed not only in modern subjects but also in religion and exhibited high moral character. They knew how to protect themselves from vices and filths of the western society and preserve their culture and identity. They were confident and proud to be Muslims as they were well equipped with knowledge to answer any allegation levied on Islam by non-Muslims.

Ta’limul-Islām College

The school was upgraded to college level, so as to accommodate boys passing high school level, and to enable them to spend as much of their time as possible in pure environs of Qadian, to inculcate religious training in their lives they received during school days.
Inauguration

The college was inaugurated on 28th May 1903. The Promised Messiah ('alaihissalām) because of being indisposed could not grace the occasion. He designated Hadrat Maulavi Noor-ud-Din (radiyallahu 'anhu) to preside over, and graciously promised to pray for the college in the Bait-ud-Du‘ā during the time of inauguration ceremony.

Financial problems:

Jam‘at’s monitory resources were already hard squeezed by the expenditure on publication of literature, guest house (Langar Khana), running of school and Jam‘at Ahmadiyya. It was hard to meet additional expenses. However, because of continuous prayers and periodic reminders to the membership of Jam‘at, a continuous flow of funds was ensured. Hadrat Mufti Muhammad Sadiq (radiyallahu ‘anhu), manager, appealed that each branch of the Jam‘at adopt one student by paying 3 to 5 rupees per month (equivalent to US$0.20-0.50) as scholarship. Majority of the students appearing in the university examinations were unable to pay their registration fee of 20 rupees!

College results were promising as compared to the well placed colleges of the region. College pass percentage in 1905 was 75% compared to that of the university at 38%.

Closure of the college

Lord Curzon, Viceroy of India, passed “University Act.” Clause 21 of the Act laid down conditions for colleges seeking affiliation with university: It necessitated the college to have:
1. strong financial background,
2. trained staff, and
3. a permanent building.

Clearly Ta’llīmul-Islām College, at

| Table 2. Comparison of education systems of Pakistan and United States |
|-----------------------------|-----------------------------|
| **Pakistan**               | **American**               |
| **School**                 | **School**                 |
| Kachhi (one year)          | 1st year kindergarten, 1st Grade |
| Primary school (5 years), 1-5th class | Primary school (5 years) 2nd-5th grade |
| Middle school (3 years), 6-8th class | Secondary school (7 years), 6th-12th grade |
| High school (2 years), 9-10th class (entrance) | High school (2 years), 9-12th grade (part of above) |
| **College**                | **College**                |
| F.A. (Intermediate) 2 years, 11-12th year | Under graduate school, 2 year, Associate |
| B.A. (Degree, graduate) 2 years, 3-4th year | Bachelor, 4 years (+ major), includes 2 years above |
| M.A. (Post graduate) 2 years, 5-6th year | Master, 2 years |
| Ph.D. 3-5 years (Thesis)   | Ph.D. 3-6 years (Thesis)   |
that time, was not meeting these criteria. Regretfully closure of the college was announced in 1905.

Reopening of the college:

Closure of Ta’līmul-Islām College, Qadian, apparently looked as a setback to Jamā’at’s efforts to provide its youth with a standard educational institution in a religious atmosphere of Qadian. Actually it came as blessing in disguise. Now Jamā’at had enough time to consolidate itself to meet the conditions laid down by the act.

It can well be imagined the importance Jamā’at was giving to this issue, by the fact that within few months of assuming office of Khalifat, Hadrat Mirza Bashir-ud-Din Mahmud Ahmad (radiyallāhu ‘anhu), Khalifatul-Masih II, called an advisory committee comprising of representatives of Jamā’ats from all over India. The college issue was discussed and deliberated. Hadrat Khalifatul-Masih, radiyallāhu anhu, summed up the proceedings in following words on 13th March 1914:

“No doubt, we need our own college to accommodate our youth, as it has been the desire of Hadrat Masihi-Mau’ud (‘alghissalam) and Khalifatul-Masih I (radiyallāhu ‘anhu). No doubt character of youth is shaped at college age. We need to make life of our youth useful and functional, for that purpose they should spend as much time as possible in religious atmosphere prevailing in Qadian. To achieve this goal we really need to re-establish our own college. I invite you all to join me in prayer to seek Allah’s help and deliberate how to consolidate our efforts to meet the conditions laid down by the law.”

That was the time when Jamā’at was passing through its formative and organizing phase. The administration was being split up in different departments (nazarsats). Main focus has been to explore ways and means for propagation of message of Islam inside as well as outside the subcontinent. Inside missions and foreign missions were planned. These crucial issues preoccupied Jamā’at’s attention for the next 29 years. Meanwhile Jamā’at’s finances were consolidated during these years, putting Jamā’at on strong financial footing. Moreover, there was lot of building work going on in Qadian: Noor Hospital, Jamā’at Ahmadīyya, Ta’līmul-Islām High School, and Nusrat Girls’ High School buildings were completed.

Now the Jamā’at was set in every respect to reinvigorate its efforts to reopen the college, as it could meet financial obligations, could hire qualified teachers and had appropriate building for the college, as entailed by the law. However, immediate impetus to draw attention of Jamā’at to this critical issue was provided when a member drew the attention of Hadrat Khalifatul-Masih II, radiyallāhu anhu, to this issue.
during 33rd Majlis Shura (annual consulting assembly). Hadrat Khalifatul-Masih, II, radiyallahu anhu, immediately moved the motion in the assembly and appealed for donations. It was really a miracle, worth of enjoying to witness, how donations and pledges came pouring as if a branch, laden with ripe fruits, was shaken! Within an hour several thousand rupees were collected in cash, and other several thousands were pledged. Hearts of the members were filled with feelings of thankfulness for kindness and mercy of Allah the Almighty.

Under the guidance of Hadrat Khalifatul-Masih II, radiyallahu anhu, college committee headed by Mirza Bashir Ahmad (radiyallahu ‘anhu), expedited its efforts to seek approval for affiliation of the college with the university. University inspection team visited Qadian, and surveyed available facilities. It strongly recommended grant of affiliation for Ta’limul-Islam College. Building complex of Ta’limul-Islam High School was to be used for college, and high school was to be shifted to its new building, which was almost nearing its completion.

The inauguration ceremony of Ta’limul-Islam Inter College, Qadian, took place on 14th June, 1944, presided over by Hadrat Khalifatul-Messiah II (radiyallahu ‘anhu).

Hadrad Mirza Nasir Ahmad (rahidahullâhî), M.A. Oxen, principal designate, took the office.

Normal college activities started in full swing, under the able guidance of its learned principal Mirza Nasir Ahmad (radiyallahu ‘anhu). Soon B.A. and B.Sc. classes were added up to already existing F.A. and F.Sc. classes. Chemistry and Physics laboratories were made available. In a short period of time the college showed phenomenal progress in academics as well as extra curricular activities, not equaled by any educational institution of the region. Religious education was imparted along with the customary subjects. In addition the students were privileged to attend Darsul-Qur’an and Majalis Irfan by Hadrat Khalifatul-Masih, and offered prayers in historic Masjid Noor, frequently meeting companions (sahaba) of Hadrat Masih-i-Mau’ud (‘alâhisalâm) and were privileged to request them for prayers. Every student took part regularly in afternoon games. Regular speech contests and debates were held under college union, students enthusiastically took part in all these activities.

Results and reports on morals aspects of the students were regularly posted to their parents.
Hostel accommodation

Majority of the college students came from outside Qadian. Darul-Anwar Guest House was used as hostel for some time, until Fazl-i-Umar Hostel building was available in 1944. The superintendent, Chaudhary Muhammad Ali, tutors, and proctors supervised regular participation of residents in prayers, dars and study time from 8-10 pm daily. Parents were reported regularly covering their ward’s academic and moral activities.

Summer recess and partition of the subcontinent

June 30th, 1947, when office order of closure of Ta’limul-Islām College for summer recess from 1st July to 27th September, 1947, was issued, proved to be the last working day of the college in Qadian, as during closure period partition of the subcontinent, into India and Pakistan, was announced on 14th August 1947.

After partition (1947-1973): Ta’limul-Islām College in Lahore

Hadrat Khalifatul-Masih II, radiyallahu anhu, stayed in Rattan Bagh, Lahore, to supervise interests of Jamā’at, as Lahore is capital city and officials were easily approachable there. Most of the college staff had migrated to Pakistan, few were directed to stay back, so as to protect college equipment from looting and destruction by the hand of refugees that were pouring into Qadian, and supervise safe evacuation of women and children to Pakistan. Muhammad Munir Khan Shami, a Ta’limul-Islām College B.Sc. student, who was on guard duty, was martyred by a band of Sikh looters.

Most of Hadrat Khalifatul-Masih II’s time was consumed in solving problems concerning settlement issues of migrant families. However, despite his preoccupation, how keenly he was interested to get the college reopened is evident from the events that follow. College Principal Mirza Nasir Ahmad, who stayed back in Qadian, was summoned to migrate and instructed to expedite effort to find a suitable building for the college. Dr. Abdul Wahid, director Fazal-i-Umar Research Institute and Chaudhary Muhammad Ali were to assist him in the quest.

Khalifatul-Masih’s strong determination to reopen the college

College committee was reorganized to consolidate efforts to locate a suitable building as soon as possible, and look for the ways how to generate necessary funds for running the college. Financial position of Jamā’at was already debilitated because of relocation. Most of the members had lost jobs and businesses, and were not in strong enough financial position. Having this situation in mind, the committee was reluctant to recommend to appeal members of Jamā’at for the funds. The committee was unanimous on the view to put off the college issue for time being. They presented their apprehensions in a meeting with Hadrat Khalifatul-Masih II, radiyallahu ‘anhu. Members present were Mian Bashir Ahmad, M.A, Abdul Rhim Dard and Chaudhary Muhammad Ali.

On hearing committee’s concern, Hadrat Khalifatul-Masih II, radiyallahu ‘anhu, became emotional and said enthusiastically in a loud voice, “You are worried for funds! I am worried for our youth. The college will reopen and will never close.” He instructed Chaudhary Muhammad Ali to speed up efforts to find a suitable place for the college
where ever under the sky in Pakistan, and to grab it and start the college. Prof. Mian Ataur-Rahman and Sufi Basharat-ur-Rahman were called from Qadian with the instructions to bring with them lists of articles and equipment necessary for college setup.

The committee visited different sites in Lahore, Aiman Abad, Gujranwala, Kot Shera, Rawalpindi, Lyallpur, and Sangla Hill. Moreover, Jamā‘at members in Multan and Dera Ghazi Khan were requested to locate some suitable building in their area for the purpose.

Meanwhile college office started functioning in a room in Cement Building, close to the Jodha Mal Building, Lahore. It displayed a sign board, “Office of Ta’līmul-Islām College.” The office superintendent, Abdur-Rahman Junaid Hashmi, and two of his colleagues, started enrolling students while sitting on the floor of the office, as there were no chairs available. Sixty students were enrolled, mostly old students from Qadian. During next few months the college shifted from one building to another: Sikh National College, Khalsa Hostel and Janj Ghar in Sant Nagar, Lahore, vacating one after another because of unsuitability.

At last Settlement Department allotted dilapidated building at 37 Canal Park, Lahore. Probably it was used as a stable or a dairy farm before partition, as indicated by its low roofed narrow barrack-like rooms. All the 60 college students sat in two rows on mats on the floor, facing each other to attended their classes. The room served as class room, mosque, as well as hostel for the night.

At last Ta’līmul-Islām College moved into larger but debilitated building of D.A.V. College, in civil lines. Though the building was laid out on a college style, had several rooms but was in very bad shape, totally damaged by refugees. Furniture and library books, etc., were burnt. Heaps of debris were accumulating in the rooms, door panes and windows were broken and burnt, piles of rubble and glass pieces were scattered every where. Large sum of money was spent on removal of the litter so as to make the rooms inhabitable. Thousands of rupees were spent to purchase necessary laboratory equipment and books. In the beginning laboratories of M.A.O. and F.C. college were used for experiments. A part of college building was refurbished to use as hostel to accommodate 50 residents, eight to a room.

**Remarkable academic progress**

Despite these difficulties, shortages, and shamble state, number of students rose from 60 to 267 within a year. The library was established with latest editions of books on every subject. College results were remarkably good. Graduation average for B.A. was 83.3% compared to 39.8% of the university. In a year Ta’līmul-Islām College stood neck to neck with topmost colleges in Lahore.

Extra curricular activities soon gained momentum. College union, Arabic, economic, science, photographic, and radio societies were active. Students participated in university officers training core. Ta’līmul-Islām College students formed 80% of the squadron who presented guard of honor to the visiting Emperor of Iran.
Football, volleyball, badminton and swimming teams won honors for the college, rowing team was top most in the competition held under Punjab Rowing Association. In a short span of time Ta’limul-Islām College attained a respectable place among colleges not only of the city, but also of the region. Under the able guidance of the principal, economic society started publishing a series of booklets under the title “Young Economist,” later replaced in 1950 by “Al-Manar” as college magazine. The college magazine was soon acknowledged as a standard publication. Principal’s message on the eve of the publication of the fist issue was, “With trust in God and Faith in the ultimate triumph of your mission, march on!”

First convocation of Ta’limul-Islām College, Lahore, was held on 2nd April, 1950. Hadrat Khalifatul-Masih II, (radiyallāhu ‘anhu) graced the occasion and delivered an important presidential address.

**Table 1. Chronological events that lead to the establishment of Ta’limul-Islām educational system.**

<table>
<thead>
<tr>
<th>Dates</th>
<th>Historic events</th>
<th>Headmaster/principal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st January 1898</td>
<td>Madrasa Ta’limul-Islām (primary)</td>
<td>Yakoob Ali Turab (radiyallāhu ‘anhu)</td>
</tr>
<tr>
<td>5th May 1898</td>
<td>Ta’limul Islam Middle School</td>
<td>Maulavi Sher Ali (radiyallāhu ‘anhu)</td>
</tr>
<tr>
<td>February 1900</td>
<td>9th class</td>
<td></td>
</tr>
<tr>
<td>March 1901</td>
<td>High School</td>
<td>Mufti Muhammad Sadiq (radiyallāhu ‘anhu)</td>
</tr>
<tr>
<td>28th May 1903</td>
<td>Ta’limul-Islām College</td>
<td>Maulavi Sher Ali (radiyallāhu ‘anhu)</td>
</tr>
<tr>
<td>1905</td>
<td>Closure (university act)</td>
<td></td>
</tr>
<tr>
<td>14th June 1944</td>
<td>Reopening</td>
<td>Mirza Nasir Ahmad (rahimahullah)</td>
</tr>
<tr>
<td>1945</td>
<td>Degree classes (B.A./ B.Sc.)</td>
<td></td>
</tr>
<tr>
<td>30th June 1947</td>
<td>Summer recess and partition</td>
<td></td>
</tr>
<tr>
<td>10th December 1947</td>
<td>Lahore, Pakistan</td>
<td>Mirza Nasir Ahmad (rahimahullah)</td>
</tr>
<tr>
<td>6th December 1954</td>
<td>Rabwah, Pakistan, Inter college</td>
<td></td>
</tr>
<tr>
<td>1961-62</td>
<td>Degree classes</td>
<td></td>
</tr>
<tr>
<td>1963-64</td>
<td>Post graduate classes</td>
<td></td>
</tr>
<tr>
<td>1964</td>
<td>M.A./M.Sc.</td>
<td>Kazi M. Aslam</td>
</tr>
<tr>
<td>1973</td>
<td>Nationalization</td>
<td>Chaudhary Muhammad Ali</td>
</tr>
<tr>
<td>Present</td>
<td>Run under government of the Punjab</td>
<td></td>
</tr>
</tbody>
</table>
Hadrat Khalifatul-Masih II (radiyallāhu ‘anhu) particularly advised the outgoing graduates, to never to stay at one point, and to continue to progress. He referred to the divine law prevailing in nature that nothing rests, there is a continuous change in nature. He advised them to be ever ready for a long unending struggle, and keep trying to move forward, by seeking help and guidance by praying. He stressed that desired results of highest quality are achieved only by taking appropriate steps at appropriate time, by using appropriate means. He reminded them never to forget the training which they have received during their stay in their alma mater.

**Anti College Forces**

Burned in fire of jealousy at rapid progress of Ta‘līmul-Islām College, anti-college forces started brewing conspiracies. Jamā‘at Ahmadiyya spent thousands of rupees and several hundred hours of man power to rebuilt the debilitated D.A.V. College building to make it proper enough to house one of the fast progressing institution of the region. The staff and students of Ta‘līmul-Islām College were sincerely serving the community irrespective of race and creed, showing best results in academics and sports. Foul thinking anti-Jamā‘at forces could not digest Jamā‘at’s contribution in service of humanity. They started a series of intrigues and tried day and night to get the allotment of D.A.V. College building cancelled. They did every thing to stop Ta‘līmul-Islām college from working normally. Their satanic minds tried continuously making issues, never wanting to let the college function in peaceful atmosphere. They tried their utmost to get Ta‘līmul-Islām College uprooted from the building and get it moved to some other smaller building. However, despite these unstable conditions around, the college progressed rapidly by the Grace of God, number of students jumped to 500 within short period of time.

**First All Pakistan Inter-Collegiate Debate**

Despite all around anti-Ta‘līmul-Islām College turbulence, college rapidly progressed in curricular and extra curricular activities. First All Pakistan Inter-College debate was held in February, 1950. Teams of Ta‘līmul-Islām College speakers took part in debates held in other colleges around, despite anti-Ta‘līmul-Islām College slogans and hooliganism when Ta‘līmul-Islām College students rose to speak, they continuously brought honors for their college. So was in sports.

**Ta‘līmul-Islām College during the turbulent year 1953**

Year 1953 is remembered in Pakistan history as a year of wide spread political turmoil in which city of Lahore was specially implicated. Political issues bent them into an anti-Ahmadiyya movement by politicians and mullas. An Ahmadi college student Jamāl Ahmad, who was passing by, was martyred by an unruly mob in Bhati Gate area, Lahore. Lawlessness continued until Marshal Law was promulgated by General Muhammad Azam Khan to control the situation. Mirza Nasir Ahmad, Principal Ta‘līmul-Islām College, was arrested at a petty pretext to please mullas.

**Ta‘līmul-Islām College at Rabwah**

Since migration from India, Jamā‘at had
been looking and praying to seek help from God for guidance to get a suitable site to establish Jâm‘at’s headquarters in Pakistan. Present site on the right bank of River Chenab was decided, and the land was obtained on lease from the government. The new city was named Rabwah, the high place where Jesus and Mary rested, as described in Holy Qur’ân, during their flight from Palestine to Kashmir. Rabwah rapidly grew into an international town. Hadrat Khalifatul-Masih II (radiyallâhu ‘anhu) wanted the college to be shifted to Rabwah as soon as possible, where the foundations of college buildings had already been laid. As soon as the college and hostel buildings were completed, college was shifted. There was no underground water at the college site, so water for use in college and hostel was supplied by a 2,000 feet long underground pipe from another location. Soon well equipped science laboratories were completed for F.Sc. and B.Sc. Honors classes.

Inauguration
Hadrat Khalifatul-Masih II (radiyallâhu ‘anhu) graced the inauguration ceremony of Ta’limul-Islâm College, Rabwah, on 6th December, 1954. Aslam Sabar (1st year) and Prof Nasir Ahmad Khan read poems appropriate to the occasion. Hadrat Khalifatul-Masih II (radiyallâhu ‘anhu) in his presidential address, outlined college charter. Salient features of which were:

- There is no discrimination regarding religion, cast or creed in this college. Students from all religions are welcome. However, it will be binding on them to spend their lives according to the teachings of whatever religion they profess.
- College authorities expect that each and every student will pray according to the teachings of his religion. He will be reminded if he fails to do so.
- College authorities consider that reminding a person to pray and abide by his religious teaching is not interfering in his religion. Hypocrisy is not to be encouraged.
- College authorities will not tolerate strikes, staying away from classes and demonstrations at any pretext. Doors for dialogue with authorities will remain open if any such situation arises.

Library
College library was acclaimed one of the best in the region. Latest additions of text books were available. All well known magazines and journals were subscribed. Students were encouraged to read books. Chaudhary Muhammad Zafrullah Khan (radiyallâhu ‘anhu) donated his personal collection of books.

Old students contribution
to the service of college

There is a long list of Ahmadi students who dedicated (waqf) their lives in service of college after completion of their education. The list of old students of Ta’limul-Islām College who served on the staff of the college from 1954 to November 1965 appears in Table 3.

Fazl-i-Umar Hostel

Four wings of the spacious building of Fazl-i-Umar Hostel with more than fifty cubicles and dormitories was available for the residents. Professor Chaudhary Muhammad Ali as the warden and Professor Saeed Ullah Khan as superintendent managed the hostel affairs. Hostel mess was controlled by a mess committee elected from hostlers. Each hostel wing was supervised by a proctor appointed from senior classes. Hostel common room was the most visited place in the evenings, where Urdu and English newspapers, and facilities for indoor games were provided. Annual indoor game competitions, and annual dinner followed by an entertainment program, were memorable annual regular hostel features. All events took place in cordial and friendly atmosphere.

Fazl-i-Umar hostel had international residents belonging to different nations, to mention a few, Indonesia, Somalia, Nigeria, Ghana, Mauritius, and Tanzania.

Table 3. List of Ta’limul-Islam old students who served the college after completion of their education, with their subjects.

<table>
<thead>
<tr>
<th>Name</th>
<th>Subject</th>
<th>Name</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masoud Ahmad Atif</td>
<td>Physics</td>
<td>Aziz Ahmad Tahir</td>
<td>Economics</td>
</tr>
<tr>
<td>Mubarak Ahmad Ansari</td>
<td>Chemistry</td>
<td>Muhammad Arshad</td>
<td>Physics</td>
</tr>
<tr>
<td>Zafar Ahmad Vaince</td>
<td>Economics</td>
<td>Abdus Samee</td>
<td>Physics</td>
</tr>
<tr>
<td>Hameed Ullah</td>
<td>Mathematics</td>
<td>Muhammad Sharif Khan</td>
<td>Zoology</td>
</tr>
<tr>
<td>Khursheed Ahmad</td>
<td>English</td>
<td>Abdul Shakoor Aslam</td>
<td>Botany</td>
</tr>
<tr>
<td>Rafiq Ahmad Saqib</td>
<td>Chemistry</td>
<td>Abdul Rashid Ghani</td>
<td>Mathematics</td>
</tr>
<tr>
<td>Kanwar Idrees Ahmad</td>
<td>English</td>
<td>Rashid Ahmad Javaid</td>
<td>Economics</td>
</tr>
<tr>
<td>Hameed Ahmad</td>
<td>English</td>
<td>Ijazul Haq Qureshi</td>
<td>History</td>
</tr>
<tr>
<td>Khwaja Manzoor Ahmed</td>
<td>Biology</td>
<td>Muhammad Arshad Tirmazi</td>
<td>English</td>
</tr>
<tr>
<td>Muhammad Sultan Akbar</td>
<td>Arabic</td>
<td>Abdul Jalil Sadiq</td>
<td>English</td>
</tr>
<tr>
<td>Nasir Ahmad Perwazi</td>
<td>Urdu</td>
<td>Muhammad Akram</td>
<td>?</td>
</tr>
<tr>
<td>Munawer Ahmed Shamim</td>
<td>Political Science</td>
<td>Abdul Rashid Fauzi</td>
<td>History</td>
</tr>
<tr>
<td>Saeed Ullah Khan</td>
<td>Statistics</td>
<td>Anwer Hussan</td>
<td>Islamiyyat</td>
</tr>
<tr>
<td>Muhammad Aslam Qureshi</td>
<td>Physics</td>
<td>Mirza Anas Ahmad</td>
<td>Philosophy</td>
</tr>
<tr>
<td>Muhammad Ahmed Anwar</td>
<td>D.P.I., Islamiat</td>
<td>Muhammad Aslam Sabar</td>
<td>Arabic</td>
</tr>
<tr>
<td>Sajjad Imam</td>
<td>Persian</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Regular annual activities
Ta’limul-Islām College, Rabwah was known all over Pakistan by its various annual regular activities:

- **Inter-College Debates** drew participants from all over Pakistan. Ta’limul-Islām College had a strong acclaimed debating team, that regularly brought honors.

- **Urdu Conference:** Three Urdu conferences were held, participated by renowned Urdu writers and poets from within the country and India. They presented their scholastic papers on advancement of Urdu language. The speeches were published in booklets Zikr-i-Urdu.

- **All Pakistan Basketball Championship:** A three day basketball gala was a regular annual feature in which teams from all over Pakistan regularly participated.

- **All Pakistan Rowing Competitions:** The competitions were held in the Chenab River annually, participated by teams from all over Pakistan. Ta’limul-Islām College rowing team retained Punjab University championship for several years.

- **Excellent results:** College results were always above university average. Almost each years college students topped inter and university exams, 4-8 come to the merit and were admitted in engineering and medical colleges.

- **Visits of dignitaries:** Scientists, poets, writers from within Pakistan and all over the world were invited to speak to the college students. Lectures followed by question-answer session added much to the knowledge of the students.

- **Subject societies:** Elections for intra-subject societies were held each year in the month of September after summer recess. The College Union was the largest and was known as Qaid-i-Azam Society. Thursday afternoon was reserved for subject society meetings. Students read papers on different aspects of their subject. Once a month the societies used to hold picnic at Chenab River, enjoying lunch and boating in the river.

- **Proctorial system:** To maintain law and order and preserve calm atmosphere in college premises, Proctors patrolled the college campus regularly.

**Postgraduate Degree College**
Scheme to bifurcate Ta’limul-Islām College into Inter (old campus) and Postgraduate College (new campus) was launched during the years 1961-62. Degree and postgraduate classes were to be shifted in
a new building, at about one mile from the old campus. Large sums of money were spent in purchasing latest equipment for M.Sc. Physics and Chemistry laboratories, ordered directly from England, West Germany, America and Yugoslavia. Physics wing was completed in 1967, where postgraduate M.Sc. classes were shifted. Chemistry, Botany and Zoology wings were under construction.

Nationalization
All private educational institutions were nationalized in 1973 by the government of that time in a bid to have political control on students and staff. The parent managing bodies were dissolved. Government imported principals and lecturers from outside, who had no affiliations and bonds with the institutions. They were always after their salaries and private tuitions. An efficiently working educational system was turned upside down. Instead of teaching subjects for which lecturers were hired, they lectured on religious matters, creating hatred among different religious sects. The institution which never closed in a protest and never participated in calls for strikes and never closed on any pretext, remained closed for weeks. Nobody bothered about the welfare of the students and their interest. There was anarchy prevailing in each department. The principal kept quiet and had no courage to reprimand teachers on not taking classes. Lecturers used students to press college authorities to concede to their demands. Hooliganism and lawlessness became the rule, fights among antagonistic student groups were daily affairs, students come with weapons. Calm and serene college atmosphere had long gone. The staff “visited” the college at their will, only to show face so to become entitled to claim paychecks.

Once acclaimed best college building in the region, Ta’ilimul-Islām College building is now in shambles with in no time, because of want of repairs. Though government spent million of rupees on repairs, all monies went to fill bellies of contractors, not to be seen in repairs. Government was billed, stamped “passed” by the inspectors. To quote an example: repaired verandas became impassable within days of repair, as sand and pebbles became loose because of wearing away of the “thin” cement layer binding them. From this small example, quality of the material and masonry used to replace roofs and repair walls can easily be imagined.

Once the college which was known by its good results, excellence in sports and good conduct of its staff and students, is now known by negative aspects of all these good attributes. College results have fallen bellow university average, in several subjects it is consistently staying at zero. Very rarely a student is lucky enough to qualify to get admission in a professional college.

Achievements of once internationally renowned Ta’ilimul-Islām College now remain in the university records and in the minds of old students and teachers, who once brought laurels for their alma mater. Recount of magnificent past of Ta’ilimul-Islām College is presented at Ta’ilimul-Islām College old student site www.ticollegerabwah.com.
Let us pray for good time to return soon, so that college may serve once again Pakistan in befitting manner in control of its parent body, and once again may rank among foremost colleges in Pakistan and serve the nation in a befitting way. Though past never returns but good wishes and prayers for the best are never wasted. It is said that the history repeats itself!

Acknowledgement

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in the Bible
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(1889-1965), radiyallahu ‘anhu. $1 each.

Muhammad (peace and blessings of Allah be upon him) in the Bible
Refutation of Christians Arguments in Favor of the Divinity of Jesus

(Continued from Al-Nahl Vol. 16, Issue 1)


Tenth Argument:
He went to heaven so he is God.

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

Reply 2:
Messiah did not go to heaven.
(a) And no man hath ascended up to heaven, [but he that came down from heaven, even the Son of man which is in heaven.] (John 13:13)
(b) Messiah had come from heaven. [For I came down from heaven, not to do mine own will, but the will of him that sent me.] (John 6:38, [What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.] John 6:62-63) So even now he is in heaven spiritually but not bodily.
(c) [In my Father’s house are many mansions: if it were not so, I would have told you.] I go to prepare a place for you. [And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.] (John 14:2-3) So Jesus went where his disciples went.
  1. Jesus was not God as he was prey to human needs.
  2. He was not omnipotent as he says, [And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but]
  3. He is not mine to give, [but it shall be given to them for whom it is prepared of my Father.] Matthew 20:23. [But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.] Mark 10:40.
   And why he could not descend from the cross while the Jews were ready to accept him if he could. Therefore he was not God.

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

Reply 1:
The gospel writers have misquoted the text in Isaiah 7:14 while copying it. Actual words are: Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name
Immanuel. (Isaiah 7:14)

Reply 2:
Mary named her son Jesus, not Immanuel.

Reply 3:
Birth of Maher-shalal-hash-baz is mentioned in Isaiah 8:1 [Moreover the LORD said unto me, Take thee a great roll, and write in it with a man’s pen concerning Maher-shalalhash-baz.] He is the object of this prophecy.

Reply 4:
Immanuel means God with us but God was not with Jesus due to the following reasons:
(a) Unsuccessful life of Jesus.
(b) His own admittance by saying, Eli, Eli, lama sabachthani? [that is to say, My God, my God, why hast thou forsaken me? Matthew 27:46]
(c) Satan was with him for forty days.
(d) Then his departure after a while [And when the devil had ended all the temptation, he departed from him for a season.] Luke 4:13

Therefore Jesus cannot be Immanuel.

Messiah cannot be God just because he is called Rūhullah.

Twelfth Argument:
The Holy Qur’an has mentioned Messiah as Rūhullāh [mercy/spirit of Allah]. Words of Rūhumminhu [mercy/spirit from Him 4:172] (Al-Nisa 172) have been used for the Messiah in the Holy Qur’an. Secondly it is said, wa maryamabnata imrānallātī ahsanat farjahā fanafakhnā fīhi mirrūhīnā [And the example of Mary, the daughter of ‘Imrān, who guarded her private parts—so we breathed into him Our Spirit— 66:13] (Al-Tahrīm 13). In a third instance, innamal-mashīhu ‘isabnu maryama rasūlullāhī ... rūhumminhu [Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allah… mercy from Him 4:172] (Al-Nisa 172).

Reply:
This is not our religion and neither Islam has taught us that we accept Messiah or anyone else as god except God. Islamic teachings are quite opposite of it. At the end of the second of the above verses Allah the Almighty says, wa lā taqūlū thalāthah—intahū khairallakum (Al-Nisa 172) […] and say not ‘They are three.’ Desist, it will be better for you. 4:172] Similarly at one place, says, laqad kafaralladhīna qālū innallāhā huwal-mashīhīnu maryama (Al-Ma‘īda 18, 73) [They have indeed disbelieved who say, ‘Surly, Allah is none but the Messiah, son of Mary.’ 5:18, 73] Additionally, laqad kafaralladhīna qālū innallāhā thalīthū thalāthah (Al-Ma‘īda 74) [They are indeed disbelievers who say, ‘Surly, Allah is the third of the three’ 5:74].

If the words of rūhullah can make someone a god then Messiah is not singular. This will render thousands, millions, rather everyone god according to the Holy Qur’an. See,
a. Allah the Almighty declares about Adam: thumma sawwātuhū wa nafakha fīhi mirrūhīh (al-Sajdah 10) [32:10 Then He endowed him with perfect faculties and breathed into him of His spirit.]

b. Concerning Gabriel, fa arsalnā ilaihī Īsā (Al-Hijr 30, Sād 73) [15:30/38:73 ‘So when I fashioned him in perfection and have breathed into him of My spirit, fall ye down in submission to him.’] Thus, God’s rūh [spirit] was infused in Adam like in the Messiah. Does he become God?
rūhanā fatamaththala lahā basharan sawiyā (Maryam 18) [19:18 Then We sent Our angel to her and he appeared to her in the form of a well proportioned man.]

c. Ezekiel 37:14, concerning those who were driven out of their homes in thousands and were killed and were raised, “And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.” That makes, apart from Jesus, rather Adam first of all, then his progeny and Gabriel, etc., all to be gods.

d. The terms Spirit of God and the expression “Spirit of God” has been used in the bible for other than God. Rather these expressions show that they are used for prophecy. Read the following:

1. The King of Egypt said about Yusuf, [And Pharaoh said unto his servants,] Can we find such a one as this is, a man in whom the Spirit of God is? Gen. 41:38

2. And he hath filled him (Bezaleel) with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. Exodus, 35:31

3. And also check out [And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.] Ezekiel, 37:14; [And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him.] Numbers, 24:2; [And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him.] Numbers, 27:18; [And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.] Exodus, 31:3; [But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.] Daniel, 4:8, 9, 18; [The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.] Isaiah, 61:1; [Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.] Nehemiah, 9:30. These words have been used quite often in the New Testament.

l. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God. 1 Corinthians, 7:40. The following reference from the Bible is the
2. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, [and your young men shall see visions, and your old men shall dream dreams.] Acts, 2:17

Look at the following instances in the Gospels:

[And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.] Luke, 1:35

[And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost.] Luke, 1:41

[And his father Zacharias was filled with the Holy Ghost, and prophesied.] Luke, 1:67

[And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.] Luke, 2:25

[For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb.] Luke, 1:15

[And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.] Acts, 2:4

[Now there are diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. 1 Corinthians, 12:4-11

Translated by Syed Sajid Ahmad.
Glossary

abdāl: an order of saints, saints, devotees. Plural of badal or badāl.
abu: father of
ahl: an order of saints, saints, devotees.
Abmadiyyah: Muslim sect believing Haḍrat Mirzā Ghulām ʿĀhmād to be the Promised Messiah and Mahdi, peace be on him
ʿalihissalām: peace be on him
al-nahl (pronounced annaḥl): the bee
Ansarullah: helpers of Allah
ayyadahullahubinārihil-ʿazīz, Al-vaḥdat: May Allah support him with His Mighty Help
Chanda: Monetary contribution, donation.
chanda ijtimā: contribution towards ijtimā expenses
Hadith: Saying of the Holy Prophet Muhammad, sallallahu alaihi wasallam.
Haḍrat, Hazrat: His Holiness ḥusn, ḥuzur: Your Honor/Holiness
Hijri: Community, Organization
Jamʿat: Friday.
Khalifah: vicegerent
Khalifatul-Masih: Successor to the Promised Messiah, ʿalihissalām.
Khilāfāt: Succession
khulafā: Plural of khalifah.
Majlis Ansarullah: Society, organization.
Majlis (Organization of Helpers of God): The organization of all Ahmadi men over 40 years of age.
Maḥfūzah: sayings of the Promised Messiah, ʿalihissalām.
Maṣīḥ-i-Mauʿūd, Masih Mau’ood: The Promised Messiah (Haḍrat Mirza ʿGhulam ʿĀhmād, ʿalihissalām)
Masjid: mosque
Muḥājir: immigrant
rādiyallāhu anhu: May Allah be pleased with him.
rahimahullah: May Allah have mercy on him
Ṣadr: President.
sahāba, sahabah: Companions (of the Holy Prophet Muhammad, sallallahu ʿalaihi wasallam, and of the Promised Messiah, ʿalihissalām.)
sallallāhu ʿalaihi wasallam: peace and blessings of Allah be upon him.
Salāt: Formal Prayer offered according to a prescribed procedure.
Ṣahih: Martyr; also, witness
Shurā: advisory council.
Sunnah: practice of the Holy Prophet Muhammad, sallallahu ʿalaihi wa sallam.
Taʾlīm: Education of Islam
tauwā: righteousness
Zakā: 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 over 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 illâhu wahdah ༺ia sharîka lahu wa ash-hadu anna muhammadan ‘abdul-lahî wa rasûlih (I bear witness that there is none worthy of worship except Allah, He is One and has no partner, and I bear witness that Muhammad is His servant and His Messenger.)

I solemnly pledge that I shall endeavor throughout my life for the propagation and consolidation of Ahmadiyyat in Islam, and shall stand guard in defense of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated to Khilafat. Inshâ’llah.

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Hadrat Mirza Tahir Ahmad, Khalifatul-Masih IV, rahimahullah, left, attended Ta’līmul-Islām College 1944-49, and Hadrat Mirza Masroor Ahmad, Khalifatul-Masih V, ayyadahullah, right, also studied at the Ta’līmul-Islām College, Rabwah, Pakistan, 1967-71.

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