

Q1/2010 Vol. 21 No. 1

Al-Nahl

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



The Ahmadiyya Muslim Community Center of Baltimore, MD



Winter 2010



Bikes for Africa

Majlis Ansarullah USA is planning to collect bikes from Great Lakes, Midwest, and Gulf States Regions to present a gift to Borkina Faso young Ahmadi friends. Collected bikes should be stored at temporary storage places in Columbus, Chicago West, Dallas, St. Louis, and Houston. Brother Abu Bakr from St. Louis will collect bikes from those temporary storage places to deliver them to Houston to be shipped to Africa. Bikes can also be bought to donate from local Craig List, classified ads, university/college students (usually at the end of semester), police stations, flea markets, etc.

Cash Donations: We have option to buy the bikes from Walmart or similar discount stores. Cash donations for each bike should be about \$150-200. Checks should be made to Majlis Ansarullah and sent to 65 Canebrake Blvd. Hattiesburg, MS 39402. Cash donations should be collected from all regions other than Great Lakes, Midwest and Gulf South.

Timing: This scheme is already underway and many members have already pledged/donated. We are targeting to complete this project by June/July of this year, In Sha Allah Ta'ala.

Our goal should be to promote community involvement among our members by collecting bikes with personal efforts rather than focusing on cash donations only. This should be taken as a training/learning process for personal involvement to do something for humanity/community. May Allah Ta'ala make our efforts a pilot project for many more to follow at the same pattern. (Bashir Shams, Regional Nazim)

About Al-Nahl

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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 e-mail or mailing address below. Textual contributions can be provided in plain text, MS Publisher, or Microsoft Word.

References should include as much of the following information as 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 Majlis Ansārullāh, U.S.A.

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.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَوْخَى رَبُّكَ إِلَيَّ النَّحْلَ أَنِ اتَّخِذُ مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمَا يَعْرِشُونَ ﴿٦﴾
 ثُمَّ كُلُّ الثَّمَرَاتِ فَاسْلُكِي سُبْلَ رَبُّكَ ذُلْلًا طَيْرُوجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفُ الْوَانَةِ
 فِيهِ شِفَاءٌ لِلنَّاسِ إِنْ فِي ذَلِكَ لَا يَةٌ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٧﴾

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’ān, 16[Al-Nahl]:69-70)

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QUR'ĀNIC PRINCIPLES FOR A SUCCESSFUL FAMILY LIFE

Muhammad Ismail Munir

Purpose of family life

He created you from a single being; then from that He made its mate. (39:7)

Whoso acts righteously, whether male or female and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works. (16:98)

And of His Signs is that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that, surely, are Signs for a people who reflect. (30:22)

It is made lawful for you to go in unto your wives on the night of the fast. They are a sort of garment for you and you are a sort of garment for them. (2:188)

Why marriage

And forbidden to you are married women, except such as your right hands possess. This has Allah enjoined on you. And allowed to you are those beyond that, that you seek them by means of your property, marrying them properly and not committing fornication. And for the benefit you receive from them, give them their dowries, as fixed, and there is no blame on you what you do by mutual agreement after the fixing of the dowry. Surely, Allah is All-Knowing, Wise. (4:25)

Leader of the house

Men are guardians over women because Allah has made some of them excel others,

and because men spend on them of their wealth. So virtuous women are obedient, and guard the secrets of their husbands with Allah's protection. (4:35)

Duty to parents

And lower them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me when I was a little child.' (17:25)

And We have enjoined on man kindness to his parents; but if they contend with thee to make thee associate that with Me of which thou hast no knowledge, then obey them not. Unto Me is your return, and I shall inform you of what you did. (29:9)

And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbor who is a kinsman, and the neighbor 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)

Duty to children

'O my dear son, observe Prayer and enjoin good and forbid evil and endure patiently whatever may befall thee. Surely, this is of those matters which require high resolve; 'And turn not thy cheek away from men in scorn, nor walk in the earth haughtily; Surely, Allah loves not the arrogant boaster; 'And walk thou at a moderate pace, and lower thy voice; verily, the most hateful of voices is the braying of the ass.' (31:18-20)

And relate the story of Ishmael as



mentioned in the Book. He was indeed true to his promises. And he was a Messenger, a Prophet. He used to enjoin Prayer and alms giving on his people, and he was well pleasing to his Lord. (19:55-56)

And slay not your children for fear of poverty. It is We Who provide for them and for you. Surely, the slaying of them is a grievous sin. (17:32)

Let us not be covetous

And strain not thine eyes after what We have bestowed on some classes of them of the splendor of the present world that We may try them thereby. And the provision of thy Lord is better and more lasting. (20:132)

Respect of others

O ye who believe! Enter not houses other than your own until you have asked leave and saluted the inmates thereof. That is better for you that you may be heedful. (24:28)

O ye who believe! Let those whom your right hand possess, and those of you, who have not reached puberty, ask leave of you at three times, before coming into your private apartments, before the Morning Prayer, and when you lay aside your clothes at noon (in summer) and after the night Prayer. These are the three times of privacy for you. (24:59)

Do not forget duty

O ye who believe! Let not your wealth and your children divert you from the remembrance of Allah. And whoever does so it is they who are the losers. (63:10)

O ye who believe! Save yourselves and your families from a Fire whose fuel is men and stones over which are appointed angels, stern and severe, who disobey not Allah in what He commands them and do as they are commanded. (66:7)

Good behavior

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)

O ye who believe! Avoid much suspicion; for suspicion in some cases is a sin. And spy not on one another, neither backbite one another. Would any of you like to eat the flesh of his dead brother? Certainly, you would loathe it. And fear Allah, surely, Allah is oft-Returning with compassion and is Merciful. (49:13)

O ye who believe! Fear Allah and say the straightforward word. (33:71)

And 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)

And when your Lord declared: 'If you are grateful, I will surely bestow more favors on you; but if you are ungrateful, then know that My punishment is severe indeed.' (14:8)

Let us follow the good example of our Holy Prophet Muhammad (peace and blessings of Allah be on him):

Verily, you have in the Prophet of Allah an excellent model, for him who hopes to meet Allah and the Last Day and who remembers Allah much. (33:22)

Prayers—the key to success

'My Lord, grant me that I may be grateful for Thy favor which thou hast bestowed upon me and upon my parents, and I may do such righteous deeds as may please Thee. And establish righteousness among my progeny for me. I do turn to thee; and, truly, I am of those who are obedient to thee.' (46:16)

'Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.' (25:75)



The Discourses

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

THE RIGHTEOUS LIVE ON

You must remember that God does not let His selected people be wasted. He says: Innallāhā Lā Yudī'ū Ajrul-Muhsinīn. [Surely, Allah suffers not the reward of those who do good to be lost. 9:120]

The name of the righteous people is preserved to live for all the times to come. Nobody cares for the Kings, even as great as Qaisar and Kisra. But the people are full of praises for the faithful and those exalted high by God, the Almighty. Look at the Holy Prophet Muhammad, Sallallahu 'Alaihi Wa Sallam; how great is his grandeur in the whole world. There are more than nine hundred million Muslims who follow him; they pray for him all the time. Is there anyone who prays for Qaisar and Kisra? Look at Jesus, peace be on him; how great is he considered to be, so much so, that the ignorant people take him to be God.

The fact is that the Messengers of God undergo hardships and pass away from this world. The very fact that they were troubled for the sake of God, became a cause of their greatness and exalted position. Those whom God loves, are not free from tribulations; they have to pass through them. But there is a very important aspect of these tribulations; they are not meant to destroy them, rather these tribulations are there for the Messengers to get their efforts fructified. This is the law that God has promulgated for everything that is worth something; first it is put to hardships. The farmer ploughs the land and thus tears asunder the chest of the earth. He makes the soil thin (like powder), so much so that even the wave of wind carries it from place to place. The ignorant one

might think that the farmer has made a big mistake by spoiling the land which was so nice. But the wise person knows it well that unless all this is done to the land, it cannot display its talent of producing the fruits and the flowers. That is how the seed is sown in the land which becomes almost dust by mixing with the dust. Are these seeds sown because the farmer hates them. Not at all. These seeds are very valuable in the sight of the farmer. He sows them in soil to make them flourish and sprout and produce thousands of their kind.

That being the law of God, He throws His chosen ones also into the soil and the people trample over them and they crush them under their feet. But a little after that, the seed that had mixed up with the dust, produces greenery and it shows itself in very beautiful colors; it surprises the people to see the beautiful colors; it surprises the people to see this beautiful scene. That has always been the way of God in connection with His chosen ones; they are thrown into the great whirlpools but not to be drowned, rather, to make them inheritors of the pearls that are to be found at the bed of the river of Wahdat (oneness of God). They are thrown into the fire but not to be burnt there, rather, to show a great manifestation of God to the people. In short, they are mocked at and the people laugh at them; the people take it to be a blessed thing to curse them. All this happens, and then God manifests Himself and flashes His succor and it is proved to the world that God is at their back and He, with just one Manifestation of His, brings devastation to the enemies. The first phase belongs to the opponents and then comes the turn of God. That is to what God refers in the words:



Wal-Ākhiratu ‘Inda Rabbika Lil-Muttaqīn. [And the Hereafter with thy Lord is for the righteous. 43:36]

Another point worth noticing in the hardships that those Commissioned by God have to confront is that God wishes their good morals to become an example for others and also wishes their steadfastness, which is nothing less than a miracle, to be shown to the people.

(Malfūzāt, Vol. II, p. 305-307)

A GOOD LIFE

It is better to have good life though it may be short.

As compared with Hadrat Noah, peace be on him, the life of our Prophet, Sallallahu ‘Alaihi Wa Sallam, was much shorter but it was definitely very beneficial. In that short span of his life he did very many useful things.

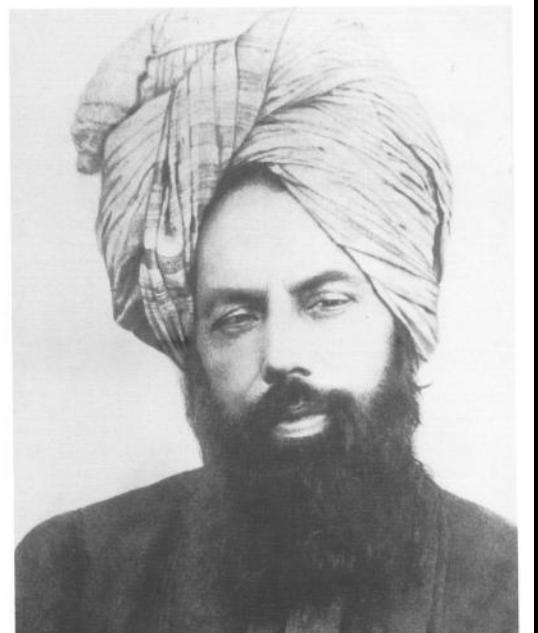
The Words of the Prophets, may God be pleased with them, are very effective: They have a spiritual impact. This spiritual power was given to the Holy Prophet in the highest degree and more than anybody else. How difficult it is to put even one man on the right path but tens of millions of people were rightly-guided through the Holy Prophet, Sallallahu ‘Alaihi Wa Sallam. The Muslims number the largest in the world today. Although some Geographers have stated their number to be less but very great researchers have proved this fact conclusively that the Muslims are in the largest number.

(Malfūzāt, Vol. II, p. 334)

THE PHILOSOPHER AND THE PROPHET

The difference between a philosopher and a prophet is that the philosopher says that there SHOULD BE A GOD. The prophet says, GOD IS THERE.

The philosopher says that there are



Hadrat Mirzā Ghulam Ahmād
The Promised Messiah and *Mahdi*, ‘alaihissalam
(1835-1908)

reasons to believe in the existence of God. The prophet says: I have talked to God myself and it is He who has sent me, and having seen Him, I have come from Him. (Malfūzāt, Vol. II, p. 339)

WHOLE HEARTED DEVOTION

The covenant of Bai’at which a person enters into at my hands is mainly for giving preference to religion over the worldly affairs and to take me who has been commissioned by God and who is the Vice of the Holy Prophet Sallallahu ‘Alaihi Wa Sallam and who has been called the Hakam and the Adl. Also that he will take my decisions as final and do so with an open mind. But if somebody, after having entered into this covenant, does not accept my decision with pleasure rather he finds a sort of reluctance



in so doing, then it can be said with certainty that he has not cut himself off from this world. The chains of fashions and worldly ambitions are still keeping him tied down and he has not come out of covering which a man has to tear up to attain to the stage of perfect devotion to God. Unless he is cut off from the tree of this world and is grafted to the divine tree, he cannot be fresh and have growth. Behold! When a branch is cut off from a tree, it cannot bear fruits any more, nor can it produce any flowers, even though it is kept immersed in the water and all sorts of means are used to keep it alive as was the case before it was cut off. It will never bear fruit. Likewise, unless a man is grafted to a Truthful person he cannot have the power to attract spiritual bliss just as a branch cut off from the tree cannot be green by watering it.

In order to be fully devoted, what is most essential is that, one should get himself cut off from one side and be grafted to the other.

He will have to graft himself with God and cut himself off from all his passions and leanings.

Of course, it does not mean that he will have nothing to do with this world and will get isolated from it. He will be in this world and yet away from it. This is real and true manliness and bravery. Getting away from the world actually means that he will not be affected and influenced by the worldly move, he will rather be devoted to the Cause of God.

(Malfūzāt, Vol. II, p. 359)

PREACHING TO RELATIVES

It often comes to my notice that you continue preaching to your relatives. It is a very good thing. One should always think over it as to how he can deliver the message to women as well as men. The Hadith tells us that the head of a tribe will be questioned about his tribe, just as will the prophet of a nation. No opportunity that makes itself available should ever be lost. Nobody knows

how long he is to live. When the Holy Prophet, Sallallahu ‘Alaihi Wa Sallam, was told,

Wa Andhir ‘Ashīratakal-Aqrabīn,
You should warn your near relatives
[26:215],

he delivered the message to all of them. I also have preached to the women as well as to the men on various occasions; even now I occasionally preach to the womenfolk of the household.

(Malfūzāt Vol. II, p. 402)

GETTING RID OF SIN

What really helps to avoid sin is the manifestation of God. It is conditioned with having the eye that can see the Grandeur of God; another thing required is the certainty in the poison that sin produces. The earth gives darkness. While the heavens remove it and grant a light. The worldly eye is without light till the light dawns from the skies. That is why unless one has the light of the skies which takes the shape of the Signs, no heart can get rid of the darkness and attain to purity which is the result of the avoidance of sin. Thus, in order to be safeguarded against the sin, one should seek after the light which descends from the skies with the brightness of certainty. It strengthens and purifies the heart of all the dirt and dust. Then, the man really and truly understands what dangerous poison of sin is and he shuns it and runs away from it. Unless a man reaches this stage, he cannot get rid of sins. This is the method that I propose.

(Malfūzāt, Vol. III, p. 5)

COMPANY OF RIGHTEOUS

The word *Insan* (human being) is actually derived from *unsan*, that is, the collection of two affections. One affection of his is for God and the other is for the human beings. Since human being is closer to him and he finds



him very near to himself, and moreover he is his own species, he is very much influenced by him—and very quickly, too. That is why the company of a Perfect and a Righteous person grants him the Light which makes him see God and he is thus saved from the sin.

The fact is that the man has two ‘persons’ (or beings); one, that is born from the womb of his mother and whom we can see that he has come into existence with it; this person (or being) is given to everybody, without any distinction. But he has another person also (which is granted to him) and this ‘person’ of his gets constituted in the company of the Righteous. This ‘person’ is not such that we may be able to touch it or grasp it to prove that it is there. But this ‘person’ is definitely such that it causes death to the other ‘person’ of his. He becomes quite distinct and different from the thoughts that he previously had and the deeds that he previously perpetrated and the doubts that kept him in the darkness. He is freed from all these things. And, it is this ‘person’ that can be said to be really and truly a representation of salvation; it is acquired after reaching the stage of purification. For, unless the man is freed from the doubts, he cannot attain to salvation from darkness, and he cannot have perfectly purified himself, and he cannot see God, and the greatness and the grandeur of God cannot impress him in the least. The fact is that he who is deprived of seeing God in this world will be deprived of it on the Day of Resurrection, too. God has said it Himself,

Man Kāna Fī Hādhihī A'mā Fa
Huwa Fil-Ākhirati A'mā [whoso is
blind in this world will be blind in
the Hereafter 17:73].

Of course, it cannot mean that those who are sightless in this world will be raised sightless on the Day of Resurrection, as well. It really means that those who seek after God are so enlightened that they can see God and

witness His greatness and grandeur, so much so, that all the excellences and greatness of this world become meaningless for them and those who are deprived of the eyes that can see God in this world will not be able to see God in the next world, too.

(Malfūzāt Vol. III, p. 6)

GOD REALIZATION

The key to all the Lights and Manifestations is the recognition and realization of God’s Being and His Attributes in this very world and so clearly that there may remain no iota of mistake or doubt. This is what produces the Fire that puts an end to the life of sinfulness, burns the man away and then grants him the Light that makes him recognize the sin and he begins to realize that the sin is a poison and therefore he runs away from it.

Thus, this is the Fire of two types which, on the one hand, burns the sin and, on the other hand, empowers the man to do good deeds. It is called the Fire of Grandeur and the Fire of Beauty. One can be saved from the sin through the fear of the Grandeur. When a man realizes that God is quick in awarding punishment and His punishment is very severe, also that He is the Master of the Day of Judgment, then he is frightened and this state of frightfulness keeps him away from the sin. As for Beauty, it pulls him towards the good deeds. When a man realizes that God is Rabbul-Alamin (the Sustainer of all the worlds) and He is Rahman and Rahim, then, the man feels a pull towards Him and begins to have an ecstatic pleasure and he starts doing good deeds.

(Malfūzāt, Vol. III, p. 7)

The Discourses, Naseem Saifi, Freetown,
pp. 110-119.



Hađrat Mirzā Masroor Ahmad Khalīfatul-Masīh V (ayyadahullahu ta‘ala binasrihil-‘aziz) and Majlis Anṣārullāh

*Summaries by Lt. Col. (Ret.) Safī Ullah Khan,
Los Angeles*

Hađrat Mirzā Masroor Ahmad, Khalīfatul-Masīh V, ayyadahullah, held the office of Qa’id Dhahanat wa Sihat Jismani, Majlis Anṣārullāh Pakistan in 1995, and the office of Qa’id Ta’lim-ul-Qur’ān, Majlis Anṣārullāh, 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 Anṣārullāh 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 Jamā‘at’s Urdu organ Al-Fadl International published from London.



**Hađrat Mirzā Masroor Ahmad
Khalīfatul-Masīh V
(may Allāh be his support)**

A summary of his guiding comments and directives up to the year 2005 has already been published in Al-Nahl, a quarterly publication of Majlis Anṣārullāh U.S.A., Q2/2006, Volume 17, No. 2. A summary of his guiding comments and directives for the years 2006-08 was published in the Vol. 20, Issue 1 of Al-Nahl (2009/Q1). Here we give in our own words, a summary of his guiding comments and directives during the years 2009.

November 29, 2008 Meeting with members from the Kerala State, India

If somewhere the institution of the Jamā‘at is not active, then it is the responsibility of the auxiliary organizations to try to become active and effective within their limits and bounds. This way the lethargy in the institution of the Jamā‘at is removed and there is a general awakening in the Jamā‘at.

(Al-Fadl International, 16 January 2009, p. 12)

November 09, 2009

Message at the First Annual Rally of Majlis Anṣārullāh, Liberia

Mould your lives in accordance with Qur'ānic teachings and guidance.

Follow the practices of the Holy Prophet (peace and blessings of Allah be on him) and the Promised Messiah (peace be on him).

Peace can be achieved in this world only by following Islamic teachings, as God Almighty had named this religion as Islam which means peace. To establish a peaceful society you should get rid of hatred and preach love.

One of the important responsibilities of Anṣārullāh is teaching the Holy Qur'ān to the people of all ages. This is only possible if Ansar themselves learn the Holy Qur'ān. As such Majlis Anṣārullāh has to make earnest efforts to fulfill this obligation. It should be ensured that every Nasir participates in this effort; either as a teacher or as a student.

The Khalīfatul-Masīh (may Allah be his support) instructed Ansar to always protect, strengthen and remain attached to the Ahmadiyya Khilāfat. This is a big favor of God Almighty, which the world is craving for. All blessings are associated with loyalty to the Imam of the Jamā'at. They shield you against all misfortunes and sufferings. Our progress depends on a strong attachment to Khilāfat. (Al-Fadl International, 6 February 2009, pp. 8, 11)

03 July 2009 – Friday Sermon

Some people think that because the books and sayings of the Promised Messiah (peace be on him) are very difficult, as such separate literature should be prepared for those who have been educated here. Such literature may be prepared; but it would have to be based on the books and sayings of the Promised Messiah (peace be on him). However, it is wrong to say that because the original literature is difficult, as such the people, youth and children of these countries cannot read that literature or books; or that these books were only written for the people of Pakistan or India. The youth and children should be advised to read this literature. This task has to be performed by the elders. Moreover, the institutions of the Jamā'at and the auxiliary organizations should draw the attention of all to this matter, otherwise there is a possibility that they will be distanced from it gradually, because the grandeur and majesty that exists in the own words of the Promised Messiah (peace be on him), cannot be created through their summary or extracts. (Al-Fadl International, 24 July 2009, p. 8)

Lt. Col. (Retd) Safi Ullah Khan

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Services to the Jama'at in Pakistan:

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Member Majlis Amilah, IAAAE, Lahore Chapter, Pakistan.

Member Markazi Majlis Amilah, IAAAE, Rabwah, Pakistan.

Member Majlis Amilah, Majlis Anṣārullāh, Ziamat Dar-uz-Zikr, Lahore, Pakistan.

Member Majlis Amilah, Halqa Lahore Cantonment (South), Pakistan.



In the light of the golden words of Ḥadīth Muslih al Mau’ud

RESPONSIBILITIES OF ANṢĀRULLĀH AND BENIFICIAL INSTRUCTIONS TO THEM

Strong emphasis on Righteousness, Self-Improvement, Study of the Books of the Promised Messiah (peace be on him), Calling People to Allah, and Punctuality in Daily Prayers.

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Duties of Anṣārullāh with Respect to Self-Improvement

Ḥadīth Bashīruddīn Maḥmūd Ahmād, Khalīfatul-Masīh II, during the time of first Ahmadiyya Khilāfat, in February 1911, wrote an essay on the subject of *Man Anṣārī Ilallāh* [Who will be my helpers in the cause of Allah 3:53].

In this article, he identified the rules and regulations for becoming a member of Anjuman Anṣārullāh and for self purification. Some of these are given below.

It will be obligatory for every member to continuously study and teach the Holy Qur’ān and the Traditions of the Holy Prophet (may peace and blessings of Allah be upon him).

It will be obligatory for every member to facilitate conciliation and harmony among each member of the Ahmadiyya community, and refrain from fighting and quarrelling. When there is a dispute, it should be solved among each other, or the guidance of the Khalifah of the time should be sought.

Safeguard from all variety of suspicions, as they destroy unity and accord. The members of this Majlis should strive to establish a

relationship of unity among themselves, and pray for mutual bond building.

According of the teachings of the Holy Prophet, members who are close friends, should invite each other over and exchange gifts to nurture mutual affection (Muwaṭṭa, 47:4.16).

Show kindness in general, and to the members in particular, and help each other at time of need.

Do your best in remembering Allah (*Tasbīh* and *Tahmīd*).

As there are countless favors of the Holy Prophet upon us, members should send Darūd on him in abundance, and not just during the course of the Salat. While invoking *Darūd*, add the word Khalifah, and especially keep the Promised Messiah in mind.

Members of this Majlis should be extra careful in the obedience of the Khalifatul-Masīh.

Observe Salat on time and regularly try and offer Nawafil, extra Prayers, charity, alms, and fasting, as spiritual advancement is possible with Nawafil (optional acts of obeisance).

(Badr, Qadian, 23 February 1911)



Reason for the Creation of the Three Auxiliary Organizations

Hadrat Muslih al-Mau'ud explained the reasoning for the creation of the auxiliary organization Majlis Khuddamul-Ahmadiyya, Anṣārullāh and Atfalul-Ahmadiyya in his Friday sermon of September 29, 1944. He said,

"We have to reform the whole world. We have to bring the entire world to bow before God Almighty—bring the entire world under the fold of Ahmadiyyat, bring the entire world under the fold of Ahmadiyyat, and to establish the kingdom of God all over the world. But this grand task cannot be performed until all members of our community—children, youth, or elderly—organize themselves internally and follow this code of conduct day and night.

For this internal improvement and completion of organization, I have established the auxiliary organizations of Khuddamul-Ahmadiyya, Anṣārullāh, and Atfalul-Ahmadiyya.

(Al-Fadl, 11 Oct 1944)

Method of Establishing Righteousness in the Community

"It is the task of Majlis Anṣārullāh, Khuddamul-Ahmadiyya and Lajna Imā'illāh to inculcate righteousness in Jamā'at. The first step in this context is the belief in the unknown. They should believe in Allah, Angels, Day of Judgement, Prophets, and in those grand and magnificent outcomes which are forthcoming in future.

Cowardice and negativity germinates in human beings only when there is no faith in the unseen,



Hadrat Mirzā Bashīruddīn Mahmūd Ahmad, [1889-1965] Muṣliḥ Mau'ud, Khalīfatul-Masīh II (may Allah be pleased with him)

that is, when a member of a community goes away [from his home, in the service of the Community, leaving his family behind], he has to necessarily have the confidence in his heart that his brothers will provide care to his wife and children.

No community can engage in Jihad [leaving family behind to go to another place to spread the Word] unless they are sure that those who stay behind are trustworthy. Thus one task of these three organizations is to establish such a spirit of peace that belief in unknown becomes firmly lodged in the heart of every Ahmadi like a nail in their hearts.

(Al-Fadl, 26 October 1960)



Another Suggestion for Self-Improvement

Hadrat Khalifatul-Masih II (may Allah be pleased with him) said,

"It is not sufficient for you to improve yourself. You should try to improve your surroundings, and strive both individually and collectively for this end, and pray collectively towards this goal, and pray collectively to Allah for this. Thus, it is for this reason that I have established Majlis Anṣārullāh, Majlis Khuddamul-Ahmadiyya, and Majlis Atfalul-Ahmadiyya.

(Al-Fadl, August 6, 1945)

Beliefs of the Jamā‘at and Response to objections:

Hadrat Khalifatul-Masih II, in his Friday Sermon of November 01, 1940, gave an important advice to Majlis Anṣārullāh and Majlis Khuddamul-Ahmadiyya,

"They should set aside a week every year in which they should present before the members of the Jamā‘at not only the beliefs of their Jamā‘at, but also explain what are the allegations of others against the Jamā‘at, and what are their responses. In every program there should be speeches informing the members of the Jamā‘at that these are the objections levied and these are their responses. This system of education should be verbal, and then they should be tested verbally so that the Jamā‘at remains awake and watchful. (Al-Fadl, 17 Aug 1960)

Study of the Books of the Jamā‘at

Another important instruction to Jamā‘at:
"Books of the Promised Messiah

should be read repeatedly until the belief of unknown is fully established in the heart of every man and woman, and every adult and child.

(Al-Fadl, October 26, 1960)
And further said:

First read the books of the Jamā‘at, memorize them and register the subject matter in your minds, and when you are solid in your tenets, read the books of the opponents.

(Al-Fadl 17 Aug 1960)

All the books of the Promised Messiah are published in 23 volumes. If every Ahmadi studies ten pages in the morning and ten in the evening daily, then all books can be read within two years. Even if he reads only five pages in the morning and five in the evening, then all books can be read in four years.

Members of the Jamā‘at should follow this advise and will notice how beneficial it is.

This is true that if all Ansar and Khuddam act on this suggestion, we can fulfill this strong wish of Hadrat Khalifatul-Masih. As a result, each and every Majlis may develop into a new Jamā‘at. And that is why, respected members should take this suggestion into their special consideration.

Khalifatul-Masih II further advised:

"If our entire Jamā‘at strives for the propagation of Ahmadiyyat, works day and night, ignore its rest, put their leisure behind them, and work fervently for this, then even though we are small in number, and have limited resources, this mad effort will result in a magnificent change in the world and a great revolution will take place through God's hands.

(Al-Fadl, October 11, 1944)

Punctuality in Daily Prayers

In this context, Khalifatul-Masih II said:



“The second important thing is to offer daily Prayers with all conditions. Wherever the Holy Qur’ān has spoken about the daily Prayers, the instruction is to establish Prayers, and establish Prayers means in congregation... This includes offering the Prayers yourself; ask others to offer; offer Prayer with full thought, focus, and effort, with ablutions, and by understanding it. I have come to know of many people who offer their Prayers but their children do not. Making children regular in congregational Prayers is essential and they should be admonished for not offering it. In this context their stipend/pocket money should not be stopped. One can say that I would continue to give you money, but you will not come before me until you become regular in Prayers.”

(Al-Fadl, October 26, 1960)

The Holy Qur’ān has instructed offering of congregational prayers even at time of war. Hadrat Muslih al-Mau’ud, referring to this, states:

“Even when one’s life is endangered, religion has made Prayers obligatory. This is because it has taught of true love for God, and true love requires that man should not forget his beloved under any circumstances.”

(Makhzan-i-Ma’arif, Volume 1, Page 248)

In the same context, the Khalifatul-Masīh II has another important advice for us:

“It should be assured that during the time of the daily Prayers, no shop should remain open. After this, I would consider those people religious criminals who would not offer Prayers in congregations... We have no responsibility towards that person who does not offer Prayers,

and the remedy for such a person is that we announce his expulsion from Ahmadiyyat. But those who are organizers would also be held responsible if they do not call people to congregational Prayers.

(Al-Fadl, June 7, 1942)

Children’s Training

Explaining the necessity and importance of the training of children, Khalīfatul-Masīh II said:

“I advise Ansar also that the Tarbiyat of children is very important and they must be monitored. Khuddam are not outsiders, they are the progeny of Ansar. Instead of explaining to them, Ansar often start complaining about them. This is as if Ansar forget their own sons or brothers and they say that Khuddam have this shortcoming and have that problem. They fail to understand that Khuddam are our own sons.

(Al-Fadl, September 17, 1961)

Advice to External Jamā‘ats

“Along with this, I also draw the attention of outside Jamā‘ats that they should also try and inculcate the habit of congregational Prayers among their children, youth, women and men. If they cannot succeed in this, they cannot be successful before God, regardless of how much monetary donation they make.”

(Al-Fadl, June 7, 1942)

Rights of Women

On this subject, the Khalīfatul-Masīh II said:

“I had advised members of the



Jamā‘at to follow the teaching of Holy Qur’ān and give the share of inheritance to women ... If you start giving these women their share and restore the right of the wronged, then God’s angels would descend from heaven and would take you back with them. Thus give the rights of women to them.”

(Al-Fadl, October 26, 1960)

He further said:

“Always be careful of the rights of women, and rather than restrain their feelings, appreciate them, especially in a situation that you have more than one wife. This is the commandment that Shari‘ah has given that you should treat all your women equally. But I have seen that often this commandment is broken and disregarded ... and in some cases without any religious reason, woman is forced not to meet her parents, and the husband thinks that the wife should live under him like a dog. Fools do not realize that God has created women as human also, and has given her feelings and emotions too. Would he like that he should be restrained from meeting his parents and serving them? If not, then women’s feelings should also be respected... Some are so cruel that they stop their wives from taking care of their parents and even meeting with them. This is an extremely shameful act.

(Inqilāb-i-Haqīqī, Page 125)

Getting Women to Comply with the Requirement of Parda

In his Friday Sermon of June 6, 1958, the Khalifatul-Masīh II admonished Jamā‘at:

“Those who take their wives in public without proper regard for

Parda [hijāb], attend mixed gatherings, if they are Ahmadi then it is your responsibility that you should break all relationships with them. Do not shake their hand, exchange greetings, neither accept their invitations nor invite them, so they realize that their nation disapproves of them because of their actions.

(Booklet “Parda,” Page 16)

He further said:

“Going forward, you will neither shake hand, nor extend salutation, neither accept their invitations, nor invite them, neither offer congregational Prayers behind them, nor give them any position in Jamā‘at. In fact if possible do not even offer their funeral Prayers.”

(Parda, Page 18)

Avoidance of Extravagance at a Marriage

Ansar brothers should consider the advice of the Khalifatul-Masīh II in this regard and must follow it. He said,

“Shari‘at has only established dower money. The demand from the bride’s side for jewellery and dresses in addition to dowry is immoral, and in my opinion, it is nothing more than selling of daughter. This is the prerogative of husband to bring whatever gifts he feels like for his wife.”

“If it comes to my knowledge that there is a condition of jewellery or dresses for a marriage, or the bride’s family had spoken about this, then I would not announce such Nikah.”

(Khutbāt-i-Mahmūd, Vol. 3, Page 275)
Furthermore he said:

“Dower money must be set according to Shari‘ah, and it should be such that would not put husband



in difficulty. After this, leave it with husband that whatever he feels proper, he gives as a gift. This gift could be priceless jewellery or dresses, or it could be worthless. If he is in love, he would bring something according to his capacity.”

(Khutbat-i-Mahmūd, Vol. 3, Page 277)

The Customs of Dowry and Barē

The customs of [excessive] Dowry and Barē [groom's gifts to bride] are undesirable and they should be corrected as soon as possible.

(Khutbat-i-Nikah, Part 2, Page 296)

Serving of Meal from Bride's Side

Hadrat Muslih Mau'ud said:

“As far as I have thought about it, the serving of meal from the bride's side is a painful thing. But if bride's family offer something to the bridegroom and the guests then it is acceptable.

(Khutbat-i-Nikah, Part 2, Page 297-298)

Establishment of Religious Ways

Hadrat Khalifatul-Masīh II advised Jamā'at on February 14, 1945 to establish religious ways and become a role model. Hadrat Khalifatul-Masīh II advised Jamā'at about growing a beard in the following manner:

“I draw the attention of Khuddamul-Ahmadiyya and Ansarullah that they should propagate the growing of beard among themselves. Khuddam should explain to the youth and Ansar

should explain to the elders. One who is clean shaven, should grow small beard, one who already has one, should grow it by an inch, and in this manner grow to a full beard... In this way, if our Jamā'at becomes aware of establishing religious ways and they follow it closely, then this would definitely affect the heart of other people and they would think that ... if these people are so strict in the matter of beard, then how firm they would be in other matters of religion. ... Your lack of commitment in matter of beard causes the majesty and dignity of Jamā'at to be compromised.

(Al-Fadl, February 21, 1945)

The Second Khalifa further said:

“Your first responsibility is that you create a change within yourself and become ready to offer the last droplet of blood within you for the glory and victory of Ahmadiyyat. ... Hasten your footsteps and forgo your laziness. Congratulation to those who join my footsteps and swiftly proceed in the field of advancement. ... Heaven and Earth can be compromised but the will of God can never be compromised.”

(Al-Mau'ud, Pages 214-216)

May Allah enable all of us to follow the teaching of Hadrat Muslih Mau'ud so our good example can be a source of guidance for the whole world, and we see the following prayer of Hadrat Khalifatul-Masīh II fulfilled.

“May the reign of Satan come to an end in this world

And the ruler of this world be my Mustafa (may Allah's peace and blessings be upon him).”

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OUR MASTER III (Part A)

(may peace and blessings of Allah be on him)

Life in Medina

Dr. Muhammed Sharif Khan, Philadelphia

The first part of this series—from beginning to prophethood—was published in the 2006 issue 17/3 of Al-Nahl. The second part—from initiation of prophethood to immigration—was published in 2007 issue 18/1-2. Please look for the rest of the story in the next issues.

INTRODUCTION

Arabian Peninsula in 6th century AD Geology, geography, and cultural norms

Before we go into next phase of the life of the Holy Prophet Muhammad (peace and blessings of Allah be on him) and follow events occurring in the early Islamic history, we need to have basic knowledge of the histogeology and eco-sociology of the Arabian Peninsula.

Geography and geology

The Arabian Peninsula lies in the southwestern corner of Asian continent. It is a rough rectangular stretch of 2,149,690 sq km of land, disposed in north-south direction, lies between 14-30° N and 35-60° E. It is bordered by the Persian Gulf in East, the Red Sea in the West, and Arabian Sea in the South, and continues northward with the Middle East. The rocky western half of the peninsula lies in the Hijaz Region, while eastern half comprises sandy plain of Najd Region.

The rocks are a mix of sedimentary rock and limestone, mostly the limestone has been dissolved by acidic rain, leaving wide spaces forming caves supported by sedimentary slabs. In the foothills, an array of interconnected narrow and wide valleys run between hills, used as major means of communication in the Hijaz Region. There are several ways and byways between any two places, meeting and separating at passes

and oases in the desert, providing camping grounds for the caravans.

The Najd Region is a vast stretch of desert fields of rolling sand dunes, interspersed by occasional outcrops of rocks. It was under shallow sea about 600 million years ago with teeming sea life. Over millions of years, layers of mud and sand, including dead bodies of animals and plants, were compressed into sedimentary rock under high temperature and pressure; their body fat decanted and is trapped in non-porous rocks as fossil fuel, vast subsoil oil reserves under Eastern Arabia, while bones turned into limestone rock.

Huge quantities of water lie trapped under sand since thousands of years. In the remote past, the Arabian climate was much wetter than today, water seeped through porous sedimentary rock and trapped by clay impermeable rocks, now form huge underground reservoirs or aquifers. Water is either naturally released through faults between rocks or flows out as natural fountains, and is drawn up by sinking wells. In deserts, aquifers come naturally close to the surface supporting thick growths of vegetation of oasis.

Temperature and climate

Arabia lies in the tropics, with an overall average temperature 18° C (64° F), varying from province to province. Local average vary considerably from 24° C (75° F) in the West, rising towards the southwest, reaches 28° C (82° F) in Jiddah and 30° C (86° F) in Jizān.



In the northwest, the average temperature is 22° C in Tabuk and 28° C in Medina (850 meters above the sea level). The central provinces, surrounded by desert, have an average of 21-25° C. Apart from topographical factors, because of little rainfall, constantly shifting sand dunes, temperature often exceeds 50° C, making life extremely demanding for local plants and animals. Sparse, stunted, narrow leaved thorny bushes provide perches and food for several species of desert birds, mammals, and insects. Nomads heavily depend on meager wild vegetation for food, building material and medicines.

Saudi Arabia is one of the driest countries in the world, with annual rainfall average is less than 100 mm. During winter, climate is principally determined by southern shift in the wind patterns, bringing rain and cool weather. Other factors, such as latitude, proximity to the sea and altitude, also affect the climate. In the great southeastern sand desert there is no rain for years. The highlands in the south are most rainier due to the monsoon, rain may exceed 255 mm per year. Ta'if, has pleasant temperate weather.

Summer temperatures reach 49° C (120° F), while winter are cooler with an average temperature of 23° C (74° F), falling below freezing in the central and northern parts of the country, and snow and ice sometimes occur in the higher elevations in the southwest. In the areas with little ground cover, a northwesterly wind blows most of the summer months, especially in the eastern part of the country, whipping up violent sandstorms. Tropical winds cause monsoons in the west and southwest, during the summer. In the south, tropical continental winds blow particularly in winter, often accompanied by sandstorms. October and May are generally pleasant with cool nights and sunny days. Night temperatures in the coastal areas may dip to 40° F. From April to November, temperatures are considerably

higher and life is very unpleasant.

Culture

Except for few coastal areas, Arabia mostly remained cut off from rest of the world, neither came under foreign nation nor tried to invade any nation. There had been no centralized control in Arabia, feudal lords controlled affairs related to their tribes. The leadership was not inherited, one with impressive personality and valor usually took the leadership. Tribes consisted of clans that had various branches and families.

The Arab cultural habits were a result of inbreeding, except cities and trading centers where mixture of Arabic and surrounding cultures existed. Basically Arabic way of living was simple and ancient. Food consisted of dates, goat and camel milk. Bread from grounded barley was mixed in meat curry and relished by rich. Roasted meat was staple dish of rich. Usual dress was simple, a sheet of cloth wrapped round the waist, however, rich would wear shirts and cloaks. Usually, there were no regular houses, but only small huts build on stone with walls plastered with clay, roofs supported by dry stems, thatched with dry leaves and grasses, and plastered by wet clay. Rich had double storied houses. There were no cots for sleeping, instead mats made from date leaves were used, however, rich had wooden benches for the purpose.

The Arabs were divided in two distinct cultural classes: Al-Hādir (الحاضر) who lived in cities, in permanent social group. They had their own cultural habits. In city culture, people were interdependent on each other, with division of labor among them. The second division was Al-Badw (البدو), Bedouins: truly wild people, with gypsy type of roaming life, moving from place to place carrying tents, cattle and families. Their movements were mainly concentrated to locate water and greenery, where they would stay temporarily till water lasted. Bedouin



Arabic language was pure as compared to those living in cities.

Usually, barter trade was a norm among Arabs, however, crudely minted silver and gold coins were also current. Silver coins included Dirham and Uqiyah, one Uqiyah was equal to 40 Dirhams; while gold coin was Dinar. Use of scale for weighing was rare, however, length of hand was used for measuring, approximately 1.5 feet.

Means of income

There were three occupations in Arabia: Agriculture was confined to small areas with regular rain fall and proximity of subsoil water, as around Medina and Ta'if. Second occupation was pasturing, limited to Bedouins, in wide stretches of grassland and bushes. Third was trade, which was most preferred occupation among Arabs. It was particularly common along coastal areas. Arabs were linked with trade since ancient times, linking eastern and western nations around Arabia. The Meccans were basically traders.

During Holy Prophet's time, Meccans trading caravans regularly visited Syria in the north and Yemen in the south, infrequently to other parts of Arabia, however, their main trading centre remained Syria. Most frequent route taken for Syria was along Red Sea coast, passing close to Yathrib. Usual articles of export were precious metals, beads, hides, spices and essences, while grains, cloth, articles used in war, wines and dry eatables were imported. Trade festivals were held around the year at different places throughout Arabia, and were heavily attended.

Habits

Arabs were famous for their three vices: Drinking, gambling and adultery. They would boast of their extent of indulgence in these vices, especially poets would relate their exploits with fervor.

Arabs had high sense of honor. They would treat their guest honorably and protect his interests with their life. They would frequently boast of the high status of their tribe and elders, while they treated slaves and servants very meanly. Arabs were intelligent with good memory. They remembered and related exploits of their ancestors at special occasions.

Common ailments

Though Arabs were mostly healthy and strong with athletically built bodies because of their rough and tough natural life style and simple food and lot of exercise. However, dry ecological conditions caused different heat related ailments, common were heatstroke, constipation, eye sores, loss of sight, jaundice, edema, kidney failure, skin boils, skin rashes, heat exhaustion, extreme fatigue, muscle ache, fever, diarrhea, rapid pulse, nausea, vomiting, and failure of body control of heat system, which some times lead to horrible symptoms including confusion, agitation, hyperventilation, racing pulse, lethargy, convulsions, and eventually loss of consciousness. The body temperature would rise to extremely high levels, sometimes above 110 degrees Fahrenheit, damaging major organs in the body.

Nomadic Arabs were healthier because of their simple rigorous life style, living on milk and meat of camel and goat, barley bread, fruits from wild plants. They were seasoned to environmental fluctuations. They knew how to beat heat to avoid heat related afflictions, by using different herbs and trees around them.

Ailments in relatively moist areas were different, like along coast and around agricultural areas: Medina, Ta'if, etc. Ailments mostly were insect borne like malaria, typhoid, measles, small pox, etc, most of them were automatically cured after some time. However, to get relief from severity of affliction, herbal medicines were



used. Remedies were also imported from neighboring countries, carried from place to place by caravans. Epidemics of measles, small pox, and cattle diseases would spread over large areas, resulting in devastation of the population. Bubonic plague was common in coastal villages carried by rats from one city to the other by boats.

Wounded in wars and conflicts were treated by herbs. Dressing for wounds was prepared by pieces of cloth soaked in different infusions to prevent infection and keep away flies. Bleeding was stopped by stuffing wounds with ash from burnt wood, mat, cloth, etc. Some tribes specialists would fix dislocated limbs, etc., drawing afflicted peoples from far and wide, having little or no knowledge of human skeletal anatomy.

There were no qualified doctors, only the elders would use their acquired knowledge through generations to treat different diseases. Since Jews had knowledge of their scriptures, they would use cures mentioned in their texts to treat common afflictions. Because of their knowledge and wealth Jews were generally respected in Arabic culture.

Arab calendar

Arabs based their calendar on moon phases, they kept track of moon for reckoning of years and months. Of the twelve months of a year, first, seventh and last two months were thought to be sacred. During these months, fighting was banned. However, to free themselves of the restrictions of the Sacred Months, they would change the position of the months [Nasi] according to their need [9:36].

During prophet's time, lunar calendar was retained and is now known as the Islamic calendar, where a year always consists of 12 lunar months. Lunar calendar is not linked to the seasons, and drifts each year by 11 or 12 days, and comes back to the position it had in relation to the solar year every 33 or 34 Islamic years. Lunar reckoning is used

predominantly for religious purposes, however in Saudi Arabia it is also used in commerce.

Women in Arabian culture

Over all the position of women was not good. Though women were allowed to choose husband, however, after marriage she was powerless. However, intelligent women would not loose control on their husband. Sexes were not segregated, women would move about freely in the society. There was no limit on number of wives; everybody was free to have as many wives as he liked. Son would inherit women folk of his father's house, would marry his own mother, and two sisters together, but such practice was not prevalent in noble families. Divorce was quite common, a husband would divorce his wife whenever he would like, without dowry. In some tribes, it was common to burry new born girls alive.

Women with no male issue would not inherit her husband's property. Brother of her late husbands would take whole property, leaving her and her daughters at the mercy of nature.

Wars and defense

Intertribal wars were frequent. A conflict would start at a flimsy pretext, and would go on for years. More and more tribes would go on joining both sides. Some times the war would draw so long that no one of the fighters would remember its cause because actual contestants had died long ago. Vendetta would continue until every body is fed up and tribes weakened by slaying and killing of able body men. Vengeance of dead was main feature in Arab culture, enmity would continue, even after the actual culprit is killed. They would disfigure dead bodies by mercilessly mutilating and cutting hands, feet, ears and nose, which were strung in string and worn proudly as necklace. No regular army was maintained, tribesmen



Islamic calendar is based on lunar phases and thus about 11 days shorter than the solar calendar. For solar year 2007 following equivalence of Islamic lunar months existed:

| Islamic months | Gregorian months | Islamic months | Gregorian months |
|-----------------------|-------------------------|-----------------------|-------------------------|
| Muharram | January/February | Rajab | July/August; |
| Safar | February/March | Sha'ban | August/September |
| Rabi' al-Awwal | March/April | Ramadan | September/October |
| Rabi' al-Thani | April/May | Shawwal | October/November |
| Jumada al-Ula | May/June | Dhu al-Qa'dah | November/December |
| Jumada Al-Thani | June/July | Dhu al-Hijjah | December/January |

would stand up at the call of their leader. Fighters were to manage themselves for food, clothing, rides and weapons. To meet their needs, they would loot and kill innocent people and snatch their possessions.

Before going to war, Arabs would light traditional sacred fire at a high place, and keep it alive, putting it off was a bad omen, and war was abandoned. Women would accompany men in battlefield to encourage fighters with war songs, supplying them with water and tending the wounded.

To begin with, warriors from both sides would challenge rivals for dual fight. Archers, spear and stone throwers would defend an invading army at a distance. In hand to hand fight, swords and knives were used. For protection, fighters wore coat of arms, held shields and wore helmets. A large army, a composite of several tribes, was controlled by a commander, with several sub-commanders controlling their tribes. Mule, donkey, horse and camel were used as rides. Cavalry formed flanks, while foot soldiers composed main body of an army. Mostly camels were used for transportation of food and war equipment, etc. They were slaughtered to supply meat and milk.

A challenging fighter would hamstring his horse, indicating his intention to die or win, blocking his retreating passage. It was

considered sign of bravery and valor. During army movement there was almost no consideration of properties lying in the way, looting and destroying every thing, women and children were pulled out of houses and slaughtered, leaving behind utter devastation.

Vengeance of murder played key role in Arab culture. It was believed that the soul of the murdered is embodied in an animal Šudā (Hālah in some accounts), who flies around crying for vengeance. Either the murderer or his close relative or member of his tribe was killed in vengeance. Accepting blood money was also common, however, in taking blood money, monetary gain was not in consideration, but the humility and shame of the payee.

Harsh ecological conditions in Arabia usually meant constant state of conflict between tribes, however, once a year they would declare truce and converge to Mecca for Hajj. It was the time when disputes were arbitrated, debts resolved, and trading was done at large scale. This annual event gave different tribes a sense of common identity which gave Mecca and Quraishites an extremely important status throughout the peninsula.

In the fifth century AD, Quraish took control of Mecca. As they were skilled



merchants, they were the richest and controlled the economy of the city. In the sixth century, they joined the lucrative spice trade as well, since battles in other parts of the world were causing trade routes to divert from the dangerous sea routes to relatively more secure overland routes. Gradually Mecca became a prominent trading center. Camel caravans became a regular feature of the town's economy. Nomadic tribes brought leather, livestock, and metals which were mined in the local mountains. Caravans then loaded up in Mecca, and carried goods to cities in Syria and Iraq, so the goods from neighboring continents flowed through Mecca. From Africa and the Far East. Through Syria came spices, leather, drugs, cloth, and slaves; and in return Mecca received money, weapons, cereals, and wine, which were carried by returning pilgrims throughout Arabia. The Meccans signed treaties with the Byzantines and the Bedouins, negotiated safe passage for caravans, which included water and pasture rights. These factors increased Mecca's political power as well as established it as economically strong. Quraishites as Meccan leaders became center of a loose confederation of client tribes. Meccan influence was the primary binding force in Arabia in the late sixth century.

Religions and Beliefs in the Sixth Century AD Arabia

Before the advent of Islam, most Arabs followed a religion featuring worship of a number of deities, including Hubal, Wadd, Al-Lat, Manat, and 'Uzza. Though idol worshippers were believers in God, they used idols as via media to reach God, however, they got entangled so much in idol worshipping associated rituals that they lost sight of actual God. Every tribe had its specific idol, they slaughtered animals before it. Idol Hubal was given highest status among host of idols, it was fixed in Ka'bah. At the

time of victory in wars, name of Hubal was proclaimed. Ka'bah was main depository of idols. During Hajj, idol worshippers from all over Arabia converged to Ka'bah to worship idol of their choice, which was included in Hajj rituals.

Some tribes had converted to Christianity and Judaism. While of the multitude of idol worshippers, few sensible persons realized absurdity of giving godly status to pieces of rock. They were purely monotheistic and called themselves Ḥanīfi. They claimed to follow purely the teachings of Prophet Abraham. However, mostly people turned to Christianity because it was revealed monotheistic religion of the time. Zaid bin 'Amr, Qis bin Sa'idah, Uthman bin Huwairith and Waraqah bin Naufal were well known of them. Waraqah was a scholar of Torah, Psalms of David and Bible, and knew interpretations of these books. He was also well versed in the prophecies of the past messengers of Allah. Because of his knowledge, Waraqah was respected among Quraishites. Khadijah took the Holy Prophet, to him, after he received his first revelation, to seek his advise and help. Waraqah heard the story and attested by saying: "Muhammad, you are the luckiest person of your time. I congratulate you on your prophethood. You received the same angel that appeared to Moses, and the words he spoke to you are the words from Allah's mouth. If I am alive the day when your people will banish you from your land, I will certainly help you."

Waraqah and most of his group were dead before the Holy Prophet announced his messengership. The most prominent Arab Christian kingdoms were the Ghassanid and Lakhmids. Christianity was introduced in Arabia long ago before Islam; several tribes were converted to it, Najran, in southwestern Arabia, was main centre of Christianity. Jews originally came from Syria, converting several Arab tribes to their religion. Main



Jewish center were Yathrib, Khaibar, and Taimā. With the conversion of the Himyarite kings to Judaism in the late fourth century, the elites of other prominent Arab kingdom, the Kindites, being Himyirite vassals, appear to have been converted (at least partly) to Judaism too. With the expansion of Islam, the majority of Arabs rapidly became Muslims, and the pre-Islamic polytheistic traditions gradually disappeared.

Important cities in the sixth century Arabia

There were few permanent human settlements in mid-sixth century AD, located in the mountainous Hejaz Region, around oases.

Yathrib (يثرب): Located in central Hijaz, at a distance of 193 km from the Red Sea, 338 km north from Mecca. Situated in two fertile lava plains, about ten miles square, which are one of the most fertile parts of the Hejaz Region. Surrounded by high mountains, communications are maintained through valleys. In the centre there was a low outcrop of rock Mount Sal' (جبل سلع) and several smaller mountains. The plains are fed by streams draining hills around Medina, the plains extend extensively towards south and are used as pastures and for cultivation of grains, which was main occupation of Medinites. Agriculture produce, including grains, dates and fruits, were supplied to other parts of the country.

Mecca (مکہ): One of the most ancient cities of Arabia, is situated 277 m above sea level, at 80 km from Red Sea coast. It is surrounded by barren hills. No pasturage and cultivation is possible around it. However, Mecca has been the wealthiest and the most important town of Hijaz Region since ancient times. Its water supply is through the Zamzam well system. Moreover, it is the site of the holiest shrine in Arabia, the Ka'bah. It is situated at the crossroads of major caravan routes coming from all sides.

The Meccans were merchants by trade. Their caravans carried merchandise to Syria, Iraq and Egypt in the north, while in the south to Yemen and Hadhramaut.

Prominent of the inhabitants of the city were Quraishites, because of custodianship of the Ka'bah, they were respected throughout Arabia, and had political leverage over other compatriot groups. Their caravans were not looted, rather they were provided safe passage to their destination. Qureshites handled most of the international trade with Asia, Europe, Africa and Middle East.

Ta'if (طائف): An important ancient city in the southwestern Hijaz, is situated at a plateau 2,000 m high. It lies at 70 miles southeast of Mecca, surrounded by vast fertile plains, fed by streams from hills. It is famous for its produce of grains (sorghum, wheat, rice), fruits (grapes, oranges, dates, apricots, pomegranates, lemons), and vegetables.

In AD 619, the Holy Prophet visited the city to deliver message of Allah to its inhabitants, who refused to listen and stoned the Prophet.

The city had strong fortification, with high walls. Quarries of clay, gold and iron deposits are scattered in the surrounding hills.

Khaibar (خیبر): An ancient fort situated 95 miles from Medina towards Syria. It has been a stronghold of Jews since ancient times. Jews had amassed silver and gold and stored grain and water. It was a rich city, surrounded by fertile plains, known for production of high quality dates. Grandeur of the fort could be estimated from the fact that it was composed of several forts within larger eight forts, packed by arsenal and stored food stuff.

Khaibar fell to Muslims in the seventh year of Hijra.

Tabuk (تبوك): An ancient oasis city in the northwestern corner of Arabia, situated at an elevation of 771 m. It snowed there in winter and it had mild temperatures in summer. In

the sixth century, Tabuk formed Syrian border town and was under the influence of Raman Empire. In the ninth year of Hijra, the Holy Prophet with an army of 30,000 trekked 350 miles from Medina to Tabuk, with an intention to curb repeated reports of amassing Roman forces at the border, however, there was no encounter.

Taima (تیماء): The city of Taima is located in the northwest of the Arabian Peninsula in the Tabuk Province ($27^{\circ}37'30''$ N, $38^{\circ}32'30''$ E, 830 m above sea level). Taima is situated in a flat basin surrounded by several high



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This 18"x24" cardboard poster can be framed or displayed in mosques, homes, and in public buildings. \$2

mountains. The area is characteristic of its arid climate.

The city is an ancient settlement around an oasis, and an important trade center at the ancient incense route. It was known by its bead production industry, which were its main export. Here, mostly Assyria and the Arab traders met. The city played an important role in the expansion of Islam towards the Levant. As late as the 11th century, according to the historian Al-Bakri, Taima was known as a wealthy place with a large city wall.



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Winter 2010

DEATH OF JESUS CHRIST

Saiyed Burhan A. Qaderi, Detroit MI

This is a brief summary on the topic of the death of Jesus Christ.

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The prevalent views surrounding the death of Jesus Christ are as follows.

According to a biblical prophecy, Jesus appeared as a prophet for the Jews but the Jews rejected him and tried to crucify him to prove that he was a cursed person as stated in the bible.

He that is hanged is accursed of God (Deut. 21-23).

Christians believed that Jesus died on the Cross for the sin of human beings and was then bodily resurrected and sits on the right hand of God.

Muslims believed that Jesus bodily ascended to the heavens and in his place another person was crucified.

It was Hadrat Mirzā Ghulam Ahmad, the Promised Messiah, peace be on him, who solved the mystery surrounding the death of Jesus Christ. He proved conclusively through divine revelation and from Qur'ān, Bible and other scriptures that Jesus

- o Survived crucifixion,
- o Was treated by a physician
- o Traveled towards north east to India, in search of the lost sheep of Israel and
- o Died at the age of 120 in Kashmir, India.

He elaborated on these findings in his books "Izālah Auhām" and "Jesus in India."

There are about 30 Qur'ānic verses proving the death of Jesus Christ. However, for the sake of brevity only few verses are quoted below.

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On Crucifixion, Allah says in the Qur'ān:

"And for their saying, We did slay Messiah, Jesus son of Mary, the Messenger of Allah, whereas they slew him not, nor did they bring

about his death upon the Cross, but he was made to appear to them like one crucified and those who differ therein are certainly in a state of doubt about it, they have no certain knowledge thereof, but pursue only a conjecture and they did not arrive at a certainty concerning it. On the contrary, Allah exalted him to Himself." (Ch. 4, verses 158-159)

In the above verse, the key words are "Wa Mā Qatalūhu Yaqīna," meaning, they did not kill him for certain. Another key phrase is "Bar-Rafa'ahullāhu ilaih." Some people translate this to be bodily ascension to Heaven, but the correct meaning is "God exalted him to Himself."

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The notion that Jesus floated in to the sky towards God is an un-Qura'nic concept. It should be noted here that Heaven is a spiritual state which our souls experience after death. It is not a physical location beyond the stratosphere. Human beings, according to Qur'ān, must live and die in the physical universe.

In the Holy Qur'ān, Allah says,

"O Jesus, I will cause you to die and will raise you to myself and will clear thee of those who disbelieve and will place those who follow thee above those who disbelieve, until the day of resurrection, then to me shall be your return and I will judge between you concerning that wherein you differ." (Ch. 3, verse 56)

An important word used in this verse is "Mutawaffika" derived from "tawaffā." When God is the subject and human is the object, "tawaffā" means to take away the soul, which indicates death. The same word "tawaffā" has been used in other places in Qur'ān to



indicate death.

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In another verse, Allah says,

“Keep in mind when God will say to Jesus, son of Mary: Didst thou say to people, Take me and my mother for two Gods besides Allah? And will answer, Holy art thou, I would never say that to which I had no right. If I had said it, Thou wouldest have surely known it. Thou knowest what is in my mind and I know not what is in thy mind. It is only thou who are knower of hidden things. I said nothing to them except that which thou didst command me: Worship Allah, my Lord your Lord. I was a witness over them as long as I remained among them, but since thou didst cause me to die, Thou hast been the watcher over them, and thou art witness over all things.” (Ch. 5, verses 117-118)

Now if Jesus Christ comes to this world and finds that he is being worshipped, how will he say to God that he did not know about it?

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The Qur'an says about persons being worshipped as God, that,

“They are dead, not living and they know not when they will be raised. (Ch. 16, verse 21)

When the Holy Prophet (peace and blessings of Allah be on him) passed away, Hadrat Umar (may Allah be pleased with him) was overcome with grief and said, “Whoever says that Holy Prophet is dead, I will kill him”. At that time Hadrat Abu Bakr (may Allah be pleased with him) gave a masterful sermon reciting the Qura'nic verse,

“And Muhammad is but a Messenger. Verily all messengers have passed away before him. If then he dies or is slain, will you turn back on your heels.” (Ch. 3, verse

145)

On this, Hadrat Umar (may Allah be pleased with him) became silent and did not contradict Hadrat Abu Bakr (may Allah be pleased with him) by saying that Jesus is alive in the heaven.

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In the Holy Qur'an, Allah says,

“We grant not ever lasting life to any mortal before thee. If thou shouldst die shall they live here forever.”

(Ch. 21, verse 35)

The matter of Jesus living alive for 2,000 years is tantamount to immortality. The implication of the verse is also that no human being is immune from death or decay, not even the Holy Prophet (peace and blessings of Allah be on him).

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The biblical verses pointing to the death of Jesus Christ are as follows.

Before the night of crucifixion Jesus prayed,

O, Abba father take this cup from Me (Mark, Ch 14 verse 36), and on the cross, he said,

Eli Eli Lama Sabacthani, that is to say, My God, my God, why hast thou forsaken me? (Matt. 27:46)

Meaning he was sure that his prayer was heard, that is, he would be saved from accursed death (Heb Ch 5 verse 7). Therefore, he did not die in the Cross.

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Just like Jonah (Matt. 12:39-40), who lived inside a whale and came out alive, Jesus stayed in the excavated sepulcher (where he was put after crucifixion) and came out alive and proceeded to seek out the lost tribes of Israel (John 10:16, Mark 13:34).

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Jesus was on the cross for only 3 hours which is not enough time to cause death.

Immediately after he was taken down from the Cross, his side was pierced and blood and



water gushed forth—a sign of life (John, 19:34).

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Finally, the Qura'nic verse which points to Jesus migrating to Kashmir in search of lost tribes of Israel is as follows,

"And we made the son of Mary and his mother a sign, and gave them shelter on an elevated land of green valleys and springs of running water." (Ch 23, Verse 51)

This is a description of valley of Kashmir. The Kashmiris and Afghans are the descendants of the lost tribe of Israel. Their customs and physical feature, all resemble those of the Jews. However, the greatest and best proof of Jesus coming to Kashmir and of having lived and died there is the presence of his tomb in Khanyar Street, Srinagar,

Kashmir. (Jesus in India).

Thus the Qur'añ and Bible, reinforced by authenticated facts of history and modern research lend powerful support to the view that Jesus did not die on cross nor was he bodily resurrected to Heaven. The fact of the matter is that he died in this world and is not coming back.

As stated above, Surah Al-Mu'minūn of the Holy Qur'añ (Ch, 23 Verse 51) gives a vivid description of the place where after his deliverance from accursed death on the cross, Jesus and his mother lived in peace and tranquility and went to their eternal rest in the elevated land and green valleys and springs of running water.

For further information please refer to <http://www.alislam.org>.

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CANCER PREVENTION

Muhammad Zafar Iqbal, MD

What is cancer?

Cancer is a group of diseases characterized by uncontrolled growth and spread of abnormal cells. Ten or more years often pass between exposure or mutation and when cancer is detected.

Can cancer be prevented?

All cancers caused by cigarette smoking and heavy use of alcohol could be prevented completely. In 2004, more than 180,000 cancer deaths were expected to be caused by tobacco use alone. One-third of annual cancer deaths are related to nutrition, physical inactivity, and being overweight or obese, and thus could be prevented.

Causes related to infectious exposures, e.g., hepatitis B virus (HBV), Human Papilloma virus (HPV), Human Immune Deficiency Virus (HIV), helicobacter could be prevented through behavioral changes, vaccines, or antibiotics. More than one million annual skin cancers can be prevented by protection from rays of the sun.

Regular screening exams can result in detection of cancers of the breast, colon, rectum, cervix, prostate, oral cavity, and skin at an earlier stage when treatment is more likely to be successful. Five year relative survival for these cancers is 84%. It could be 95% if all these cancers were diagnosed when still in a localized stage.

Who is at risk of developing cancer?

Anyone can develop cancer. The incidence of cancer increases with age. About 76% of all cancers are diagnosed at age 55 and older. Lifetime risk of developing cancer for men is a little less than 1 in 2. For women the risk is a little more than 1 in 3.

What percentage of people survive cancer?

The five-year relative survival rate for all cancers combined is 63%, with rates varying greatly by cancer type and stage at diagnosis.

How many people alive today have ever had cancer?

In January 2000, 9.6 million Americans with a history of cancer were alive. Some were cancer-free, while others still had evidence of cancer and might be undergoing treatment.

How is cancer staged?

There is a well-known TNM (Tumor, Nodes, Metastases) classification of staging cancer.

T: Extent of primary cancer.

N: Absence or presence of cancer within regional lymph nodes.

M: Absence or presence of tumor in distant parts of the body.

Based on TNM, Stages I, II, III or IV are assigned. Stage I is early and Stage IV is advanced stage.

The following are the expected ten leading cancer types by sex in the USA, 2005.

What is the relative risk of getting cancer?

Male smokers are about 20 times more likely to develop lung cancer than non-smokers. So, their relative risk is 20. Women who have a first degree relative (mother, sister or daughter) with history of breast cancer, have about a two-fold risk of developing breast cancer.

All cancers involve the malfunction of genes that control cell growth and division. From 5 to 10% of cancers are clearly



| Estimated new cases of cancer | | | | | |
|--------------------------------------|-------------|------|--------------------------|---------------|-------------|
| Males | | | Females | | |
| Prostate | 232000 | 33% | Breast | 211240 | 32% |
| Lung | 93010 | 13% | Lung | 79560 | 12% |
| Colon & rectum | 71820 | 10% | Colon & rectum | 73470 | 11% |
| Urinary bladder | 47010 | 7% | Uterus | 40880 | 6% |
| Melanoma of skin | 33580 | 5% | Non-Hodgkin lymphoma | 27320 | 4% |
| Non-Hodgkin lymphoma | 29070 | 4% | Melanoma of skin | 26000 | 4% |
| Kidney | 22490 | 3% | Ovary | 22220 | 3% |
| Leukemia | 19640 | 3% | Thyroid | 19190 | 3% |
| Mouth & throat | 19100 | 3% | Urinary bladder | 16200 | 2% |
| Pancreas | 16100 | 2% | Pancreas | 15080 | 2% |
| All sites | 710040 | 100% | All sites | 662870 | 100% |
| <hr/> | | | | | |
| Estimated deaths | | | Females | | |
| Males | | | Females | | |
| Lung | 90490 | 31% | Lung | 73020 | 27% |
| Prostate | 30350 | 10% | Breast | 40410 | 15% |
| Colon & rectum | 28540 | 10% | Colon & rectum | 25750 | 10% |
| Pancreas | 15820 | 5% | Ovary | 16210 | 6% |
| Leukemias | 12540 | 4% | Pancreas | 15980 | 5% |
| Esophagus | 10530 | 4% | Leukemia | 10030 | 4% |
| Liver & biliary tract | 10330 | 3% | Non-Hodgkin lymphoma | 9050 | 3% |
| Non-Hodgkin lymphoma | 10150 | 3% | Uterus | 7310 | 3% |
| Urinary bladder | 8970 | 3% | Multiple myeloma | 5640 | 2% |
| Kidney | 8020 | 3% | Brain and nervous system | 5480 | 2% |
| 295280 | 100% | | All sites | 275000 | 100% |

hereditary, in that, an inherited family gene puts the person at a very high risk of particular cancers. From 90 to 95% of cancers occur from damage to genes (mutations) that occurs throughout our lifetime either due to internal factors, such as hormones or digestion of nutrients within cells, or external factors, such as tobacco, chemicals, and sunlight.

Tobacco Use

In 2000, about 4.9 million smoking related premature deaths occurred around the world. The number of deaths are evenly divided between industrialized and the

developing nations and greater in men than in women. Approximately half of all Americans who continue to smoke will die from their cigarette smoking addiction. Tobacco use is responsible for nearly one in five deaths or an estimated 440,000 deaths per year during 1995-1999. Smoking accounts for at least 30% of all cancer deaths and 87% of lung cancer deaths.

All forms of tobacco (cigarettes, cigars, chewing tobacco and second-hand smoke) cause cancer, heart disease, and respiratory diseases, Pneumonia, Bronchitis, Emphysema, etc.

Lung cancer mortality is 22 times higher



for current male smokers and 12 times higher for current female smokers compared with lifelong nonsmokers. Smoking is associated with an increased risk for cancers of the mouth, throat, esophagus, pancreas, cervix, kidney, and bladder.

In addition, smoking is a major cause of heart disease, cerebrovascular disease, chronic bronchitis, emphysema and peptic ulcer.

Tobacco consumption rates are increasing in developing nations. Smoking prevalence rates in some developing countries are about 50% or higher. Based on current patterns, smoking related diseases will kill about 500 million of the world's 1.2 billion smokers alive today.

What about smokeless tobacco?

Smokeless tobacco is not a safe alternative for smoking cigarettes or cigars. Cancer of the mouth occurs several times more frequently among snuff dippers compared with non-tobacco users. Cancer of the cheek and gums may increase nearly 50 fold among long term snuff users. Fifteen percent of US male high school students were currently using chewing tobacco, snuff, or dip in 2001.

What is your risk if you quit smoking?

People who quit, regardless of age, live longer than people who continue to smoke. Smokers who quit before age 50 cut their risk of dying in the next 15 years in half compared with those who continue to smoke. Quitting smoking substantially decreases the risk of cancer of lung, voice box, esophagus, mouth, pancreas, bladder, and cervix. Quitting also lowers the risk for other major diseases including heart disease and blood vessel disease.

What about secondhand smoke?

Secondhand smoke contains over 4,000 substances, more than forty of which are known or suspected to cause cancer. Each

year, about 3,000 non-smoking adults die of lung cancer as a result of breathing secondhand smoke. Second hand smoke causes an estimated 35,000 to 40,000 deaths from heart disease. It also causes coughing, phlegm, chest discomfort, and reduced lung function in nonsmokers. Each year secondhand smoke causes 150,000 to 300,000 lower respiratory tract infections (such as pneumonia and bronchitis) in infants and children younger than 18 months. Secondhand smoke also increases the number of asthma attacks.

Is drinking alcohol a risk factor for cancer?

Alcohol consumption is an established cause of cancers of the mouth, throat, voice box, esophagus, liver, and breast. Risk increases substantially with intake of more than two drinks per day. Alcohol consumption combined with tobacco use increases the risk of cancers of mouth, voice box, and esophagus far more than the independent effects of either drinking or smoking.

Is nutrition and physical activity important in cancer prevention?

About one-third of cancer deaths that occur in the US each year are due to nutrition and physical activity factors, including obesity.

Recommendations for individual choices:

- o Eat a variety of healthy foods, with an emphasis on plant sources.
- o Eat five or more servings of vegetables and fruits each day.
- o Choose whole grains instead of processed grains and sugar.
- o Limit consumption of red meats, especially high fat and processed meats.
- o Choose foods that help maintain a healthful weight.



Many epidemiologic studies have shown that populations that eat diets high in vegetables and fruits and low animal fat, meat, and or calories have reduced risk of some of the most common cancers.

Adopt a physically active life style:

Engage in moderate activity for 30 minutes or more on five or more days of the week.

A 45 minutes or more of moderate to vigorous activity on five or more days per week may further enhance reductions in the risk of breast and colon cancer.

What are the environmental cancer risks from chemicals?

Various chemicals (e.g., benzene, asbestos, vinyl chloride, arsenic) show evidence of causing cancer in humans. Others are considered carcinogens based on evidence from animal experiments (e.g., chloroform, formaldehyde, DDT, polychlorinated biphenyls, polycyclic aromatic hydrocarbons). For some exposures like asbestos and arsenic, the risks are increased when combined with cigarette smoking.

What about radiation?

The only types of radiation proven to cause cancer are high frequency ionizing radiation (IR) and ultraviolet (UV) radiation. Exposure to sunlight (UV radiation) causes almost all cases of basal and squamous cell skin cancer and is a major cause of skin melanoma. Disruption of the earth's ozone layer by pollution may cause increased levels of UV radiation.

Evidence that high dose ionizing radiation (x-rays, radon, etc.) causes cancer comes from studies of atomic bomb survivors, patients receiving radiotherapy, and certain occupational groups such as uranium miners. Any part of the body may be affected by ionizing radiation, but bone marrow and thyroid gland are particularly vulnerable.

There is no proven risk of developing cancer from the following:

Non-ionizing radiation, nuclear power plants, toxic wastes or pesticides.

Prostate Cancer

Prostate cancer is the most common cancer among males in the U.S. It is approximately 1/3rd of all male cancers. In the year 2005, over 232,000 new cases will be diagnosed and over 30,000 patients will die from this cancer, which will be 10% of all cancer deaths among the male population in the U.S. One new case occurs every 3 minutes and a man dies from prostate cancer every 17 minutes. After lung cancer, prostate cancer is the leading cause of cancer-related deaths among men in the U.S.

The chance of getting prostate cancer increases rapidly after age 50. African-American men are 65% more likely to be diagnosed with prostate cancer than Caucasian-Americans and are more than twice as likely to die from it. The reasons for this disparity are not yet known. The only well-established risk factors for prostate cancer are age, ethnicity and family history of the disease. However, high dietary fat intake may also be a significant risk factor. A recent study shows that the risk of dying from prostate cancer increases with body weight.

Early prostate cancer usually has no symptoms and is most commonly detected through prostate cancer screening tests such as the PSA blood test and digital rectal examination, and definitively through ultrasound guided biopsy.

The PSA blood test is recommended for all males over the age of 50. PSA is an enzyme produced in the prostate that circulates in blood. The normal range in blood is 0-4 ng/ml. An elevated PSA level can be from numerous causes but it raises the suspicion of cancer.

Various treatment options are available for prostate cancer, which include the following:



1. Surgery
 2. Radiation
 - (a) External beam radiation
 - (b) Implanting radioactive seeds in the prostate gland.
 - (c) Combination of (a) and (b)
 3. Hormone Therapy
 4. Combination of above
 5. Chemotherapy is sometimes used in advanced stages.
- Because prostate cancer is a relatively slow growing cancer, the 5-year survival rate for



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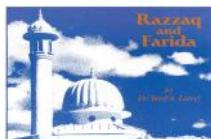
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prostate cancer diagnosed at all stages is 98%. The relative 10-year survival rate is 84% and the 15-year survival rate is 56%.

In summary, to help prevent cancer eat a sensible diet, exercise and follow the recommended screening guidelines for cancer.

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Prayers of the Promised Messiah, peace be on him, about his children

کر ایسی مہربانی ان کا نہ ہوے ثانی
 دے سخت جادو دنی اور فیض آسمانی
 سُن میرے پیارے باری میری دعائیں ساری
 اپنی پناہ میں رکھیو سنگر یہ میری زاری
 اے واحد و یکانہ اے خالق زمانہ
 تیرے سپرد تینوں دیں کے قمر بنانا
 فکروں کیل حزین ہے جاں درد سے قریں ہے
 ہر غم سے ڈور رکھنا تورت عالمیں ہے
 اقبال کو بڑھانا اب فضل لے کے آنا
 خود میرے کام کرنا یا رستہ نہ آزمانا

یہ روز کر مبارک سبحان مَنْ يَرَانِي
 ہر رنج سے بچانا ڈکھ ورد سے چھڑانا
 یہ روز کر مبارک سبحان مَنْ يَرَانِي

کر ایسی مہربانی ان کا نہ ہوے ثانی
 یہ روز کر مبارک سبحان مَنْ يَرَانِي
 رحمت سے انکو رکھنا میں تیرے منہ کے واری
 میری دعائیں سُن لے اور عرض چاکرانہ
 یہ روز کر مبارک سبحان مَنْ يَرَانِي
 جو صبر کی تھی طاقت وہ مجھ میں اب نہیں ہے

یہ روز کر مبارک سبحان مَنْ يَرَانِي
 ہر رنج سے بچانا ڈکھ ورد سے چھڑانا
 یہ روز کر مبارک سبحان مَنْ يَرَانِي

Meaning of the Poem

O the Beloved of my heart, O the King of both the worlds,
 Show such favor that no one be like them,
 Bestow on them everlasting prosperity and heavenly bounties.
 Make this day blessed. Glorified is the One Who keeps watch over me.
 Hear all my prayers, O my Beloved,
 Keep them blessed, may I be Your sacrifice,
 Keep them in your protection, listening to my pleas.
 Bless this day. Glorified is the one who sees me.
 O the One and the Only, O the Creator of the world,
 Accept my prayers and my humble appeal,
 I put all three in Your care, make them crescents of faith.
 Bless this day. Glorified is the One Who keeps an eye on me.
 Heart is sad with worries, soul is overwhelmed with burden,
 I do not have the perseverance I used to have,
 Keep them from every sorrow, You are the Lord of the worlds.
 Bless this day. Glorified is the One Who watches over me.
 Multiply their fortune, bestow on them grace,
 Save them from every grief, keep them from suffering and distress,
 Have my objectives accomplished Yourself, O Lord, never try them.
 Bless this day. Glorified is the One Who watches over me



The text of the Urdu couplets appears along with the English transliteration of the couplets. The transliteration is broken into syllables according to the rhythm of the poem.

The marks / and ^ above the transliteration indicate the meter (or the rhythm) of the poem in English notation. The / mark indicates a long syllable while ^ indicates a short syllable.

Note that sometimes two short syllables combine to make one long syllable. Also note that the writer of the poem may set the same word (or a part of it) as a short syllable at one place and as a long syllable at another place. This latter practice can only apply to certain type of syllables.

| | | | | | | | | | | | | | |
|-------|------|------|------|-------|------|-------|-------|------|-------|--------|------|-----|-------|
| ae | me | re | dil | ke | jā | nē | ae | shā | h-i- | do | ja | hā | nē |
| kar | ae | s(e) | meh | r | bā | nē | in | kā | na(h) | ho | we | thā | nī |
| de | bakh | t-i- | jā | we | dā | nē | aur | fe | z-i- | ā | s | mā | nē |
| ye(h) | ro | z | kar | mu | bā | rak | sub | ha | na | mañy | ya | rā | nī |
| sun | me | re | pyā | re | bā | rī | me | rē | do | ā | eñ | sā | rē |
| rah | mat | se | in | ko | rakh | nā | maeñ | te | re | muñ(h) | ke | wā | rē |
| ap | nē | pa | nāh | meñ | rakh | yo | sun | kar | ye(h) | me | r(e) | zā | rē |
| ye(h) | ro | z | kar | mu | bā | rak | sub | hā | na | mañy | ya | rā | nī |
| ae | wā | hi | d-o- | ya | gā | na(h) | ae | khā | li | q-i- | za | mā | na(h) |
| me | rē | du | ā | eñ | sun | le | aur | 'ar | z-i- | chā | k | rā | na(h) |
| te | re | s(e) | pur | d | tē | noñ | dēñ | ke | qa | mar | ba | nā | nā |
| ye(h) | ro | z | kar | mu | bā | rak | sub | ha | na | mañy | ya | rā | nī |
| fik | roñ | se | dil | ha | zēñ | he | jāñ | dar | d | se | qa | rēñ | he |
| jo | sab | r | kē | th(e) | tā | qat | wo(h) | mujh | mñn | ab | na | hēñ | he |
| har | gham | se | dō | r | rakh | nā | tō | rab | b-i- | ā | la | mēñ | he |
| ye(h) | ro | z | kar | mu | bā | rak | sub | ha | na | mañy | ya | rā | nī |
| iq | bā | l | ko | ba | rhā | nā | ab | faz | l | le | ke | a | nā |
| har | rañ | j | se | ba | chā | nā | dukh | dar | d | se | chu | rhā | nā |
| khud | me | re | kā | m | kar | nā | yā | rab | na(h) | ā | z | mā | nā |
| ye(h) | ro | z | kar | mu | bā | rak | sub | ha | na | mañy | ya | rā | nī |

Words and Expressions

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

ae ↗ : O

aesē ایسے : such, this kind of

bakht بخت : luck, fortune

mere ↗ : my

mehrbanē مہربانے : indness,

jāwedāni جادوںی : eternal

dil دل : heart

favor, affection, love

aur اور : and

ke ↗ : of

in ان : these

fez فیز : favor, beneficence,

jānē جانے : beloved

kā کا : of

good influence

shāh شاہ : king

na(h) نا : negative

āsmānē آسمانے : heavenly,

do دو : two

ho-we ہو، وے : be

celestial

jahānē جہانے : worlds

thānī ثانی : second, equal

yeh یہ : this

kar کر : execute, do, perform

de دے : give, provide

roz روز : day



mubārak مبارک : blessed
 subhāna سبحان : glorified
 man من : who
 yarāni يراني : observes me, sees me
 sun ر : hear, listen
 pyāre پیارے : dear
 bārī باری : Creator
 merē میری : my
 doāeñ دعائیں : prayers
 sārē ساری : all
 rahmat رحمت : blessing, grace, favor, mercy, compassion
 un ان : those
 rakhnā رکھنے : keep
 maeñ میں : I
 tere تھے : Your
 muñھ من : face, regard, countenance
 wārē واری : offer as sacrifice, votive offering
 apnē اپنے : possessive, your mine
 panāh پناہ : protection, shelter, asylum
 meñ میں : in
 rakhyo رکھیو : keep
 merē میری : my
 zārē زاری : plea, crying, wailing, lamentation
 wāhid واحد : One
 yagānah یاگانہ : Only
 khāliq خالق : Creator
 zamānah زمانہ : Time

le لے : execute, implement, take
 arz عرض : plea
 chakrānah چاکرناہ : of servitude
 terē تھے : your
 sipurd سپرد : custody, charge, care
 tēnon تینوں : three
 dēñ دینے : faith
 qamar قمر : crescent
 banana بانانا : make
 fikroñ فکر : worries
 hazēñ حزین : sad, sorrowful, grieved, afflicted
 he ہے : is
 jān جان : life, soul, spirit
 dard درد : pain affliction, grief
 qarēñ قریں : near, close to
 jo جو : which, that
 sabr صبر : patience
 kē کی : of
 thē تھے : was
 taqat تاقت : power
 woh وہ : that
 mujh مجھے : me
 ab اب : now
 nahēñ نہیں : negative
 har جو : every
 gham غم : sorrow, grief, sadness, worry
 dōr دور : away, far
 tō تو : you

rabb رب : Lord
 alamēñ عالمیں : worlds
 iqbāl اقبال : prosperity, fortune
 ko کو : possessive
 barhānā بارہناہ : increase, multiply
 fazl فضل : excellence, grace, bounty
 ānā آنے : come (with), bring
 rañج رنج : grief, distress, anguish, agony
 se سے : from
 bachānā بچانے : save, safeguard
 dukh درد : suffering, affliction, misety, distress, affliction
 churhānā چڑھانے : save from
 khud خود : yourself, oneself
 kām کام : work, task, duty, job
 karnā کرنے : accomplish, execute
 yā یا : O
 āzmānā ازمانہ : to test

We have used Arabic transliteration scheme for Arabic words and expressions above and Urdu transliteration svhemes for Urdu words and expressions above. Examples are as follows.

ae for اے

ē for ای

ō for او

ñ for ں





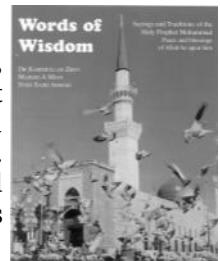
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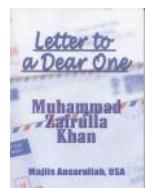
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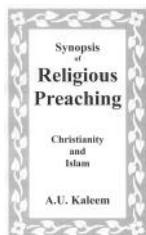


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Glossary

‘Adl : عدل : justice, equity.

‘alaihissalām : عَلَيْهِ السَّلَامُ : peace be on him
Al-Nahl, An-Nahl : النَّحل : the bee. English
magazine published by Majlis Anṣārullāh
USA.

‘Āmilah : عاملہ : a committee of workers
Ayyadahullāhu Ta‘ālā Bi-Naṣrihīl-‘Azīz
بِإِيمَانِ اللَّهِ تَعَالَى بِنَصْرَهِ الْعَزِيزِ : May Allah, the Exalted,
support him with His Mighty help.
Bai‘at : بَيْعَةٌ : pledge of initiation, covenant of
association. Entering the pledge of
allegiance with the Ahmadiyya khilāfat.

Hadīth : حَدِيثٌ : Saying of the Holy Prophet
Muhammad, ᷃llallāhu ‘alaihi wa sallam.

Hakam حکم : arbitrator, arbiter. umpire,
referee

Insān انسان : human being, human, man,
person

Jamā‘at : جماعت : Community, Organization
Khalīfatul-Masīḥ, Khalīfat-ul-Masīḥ,
Khalīfah al-Masīḥ : خَلِيفَةُ الْمَسِيحِ : Successor to
the Promised Messiah, ‘alaihis-salām.

Khilāfat, Khilāfah : خلافة : succession, caliphate

Kisra، کسری : Chosroes

Lajnah Imā‘illāh : لجنة الله : Committee of
bondmaids of Allah. Organization of
Ahmadi Muslim ladies above 15 years of
age.

Majlis Anṣārullāh (Organization of
Helpers of God): The organization of all
Ahmadi men over 40 years of age.

Majlis Atfāl-ul-Ahmadiyya
(society of Ahmadi children): The
organization of all Ahmadi boys up to the

age of 14.

Majlis Khuddāmul-Aḥmmadiyya
مجلس خدام الأحمدية : (Organization of Servants
of Ahmadiyyat): The organization of all
Ahmadi men from 16 to 40 years of age.
Masīḥ-i-Mau‘ūd, Masīḥ Mau‘ood : مَسِيحٌ مَوْعِدٌ :

The Promised Messiah (Hadrat Mirzā
Ghulām Ahmad, ‘alaihis-salām)

Muṣlih Mau‘ūd, Muṣlih-i-Mau‘ūd, Musleh
Mau‘ood: مصلح موعود (The Promised
Reformer): Hadrat Mirzā Bashīr-ud-Dīn
Mahmūd Ahmad (1889-1965), Khalīfatul-
Masīḥ II, rādiyallāhu ‘anhu, who fulfilled
the prophesy of the Promised Messiah,
peace be on him, about the advent of a
Reformer.

parda پردہ : Hijāb, niqāb, modesty, purdah,
veil, curtain, screen or concealing garment
used by some Hindus and Muslims to hide
women from the gaze of men or strangers.

Pardah: see parda

qā’id قائد : leader. National departmental
office holder of Majlis Anṣārullāh

Qaisar قیصر : Caesar. emperor.

Rabbul-Alamin

rādiyallāhu ‘anhu : رَضِيَ اللَّهُ عَنْهُ : May Allah be
pleased with him.

ṣallallāhu ‘alaihi wa sallam : صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
peace and blessings of Allah be on him.

Ṣalāt : صَلَاةٌ : Formal Prayer offered according
to a prescribed procedure. Thus, Ṣalātut-
Tahajjud, Ṣalātul-Fajr, Ṣalātuż-Zuhr,
Ṣalātul-‘Asr, Ṣalātul-Maghrib, Ṣalātul-‘Ishā.

Sharī‘ah شریعہ : (Islamic) jurisprudence,
divine law, code, law.

Sharī‘at شریعت : see Sharī‘ah.

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The Arabic expression Anṣārullāh literally means '*helpers of God*', and is taken from the Holy Qur'ān (61[Al-Ṣaff]:15, 3[Āl 'Imrān]:53).

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

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

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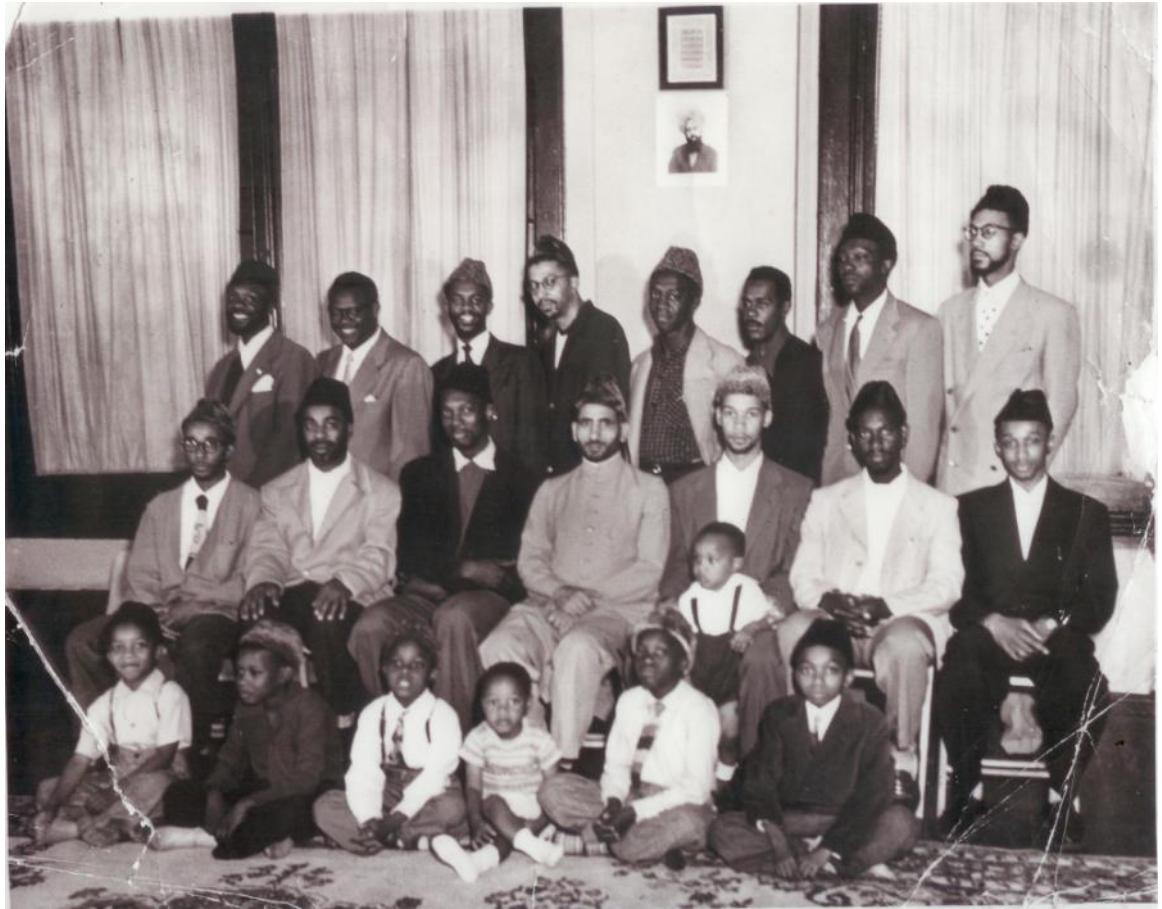
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Winter 2010

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