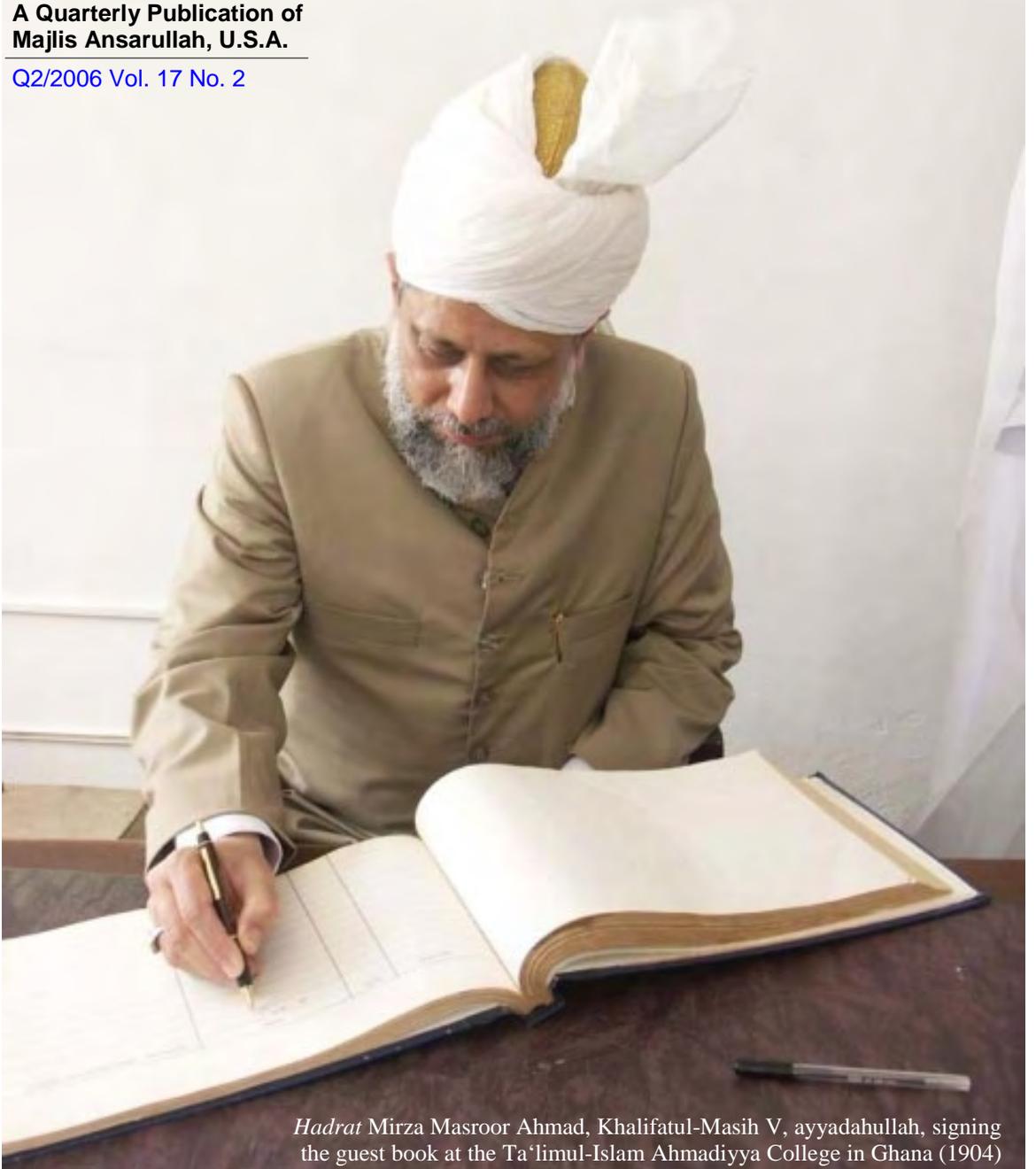


Al-Nahl

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

Q2/2006 Vol. 17 No. 2



Hadrat Mirza Masroor Ahmad, Khalifatul-Masih V, ayyadahullah, signing the guest book at the Ta'limul-Islam Ahmadiyya College in Ghana (1904)



Top Left: Ahmadiyya mosque in Saltpond, Ghana, towers over the neighborhood on a street next to the ocean. **Top Right:** Prominent against the lush green of Fomena, mosque built by Kamaluddin stands out as a spiritual haven. Minarets were designed by Syed Sajid Ahmad. **Bottom Left:** A sea of Ahmadis from all over Ghana gathered under banners and the shade of tall palm trees next to the ocean every year for the annual gathering in Saltpond. **Bottom Right:** A group proceeding to the venue filling the air with proclamations in unison like *faktubna ma'ashshahidin* (so write us among the witnesses) on their way.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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)

Quarterly
Al-Nahl
Vol. 17, No 2
Q2/2006

✧
Editor:
Syed Sajid Ahmad
✧

In Charge:
Dr Wajeeh Bajwa
Sadr
Majlis Ansarullah,
U.S.A.

✧
Al-Nahl is a
Publication of
Majlis Ansarullah,
U.S.A.,
An Auxiliary of the
Ahmadiyya Movement in
Islam, Inc.,
U.S.A.
✧

In This Issue

Quranic Guidelines on Khilafat
Maulana Muhammad Ismail Munir—4-5

The Discourses
Sayings of the Promised Messiah, ‘alaihissalām
Presented in English by Naseem Saifi—6-9

Hadrat
Mirza Masroor Ahmad,
Khalifatul-Masih V
ayyadahullahu ta‘ala binasrihil-‘aziz
and Majlis Ansarullah
—14-20

A Few Years in the Jungles and the Deserts of Africa
Syed Sajid Ahmad—22-34

About Al-Nahl—21
Glossary—37
About Ansarullah U.S.A.—38

Quranic Guidelines on Khilafat

Maulana Muhammad Ismail Munir (1928-2004)

First prophet Adam (alaihissalam) was called Khalifah (Vicegerent)

And when thy Lord said to the angels: 'I am about to place a vicegerent in the earth, 'they said: 'Wilt Thou place therein such as will cause disorder in it, and shed blood?— and we glorify Thee with Thy praise and extol Thy holiness.' He answered: 'I know what you know not.'(2:31)

Prophet David was also made a Khalifa

O David, We have made thee a vicegerent in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of Allah.' Surely those who go astray from the way of Allah will have a severe punishment, because they forgot the Day of Reckoning. (38:27)

Prophet Haroon was made Khalifa by prophet Moses in his absence

And We made Moses a promise of thirty nights and supplemented them with ten. Thus the period appointed by his Lord was completed—forty nights. And Moses said to his brother, Aaron, 'Act for me among my people in my absence, and manage them well, and follow not the way of those who cause disorder.'(7:143)

Khilafat in Islam was also promised by God

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that he will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious (24:56)

A prayer to keep up and strengthen the Khilafat

And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And the bearing of him and weaning takes thirty months, till, when he attains his full maturity and reaches the age of forty years, he says, 'My Lord, grant me the power that I may be grateful for Thy favor which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. I do turn to Thee; and truly, I am of those who submit to Thee.'(46:16)

Watch MTA on the Internet
www.alislam.org/mta
Listen or Watch
Live Broadcasts, Friday Sermons
(Live and Archived)

The Discourses

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

VICTORY AND RAHEEMIYYAT

Islam is like a child in the lap of God; He it is who does everything for it; He makes the necessary arrangements and provides whatever it needs. There is no human being (any creature) who lays it under obligation.

The word *Raheem* refers to the one who does not let the efforts go waste; the opposite of it is that one should continue struggling and find no result of his efforts. God the Almighty displayed His *Raheemiyyat* in the case of the Holy Prophet Mohammad, sallallahu alaihi wa sallam, and it was very conspicuous. There was not a single battle fought by the Holy Prophet which he did not win. In fact, he struggled a little and he was rewarded amply. His victories flashed like the lightning; the victory of Syria and Egypt are the examples.

There has never been a man in the whole history of mankind who was so successful and who won victories like the Holy Prophet, Mohammad, sallallahu alaihi wa sallam.

(Malfoozat, Vol. 2, p. 45)

MUTUAL LOVE AND SYMPATHY

I have spoken about the unity and mutual love among the members of the Jamaat many a time and I have been telling you that you should remain united and have mutual concord. This is what God had instructed Muslims to do. He had commanded them to be like one person otherwise they would become weak and the people would know of it. The Muslims have been instructed to stand

shoulder to shoulder while praying in congregation and that also is meant to achieve unity. The good of one penetrates into the other like the electric current. If there are dissensions instead of unity, that would ultimately bring bad luck.

The Holy Prophet, sallallahu alaihi wa sallam, has said: "You should love one another. You should pray for one another in absence of others. If somebody prays for another person who is not present, the Angel says: let this prayer be accepted in your favor also: How wonderful it is. If the prayer of the man who is praying is not accepted the Angel's prayer will.

I advise you that there should be no dissension among you.

I have come with only two points: One, you should firmly believe in the Oneness of God and two, you should inculcate mutual love and sympathy. You should live the kind of life that will be no less than a miracle. This is the change that the Companions of the Holy Prophet had effected in their lives.

Kuntum a'da-an fa-allafa baina qolobikum
(You were enemies, then He brought your hearts to-gether).

You should remember that this bringing of the hearts close to one another is a miracle. Keep it in view that unless every one of you likes for his brother what he likes for himself, you cannot be a member of my Jamaat. Such a person is undergoing a trial and his end is not going to be good.

BE WITH THE LIVING AND NOT THE DEAD

I hate it very much that help should be sought from the dead people. This is done by those who are weak of Faith; it is they who turn their attention to the dead while they run away from the living people. God the Almighty says that when Prophet Joseph was alive they continued rejecting him, but the day he passed away, they started saying that the prophethood had come to an end with his passing away from the world.

God has nowhere instructed the people to go to the dead (i.e. to the graves of the dead to ask for their needs), rather he has commanded:

Koonoo ma-assadiqeen (You should keep the company of the Truthful persons), and told the people to be in the company of the living people. That is why I ask my friends to be visiting this place frequently. God knows that my asking the friends to come here is in their own interest and I do so taking pity on them and it is a sort of sympathy on my part.

I tell you the truth that one's faith cannot be all right unless one keeps the company of a person who can be called "Man of the Faith." (Malfoozat, Vol. II, p. 53)

WORSHIP AND HELP

The Holy Quran has laid stress on
Iyyaka na'bodo wa iyyaka nastaeen
(Thee alone do we worship and
from Thee alone we ask for help).

First, it mentions the Attributes of God viz *Rab* (the Sustainer), *Rahman* (the one who gives without our asking for our needs), *Raheem* (the one who is Most Merciful and



Hadrat Mirza Ghulam Ahmad
The Promised Messiah and *Mahdi*, 'alaihissalam
(1835-1908)

produces good results of our actions), *Maliki-Yaumid Deen* (the Master of the Day of Judgment) and then teaches us to say *Iyyaka na'bodo wa iyyaka nastaeen* i.e. Thee alone do we worship and from Thee alone do we ask for help.

This shows that really and truly it is God from whom help should be sought. This position cannot be given to any human being, animal, cattle or the birds—none that exists in any part of the universe. Of course, in a secondary position, this right can be ascribed to the Godly people. We should not set things as we like them; we should remain within the fold of what God and His Messenger say. This is what is called *Siratal Mustaqeem*, The Right Path.

We can fully understand this thing through the words

La ilaha illallah
Mohammadur Rasoolullah

The first part of it shows that only God should be our Beloved, the One whom we worship and the One whom we seek after, and the second part of it shows the significance of the Messengership of the Holy Prophet Mohammad, sallallahu alaihi wa sallam. (Malfoozat, Vol. II, p. 54)

SYMPATHY OF THE HOLY PROPHET

(There is difference between an ordinary messenger and a Messenger who comes from God). In the case of the Holy Prophet, sallallahu alaihi wa sallam, this difference is identified in the second portion of *La ilaha illallah Mohammadur-Rasoolullah*. The ordinary messengers just deliver the message and they think that is the end of their assignment; they do not bother whether the people act upon the message or not. In other words, their message (or the delivery of the message) reaches the ears and that is the end of it, on the other hand the message of those who are commissioned by God reaches the ears and at the same time, through their spiritual influence, they make it reach the hearts also. This kind of attraction and courage is given to a man only when he comes under the mantle of God; then he finds a sort of excitement within himself to sympathize with the people and to strive for their welfare. The Holy Prophet, sallallahu alaihi wa sallam, had it more than every other Prophet. That is why he could not bear to see the people burdened under the hardships. God says (in the Holy Quran) *Azeezun alaihi ma anittum*; this Messenger cannot see you in distress; it is hard on him. He is always anxious to see that you people

are greatly benefited.

Putting all these things together it can be easily grasped that first God sends His succor and then comes the turn of the one who is commissioned by Him. It is God who grants them the urge to do good to the people; they struggle for it like a mother who feeds her baby with her milk, rather, more than that, for, the mother is not *Mozakki* (the one who purifies). It is they who are referred to in the verse *Koonoo ma-assadiqeen* (you should keep the company of the truthful). (Malfoozat, Vol. 2, p. 55-56)

LIVING RELIGION

Islam is a living religion. The God is living and He sustains the lives of others. How can He love the dead. This Living and Sustaining God grants life again and again. *Yohyl arza ba'da mautiha* "Gives life to the earth after it has died."

Does He give life after the people have linked themselves with the dead. No He does not do that.

It is this very Living and Sustaining God who has taken the responsibility of guarding the Holy Quran, in the words:

Inna lahoo la-hafizoon

We are its guardians

Thus in every Age this religion gets life through the living ones and it gives life to the dead. You should remember that in this religion the living people appear at every step. Then He (God) says:

Summa fussilat

"Then it has been explained."

One explanation (proof) is to be found in the Holy Quran itself. The other will

continue to be given till the Day of Resurrection. (Malfoozat, Vol. II, p. 63)

WHAT IS IBADAT

God says: *Alla ta'bodoo illallah*. You must not worship anyone other than God. The fact is that the object of the creation of man is that he should worship God. At another place God says: *wa ma khalaqtul jinna wal insa illa li-ya'-bodoon*. *Ibadat* (worship) really means that one should do away with hardheartedness and crookedness and make the land of his heart so clear that it should resemble the land cleared by a farmer (to sow). The Arabs says; *Maar Maaddab*; to pulverize as the antimony fit to be used for the eyes. Likewise, when there is no stone, or pebble in the heart and the land (of the heart) is so smooth as if it is nothing but the soul—then of course it can be called *Ibadat* (worship). If a mirror is cleaned like this, we can see our face in it, and if a piece of land is cleared like this we sow different kinds of fruit plants in it.

Thus, the man who has been created to worship God can see Him in his heart only if he cleans the heart and leaves no crookedness, ups and downs and stones, big

or small, therein.

I say it repeatedly that the trees of the love of God will grow in it and they will flourish and give sweet and health-giving fruits and they will confirm the truth of the words *akalaha da-i-mun*. This is the stage which brings the journey of the Sufis to an end and when they reach it, they find God all around and nothing else. The heart of the *salik* (the one who walks on this path) becomes the *Arsh* (the Seat of God), and God descends on it. All the journeys come to an end here. .

This is the stage where the act of worship is on the right lines; here the gardens of spirituality begin to flourish; one can see God as one sees something in the mirror. This is the stage where man finds the paradise in this very world and it is here that he enjoys *hazallazi roziqna min qablo wa otoa bihee motashabiha* this is what we were given before; and they were given their kind.

In short, the real stage of worship is *Ibadat* (worship in the real sense of the word).

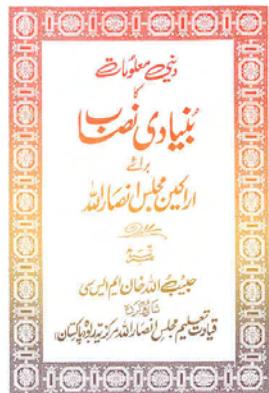
(Malfoozat Vol. II, p. 64-65)

From *The Discourses*,
Freetown, pp. 53-59.

A Valuable Book for Our Urdu Readers

Basic Religious Knowledge Course for the members of Majlis Ansarullah

Send \$3 per copy to Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905 with your mailing address and phone number. Majlis Ansarullah U.S.A. will pay the postage within the continental U.S.



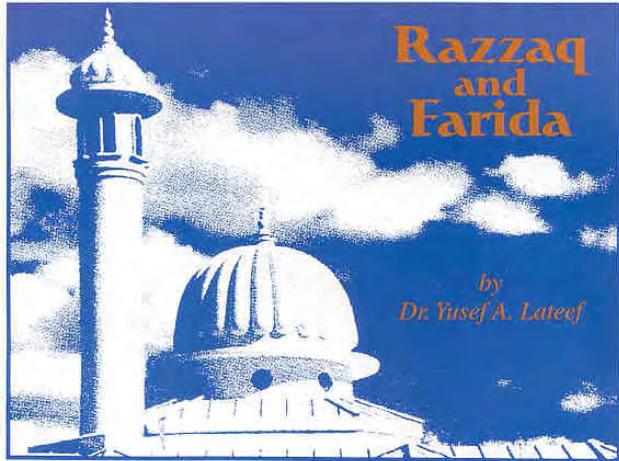
Color Salat Poster

Arabic text, English transliteration and English translation are set in different colors for easy identification. Color pictures are included to identify different postures. Children, adults, and new Muslims, all can learn, revise and refresh their knowledge of salat. It makes a great gift for Ahmadi, Non-Ahmadi and Non-Muslim relatives, friends and acquaintances. This 18"x24" cardboard poster can be framed or displayed in mosques, homes, and in public buildings. Please send \$2 per copy to Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905 with your mailing address and phone number. Majlis Ansarullah U.S.A. will pay the postage within the continental U.S.

Razzaq and Farida

A story for children written by Dr. Yusef A. Lateef. Children and new Muslims, all can read and enjoy this story. It makes a great gift for the children of Ahmadi, Non-Ahmadi and Non-Muslim relatives, friends and acquaintances. Every page of the story is accompanied by a colorful drawing.

Please send \$1.50 per copy to Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905 with your mailing address and phone number. Majlis Ansarullah U.S.A. will pay the postage within the continental U.S.



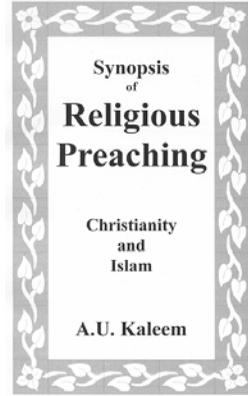
Synopsis of Religious Preaching: Christianity and Islam By Maulana A.U. Kaleem

Previously published in two parts, has been republished by Majlis Ansarullah in one volume.

Part I, Christianity, deals with Unity and Oneness of God, Trinity, Divinity of Jesus, The Universal Religion, Atonement, Death On the Cross, Muhammad In the Bible, The Second Coming of Jesus Christ.

Part II, Islam, has chapters on What is Islam? Islam—Ethics and Observances, A Misunderstanding Removed, Natural Death of Jesus, Son of Mary, Refutation of Arguments Given in Support of Jesus' Physical Ascension to Heaven, The Advent of the Promised Messiah and Mahdi, The Truthfulness of the Promised Messiah and Mahdi, Is There a Substitute for Religion.

Size 5½ in. x 8½ in., 160+ pages. Send \$2/copy (includes postage and handling in the continental U.S.) to Ansar Publications, Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905.



Words of Wisdom

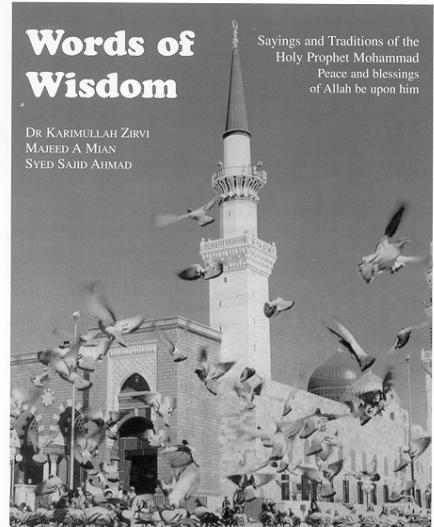
Foreword by Sahibzadah M.M. Ahmad, Amir U.S.A.

Words of Wisdom is a collection of sayings and Traditions of the Holy Prophet, Muhammad, ﷺ dealing with the daily life. It has been published by Majlis Ansarullah, U.S.A. Arabic text is given with English transliteration and Urdu and English translations. The book includes a discussion of types of ahadith, books of ahadith, and their compilers.

Some important dates and events in the life of the Holy Prophet, Muhammad, ﷺ, have also been included.

Outside covers are in color, two colors inside, size 7 in. x 8.5 in. on fine paper, softcover, 320 pages.

Send \$5/copy to Ansar Publications, Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905. Price includes shipping within the continental U.S.





Hadrat

Mirza Masroor Ahmad

Khalifatul-Masih V

ayyadahullahu ta'ala binasrihil-'aziz

and

Majlis Ansarullah

Hadrat Mirza Masroor Ahmad, Khalifatul-Masih V, ayyadahullah, held the office of Qa'id Zahanat and Sihhat-i-Jismani, Majlis Ansarullah Pakistan in 1995, and the office of Qa'id Ta'limul-Qur'an, Majlis Ansarullah, Pakistan, from 1995 to 1997. After his election to lead the Ahmadiyya community on 22 April 2003, he has been closely observing the activities of the Majlis Ansarullah worldwide and has been providing vision and guidance. He has addressed Ansar and has met their Majalis Amila. Reports of these addresses and meetings have appeared regularly in the pages of Jama'at's Urdu organ Al-Fazl International published from London. Here we give in our own words a summary of his guiding comments and directives up to the year 2005.

September 14, 2003

Address at UK Ansar Ijtima

Spread the message of Islam.

Study the Holy Qur'an.

Expound the wisdom of Shariah.

Impart excellent training.

Put the community on the road of progress by eliminating its worldly weaknesses.

Foster teamwork.

Serve the faith.

Establish Salat and Tahajjud and populate the mosques.

Support khilafat.

Train children.

(Al-Fazl International, 7 May 2004,
pp. 16, 11, 12)

Send me your reports every month.

(Al-Fazl International, 7 May, 2004, p. 9.
30 July 2004, p. 23)

May 31, 2004

Ansar Ijtima Germany

Turn to Allah, adopt humbleness and seek His forgiveness.

Establish Salat and get up for Tahujjad.

Be an example for the training of your children.

Recite, understand, and implement the Holy Qur'an in your lives.

Study the writings of the Promised Messiah, 'Alaihissalam.

(Al-Fazl International, 18 June 2004, p. 13)

April 10, 2004

Meeting with Majlis Amila Benin

Form Majlis Amila according to the constitution and initiate activities.

June 5, 2004

Meeting with Majlis Amila Holland

Supervise your homes and train your children.

Treat your wives well.
(Al-Fazl International, 25 June 2004, p. 10)

September 5, 2004

Meeting with Majlis Amila Switzerland

Activity report should be sent to Hadrat Khalifatul-Masih, ayyadahullah, every month regularly.

All Qa'ids should study the responsibilities of their departments in the constitution and should organize plans accordingly.

Select the small books of the Promised Messiah 'Alaihissalam for study and conduct an examination. At least two exams can be conducted a year.

Increase the number of *moosees*.

Ansar should go to the old peoples' homes, converse with them and inquire about them, and should take fruit and flowers with them.

(Al-Fazl International, 1 October 2004, p. 11)

September 12, 2004

Meeting with Majlis Amila Belgium

Monthly report should be sent regularly.

Establish the habit of morning walk among Ansar.

Include the new Ahmadis in your training program. Inculcate in them the habit of financial sacrifice. Teach them the Holy Qur'an and encourage the habit of offering Salat in congregation.

Visit the old peoples' homes. Engage in conversation with them. Take flowers with you.

Include the new initiates of the last three four years in your system. Create a

permanent connection with them.
(Al-Fazl International, 22 October 2004, p. 12)

September 26, 2004

Address at Ijtima United Kingdom

Pray for yourself, your children society and humanity at large, and for the supremacy of Islam.

Protect your progeny from the [adverse effects of the] European atmosphere. It is necessary that they have relation with mosques and Prayers, learning of the Holy Qur'an and Wasiyyat.

All officers from national Amila down to the level of Za'im should participate in the Wasiyyat system.

(Al-Fazl International, 29 October 2004, p. 16, December 31, 2004 pp. 3-4)

December 29, 2004

Meeting with Majlis Amila France

Monthly activity report should be sent to the Khalifatul-Masih regularly.

Choose a short work of the Promised Messiah 'Alaihissalam and conduct exam. All members of majlis amila should also participate. Exam can be conducted in both Urdu and the local language. Ansar should learn the translation of the Holy Qur'an.

Elderly Ansar should go to the old peoples' homes and make friends with elderly there, inquire about them and develop a relationship. Take some fruit, etc., along to enhance relationship.

Pay special attention to learn the reading and the meaning of the Holy Qur'an. One should know how to read the Qur'an

correctly.

[Ansar who do not have an income should make some minimal contribution as they do have resources for their sustenance.]

Ansar should walk and ride bicycle.

Qa'ids should activate their Majalis and develop new avenues of activity. They should bolster the involvement of the younger Ansar.

(Al-Fazl International, 11 February 2005, pp. 11-12)

May 3, 2005

Meeting with Majlis Amila Kenya

Use the word Majlis rather than Jama'at in your reports.

It is the responsibility of the Qa'id Umumi to keep contact with all Majalis to remind them and to get their reports.

Majlis Ansarullah is directly under the Khalifatul-Masih, so the [national] report should be sent to the Khalifatul-Masih.

Reports should be sent regularly every month. Do not accumulate a few months' worth of reports to send them together. Do not send report only once a year.

Seek support from Muballighs/Mu'allims.

Include every Nasir in the system of Chanda even when they cannot pay according to the set rate.

Make Tabligh plan and continue reminding until you meet your goals.

Performing Majalis should be given certificates and 'Alam-i-In'āmi.

Members who cannot read or write should be taught how to read the text of the Holy Qur'an.

Ansar should be included in Tahrik-i-Jadid even if they pay a small amount.

Qa'id Waqf-i-Jadid should make lists and

include Ansar.

Prepare member lists with [name,] father's name, profession and education level, etc.

Naib Sadr should not be older than 47.

Use social service fund to help the needy. Hold medical camps with the help of the hospitals in rural areas where medical facilities are not available. Consider holding homeopathy camps.

Make an effort that every Nasir observes five Prayers, offers Prayers in congregation, attends Friday services.

Listen to khutba. Ansar who know how to recite the Holy Qur'an should recite at least two Rukus a day. Dars should be scheduled for the ones who do not know Nazira, and a person who can recite well should recite.

(Al-Fazl International, 20 May 2005, p. 13)

May 22, 2005

Meeting with Majlis Amila Uganda

Sadr should propose his Amila and have it approved.

Monthly report should be sent regularly to the Khalifatul-Masih.

Amila should be formed in accordance with the constitution.

Every Qa'id should know his responsibilities as mentioned in the constitution.

Establish Majlis in every village and town where there are Ansar.

Organize your work from the grass roots.

(Al-Fazl International, 1 July 2005, p. 16)

April 15, 2005

Khutba Jumu'ah, London, UK

Social services departments should chalk out programs to visit hospital to inquire about the sick.

(Al-Fazl International, 29 April 2005, p. 8)

June 27, 2005

Meeting with Majlis Amila USA

Increase the number of Chanda paying members.

Bring the frequency of reporting from every two months to every month. Make an effort that all 52 Majalis send their reports.

Qa'id Tarbiyyat should work towards reminding the members who do not pay Ansar dues and explain to them the importance of Majlis Ansarullah.

(Al-Fazl International, 12 August 2005, p. 16)

July 5, 2005

Majlis Amila Canada

Include all Saff II Ansar in Chanda.

Arrange bicycle races and outings.

Plan Ithar activity following the description given in the constitution.

Make personal contacts to meet the Waqf-i-Jadid target.

Only the preparation of a scheme is not enough. There should be a follow-up to gauge the effectiveness of planning.

Include Majlis Amila in the study of the books and their exam, and obtain report on the number of pages studied.

Keep contact with every one with respect to Chanda, and include everyone.

Arakin Khususi should pray for themselves and others.

Increase the circulation of the Ansaullah magazine from Pakistan. Active Ansar can subscribe this magazine.

Tajnid should be completed every year as

Ansar join from Khuddam. Qa'id Tajnid should be very active.

Qa'id Umumi should remind the Majalis who do not send reports, contact them persistently, and make an effort to get all the reports.

(Al-Fazl International, 19 August 2005, p. 11)

August 20, 2005

Majlis Amila Nasir Bagh Region Germany

Attendance in Prayers should increase, especially the attendance at the Fajr Salat. Days are long in summer. Maghrib and Isha Prayers are offered quite late, there should be greater attendance in them [during summer]. Members can come after their work.

At the admonition of Hadrat Khalifatul-Masih IV, officers had started sporting beards but now it looks like that the directive is not being followed.

Act on the advice I have been giving for the last couple of years.

Show similar attitude in your homes as outside. Ones who are good in homes should be as such outside too. The ones who are good office bearers outside should be good to their wives and children at home too.

(Al-Fazl International, 30 September 2005, p. 13)

September 3, 2005

Majlis Amila Germany

Ansar should complete their Tajnid. Jama'at should help the auxiliaries and the auxiliaries should help the Jama'at in this respect.

New Ansar Ahmadis though not brought

in by the Ansar are under Majlis Ansarullah. Direct the Zu'ama to go to their homes, contact them and teach Salat to the ones who were not Muslims before. When a new Ahmadi moves, you should know the area he moved to. Search the Ansarullah bai'ats of the last ten years. This chore needs considerable attention.

Qai'id Ta'lim should receive a complete report how many have read the designated book. A survey of Amila members should also be conducted as to how many of them have studied the designated book. Administer an examination to all the Ansar in the country. Designate a few pages of a book. Ansar may consult the text to answer the questions.

Include all Ansar in the Chanda system according to the Tajnid.

National, regional and local Amilas should receive Al-Fazl International. Increase its subscription by 1,500. Fifty percent of the Ansar should be receiving Al-Fazl International. [Note: Germany Ansar publish an insert for the Al-Fazl international.]

Bring the regular offering of Salat and regularity in the recitation of the Holy Qur'an to the attention of Saff II Ansar.

Activate the Zu'ama of the small Majalis.

Ones who live far from the Prayer centers should offer Salat with their children at home, and inculcate the habit of reading the Holy Qur'an.

Ansar should go to the hospitals and inquire the elderly, and take fruits and flowers with them. People from other countries have settled here [in Germany]. Meet them and familiarize with their condition and develop relationship with them.

Tahrik-i-Jadid collection [from Ansar] should come to [at least] one quarter of the [total Tahrik-i-Jadid] proceeds from the Jama'at.

Majalis, who are not sending reports currently, should be sending their reports. Activate the lagging Majalis. Reports should be obtained from all Majalis.

Members who are not paying [Jama'at] obligatory Chanda, their Ansar Chanda will be accepted when they pay the obligatory Chanda. One who pays the Chanda Ansarullah but does not pay obligatory Chanda, his Ansar Chanda should be counted for obligatory Chanda and go to the Jama'at account. When one declares an income and declares the amount he commits to pay, write it down and accept his contribution. Real purpose is training, reformation of self, inclination towards faith, and attention to act on the precepts. A moosi should understand that he has pledged to present a sacrifice of a high level. One who is not a moosi should also be reminded that this Chanda [Ansar] is determined by Jama'at, likewise is determined the auxiliaries' Chanda, so contribute it regularly.

You should construct five mosques by 2008. It is not a matter of Chandas. Be brave and open hearts and Allah will create [favorable] circumstances.

(Al-Fazl International, 7 October 2005, p. 12)

September 4, 2005 Sadr Ansar Germany

Do not accept auxiliary's Chanda from the ones who owe [Jama'at] regular Chanda.

(Al-Fazl International, 14 October 2005, p. 10)

September 10, 2005

Majlis Amila Denmark

Designate a book of the Promised Messiah 'Alaihissalam for study by Ansar, or a portion of the book, then conduct an exam and tell them that they can refer to the book, but have everyone take part in the exam.

Continue bringing to the attention of the Ansar that they train their children in the homes, have them offer the Salat and put them into the habit of reading the Holy Qur'an, and oversee them.

Get monthly report from Majalis and then prepare your report and send it to me. It is Qa'id Umumi's job to activate all centers, visit them himself or send a representative.

Na'ib Sadr Saff II should make special programs for the Saff II Ansar. Their spirit of youth should be kept alive.

Take care of the new Ahmadis who are Ansar and make them part of the Ansarullah organization. Go to small hamlets for tabligh, make tabligh programs to carry out there, and develop contacts. Take the message to people of other nations who have settled here. Go yourselves and have other Ansar go to Old Peoples' Homes. Take fruits and flowers along. Inquire about their condition, engage in conversation and increase contacts.

Complete your Tajnid.

Keep separate account of Chanda Majlis and separate account of Chanda Ijtima. Ones who do not give importance to Ansar Chanda, make them understand harmoniously. Your job is to make them understand—and continue doing it. Develop a sense of sacrifice in them. When the Qa'id Tarbiyyat has accomplished the task of

training, contributions will fall in place. Do not accept auxiliary contribution from the one who does not pay [Jama'at] obligatory dues except for that he be informed that his auxiliary Chanda is being credited to his obligatory Chanda. Sadaqa can be accepted from the one who does not pay Majlis and Ijtima dues but exhort him to pay the Majlis and Ijtima Chanda, and continue explaining to him.

(Al-Fazl International, 21 October 2005, p. 11)

September 13, 2005

Majlis Amila Sweden

Saff II was established so that khuddam coming to Ansar may not slow down. Ride bicycle and walk. It is the job of the Na'ib Sadr II to keep them active. Include them in social service activities.

Chanda Ansar and Chanda Ijtima accounting should be kept separate from each other.

Elderly Ansar should go to hospitals, visit old peoples' homes. Visit the sick. Inquire of their condition. Take fruit and flowers along. This way, relationships will develop and contacts will be made. Conduct a survey as to what Ansarullah Sweden can do in Africa and India in regards to social services.

A convert is no more a new Ahmadi after three years. Make them part of your organization after three years.

The new-Ahmadis who are the age of Ansar, bring them with you to the Ijtima. Try to make them a part of the Jama'at organization from the very beginning. When you make them part of your programs, they

will develop the habit of Salat and financial sacrifice. There are Ansar here who know Swedish. They should meet them and integrate them.

Khutba Jum'a should be in Swedish and its summary should be given in Urdu. Take notes from my sermon and present them in Swedish.

New Ahmadi should be made aware that the Jama'at does not belong to any person, and that the new Ahmadi is part of the Jama'at and the Jama'at will keep in touch with him. With an active contact by the Tarbiyyat department, the person who brought the new Ahmadi to Ahmadiyyat will go in the background. Make a team in each town and each area to keep in contact with these new comers. New Ahmadi should be contacted at least once a week so he may inform you how to contact him if he moves.

Qa'id Tahrik-i-Jadid and Qaid Waqf-i-Jadid should first set a target and then pursue it.

Bookstall is a small part of Tabligh. This does not encompass all opportunities of Tabligh. Make Tabligh programs on a large scale. Look for various pockets. Immigrants from other countries—Arabs, Albanians, Yugoslavians, Hungarians, Polish—are living at various places. People from various countries continue pouring in. Make contact with them. Visit them and spread the message. Make Tabligh teams and include in them Ansar from Saff I and Saff II. It is not enough just to erect a stall. This is an ancient way. New avenues should be explored. Ask the new Ahmadi of various nationalities what is the way to access them, to contact them. Tell them to arrange a [tabligh] program, [to arrange to] have a [tabligh]

meeting, and [tell them] that we will come for [to the meeting for] Tabligh.

Designate a book for the study of Ansar and conduct its exam. Also conduct an exam of the whole Amila. Tell Ansar that they can consult the text during the exam—but all Ansar should participate.

Ones who listen to sermons, should have comprehensive knowledge of them.

Remind the parents to have their children offer Prayers in their homes and have them recite the Holy Qur'an.

Create a separate questionnaire for each department to receive a separate report from Majalis for all departments.

The magazine printed by Ansar should be half Swedish and half Urdu. Make a team of Saff II Ansar to translate.

Appoint a separate Qa'id Tajnid who should complete his Tajnid and include in Tajnid the ones who have stepped back by contacting them.

(Al-Fazl International, 28 October 2005, p. 11)

September 23, 2005

Majlis Amila Norway

You should have separate activities planned for Saff II Ansar.

To accept an office and not perform [to fulfill the obligations of the office] is a deceit of self and God.

Study the Ansar constitution and plan activities accordingly.

Members of Majlis Amila will not hold any other office [that is, office both in Jama'at national Amila and in Ansar national Amila (translator)]. Amir Norway should survey who is to be separated from the Jama'at office and who is to be separated

from the Ansar office. Get my approval after the survey and then conduct new election [for vacated offices] after separation.

Select teams from among the Ansar, make teams for various areas, go to those areas, engage in Tabligh and then keep continuous contact. Activate teams, tour and visit again and again. Visiting once does not reveal much, neither you can guess enough to know all in one visit, neither the person opens up enough at the first visit. Make contact repeatedly. There must be Turks, Bosnians and Serbs around here. Survey where these people are located, where their pockets are. Go there, work there, make contacts and develop relations.

Ones who have shifted from here but their income is from Norway, they have to pay their dues in Norway.

At least once a year, conduct an exam apart from the one at the Ijtima. Designate a book of the Promised Messiah 'Alaihissalam and then conduct its exam. If the book Al-Wasiyyat has been distributed then check how many have read it.

Conduct a survey that Prayers are offered in homes, and that children are offering Prayers and reciting the Holy Qur'an.

Get reports every month. I should receive a report from you every month. If no work is done in a month then write in the report that nothing was done, but the report must be sent.

Purpose is not to collect money but is to instill the spirit of sacrifice.

Visit the elderly and visit the hospitals.

Visit the sick. Take fruit and flowers with you. This will create contacts, increase relationships—and it will be a service.

Your excellence is not what you accomplished. Your excellence is what you had others accomplish. All of you should fulfill the obligations of your office and offer time for it.

(Al-Fazl International, 11 November 2005, pp. 10-11)

November 11 2005

Khutba Jum'a

Masjid Nasir, Hartlepool, UK

I had given the responsibility of building this mosque to Majlis Ansarullah UK that they pay for all the expenses or most of the expenses. Alhamdu Lillah that they realized their responsibility and participated in this sacrifice open heartedly, and this way this mosque has been completed approximately completely with their offerings.

(Al-Fazl International, 2 December 2005, p. 5)

December 9, 2005

Masjid Darussalam, Rosehill, Mauritius

There is no doubt that you have attachment to Khilafat, and have sincerity, but as much attention is not being given to Tabligh as should be. Therefore the organization of the Jama'at and the auxiliaries should make plans for Da'wat Ilallah.

(Al-Fazl International, 30 December 2005, p. 12)

The Monthly Ansarullah from Pakistan

is a scholarly Urdu publication. It has very good content for about 8 cents a day. Please subscribe yourself if you do not already to help establish a good readership of this educational magazine in the US.

To subscribe, please send \$30 to Kaleem Rana, 7122 Sonora, Baytown, TX 77521.

About Al-Nahl

The *Al-Nahl* (pronounced annahl) is published quarterly by Majlis Ansarullah, USA, an auxiliary of the Ahmadiyya Movement in Islam, Inc., U.S.A., 15000 Good Hope Road, Silver Spring, MD 20905, U.S.A.

Articles/Essays for the Al-Nahl

Literary contributions, articles, essays, photographs, etc., for publication in the Al-Nahl can be sent to the Editor at his address below.

It will be helpful if the contributions are saved onto a diskette in IBM compatible PC readable ASCII text format (text only with line breaks), MS Publisher, or in Microsoft Word for Windows and the diskette or CD is sent, or contents are e-mailed or attached to an e-mail to the editor.

References to other publications should include as much of the following information as can be available: the name of the publication, volume and number, name of the author, the date and place of publication, the name of the publisher, and the page number(s).

Please, keep a copy of your submissions. We may not be able to return originals unless an arrangement is made beforehand.

All items are subject to review and approval by the Majlis Ansarullah, U.S.A.

Majlis Ansarullah, U.S.A., does not necessarily agree with the views of the writers expressed in its publications.

Articles may be edited as necessary. Authors need to contact the editor if they want to see the final version of their articles before publication.

Ansar Literature Contribution

Al-Nahl is published on volunteer basis from the Ansar contributions for literature set at \$10/ Nasir/year. All Ansar are requested to keep up on time payment of their contributions for timely publication of the Al-Nahl.

Subscription Information

The magazine is sent free of charge to all American Ansar whose addresses are complete and available on the address database kept by the Jama'at, and they are identified as Ansar in the database. If you are one of the Ansar living in the

States and yet are not receiving the magazine, please contact your local officers to have your address added, corrected, and/or have yourself identified as a member of Ansar.

Other interested readers, institutions, or libraries in the US or outside the US can request a subscription from the editor by sending their mailing addresses to the editor by mail or e-mail.

Change of Address

If you are a member of Majlis Ansarullah, USA, and you move or have an address change, get your address corrected on the Jama'at database for continuous delivery. If you are not a member of Majlis Ansarullah, USA, send corrections to the editor via mail or e-mail.

Ads

Ads are subject to the approval by Sadr. Contact the editor to place an ad.

Comments and Suggestions

Send your comments on current issues and suggestions to improve the magazine to the Editor by mail or e-mail.

Address for Contact

Editor, Syed Sajid Ahmad, 148 Eagle St, Fargo ND 58102 (e-mail: ansarishaat@yahoo.com, cell 701 200 7147).

Correction: The name under the picture here has been printed incorrectly on the page 32 of the Q 3 - 4 / 2 0 0 4

issue of the Al-Nahl and the page 31 of the Q4/2005 issue of the Al-Nahl. This is a picture of Sultan Ahmad Sandhu and not Abdul Ghafoor. We apologize for the mistake. (Editor)



New York City, NY
Sultan Ahmad Sandhu

A Few Years in the Jungles and the Deserts of Africa

Syed Sajid Ahmad, Fargo ND

Quarter of a century after leaving Ghana, some of the memories are indelible while others are either fuzzy or have completely faded out of memory. Many of us who were there then (the mid-seventies) are now spread over North America. Meeting them at the annual gatherings and other occasions brings out old images. The death of Kamaluddin, may Allah bless his soul, in Toronto a few years ago prompted me to collect some of the memories of those years in writing. In the fond memory of those days I write these few pages, to the courage of the mostly young and many elderly servants of Ahmadiyyat who dared to venture into a new and unfamiliar world, far from home, far from the comfortable and convenient civilization of those days, just for the sake of earning the pleasure of their Creator and Master.

The airplane brought me to Accra, a coastal city with lots of beaches and markets. After a brief stay in Accra, I took a minivan going to Saltpond. Though Accra was the Capital, the Ahmadiyya headquarters were in Saltpond those days and were moved to Accra later. Both the towns are on the ocean. Soil is sandy. Trees abound. Beaches are aplenty. Weather is pleasant. Day and night temperatures do not differ much; neither does the length of the day vary much from the length of the night all through the year. There is no need to advance the clocks at the outset of the Spring or to set them back when Fall arrives.

On the way from Accra to Saltpond, I saw people with almost two-foot long sharp daggers and I imagined them going to a tribal war. Later I saw them carrying the same daggers everywhere, even to school on certain days. I found that due to frequent rains in this tropical environment in southern Ghana, grass and other vegetation grew very fast to cover unpaved pathways, therefore, people had to carry these machetes along, continually clearing their pathways of excessive growth. In schools the children had

to clear the grounds at least once a week with these handy machetes as mechanized lawn mowers were hard to afford and maintain. The south was green and lush, full of trees. There was so much vegetation that it was hard to enter the jungle. Grass and plants sprouted out of every crevice in the paved roads or elsewhere. One plant was so tough that it damaged even the foundations when it grew next to them. Odum was a very strong and tough wood. Carpenters had to spend hours trying to cut and shape it for doors and windows.

We stayed at Saltpond with Maulana Kaleem and were treated well. This initial introduction gave way to a working relationship in Ghana and then later in the States. May Allah have mercy on his soul. He was a scholarly person but jovial, friendly and caring.

The annual convention was held in Saltpond those days. Attendees came in groups on foot and on mechanized vehicles, singing the songs of the praises of Allah. They scattered around under the shadows of tall palm trees. Locals addressed in local languages while the speeches of the

missionaries from Pakistan were translated into the local languages. It is amazing to observe the blessings of Allah on the people who stand up to serve His cause. Two main translators of that time later became ambassadors to prominent countries. One of them we see regularly in the Urdu class on MTA as the Big Kid (Barha Bachcha).

One part of the convention was soliciting and collecting cash donations. People took turns and passed by the collection site throwing cash while singing and reciting, *fakubna ma'ashshahidin*, meaning, *so write us among the witnesses*, and took turns trying to excel each other.

They offered their Prayers with full attention and without hurry. I noticed that followers made sure that the imam had completely changed his posture before they started changing their postures in Salat, indicating their level of obedience to the authority and underlying humbleness.

I did not see anybody smoking, not even a non-Ahmadi. On asking, someone told me that it was due to the earlier influence of the Ahmadiyya missionaries. They had stressed the harmful effects of smoking and drugs so well that all people, even non-Muslims, developed an aversion to smoking and drugs.

Ahmadis donned hats and sported beards and were distinguishable in any crowd. We, the foreigners, were called brownies, whether white or brown or yellow, and were known immediately as Ahmadis if sported beard and covered our heads, and were dubbed Indian if we bared our heads and shaved our beards. While keeping a beard and covering the head showed love of the faith and the level of dedication to abide by the Islamic convention, it also showed the strength of the



Scene from a fish market

community among the masses, and provided immediate brotherly contacts among strangers.

Early in the morning, the fishermen pulled their nets. They were very friendly. One day they offered me some healthy and fat fish but I did not take it as I was just a guest there and did not want to waste their fish if no one knew how to prepare it. They also showed me some exotic species they had netted that day.

Strolling along the palm-lined beach, one could see ships at a distance in the sea. I was told that some of them were foreign fishing

vessels. They caught fish from the ocean, processed it and then canned it and sold it back to the country.

Wherever we went, we always saw sugar in the form of sugar cubes in cardboard boxes. We also bought sugar boxes in cartons for our own use and for use in the school boarding houses. I was just out of school. The mathematical portion of my brain was quite active. One day in Kumasi while pondering over a carton of sugar-cube boxes, I was able to calculate the number of cubes available for use per day if the use of the carton was to spread over a year while the problem was being formed for solution. Now sometimes I have to grope for a calculator or look for paper and pencil to solve trivial problems.

Somehow the locals had developed the habit of using only white sugar and that also only in the form of cubes. They used only canned milk and preferred canned fish over fresh fish. I once saw that some other item was attached to bags of brown sugar to entice customers to use the brown sugar. I was told that a brown sugar factory was established in Ghana to curb imports but the brown sugar had to be sold to other countries and cube sugar had to be imported for local needs. Such habits of course were a burden on Ghanaian foreign exchange and economy.

Ghana used to be called Gold Coast because of its gold and diamonds but the reflection of this wealth among the masses was invisible. Ancient name of the country, Ghana, probably is based on the Arabic word *ghina* meaning wealth, prosperity, abundance. Either foreign entities controlled

these resources or they were ineffective in contributing to the local prosperity due to wide spread corruption. Before we left we went to buy some diamonds within the reach of our meager resources through lot of security and checking which on return were distributed among my relatives starting with my wife.

Once I visited a cow farm in the north. There were a few cows in may be 20x20 yard enclosure filled with foot deep dung turned into mire by rain. Their business mostly was cheese rather than fresh milk which was not very popular among people. People liked and consumed canned milk mostly imported, another burden on foreign exchange and local economy.

We did not see many dogs. We were told that there were not many animals due to tsetse fly. Fly's bite caused a sleeping disease which eventually killed the animal. The effect of its bite is similar on humans. Also, dogs would be consumed during frequent famines, I was told.

The weekly flea market was called *buruni uhu*, that is, the white man is dead (so here are his things for your perusal). The specialty at these flea markets was the stinking fish, appropriately named. I think high temperature cooking killed the stink.

Muslims had hold over meat supplies so it was not a problem for someone to get meat slaughtered and prepared by a Muslim. But the masses were poor. I saw people buying meat by the number of small bite-size cubed pieces.

There were too many languages. Language changed every hundred miles or so. English



Students hard at work during a class session

kept the country unified, and could be understood everywhere by some people, especially the school children. The elementary schooling lasted for eight years. There were many Ahmadiyya primary or elementary schools, some middle and a few secondary schools. Students at the secondary schools mostly were resident. Most prominent of the Ahmadiyya schools was the one at Kumasi with a large student enrollment. This school had been nationalized but still kept its name. It also had good sized Ahmadiyya mosque attached to it. The Ahmadiyya schools had played an important role in the education of Ghana over the years. Due to their unbiased and liberal education policies, students from all religions and backgrounds enrolled in them. They were very reputable. Students came from near and far. One morning, someone knocked at my door before sunrise. On opening the door, I found a young boy with his bags. He handed me a note. I opened it to

read and found that it was a request from a governor of a far off state to do a favor to him by admitting this near relative of his to our elite school.

Our schools mostly were supported by the income from our hospitals. Many of our physicians and hospitals were known not only inside but outside the country due to their dedication, their compassion for the human patient, and the high level of their service. Patients came from other countries along with their relatives to support them after cumbersome travel spanned over days. They also helped the local economy.

Our schools and hospitals may not have been the best in their buildings and amenities but they were the best in their benefit, cost effectiveness, service and expertise.

Christians in the West are very apt at pointing out faults with Islam while to win converts in Africa they would go an extra mile to adapt to the local customs. I saw dancing in the churches and priests practicing

polygamy openly without any apprehension.

There were a dozen or so Ahmadi missionaries, doctors, and teachers from Pakistan spread over about 500 mile by about 300 mile country, some at long distances from each other, others relatively nearby. There were only a few good drivable paved roads. We often traveled to see each other. Either the Ahmadi teachers and doctors living nearby would visit us or we would go visit them. As our travels provided socializing, they also took us to gourmet food, which many of us lacked while we were single.

Few times a year we gathered in Accra or other places to attend some meeting or for consultation or for some celebration. Dr Munawwar was of a good and jovial mood. Once all went to town in the evening in more than one cars. They could not decide where exactly they are going to go before they left but as they had to go for an outing so they left anyhow. There were roundabouts at street crossings in Accra as they were easier to build and maintain than traffic lights. Dr Sahib was leading the convoy. The first roundabout he encountered, he started circling it round and round until someone broke off and led the rest to some place of his choice.

While frequent rains supported abundant greenery, they also provided fertile environment for mosquitoes. I fell ill often mostly due to malaria which rendered me very weak. It took our doctors a while to determine the right amount and kind of quinine to keep me healthy. On one such occasion I was taken to Dr Munawwar's

home. He had children and lived in a tiny bungalow. When it came to be the time to sleep, I was surprised to see how little a space they had. Dr Sahib snapped, 'We have contained a whole river into a cup.' Despite difficulties there was a sense of brave attitude which made it easy to bear them and face them.

Dr Sardar Hameed also lived nearby. He went to work much before dawn in the hospital next door to his residence and did not return until very late in the night. He used to tell us that he once asked one of his young and growing sons what he planned to be when he grew up. His son said aptly, 'Dad, I will become a doctor and will operate on you.'

Maulana Wahhab also was jovial, happy, and was in a pleasant disposition all the time. He would crack jokes and tell stories all the time. He used to tell of an acquaintance he invited to the mission for dinner. The person invited Maulana to his home in return. Maulana accepted the invitation and went to his home in the afternoon. They chatted, discussed matters, exchanged views, gossiped, and finally when it came to be too late, and finding no food in sight, no sweet smell, no mention of a feast, Maulana asked for permission to leave. While bidding good-night, the host lamented, 'You do not eat nothing.'

Maulana Qamar used to travel to far off towns to meet the local chiefs and to give the message of peace and love. He was quite successful in his mission.

I saw preaching sessions in the market place. People would gather around to listen.



A group of students with their teachers. Kamaluddin is seated in the center.

Most towns had running water but in small towns water had to be hauled from some nearby stream or had to be delivered by truck. Stream water was dangerous as it contained organisms which were known to cause blood damage. The water supply needed to be consistent as the students would not attend classes without taking a bath in the morning. The students would not eat rice without fish in it, and they could tell, though a very small quantity of fish was added.

The townspeople without water supply would take their buckets all the way to the nearest stream or water source, fill them up, put them on their heads and bring them all the way back to their homes and then take a bath in the back of their homes. Despite poverty and lack of resources, they were clean. While traveling in the country, one

could see them washing their clothes along the streams. Mostly they would have a large piece of cloth which they would wrap around them during the day and cover themselves with it during the night. Rich had their bungalows. The ordinary folks lived in rooms laid out in a square all facing a common yard in the center and a common kitchen in one corner. Many times a whole family would share a single room.

Despite laws against cruelty and murder, many old traditions still flourished. There were traditional healers. We were advised not to venture outside our homes alone or at night when a chief was sick or had recently died. Many people were known to disappear at the death of a chief, especially from other tribes. It was said that they were buried along with the chief to serve him in his afterlife.

I was sent to Fomena to help Kamaluddin, and was there for more than a year. Fomena was a small town, hardly a mile across along the highway. We lived outside the town in a spacious house. There was a large orange tree to the left of the house which provided free oranges. People peeled off the skin half-way and then made a hole to one side and squeezed the juice into their mouths. There also was a guava tree somewhere nearby. People who knew our fondness for the fruit, brought us some time to time. As the weather was almost always mild, there were lot of windows and all of them had glass louvers for free circulation of air.

The mail was not delivered. We went to the post office to pick up our mail.

A young, healthy and good mannered boy, Philip, was our cook. He would eat all the left over food with both his hands to stuff himself fast to counter the perception of overeating and then he would run down the stairs out onto the road until the food had settled a bit and then came back at a leisurely pace.

The town had provided a large piece of land for the school. Kamaluddin told me that a brick of gold was laid in the foundation and the great chief, *nanahene*, did not leave until it was secured adequately.

I had the chance to visit the local Muslim center in Fomena. I conveyed our message to them and answered their questions.

I painted sign board for the school which was erected outside the school. I taught mathematics, science and how to read the Holy Qur'an. The words like *bandar* (monkey) in the Yassarnal-Quran were very

amusing to the young students. The country was weak in mathematics and sciences and it was hard to find teachers for these subjects. We had a Bible teacher. Though our school was supported only by the Ahmadiyya Muslim community, and we were not obligated to teach the Bible, yet we provided our students the choice, while the other non-Muslim missionary schools did not provide a choice for the Muslim students to be able to learn their religion or their holy book. In fact, we received Muslim students with Christian names often. When we asked them why they had Christian names while they were Muslim by faith, they told us that the Christian schools would not admit them unless they changed their names, and once their names had been registered as such it was difficult to change them back.

Fomena was a small town with no market place to speak off, except for a weekly gathering of sellers and buyers. We had to go to Kumasi for our provisions. There was a check post at the end of the town. Whenever we passed the check post on our way to Kumasi, the policemen always asked us to bring a piece of bread for them. That showed the level of poverty in those parts of the world.

Kamaluddin drove a VW Karman sports car. Once one of its doors came loose. We had to hold the door to keep it in place while driving—very dangerous but there was not much of a choice because of unavailability of parts and repair facilities nearby. It was very convenient for us that Jama'at provided interest free loans for us to buy transportation for ourselves.



Kamaluddin with python skin and his auto

It was known that there were large pythons in the jungle surrounding the town. Their targets usually were goats and deer. One day Kamaluddin ran over one with his silver wheels. He brought the huge snake home. People from the town excitedly took the trophy and enjoyed its meat, and returned the skin to Kamaluddin. Kamaluddin planned to have shoes or something of use made out of

it.

One day a stray baby deer ended up around our home. Its mother obviously had separated and did not show up. We tried to keep it alive with milk but it gave up its ghost after a few days due to some unknown reason.

We celebrated one Eid at Lake Bosumtui. I made a post card invitation with a picture of

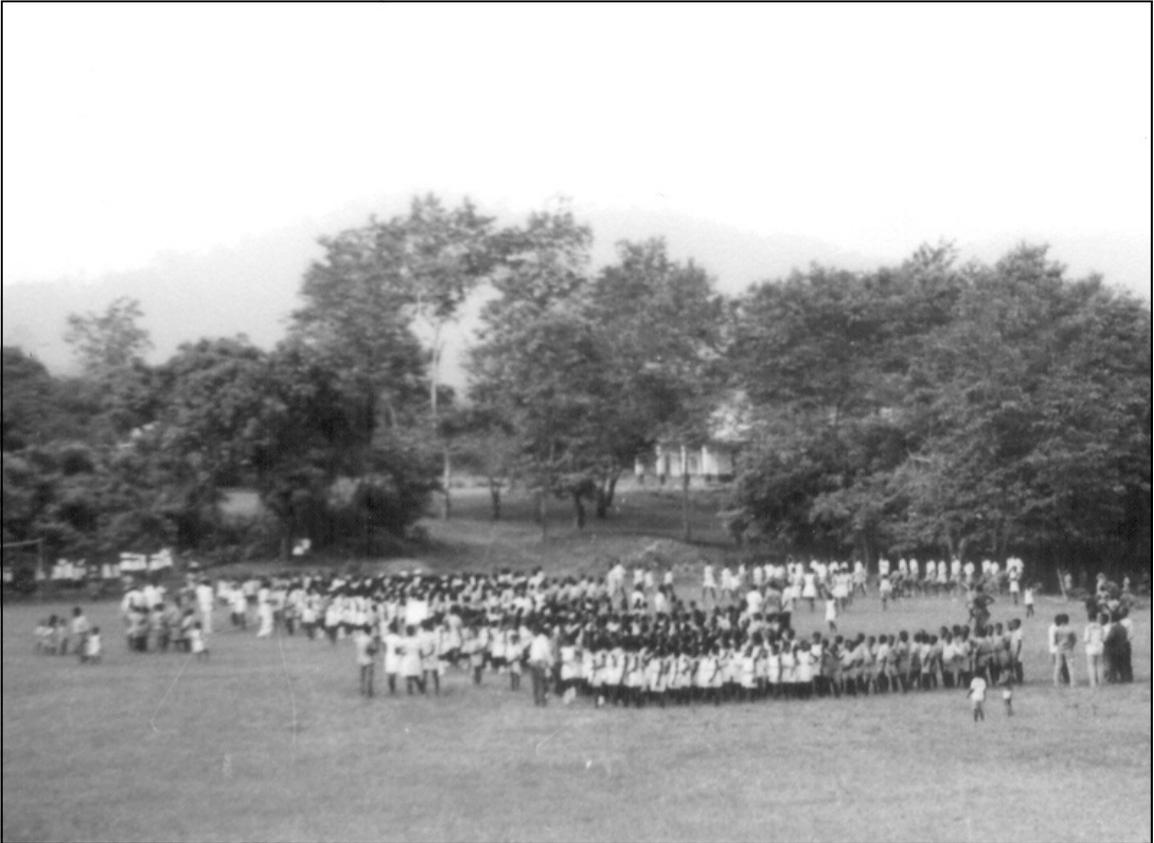
a goat on it and took its photograph which was sent to all. It was great fun. Dr Sardar Hameed could not figure out how to wear a new shirt he had bought for Eid. Finally Sradar Sahib figured out the reason. Relieved, he pointed to the inscription on it which read, Made in Amritsar. Nothing more than a joke as Sikh community is as worthy of reverence as any other religious community.

Ghana abandoned the British way of driving on the left side of the road and changed to driving on the right side of the road while I was at Fomena. I wrote a note for the newspaper describing how Islam prefers right. The newspaper published my note. Numerous checkpoints were set up on the roads to make sure the transition was accident free and smooth. It is amazing how the funding from the UN which gets most of its financial support from the West has helped change the third world countries to metric system and driving on the right side of the road while the British themselves still drive on the left and the world's most affluent nation, United States, who drove out the British and received the Statue of Liberty from France, continues to drive in miles and weigh in pounds.

Kamaluddin had a great desire to build a mosque at the school site using his own funds, which was completed in due time. I availed the opportunity to design a mold for small minarets on the corners of the mosque. Its picture appears on page 2. This was a small mosque. There were many Ahmadiyya mosques in Ghana, some very large, actually huge to be precise, like the one in Techiman.

It was the month of Ramadan while I was in Salaga. We needed sand for construction at school. Someone told us of a nearby town where sand was available but we needed to get the approval of the chief. I went there and met the chief. The chief was supportive of our school and agreed to provide sand. It had rained recently; the road was wet, unpaved and ridden with large boulders the driver had to go around. On the way an elderly lady also hitched a ride. I was driving slowly curving around the large black stones. The car suddenly slipped over the slippery clay surface and went out of control and flipped over upside down. With much difficulty we crawled out of the car. There was not any traffic to speak off. The sun was setting and it was almost time to break fast. I was hungry and weak. A bicyclist passed by. He gave me the long ride back home. My wife was much worried by the time I arrived. Our wives were an integral part of our strife and efforts, were great help in our chores and responsibilities, and a blessing from God in our ordeals.

We took the car, a decade old model of Renault 1100, to Kumasi for repairs. It was giving excessive smoke on our way back but in an effort to reach home before nightfall I made the mistake of not checking the oil level and by the time we reached the lake the last ferry had just left and the engine had also lost most of the oil. We had to stay at the local rest house. While taking bath in the evening to seek relief from the heat a large scorpion stung me on one of my toes. The pain was unbearable. We drove to the emergency services at the local hospital.



Students lining up for a ceremony

They made sure that it was not a snake bite and administered some injections. I could not drive next day because of the excruciating pain. I took a ride and went straight to the hospital in Salaga. I had to stay there a few days. My wife visited me and gave me support through this ordeal. A teacher from our school was also very helpful during my stay in the hospital.

Living in a small bungalow, we had a kerosene refrigerator. Homes were built away from each other without any fences around them in the large and flat open

expanse. The north was plain and flat, sparsely populated and mostly barren and dusty.

One year bats started finding it comfy and cozy to take refuge in the thin attic over our home. They rushed in and out all night overhead. Their activity was very disturbing. Also there was the danger of contamination and disease. It was not possible to enter the thin attic so we decided to seal the crevices when we thought the bats were gone during the night. But evidently many were left as not finding a way out from where they had

entered they started coming in to the house through the crevices where the ceiling met the walls. We had our watchman catch them while we had to sleep outside or in the verandah. The first night the watchman caught more than forty, the second night about half that many and a few the third night. Our neighbor roasted them, shared them with watchman, and they had a feast.

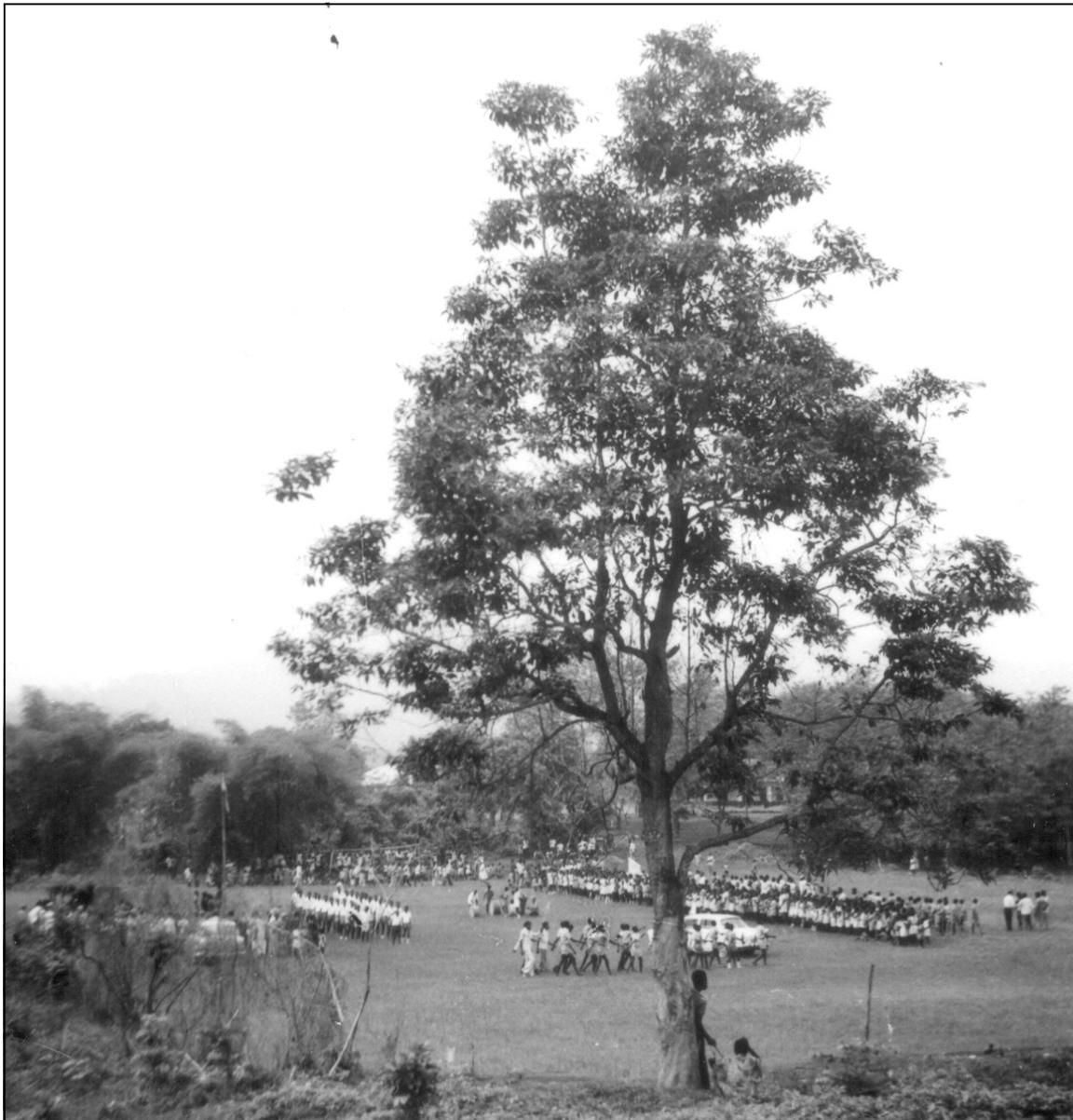
Sometimes there was a shortage of food or other supplies. We had to go as high as the governor to get the supplies. The governor was courteous and welcomed us with open arms and helped us meet our needs.

While I was at Salaga, Maulana Razzaq

Butt was appointed missionary in Tamale. Tamale was the nearest large city to the north of the lake and Salaga. We needed to go to Tamale for supplies, etc. When Maulana Butt came to Tamale, he was not very conversant in English. He used to have his servant sit next to him during his *dars* in the morning. His servant corrected his English while he delivered the *dars* and explained verses. He was not apprehensive that a servant was correcting his English. Through his concerted effort, soon he became quite proficient in English. Many of us lose opportunity to enhance our learning because of shyness or because of apprehension of embarrassment.



A group of devotees for Islam gather around Maulana Abdul-Wahhab Adam, Amir Ghana, 5th from left. Standing, from left, 1st Maulana Naseer Chaudhry, 3rd Kamaluddin, 4th Maulana Yusuf Yasin, 6th Sajid, 7th Dr Khalid Hashmi, 8th Dr Munawwar Ahmad, 10th Dr Sardar Hameed Ahmad. (Circa 1975-77)



Students lined up for a ceremony

Maulana Butt started gaining significant number of converts. He used to sit in front of the mosque with literature displayed along

the sidewalk. People would stop by and start conversation. He used to say that he preached someone but it was another one who came

and joined the community, meaning that Allah sent them to accept the truth.

There was a general shortage of food in the north due to water shortage and dependence on rain. I saw a line forming outside a church and I asked for the reason. I was told that everyday necessities would be distributed but only after they had attended the church services. I also heard that sometimes a truck would leave the coast in the South with supplies and would be empty upon arriving at its destination in the North. When asked, the driver would retort, 'I was driving in front. How would I know what was happening in the container behind me?'

Because of my interest in calligraphy I was invited to Wa to add some decorations to its large mosque. Wa sported one of the largest and oldest Ahmadiyya communities in Ghana. On our way we decided to stop at the nature reserve. A large section of the road was unpaved on the way and coarse stone was laid out for miles in preparation for roadwork. Traffic had made some clearing but not enough to avoid tire damage. By the time we arrived at the reserve, and parked in front of the registration office, we noticed that both tires on one side which saw more stones had burst. It was already close to sunset. There was no repair shop in the nearby village. The reserve garage was still open. We went there for assistance. While trying to repair the punctures, they broke the valve on one tube so we had to drive the rest of the way to Wa and back without a spare tire as in Wa too the tire dealers did not have a compatible tube. On our journey, we saw real wild life on the way including some

baboons roaming around.

We were dining and talking to each other in the yard of Dr Hashmi Sahib's home in Techiman one evening. No one noticed snake eggs. They hatched into some small cobra snakes. Though dangerous, it was a pretty site seeing the black tiny cobras dancing on the khaki floor.

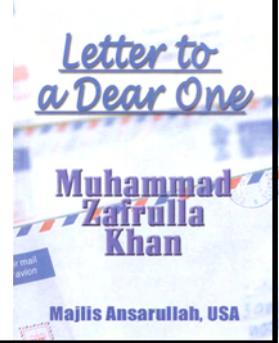
Many a times God shows his mercy to his servants in strange and unexpected ways. It was a great favor of God on us that the person who took the charge of the school from us was *Sahibzadah* Mirza Masroor Ahmad, now *Hadrat* Khalifatul-Masih V, ayyadahullahu ta'ala. Allah provided us with the blessing of hosting him at our place where he was to live after our departure—the house, the kerosene fridge, the rooms, and the front yard open to our neighbors and the vast desert beyond. We found him very cordial, amicable, friendly, easy going, loving and caring. We could feel him to be an amazingly different and a special kind of person but to predict the future a quarter of a century before his becoming our beloved khalifa was to be kept hidden from us until he was appointed the Amir Muqami at Rabwah by *Hadrat* Khalifatul-Masih IV, rahimahullah—that is when I felt that he was destined for something unique and special. This office had been held by his revered father, *Hadrat* Mirza Mansoor Ahmad, since the departure of *Hadrat* Khalifatul-Masih, IV, rahimahullah, for London, who shouldered this responsibility until his last days.

May Allah be his support, ayyadahullahu ta'ala binasrihil-'aziz, Āmīn.

Letter to a Dear One

Sir Muhammad Zafrulla Khan

English translation of his epic Urdu work by Shermeen Butt with foreword by M. M. Ahmad and introduction by *Hadrat* Mirza Bashir Ahmad. 110+ pages. \$2



Salat On-Line



Salat chart is now available in on-line format on a floppy disk. Send \$2 per disk to Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905 with your mailing address and phone number.

Majlis Ansarullah U.S.A. will pay the postage within the continental U.S.

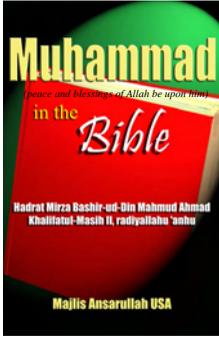
Chanda Ansar Hall

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

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

Ansar Chanda Literature:

The rate of Chanda Literature, for Ansarullah, has been set at \$10.00 per year. Currently the cost of publishing Al-Nahl is being met out of other funds. This creates a burden on our other important activities. Members are therefore urged to please pay their share of the Chanda Literature as soon as possible. May Allah enable us to fulfill our obligations in a timely manner. Āmīn.



Muhammad

(peace and blessings of Allah be upon him)

in the Bible

From Introduction to the Study of the Holy Quran,
by Hadrat Mirza Bashir-ud-Din Mahmud Ahmad (Khalifatul-Masih II),
(1889-1965), radiyallahu 'anhu. \$1 each.

Conditions of Bai'at, Pocket-Size Edition

Majlis Ansarullah, U.S.A. has published the ten conditions of initiation into the Ahmadiyya Muslim Community in pocket size. Contact your local officials for a free copy or write to Ansar Publications, 15000 Good Hope Rd, Silver Spring MD 20905.

Wonderful Prayers from the Holy Qur'an

Arabic with English
transliteration and translation.

In Pocket Size
Free

Urdu Poems on Audio CDs for Your Listening Pleasure

CD 1

ہمیں اس یار سے تقویٰ عطا ہے
یا رب ہے تیرا احسان
وہ دیکھتا ہے غیروں سے کیوں دل لگاتے ہو
وہ گھڑی آتی ہے جب عیسیٰ پکارے مجھے
جو خاک میں ملے اسے ملتا ہے آشنا
اک نہ اک دن پیش ہو گا تو فنا کے سامنے
نور فرقاں ہے جو سب نوروں سے اجلی نکلا
ہے دست قبلہ نما لا الہ الا اللہ
گلشن میں بیچول باغ میں بھل آپ کے لئے
بدر گاہ ذی شان خمیر الانام
خوشا نصیب کہ تم قادیاں میں رہتے ہو

CD 3

آفتاب احمد بسمل
تظہیں اور نعتیں
تحفہ اللہ

CD 2

دیکھو خدا نے ایک جہاں کو جھکا دیا
تقویٰ یہی ہے یارو کہ نخواست کو چھوڑ دو
مرے موٹی مری یہ اک دعا ہے
دشمن کو ظلم کی برجھی سے تم سینہ و دل برمانے دو
بڑھتی رہے خدا کی محبت خدا کرے
دو گھڑی صبر سے کام لو ساتھیو
اک رات مفاسد کی وہ تیرہ و تار آئی
(نواز: محمود چودھری - لاس انجلس)

CD 6

بڑھتی رہے خدا کی محبت خدا کرے
کیا سوچ تھی جب دل نے بچے نام خدا کے
آؤ سمجھو مل بے تے گل اس یار دی چلے
نواز: ریاض چودھری، سان فرانسسکو

CD 4

حمر و ثنا اسی کو جو ذات جادوئی
نور فرقاں ہے جو سب نوروں سے اجلی نکلا
ہر طرف فکر کو دوڑا کے تھکا ہم نے
اسلام سے نہ بھاگو راہ ہدیٰ یہی ہے
اک نہ اک دن پیش ہو گا تو فنا کے سامنے
نو نما لان جماعت مجھے کچھ کہتا ہے
آواز: پریز احمد خان، ڈیٹرائٹ

CD 5

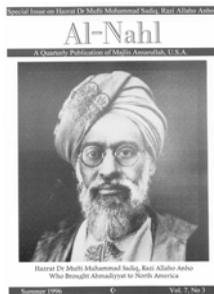
اسے خدا سے کار ساز و عیب پوش و کروگار
خدا کے پاک لوگوں کو خدا سے نصرت آتی ہے
اسلام سے نہ بھاگو راہ ہدیٰ یہی ہے
جمال و حسن قرآن نور جان ہر مسلمان ہے
زندگی بخش جام احمد ہے
نواز: ریاض چودھری، سان فرانسسکو

By mail, \$3/CD from Ansar Publications, 15000 Good Hope Rd, Silver Spring, MD 20905

Glossary

Aḥmadiyyat احمدیت : Muslim sect believing
 Ḥaḍrat Mirzā Ghulām Aḥmad to be the
 Promised Messiah and Mahdi, peace be on him
 ‘alaihissalām عليه السلام : peace be on him
 al-ḥamdu lillāh اَلْحَمْدُ لِلّٰهِ : All praise belongs to
 Allah.
 al-naḥl (pronounced annahl): the bee
 Āmilah: a committee of workers
 Ansār انصار : Helpers. Members of Majlis
 Ansarullah.
 ayyadahullāhu ta‘ālā binasrihil-‘azīz,
 ايدده الله تعالى بنصره العزيز : May Allah support him
 with His Mighty Help
 Chanda: چنده Monetary contribution, donation.
 chanda ijtima: contribution towards ijtima‘
 expenses
 dars درس : A reading. A teaching.
 da‘wat ilallāh: دعوت الى الله : calling towards
 God
 Ḥaḍrat, Hazrat: حضرت : His Holiness
 Ijtimā‘, Ijtema اجتماع : Rally.
 Jamā‘at جماعت : Community, Organization
 Jumu‘ah جمعه : Friday.
 Khalīfah: vicegerent
 Khalīfatul-Masih خليفة المسيح : Successor to the
 Promised Messiah, ‘alaihissalam.
 Khilāfat خلافت : Succession
 khulafā خلفاء : Plural of khalīfah.
 khutbah, khutba خطبه : (Friday) sermon.

Majlis مجلس : Society, organization.
 Majlis Ansarullāh مجلس انصار الله (Organization of
 Helpers of God): The organization of all
 Ahmadi men aver 40 years of age.
 Malfūzāt ملفوظات : sayings of the Promised
 Messiah, ‘alaihissalām.
 Maulana: our master, our lord, our chief. Title of
 respect for Muslim religious scholars.
 Revered person.
 Mu‘allim معلم : teacher tutor, local missionary in
 Ahmadiyya community.
 Muballigh مبلغ : bearer of news, notifier,
 informer, messenger. A missionary in
 Ahmadiyya community.
 mūṣī, moosee, musee, moosi موسى : one who has
 willed.
 Nāsir: helper. A member of Majlis Ansarullah.
 raḍiyallāhu ‘anhu: رضى الله عنه : May Allah be
 pleased with him.
 raḥimahullāh رحمه الله : May Allah have
 mercy on him
 Ṣadr صدر : President.
 ṣallallāhu ‘alaihi wasallam صلى الله عليه وسلم : peace
 and blessings of Allah be upon him.
 ṣalāt صلاة : Formal Prayer offered according to a
 prescribed procedure. Thus, Salatut-Tahajjud,
 Salatut-Fajr, Salatuz-Zuhr, Salatut-Asr, Salatut-
 Maghrib, Salatut-‘Isha.
 waṣīyyat وصيت : will



Special Issue of the Al-Nahl on the Life of
 Hadrat Dr. Mufti Muhammad Sadiq, radiyallahu ‘anhu.
 60 pages, \$2.

Special Issue on Dr. Abdus Salam.
 220 pages, 42 color and B&W pictures, \$3.

Ansar

Ansar (Ansarullah News) is published monthly by Majlis
 Ansarullah U.S.A. and is sent free to all Ansar in the U.S.



If you are not getting Al-Nahl...

If you are a member of Majlis Ansarullah, U.S.A., and not receiving free copies of Ansar
 newsletter and the Al-Nahl, please contact local or national tajnid official to make sure that
 your address data is correct and that *you are listed as a member of Majlis Ansarullah.*

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-Imrān]:53).

Ansar Pledge

Ash-hadu allā ilāha illallāhu wahdahū lā sharīka lahū wa ash-hadu anna muhammadan 'abduhū wa rasūlūh (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. Inshā'allāh.

Periodicals

Al-Nahl: Published quarterly. See inside for subscription information.

Ansar (Ansarullah News): Monthly newsletter.

Publications

Wonderful Prayers from the Holy Qur'an, Pocket-Size Edition: Free

Salat Poster: 18x24" Color, Arabic with English transliteration and English translation, \$2/copy.

Words of Wisdom (Dr. Karimullah Zirvi, Majeed A. Mian, Syed Sajid Ahmad): A collection of ahadith. \$5.

Conditions of Bai'at, Pocket-Size Edition: Free

Letter to a Dear One (Sir Muhammad Zafrullah Khan): \$2/copy

Synopsis of Religious Preaching (Maulana A.U. Kaleem): \$2/copy.

Inspiring Events in the Field of Tabligh (Maulana Ata-ul-Mujeeb Rashed): \$2/copy.

Razzaq and Farida (Dr. Yusef Lateef): A story for children. \$1.50/copy.

National Majlis 'Āmilah
Majlis Ansarullah, U.S.A.

2006-2007

Sadr: Wajeeh Bajwa
Nā'ib Sadr Saf Duvam: Abdul Shukoor Ahmad

2006

Nā'ib Sadr Saf Awwal: Khalid Ata
Mu'āwin Sadr: Nasirullah Ahmad
Qā'id Umūmi: Saqib, Munawar
Qā'id Tabligh: Monas Ahmad Chaudry
Qā'id Ta'lim: M. Dawood Munir
Qā'id Tarbiyyat: Rafiuddin Malik
Qā'id Tarbiyyat Nau Mubā'i'im: .. Rafi Ahmed
Qā'id Ta'limul-Qur'an: Salim Nasir Malik
Qā'id Māl: Kaleem Ahmad Rana
Qā'id Tahrīk-i-Jadīd:.. Anwer Mahmood Khan
Qā'id Waqf-i-Jadīd: Muhammad Ali
Qā'id Ishā'at Syed Sajid Ahmad
Additional Qā'id Ishā'at (Sam'ī Basri [Audio/Video/MTA]): Peer Habibur-Rahman
Qā'id Īthār: Yahya Nasheed Muhammad
Qā'id Dhihānat-o-Şiḥḥat-i-Jismānī:
..... Bashiruddin Khalil Ahmad
Qā'id Tajnīd: Mujahid Mahmood
Auditor: Mohammed Owusu
Za'im A'lā: Perwaiz Aslam Chaudhry
Ishā'at Manager: . Chaudhary Mushtaq Ahmad

Arākīn-i-Khusūsi (Special Members)

Ahsanullah Zafar, Munir Hamid,
Masoud Ahmad Malik, Karimullah Zirvi,
Nasir M Malik



Above: Maulana Abdul-Wahhab Adam, Amir and Missionary In Charge, Ghana, with Jama'at dignitaries, Late Hasan Ata and Mr Addu, is being introduced to two competing school soccer teams before a game.

Below: Maulana Abdul Wahhab Adam with devotees serving Islam in Ghana. From right, Maulana Naseer Chaudhry, Abdur Rafique Jadran (Rochester, MN), Kamaluddin, ?, Maulana Ali Haider Upal, Muhammad Rafi, Maulana Sultan Mahmud Anwar, Dr Sardar Hameed Ahmad, Maulana Wahhab Adam, Dr Khalid Hashmi (Vancouver, Canada), Chaudhry Muhammad Sharif and Sajid. (Circa 1975-76)





Starting with the 8th chair from the left, *Sahibzadah* Mirza Masroor Ahmad (now Khalifatul-Masih V, ayyadahullahu ta'ala binasrihil-'aziz), Syed Sajid Ahmad and Maulana Abdur-Razzaq Butt, with students and staff at the TI Ahmadiyya Secondary Commercial School, Salaga, Ghana, West Africa, in 1977.

Al-Nahl

Published by Majlis Ansarullah, U.S.A.,
An Auxiliary of The Ahmadiyya Movement in Islam, U.S.A.
15000 Good Hope Rd, Silver Spring MD 20905
Printed at the Fazl-i-Umar Press.
Postmaster: Send address changes to
P.O. Box 226, Chauncey, OH 45719

NONPROFIT
ORGANIZATION
U.S. POSTAGE
PAID
CHAUNCEY, OH
PERMIT NO 2