

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



A child presenting flowers to Ḥaḍrat Mirzā Nāṣir Aḥmad, Khalīfatul-Masīḥ III, rahimahullah, on his arrival in San Francisco CA from Calgary Canada on September 11, 1980. He proceeded to Washington DC on September 15.



About Al-Naḥl

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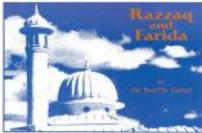
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Address for Contact

Editor, Syed Sājīd Aḥmad, 148 Eagle St N, Fargo ND 58102 (e-mail: ansarishaat@yahoo.com, cell 701 200 1674).

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَ اَوْحٰی رَبُّكَ اِلٰی النَّحْلِ اَنْ اتَّخِذِیْ مِنَ الْجِبَالِ بُیُوتًا وَّ مِنَ الشَّجَرِ وَّ مِمَّا یَعْرِشُوْنَ ﴿٧﴾
 ثُمَّ کُلِّیْ مِنْ کُلِّ الثَّمَرٰتِ فَاَسْلُکِیْ سُبُلَ رَبِّکِ ذٰلِلاًّ ۙ یَخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ
 فِیْهِ شِفَآءٌ لِّلنَّاسِ ۗ اِنَّ فِیْ ذٰلِکَ لَآیَةً لِّقَوْمٍ یَّتَفَكَّرُوْنَ ﴿٨﴾

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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Editors:
 Syed Sajid Ahmad

◇
In Charge:
 Wajeeh Bajwa
 Sadr Majlis Anṣārullāh,
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QUR'ANIC GUIDELINES FOR TABLIGH

M. Ismail Munir

Why we should invite others towards Allah?

[5:68] O Messenger! Convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou have not conveyed His Message. And Allah will protect thee from men. Surely Allah guides not the disbelieving people.

[15:95] So declare openly that thou art commanded to convey and turn aside from those who ascribe partners to Allah.

[3:105] And let there always be among you a body of men who should invite to goodness, and enjoin virtue and forbid evil. And it is they who shall prosper.

[16:126] Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He also knows those who are rightly guided.

[41:34-35] And who is better in speech than he who invites men to Allah and does righteous deeds and says, 'I am, surely, of those who submit?' 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.

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

knowledge.

The Holy Quran is a blessing from Allah, a comprehensive guide for mankind; we should share it with others

[10:58] O mankind! There indeed has come to you an Exhortation from your Lord and a healing for whatever disease there is in the hearts, and a guidance and a mercy to the believers.

[12:112] Assuredly, in their narrative is a lesson for men of understanding. It is not a thing that has been forged, but a fulfillment of that which is before it and a detail exposition of all things, and a guidance and a mercy to people who believe.

[16:90] And remember the day when We will raise up in every people a witness against them from among themselves, and We will bring thee as a witness against all of them. And We have sent down to thee the Book to explain everything and a guidance and a mercy and glad tidings to those who submit to Allah.

[93:10-12] So the orphan, oppress not, and him, who seeks thy help, chide not, And the bounty of thy Lord, proclaim.

The Holy Prophet Muhammad (SAW) is a mercy for mankind; we should inform others about this

[34:29] And We have not sent thee but as a bearer of glad tidings and a Warner for all mankind, but most men know not.

[21:108] And We have not sent thee



but as a mercy for all peoples.

[3:32] Say 'If you love Allah, follow me; then will Allah love you and forgive you your sins.' And Allah is Most Forgiving and Merciful.

How to avoid becoming a loser

[103:2-4] By the Time, Surely, man is ever in a state of loss, except those who believe and do righteous deeds, and exhort one another to preach Truth, and exhort one another to be steadfast.

Men and women should work for tabligh and both will be rewarded

[4:125] But whoso does good works, whether male or female, and he or she is a believer, such shall enter heaven, and shall not be wronged even as much as the little hollow in the back of a date-stone.

What is the most important announcement to be made?

[112:2-5] Say 'He is Allah, the One! Allah, the Independent and Besought of all. 'He begets not, nor, is He begotten, and there is none like unto Him.

[5:4] This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion. But whoso is forced by hunger, without being willfully inclined to sin, then, surely, Allah is Most Forgiving, and is Merciful.

Let us make an excellent tabligh plan

[21:58-67] 'And, by Allah, I (Abraham) will certainly plan against your idols after you have gone away and turned your backs.' So he broke

them into pieces, all except the chief of them that they might return to it. They said, 'who has done this to our gods? Surely, he is a wrongdoer.' Some others said, 'We heard a young man speak ill of them; he is called Abraham.' They said, 'Then bring him before the eyes of the people, that they may bear witness against him.' Then they said to Abraham, 'Is it thou who has done this to our gods, O Abraham?' He replied, 'Well, someone has surely done this. Here is the chief of them. So ask them if they can speak.' Then they turned towards one another and said, 'You yourselves are surely in the wrong.' And they were made to hang down their heads for shame and said to Abraham, 'Certainly thou knows well that these do not speak.' He said, 'Do you then worship, instead of Allah, that which cannot profit you at all, nor harm you?'

[27:43-45] And when she came, it was said to her, 'Is thy throne like this?' She replied, 'It is as though it were the same. And we had been given knowledge before this, and we have already submitted.' And that which she used to worship beside Allah prevented her from believing, for she came of a disbelieving people. It was said to her, 'Enter the palace.' And when she saw it, she thought it to be a great expanse of water, and she bared her shanks. Solomon said, 'It is a palace paved smooth with slabs of glass.' She said, 'My Lord, indeed I have wronged my soul; and I submit myself with Solomon to Allah, the Lord of the worlds.'



The Discourses

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

This installment completes the publication of the whole volume.

THE FEAR OF GOD

Why should we be discouraged? What do we know what the end of this storm of opposition is going to be. God says:

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ

wastaftaḥū wa khāba kulla jabbārin ‘anīd
[And they prayed for victory, and as a result thereof every haughty enemy of truth came to naught. 14 (Ibrāhīm): 16]

It shows that when the Prophets and the Messengers are raised in the world, they show patience up to a certain limit of time and when the opposition by the opponents reaches its climax they turn to God with full concentration for a decision. The result is

وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ

wa khāba kulla jabbārin ‘anīd
describes the Sunnat (practice) of God that they ask for the decision of God and this desire springs in their heart at a time when as if the decision has already been taken (on the heavens); (why should we, therefore, mind the opposition by the opponents. These opponents are doing their duties by stages. The beginning is theirs, the end is for the Muṭṭaqī people (the God-fearing and the righteous people).

وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

wal-ākhiratu ‘inda rabbika lil-muṭṭaqīn
(And the end, with your Lord, is for the Muṭṭaqī people [43(Zukhruf):36]).

(Malfūzāt, Vol. III, P. 214)

THREE TYPES

When the Prophets are commissioned by God, there are three ways in which people get guidance from them; it is because there are

three types of people: Zālim (wrongdoer, or unjust), Muqtaṣid (moderates, neither very bright nor mediocre) and Sābiq bil-Khairāt (those who try to advance in every thing that is good).

The top class people are Sābiq bil-Khairāt. They do not stand in need of any arguments or proofs, nor do they need any miracles. They are so clean hearted and good natured that as soon as they see the face of the one who is commissioned by God, they confirm his truth and as soon as they hear the claim, they take it to be a proof of his truth. Their reasoning power (or their wisdom) is so fine that the very face of the prophets and their words make them profess faith. Next to this type of people are Muqtaṣidīn. They are good natured people but they do need proofs and it is through witnesses that they come to believe.

The third type are Zālimīn. Their nature is such that they do not believe unless they receive some beating (punishment).

Those who say that Islam was spread at the point of the sword, tell lies, for, the battles that the Muslims fought were defensive. But, of course, this much is true that God has destined that the Zālimīn should see a sort of compulsion, that is, punishment. This method has been in action in the times of all the Prophets. He who sees with the naked eye cannot compete with the one who sees with the telescope. How can one and the same method benefit people having different talents.

It is the Sābiq bil-Khairāt who become the dear and near ones of the prophets and later on, their true successors. Their likeness is to be found in Ḥaḍrat Abū Bakr, may God be



pleased with him; he did not ask for a miracle to be shown nor did he demand a Sign. As soon as he heard of the claim he declared himself to have believed.

The fact is that he who knows the life of a Prophet (his moral condition) he does not stand in need of a Sign or a Miracle. And that is why the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, reminded the people in the words:

فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ

fa-qad labithtu fikum umuram-min qablihi

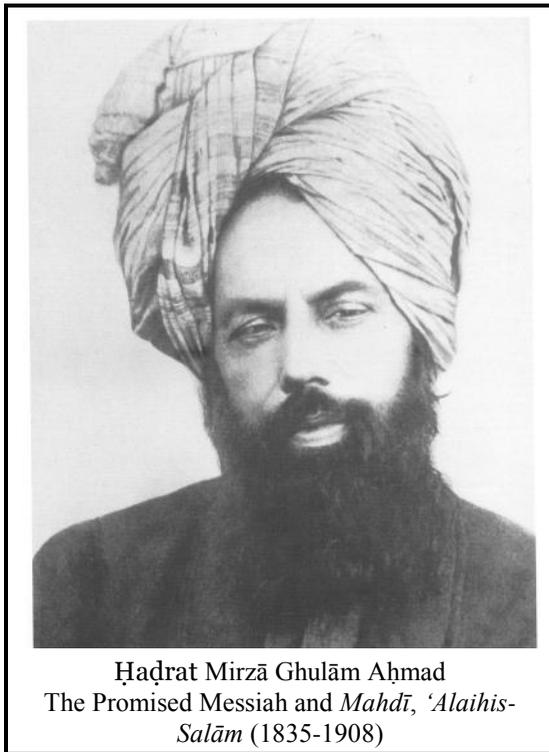
“I have lived a life time among you.” [10 (Yūnus):161]

The Sābiqīn can discern the truth through their insight. When the Holy Prophet reached Medina, and many people came to have a look at him, one of them was a Jew. When this Jew was asked as to what kind of man the Holy Prophet was, he answered: This face could not be that of a liar.

The Muqtaṣid stand in need of proofs and miracles and the Zālimīn do not believe unless they pass through a sort of punishment. It is just as the people of Moses had to experience the bubonic plague and the earthquakes and thus they became a lesson for others. This is in a way a sort of compulsion which is meant for this third type of people. It is a Must for the prophetic Dispensations. (Malfūzāt, Vol. III, P. 219)

WHAT IS INTERCESSION

The prayers of the one who is commissioned by God influence the whole world; that is a very delicate law of God which cannot be grasped by everybody. The people who deny intercession are sadly mistaken. It is the law of God that demands that there ought to be an intercessor. The intercessor has a strong relation with God on the one hand, and a strong relation with the human beings, on the other hand. He is so sympathetic towards mankind, and he is so easily moved to sympathize with others that it can be said that he has been specially made like this by God. He receives from God and



Ḥaḍrat Mirzā Ghulām Aḥmad
The Promised Messiah and *Mahdī*, ‘*Alaihis-Salām* (1835-1908)

dishes out to the human beings; this is intercession.

The removal of the hardships or the decrease in the sinful deeds, through the prayers, also comes under intercession. The spiritual influence of the one who is commissioned affects everybody, even though he may not know the names of some of them (some of the people who are connected with him).

(Malfūzāt, Vol. III, P. 220)

WRATH OF GOD

This has always been the way of God that whenever people become negligent and get themselves involved in different kinds of evil deeds, the wrath of God flares up. In this age also, things had taken the same shape. Some people had gone astray; they had become negligent. They had abandoned the true



beliefs of the true religion and all the appropriate deeds had been replaced by a few customs. The Padres had gone much farther than that. They presented a human being who had died, as God, and they did so in various shapes and forms; they took his blood to be an atonement and started living a life of no compunction—and told the people to do the same. Those who are seeking after some excuses found it suitable to them and became renegade. Most of them brushed away the grandeur of religion from their hearts. Along with all this, the European type of education and European mode of life also helped spread Christianity, and they began to think of nothing but freedom from everything. (Malfūzāt, Vol. III, P. 248)

ONENESS OF GOD

I tell you again, that those who come from God, do not tell the people to do anything bad. What they say is that the people should worship God and do good to their fellow-beings and they should pray. They (those who come from God) remove the errors that creep into the religious affairs. I also have been sent to the world to effect reformation and to remove the errors that had crept into Islam in the dark ages (Faij a'waj فَيْجِ اعْوَج). The greatest error is that the grandeur and greatness of God have been totally forgotten and the true, important, and exalted teaching of the oneness of God preached by the Holy Prophet, ṣallallāhu 'alaihi wa sallam, has been made a target of doubts and suspicions. (Malfūzāt, Vol. III, P. 251)

THE RIGHT WAY

You should study the Holy Qur'an and never be despaired. A Believer never loses hope in God; it is the Disbelievers who do so, that is, they lose hope in God. Our God is عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ 'alā kulli shai'in qadīr (He has power over every thing [11(Hūd):41]). You should learn the translation of the Holy Qur'an, as

well. As for the daily Prayers you should offer them nicely and you should try to understand what you recite during the Prayer. You should also supplicate in your own tongue.

Do not read the Holy Qur'an like an ordinary book; you should know that it is the Word of God. Your Prayers should be like the Prayers of the Holy Prophet, ṣallallāhu 'alaihi wa sallam. Of course, after the fixed wording of the prayers you should express your needs (which you want to be fulfilled) in your own tongue. Place your needs before God and ask Him to fulfill them. There is no harm in doing so and it will not vitiate your Prayer.

(Malfūzāt, Vol. III, P. 257)

DO NOT ABANDON PRAYING

It has always been the case with the prophets that despite the fact that they are given prophecies and they have very strong faith in the promises given by God, they do not abandon praying to Him (for their success). They do so because they believe that God has the power to do whatever He likes—and none can grasp His ways and it is disrespect that one should not pray to Him.

History tells us that when the battle of Badr was going on and the Holy Prophet, ṣallallāhu 'alaihi wa sallam, was busy in praying to God (for victory), Ḥaḍrat Abū Bakr requested him to stop praying, for he had already been promised victory by God; the Holy Prophet continued praying. Some people have opined that it could not be said that the faith of Ḥaḍrat Abū Bakr was stronger than that of the Holy Prophet; the Ma'rifat (God-realization), of the Holy Prophet, ṣallallāhu 'alaihi wa sallam, was much greater and the more a man realizes what the situation is, the more he fears (the consequences). One should, therefore, in no case, abandon praying to God.

(Malfūzāt, Vol. III, P. 267)

NO CONTROVERSIES

Wherever the members of my Community



are I tell them emphatically that they should not indulge in debates, confrontation and controversies. If ever they have to hear the unpalatable words and harsh talks, they should try to avoid such people. I tell you with great certainty and sincere belief that a special preparation is being carried on, on the skies, to support my cause; we have tried all we could to prove to the people the truth of my claims. Now God has decided to act and it is in accordance with His standing practice from times immemorial. I am afraid that if the members of my Community do not stop indulging in useless talks and meaningless controversies, the heavens may delay the action that is stipulated—or the action may not be taken at all.

For, the practice of God is that His wrath descends on those who are the recipients of His countless Bounties and who have been shown a great number of His signs. He does not turn His attention to the people, for wrath, address or accusation, about whom the decision yet has to be implemented.

That is why He says to the Holy Prophet, ṣallallāhu ‘alaihi wa sallam,

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعُرْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ

Faṣbir Kamā Ṣabara Ulul-Azmi Minar-Rusuli
Wa La Tasta’jil

(that is, you should show patience, as the patience was shown by those who had great determination and do not be in a haste in their matter [46(Al-Aḥqāf):36] and He says,

وَلَا تَكُنْ كَصَاحِبِ الْخُوْتِ

wa lā takun kaṣaḥibil-ḥūti

(that is, you should not be like the one connected with fish [68(Al-Qalam):47]) and

فَإِنِ اسْتَمَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ

Fa ‘I-nis-ta-ṭa‘ta An Tabtaghiya Nafaqan Fil-Arḍi

(then, if thou art able to seek a passage into the earth. 6(Al-An‘ām):36)

This kind of things have been said by God because the Holy Prophet wanted the decision about the nonbelievers, without delay, whereas God, as His practice is, works

in a slow manner and with lenience. But in the end He crushed the opponents of the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, that even there traces were not left behind.

Likewise it is possible that some of the members of my Jama‘āt might feel worried and ask for the decision quicker simply because they have to hear the abuses and be the targets of fabrication and foul language but they should keep in mind the practice of God which was manifested in the case of the Holy Prophet, ṣallallāhu ‘alaihi wa sallam. That is why I say it repeatedly that you should keep away from the gatherings of confrontation and all movements of this kind. This is because what you want to accomplish—to prove the truth, for the enemies—has now been taken by God in His own hands.

Now you should busy yourselves in prayers, asking for the forgiveness of your sins, and Worship of God and purification of the self. It is in this way that you can make yourself deserving of the kind attention and the rewards of God which He has promised. Although God has promised to me, through the prophecies, very great things, but you should not begin to boast for nothing. You should shun jealousies, acrimony, back biting, pride, haughtiness, evil deeds—hidden and open—slackness and negligence and you should remember that the good end is always destined for the Muṭṭaqī people, as God says.

وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

Wal-Ākhiratu ‘Inda Rabbika Lil-Muṭṭaqīn
(And the end, with your Lord, is for the Muṭṭaqī people [43(Zukhruf):36]). You should think of becoming Muṭṭaqī.

(Malfūzāt, Vol. III, P. 282)

THROUGH THE HOLY PROPHET Ṣallallāhu ‘alaihi wa sallam

I swear by God that my real and true desire is that I should attribute all the good qualities to the Holy Prophet Muḥammad, ṣallallāhu ‘alaihi wa sallam; therein lies my greatest joy.



The aim of my advent is that the Oneness of God and the honor of the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, be established in the world. I know it for certain that all the good and excellent words that God has used for me, they are really ascribable to the Holy Prophet (that is, they are really meant for him, and it is on his behalf that this honor has been granted to me), for I am only a servant of his and it is from his Prophethood that I have received all the light that I have; there is nothing that personally belongs to me. That is why I believe that if anyone were to claim that he has been commissioned by God (for reformation) without receiving any blessings of the Holy Prophet or as an independent person, he would be an accused person and a mean one. God has destined that nobody should have communion with Him without being completely obedient to the Holy Prophet, ṣallallāhu alaihi wa sallam.

(Malfūzāt, Vol. III, P. 287)

GOD IS THE PROTECTOR

I very strongly believe that God does not let the righteous servant of His go waste. If such a person is thrown into the fire as was done to Ḥaḍrat Ibrāhīm (Abraham) the fire cannot burn him; I believe that not only one fire, even if there be a thousand fires they cannot burn him. If a truthful person is thrown into it, he will definitely be saved. If the opponents of the Task that has been assigned to me throw me into the fire, I am full of certainty that the fire will not be able to burn me: if I am thrown into the cage of lions, they will not be able to devour me. I tell you with confidence that our God is not the God who should not be able to help His truthful servant; rather our God is that powerful God who creates a distinction between His servants and their opponents. Had that not been the case, prayer would have been something meaningless. I tell you the truth that whatever I say about God, His

powers are tens of millions of times more than that. (Malfūzāt, Vol. III, P. 290)

NO COMPULSION IN RELIGION

Whatever God does, He does it for the education and training of the people. Since the period of greatness and grandeur is usually long and this period for Islam extended over many centuries during which many victories were won even in far off lands, some of the unwise people have accused Islam of having been spread at the point of the sword, whereas Islam teaches

لَا إِكْرَاهَ فِي الدِّينِ

Lā Ikrāha Fid-Dīn

(there is no compulsion in the matters of religion 2(Al-Baqarah):257).

In order to prove the truth of the fact that Islam was not spread at the point of the sword, God has raised the Khātamul-Khulafā and the duty of ending the war has been assigned to him. On the other hand God has also said:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

Li-Yuḥzirahū ‘Aladdīni Kullihī

that is, he (the Khātamul-Khulafā) would see to it that Islam becomes dominant over all other religions [9(Al-Taubah):33] through arguments and decisive proofs and would put an end to the wars.

Those who are waiting for a bloody Mahdī and Messiah are greatly mistaken.

(Malfūzāt Vol. III, P. 293)

SECRET OF PROLONGING LIFE

Everybody wishes to have long life but there are very few people who have ever pondered over the principle of prolonging life. The Holy Qur’ān has told us a principle:

وَأَمَّا مَا يَنْفَعُ النَّاسَ فَمَا بَدَّ لَهُمْ فِي الْأَرْضِ

Wa Ammā Mā Yanfa‘un-Nāsa

Fa Yamkuthu Fil-Arḍ

Whatever is useful to the people, stays in the land (for a longer period of time) [13 (Al-Ra’d): 18].



God has promised long life to those who are useful and beneficial to others. Although there are two aspects of the Shari'at, viz., to worship God and to be sympathetic towards human beings, here the mention has been made of being useful to the people; it is so because it is only he who is beneficial to the people who can be said to be a perfect worshipper of God. So far as the first aspect is concerned it refers to the love and unity of God and it demands that one should be beneficial to the people. He can do so by telling the people to imbibe the love of God and to be steadfast in their belief concerning the Unity of God. God says:

تَوَاصَوْا بِالْخَيْرِ

Tawāṣau Bil-Ḥaq

You should exhort the people in connection with Ḥaq (The Truth) [103(Al-'Asr): 4].

At times, it so happens that a person understands something quite all right but he cannot explain it to others to their satisfaction. In such cases, this kind of person should strive hard to make the people understand what he himself has understood. This is real sympathy for the fellow beings. One should make mental effort to make others understand the issue and that will make him live long. There is another verse which solves the question as to why the person who is useful to others gets longer life and not the one who is a worshipper of God. I have explained the fact that a perfect worshipper is the person who is beneficial to others. But the verse to which I now refer makes the matter still clearer. The verse in question is:

قُلْ مَا يَنْفَعُكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

Qul Mā Ya'ba'u Bi-kum Rabbī Lau Lā

Du'ā'ukum

that is, you should tell the people that God does not care if they do not pray to Him. [25 (Al-Furqān):78]

In other words it can be said that the worshippers who live their lives in the forests

and on the tops of the mountains are very weak in faith. So far as our religion is concerned, it tells us that he who has tasted the sweetness of God realization can never keep silent. He is anxious to inform the people of this sweetness.

(Malfūzāt, Vol. III, P. 294)

GOD IS FORGIVING

The door of the Grace and Benevolence of God is never closed. If a man turns to Him with all the sincerity of his heart, he would find that God is Forgiving and Merciful and He accepts the repentance of the man; who repents; it is mere impudence to think that God would not be able to forgive so many persons. His Mercy is limitless; He is not short of anything whatsoever. His doors are never closed to anyone. It is not like the services with the Englishmen; they think as to how they would be able to employ the people if they were educated in large numbers. All those who will turn to God will get high ranks: it is a definite promise. Unfortunate is the person who loses hope in God-and he continues to be in that condition till he is breathing his last. When a man is out of his senses, while breathing his last, the door of the mercy of God is, of course, closed to him—but only then and not before.

(Malfūzāt, Vol. III, P. 296)

FEAR AND LOVE OF GOD

There are two parts of worship: one, that man should fear God as he ought to. The fear of God takes a man to the fountain of purity and his soul begins to melt and flow to the Unity of Godhead; that makes man real and true worshipper. Two, that man should love God as He deserves to be loved. God says:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

Walladhīna Āmanū Ashaddu Ḥubbal-Lillah (those who have believed, love God very strongly 2(Al-Baqarah):166): we should take all the affections transitory and mortal and the love of God as real and true.



These are the two rights that belong to God and He demands them from the human beings. So far as these two rights are concerned, almost all the modes of worship display them to some extent but Islam has enjoined two types of worships distinctly for these rights of God.

Apparently, it seems to be impossible to combine fear and love; one begins to think, as to how can a man love the object which frightens him. But the fear of God and His love are of a different nature. The more a man advances in the fear of God, the more he begins to love Him. And the more he loves God, the more the fear of God begins to grip him fast and remove him away from the evil deeds and make him pure.

In order to fulfill both these things, Islam has enjoined its followers to offer (five daily) Prayers and to perform Ḥajj. The Prayer manifests the aspect of fear while the Ḥajj depicts the love of God. Whatever the fear demands, we have it in various postures of the Prayer: a man humbles himself and admits his being the servant of God. Whatever is done during the Ḥajj shows different ways of love. In the extreme condition of love, at times, one does not feel the need of clothes; love is also a sort of madness and a lover cannot be looking after his clothes to maintain their fineness. There was a woman at Sialkot and she was in love with a tailor-master. The people tried all they could to restrain her but she would tear off her clothes and run to him. This condition of the dress is to be met with in the ceremonies of Ḥajj; one has to shave off his head; one has to run; one has to kiss—this is the kiss of affection (all the religions have taken kissing to be a sign of affection). Slaughtering of the ram (sacrifice) is also a sign of excellence of love.

Islam has given a comprehensive teaching for these two rights of God. Ignorant is the person who, because of his spiritual blindness objects to these things.

DO APPROPRIATE DEEDS

The real object of raising the prophets is that they should produce the sort of Faith in God which enables a man to do appropriate deeds and which also turns the nature of the man to be such that it would burn the sin. It should be remembered that one can never do appropriate deeds unless one has sincere faith in God and a great sense of realization. Every deed becomes appropriate if it is done with the full understanding of the attributes of God. The appropriate deeds of the people, their giving of charity, etc., is an act of traditionalism and a matter of habit; they do not do so because they possess God-realization which is based on a strong faith in God. Since the generality of the people do good deeds just by way of habit and they are far away from the real understanding of God, the prophets are raised to make the people realize the significance of faith in God; all other things are a logical result of this faith. That is why it can be said that the real object of the advent of the prophets is that they should inform the people of the aim of their life—worship of God—and produce in them the kind of faith which would give them the understanding of God.

(Malfūzāt, Vol. III, P. 303)

LONG LIFE

God says in the Holy Qur'an:

مَا يَنْفَعُ النَّاسَ فِيمَنْكُمُ فِي الْأَرْضِ

Mā Yanfa'un-Nāsa Fa Yamkuthu Fil-Ard
Whatever is useful to the people, stays in the land (for a longer period of time) (13 [Ra'd]:18), and it is a fact that whoever is beneficial to the world, lives longer. Some people have raised an objection to the effect that the Holy Prophet, ṣallallāhu 'alaihi wa sallam's life was short. The objection does not hold good, the reason being that the Holy Prophet had achieved the aim of life. He came to the world at a time when the world



naturally stood in need of a Reformer and passed away from this world when he had achieved total success in the work of his Messengership.

Nobody else—other than the Holy Prophet—heard the voice of

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

Al-Yauma Akmaltu Lakum Dīnakum, today I have perfected your religion(5[Al-Ma'idah]:4), and he (the Holy Prophet) saw with his own eyes the fulfillment of

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

Idhā Jā'a Naṣrullāhi Wal-Faṭḥu Wa Ra'aitan-Nāsa Yadhkūlūna Fī Dīnillāhi Afwājā

(When the help of Allah comes, and the victory. And thou seest men entering the religion of Allah in troops (110[Al-Naṣr]:2-3).

Since the Holy Prophet, ṣallallāhu 'alaihi wa sallam, died at a time when he had achieved complete success, it would be a mistake to say that he had a short life. Moreover the blessings of the Holy Prophet are everlasting and even now their door is open; that is why he is called the Living Prophet. He is the one who has got the real life. Thus, he achieved the aim of having long life and in conformity with the verse, he is living till eternity. (Malfūzāt, Vol. III, P. 304)

DO GOOD TO EVERYBODY

My teaching for you is that you should treat the people nicely; give sincere obedience to the Officers, for, they protect—life and belongings are safe because of them. You should also treat your relatives very kindly, for, they have rights over you. Of course, those who are not Muṭṭaqī and are engrossed in innovations and association of others with God and oppose me, should not be followed in Prayers (they should not be your Imāms), though they should be treated nicely.

My principle is that we should do good to everybody. He who cannot do any good to the people in this world cannot expect any

reward in the next world. That is why you should think good of everybody. Of course, there should be no mingling in the religious affairs. Just as a physician diagnoses and treats everybody, be he a Hindu or a Christian, so also you should follow the principle of doing good to all and sundry.

(Malfūzāt Vol. III, P. 319)

WEALTH—NO SOURCE OF COMFORT

It is not true to say that wealth affords comfort. Mere wealth cannot do so. If somebody has got wealth but he has not got good health—his stomach, let us say, is not in good order—do you think his is a life of bliss.

That shows that wealth is also not a source of comfort. The truth is that only he who has communion with God lives a life of bliss in every way, for, God is powerful over all things and He can remove the trials and tribulations and the worries connected with wealth: if the trials and tribulations and hardships are there, God can grant strength to bear them and to confront them.

Even a king does not possess all the factors of protection and comfort of a man; they are in the hands of Him Who is the King of the Kings and may grant them to anyone He chooses.

There are some people who have great wealth but they are devoid of health (as if they are stricken by T.B.) and their life is miserable and bitter. Who is there who can grant patience in the time of affliction? None but God. (Malfūzāt, Vol. III, P. 335)

TRUE COMFORT

It is not true that the disbelievers also enjoy comfort and well-being (that is, they do not have it). Those who think otherwise, do not know that these people (the disbelievers) are slaves to the intoxicants and they lack courage. Had they been contented and in a comfortable position, they would not have been committing suicide. A Believer never commits suicide. The wine and other



intoxicants are generally—and on the face of them—known to be the removers of sadness and grief. The fact is that the best recipe for the removal of grief and to have comfort is true Faith. It is the Believer about whom it is said (in the Holy Qur’an):

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

Wa Liman Khāfa Maqāma Rabbihī Jannatān

He who fears God attains to two paradises (one in this world and the other in the next world) (55 [Al-Rahmān]: 47)

(Malfūzāt, Vol. III, P. 338)

SPHERE OF FAITH

The Muttaqī (one who fears God) keeps his lips closed as if he has pebbles in his mouth. He does not like to widen the sphere of Disbelief. On the other hand, he likes to widen the sphere of Belief. I did believe that these theologians were not clean hearted and they were adulterating the truth but no stretch of my imagination could ever think that they would prove to be so mean as they have really proved to be in opposition to me.

The life is passing just as the ice continues melting. Every day I think of getting hold of someone who should go to them (the theologians) and find out a way for arriving at a decision. He should tell them that there was a time when God repeated my words (of prayer):

رَبِّ لَا تَذَرْنِي فَرْدًا

Rabbi Lā Tadharnī Fardan (‘My Lord, leave me not childless... 21 [Al-Anbiyā]: 89)

رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى

Rabbi Arinī Kaifa Tuḥyil-Mautā (‘My Lord, show me how Thou givest life to the dead.’ 2 [Al-Baqarah] :261)

And also, there was a time when I did not have even two companions with me while now people are coming to me like hosts (in large numbers). Whatever had been announced before this time, has now come to pass—and is coming to pass continuously; this seems to be strange to the people. If somebody could think over and understand

these things, he would know that that has always been the practice of God; that is how the people who are sent by Him are recognized. You should try to recognize me through such signs as are granted by God, the Almighty. Those who are sent by God do not go against the established commands of God; they do not declare lawful whatever is unlawful nor do they declare unlawful whatever is lawful.

Another thing to be noticed is that they appear at a time when they are really and direly needed. Yet another thing (the third one) is that they do not appear without the succor of God; it becomes quite apparent that they are being helped by God.

(Malfūzāt, Vol. III, p. 341)

NO HASTE

God does not do things in haste. The Holy Prophet, ṣallallāhu ‘alaihi wa sallam, was troubled and tortured. Some people who were bold and mischievous asked him to get stones rained on them if he was true in his claim but the stones did not rain on them instantaneously. It was not the Will of God that they should be punished immediately. Do you think that if someone abuses God, he will receive punishment without delay? No, it does not happen like that. The punishment is given at its appropriate time, that is, when the offence has been conclusively proved. Lekhrām was an Arya and he used to abuse the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, very much. Consequently he was punished by God for his misdeeds and wanton words. His tongue (which used to abuse the Holy Prophet) became a knife for him and proved fatal—it cut him into pieces.

Thus, it should be remembered that this is not the practice of God that He should punish the people (the offenders) instantaneously.

How unwise are the people; they ask for punishment and they do not ask for guidance.

(Malfūzāt, Vol. III, p. 342)



TAQWĀ—NOT TRIBES

God's pleasure does not lie in somebody's physique or this or that tribe; He always looks towards the Taqwā (righteousness and the quality of fearing God).

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Inna Akramakum 'Indallāhi Atqākum (That is, the most honorable in the sight of God is the one among you who is most God-fearing). 49 [Hujurat]: 14

It is quite false and meaningless to say that I am a Sayyid, a Mughal, a Pathān or a Sheikh. If somebody takes pride in his caste being a great one, he does something that is of no value. When a man has passed away from this world, all the castes become non-existent. God does not look to the castes nor a man can attain to salvation because he belongs to a 'great family.' The Holy Prophet, ṣallallāhu 'alaihi wa sallam, told Ḥaḍrat Fātima not to take pride in being the daughter of a Messenger of God.

God has nothing to do with the castes. The man attains to spiritual ranks because of his Taqwā. The castes and the tribes are just a matter of recognition. God has nothing to do with them.

It is Taqwā that generates the love of God and again it is Taqwā that is the basis of the attainment of high ranks.

If somebody is a Sayyid and he becomes a Christian and abuses the Holy Prophet, ṣallallāhu 'alaihi wa sallam, and insults the commandments of God, can it ever be said that since he is a descendant of the Holy Prophet he will attain to salvation and he will be made to enter the paradise?

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Innaddīna 'Indallāhil-Islām

In the sight of God, the true religion which grants salvation is Islam (3 [Āl 'Imrān]: 20).

(Malfūzāt, Vol. III, p. 343)

SYMPATHY FOR ALL

The first attribute of God that has been

mentioned in the Sūratul-Fātiḥa is Rabbul-Ālamīn and it includes all the creatures of the universe. A Believer's sphere of sympathy should also be, basically, as wide as that—all the birds and the animals and every kind of creatures should be within that sphere.

The second attribute in the Sūratul-Fātiḥa is Ar-Rahmān which teaches us that we should particularly be kind and sympathetic towards all the living creatures. Then comes Rahīm which draws our attention towards sympathy for all the human beings.

In short, the attributes that have been mentioned in the Sūratul-Fātiḥa are the attributes of God and man should also partake of them.

(Malfūzāt, Vol. III, p. 345)

HIGH MORALS

The Holy Prophet, ṣallallāhu 'alaihi wa sallam, displayed so high morals that at times he offered the Janāza Prayer of a hypocrite simply because the son of that hypocrite was a true Muslim; he even gave away his shirt for that hypocrite to be wrapped in for burial. It is not an easy thing to make the morals excellent. Unless a man continuously studies himself, he cannot improve himself. The immoralities of the tongue create enmities and you should, therefore, keep your tongue under control. Nobody can be inimical towards his well-wisher. How unwise is the person who does not take pity on his self and puts himself in danger of losing his life by not making good use of his capabilities and by not trying to improve his morals. We should behave gently and kindly towards the people; of course, he who is an open enemy of Islam and uses foul language, has to be dealt with differently. Look at the Companions of the Holy Prophet, ṣallallāhu 'alaihi wa sallam; they cut themselves off from their relatives who abused them and humiliated them because of Islam; they preferred Islam to their relatives. In some cases, the father killed the son or the son killed the father (in



the battles—when one was on the side of Islam and the other opposed this noble religion).

(Malfūzāt, Vol. III, pp. 345-346)

AT DIFFERENT STAGES

The fact is that, internally speaking, all the members of the Jama'āt are not having the same standard (of faith). Do you think that all the seeds of the wheat germinate to be equally good? Many of them are wasted, some of them are picked by the sparrows, some of them do not produce anything. In short, only those which are promising, cannot be made useless by anybody. The Jama'āt that is prepared for God is like a vegetation (a farm). That is why its growth takes the same course. Thus, the practice of all of you should be that the weak brothers should be helped and strengthened. If there are two brothers, one of whom knows swimming while the other does not, is it not the duty of the one who knows swimming to save the other from drowning? Should he let him drown? It is his duty to save his brother from drowning. It is very unfair not to do so. That is why the Holy Quran says:

تَعَاوَنُوا عَلَى الْبِرِّ

Ta'āwanū 'Alal-Birri (5 [Al-Mā'idah]: 3)

You should bear the burden of your weak brothers. You should know their deficiencies in faith and lack of means and share them by removing these things. You should treat their physical ailments, too. No Jama'āt is worth its name unless the strong support the weak, and the only way of doing it is that the shortcomings should be covered. The Companions of the Holy Prophet, ṣallallāhu 'alaihi wa sallam, were taught not to frown on the weaknesses of the new entrants into the fold of Islam; they were told that they too were like them in the beginning. Likewise it is necessary that the elders should serve the younger (in age or in position) and treat them kindly and with affection. Remember that that Jama'āt cannot be called a Jama'āt

where members try to devour one another; whenever four of them sit together, they complain of a brother of theirs and pick holes in him and look down upon the poor and hate them. That should never be the case. Rather togetherness should bring about strength and unity which produces love and causes blessings to come down.

(Malfūzāt, Vol. III, p. 347)

EVIL OF FALSEHOOD

God has described falsehood (telling lies) in the Holy Quran as something dirty. He says:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

Fajtanibur-rijsa minal-authāni wajtanibū qaulaz-zūri (22 [Hajj]: 31)

You should abandon the dirt of the idols and you should also abandon the dirt of telling lies.

Behold, telling lies has been mentioned here side by side with the idols and the fact is that telling lies is also an idol. Why should, otherwise, a man leave the truth and go elsewhere? Just as the idol has no basis so also is the case with telling lies; there is nothing that can be called its basis except a camouflage (or a guild). Those who tell lies are not trusted at all; even if they tell the truth, they are considered to have told a lie or at least that they have mixed the truth with a lie. If those who tell lies wish to get rid of this habit of theirs (even if it be a little less) they would not find it easy; it is not possible to achieve this objective quickly. They have to work hard for it and for a fairly long time. Then and then alone they can get the habit of telling the truth.

(Malfūzāt, Vol. III, p. 350)

A TRUE GUIDE

It is the duty of the person who is commissioned by God that he should remove the weakness of his Jama'āt. A true guide can never be untrustworthy. If there is somebody who permits everybody to do whatever he



likes whether his life (actions) is against the Commandments of God and the Messenger, know it for certain that he has not been commissioned by God to reform the people; he is a friend of the Satan.

A true Guide is he who puts whatever he comes across, right. Of course, it is true, that he does not like to humiliate anybody; he diagnoses the disease and administers treatment.

(Malfūzāt, Vol. III, p. 371)

PRAY WITH HUMILITY

You should be praying to God and you should be asking for the forgiveness of your sins. God is independent and does not stand in need of anyone. Nobody is a ruler over Him. Why should He care for the man who does not approach Him in humility? Behold, if a beggar asks for something by making himself humble and talking of his poverty, he is sure to be treated nicely. But if a man rides a horse and begs for something and tells the person from whom he is begging, that if he did not give him anything he would beat him with a stick, what do you think, how will he be treated. Will he not be beaten with a stick? To beg God, conditioning one's faith that if God will not give him what he is asking for, he would no more believe in Him, is a great mistake. Of course it is necessary that one should be steadfast and sincere in one's prayers. This is quite different from wrongful persistence. It is a big mistake and in fact atheism, that one should say, if I am not granted what I am asking, I shall no more believe in God. It is ignorance of the etiquette of the prayers. Such people are not aware of the philosophy of the prayer.

God has no where said in the Holy Qur'an that He will accept every prayer according to the will of the person who prays. I do admit that it is said in the Holy Qur'an:

ادْعُونِي أَسْتَجِبْ لَكُمْ

Ud'ūnī Astajīb Lakum (40 [Al-Mu'min]: 61)

Pray to Me and I will answer you but I also

believe that the Holy Qur'an says:

لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ

La-nabluwannakum bi-shai'im-minal-khaufi wal-jū' (2 [Al-Baqarah]: 156)

If He accepts your prayer by saying

Ud'ūnī Astajīb Lakum

He makes you agree with His Own will by saying:

La-nabluwannakum

This is the Grace and Benevolence of God that He accepts the prayers, otherwise, in no case it is against His divinity that He should make the people agree-all the time and in every case with His Own Will.

(Malfūzāt, Vol. III, p. 385)

FAITH AND TRIALS

God having said:

La-nabluwannakum

(We will try you)

gives the glad tidings to those who are patient and He adds:

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ

Ulā'ika 'Alaihim Ṣalawātun (2 [Al-Baqarah]: 158)

I think it means that He affords the opportunity (or makes the way) for the acceptance of the prayer. The Officers also do the same. If they are annoyed with someone and he is patient and steadfast and does not complain and harbors no evil thoughts, he is granted a promotion. The Holy Qur'an has told us very clearly that it is vitally important that the trials, and tribulations should have to be faced before the perfection of Faith. It says:

Do the people think that they would be left (that is, there would be no trials for them) simply because they have said:

آمَنَّا

Āmannā (26 [Al-Shu'arā]: 48)

(we have believed) and they would not be tried.

Look at the Prophets, peace be on all of them. They are very greatly tortured in the beginning. The Holy Prophet, ṣallallāhu



‘alaihi wa sallam, had to pass through great hardships during his stay at Mecca. When he went to Tā’if, he was stoned so much that his injuries started bleeding. At this stage, he said (to himself): “How strange. I talk to the people and they turn away from me.” Then he said to God: “O my Lord, I will show patience in the presence of all these troubles and I will continue doing so till You express pleasure for this attitude of mine.”

This has always been the way of the Friends of God and the divines. Sayyid ‘Abdul-Qādir Jīlānī also says that one of the characteristics of Love is that it attracts troubles and tribulations.

If one is patient during the hard times and he accepts with pleasure what God destines for him, this attitude of his becomes a means of the removal of difficulties.

The Conquest of Mecca was the result of the hardships that the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, had to face.

The prayer to God must never be tied down to some conditions; it would be a sad mistake to do so. The sacred people who have attained to the Grace of God and His blessings, have done so by effacing themselves in His way. God knows very well, the people, who are to go astray after ten days. When they complain to the people, they actually bear a witness against themselves; their complaint is that their prayer has not been heard.

(Malfūzāt, Vol. III, p. 386)

VICTORY FOR MUTTAQI

Now, the people are vying with one another and their case is before God, the Almighty. God will grant victory and help to only such people as will be Muttaqi in His sight and who will control their tongues, do no do injustice to others, give them their rights and help and be sympathetic while on the journey or at home; it is only this kind of people who will be shown lenience by God. When God finds someone a Muttaqi, He

becomes his friend and his helper. It is quite true that God is nobody’s physical relative. God Himself is just and He likes justice. He does not care for the physical relations of the people. He who takes care of Taqwā becomes the recipient of the Grace of God and he is saved and helped by Him. That is why He has said:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Inna Akramakum ‘Indallāhi Atqākum (49 [Hujurāt]: 14)

It is only the Muttaqi (the one who fears God) who will be victorious in this controversy.

(Malfūzāt, Vol. III, p. 402)

MY TEACHINGS

I have penned down my teachings in the Kashtī-i-Nūḥ (and it is very essential that everybody (every Aḥmadi) must be fully aware of it. The Jama‘āt should hold meetings in their respective towns and this book should be read to all the members. A copy of this book should be sent to someone who is willing to do this work and who has enough of time at his disposal to spare for the reading. He should be told to read it to the gatherings. If this book has to be distributed free of charge, even fifty thousand copies will not be sufficient. By reading it at the meetings, it will (its contents) reach everybody and the Jama‘āt will also start moving towards unity which I cherish so much.

(Malfūzāt, Vol. III, p. 408)

THE REAL HELP

It is said that a king was going somewhere. He saw some children on the way and started weeping. He thought to himself that since he had advanced from this age of childhood he had experienced nothing but hardships; the old age is a very bad stage of life. When a man becomes too old, the relatives wish that the man should now die, and, in fact, the man becomes so weak as if he has already



died; he becomes toothless, sightless and nothing more than a statue of stone. His features go out of proportion and he is afflicted with some diseases which, at times, cause him to commit suicide. At times, he becomes a victim of the troubles from which he would very much like to escape. If his children are of bad character, they add to his misery. In these circumstances, the man begins to think that the life has been a sheer waste of time.

Wise is the person who directs his attention towards God and sincerely takes Him to be one with no partners. There is none who can help him, be he a god or goddess. If he does not receive mercy from God there is none else from whom he can get it. If he is involved in a trouble, there is none who can come to his aid—and there are thousands of troubles that overtake a man. You should, therefore, re-member that it is God who is the real Help. It is He who creates love in the heart of the mother. Were He not to do that, she would not be able to rear her child. Do not take anyone as the partner of God.

(Malfūzāt, Vol. III, p. 424)

TEST OF RELIGION

It is very essential now-a-days—and in fact, it has always been essential—to know that two factors must be there for the recognition of the true religion. One, its teachings should be pure and human conscience and his intellect should be satisfied with the teachings and they should not raise objections against that aspect of the religion in question; it is essential because it simply is not possible that what God does should be impure. Two, it should have a continuous divine succor to the extent that it should become easy for the man to recognize God and witness His attributes (manifestations); that is what will save him from the sin. Even if a man is already believing in the true religion, if he does not

possess the ‘boat’, he would be the likeness of a spring which is surrounded by hills or a wall or thorny bushes which do not allow the people to reach it. Such a spring is of no use to us.

That is why it is very essential that one should have the means to attain to God-realization with full certainty. This also is quite clear that the man is troubled by various kinds of “insects” and “moths” which continue eating into him and keep him away from God. It is because of these things that there continues to be a distance between the man and God, the Almighty.

The religion under investigation must have means that can pull him, day by day, towards God and grant him a perfect certainty with the consequence that he succeeds in having communion with God.

(Malfūzāt, Vol. III, p. 426)

TWO ASPECTS OF RELIGION

At times it is the benevolence and at other times it is the fear that curbs the sin; the people who are otherwise somewhat mischievous begin to offer daily Prayers during the days of bubonic epidemic or cholera. That is why wherever two things—pure teachings and gradual attaining to the communion of God—are available, it must be taken as a true religion. And both these things are found nowhere except in Islam. The kind of God that Islam presents (the concept of God) is not presented by any other religion. On the one hand the teachings of Islam is superb and on the other hand if a man brings about a change in himself even, for ten days he would find divine light and blessings descending on him.

(Malfūzāt, Vol. III, p. 427)

BLESSINGS FROM GARMENTS

There are some very good prophecies. As for example “The Kings will seek blessings from your garments.” This shows that some kings will also turn their attention towards it,



and this Dispensation will be propagated among them also. The kings and the Chiefs are deaf to the message of the Truth. Neither they pay attention towards it, nor do those who are in their company. Those who keep company with them are ill-tempered people. Their prestige becomes a barrier for them. And God has told me that “the kings will seek blessings from thy garments.” These kings who will seek blessings will be the people who will have already joined me (and therefore the kingdom will belong to these people).

I was also shown those kings in a vision; they were riding on horses and they were not less than six to seven. The fact is that God’s words go by gradual progress. When the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, was being troubled in the streets of Mecca, who could ever think that his religion would be spread in the whole world.

(Malfūzāt, Vol. III, p. 440)

GOD’S HELP FOR ISLAM

In this Age, God, the Almighty, has enabled man to have such means (of communication and transportation) that the whole world has become like one town. The prophecy

وَإِذَا النُّفُوسُ رُوِّجَتْ

Wa Idhannufūsu Zuwwijāt (81 [Takwīr]: 8) has come to pass. All the religions have now come into the field and it is unavoidable that they vie with one another for proving their truthfulness; it is only one of them that can be proved true and will win supremacy.

The words

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

Li Yuzhirahū ‘Aladdīni Kullihī (61 [Ṣaff]: 10) also point to this struggle. The competition has started and it is not only the word of mouth that is being used as a weapon, the

pen has also entered the field and in fact the pen is playing the major role. Millions of religious magazines are being produced. The attacks that various religions, especially the Christians, are making on Islam compel a thoughtful Muslim to admit that God’s help for Islam was most needed.

Whoever is aware of the momentum that these attacks are gaining, definitely feels the need for God’s help; he who is quite unaware of this situation has nothing to say about this need. Such a person asserts that nobody has done any harm to Islam. But it is a pity that he does not know that the power of Islam has dwindled and religiously speaking Mukhlisīna lahuddīn are nowhere to be found (that is, the people who should devote themselves to the service of Islam sincerely are not to be found anywhere).

Inwardly Islam has become weak and outwardly the people would like to efface it from the world. The opponents think of the Muslims as very low like dogs and swine: they do not like to see them alive. Were a true Muslim to come to know of all that is happening in this respect, he would succumb to the grief. It is only the Book of God (the Holy Qur’an) and His Signs that can now help; the opponents cannot be faced without these two things. And that actually is the aim of my advent.

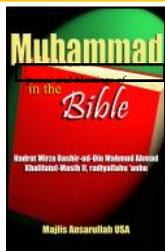
(Malfūzāt, Vol. III, p. 449)

The Discourses, Naseem Saifi, Freetown, Pp. 156-188.

Editor’s note: Minor edits reflect American style, transliteration compliance to the Royal Asiatic Society transliteration rules and suggestions by the editor and the reviewers. Thanks to Dr BK Aḥmad for providing a copy of the compilation.

This installment completes the publication of the whole volume.

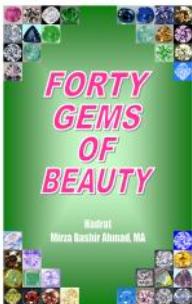




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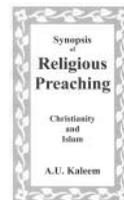
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Ḥaḍrat Sayyidah Nāṣirah Begum

Ḥaḍrat Sayyida Nāṣira Begum, may Allah's mercy be on her, passed away on 29 July 2011. She was the mother of our present beloved Imām, Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V, may Allah be his support. She was a grand-daughter of the Promised Messiah, peace be on him. She was born to Ḥaḍrat Mirzā Maḥmūd Aḥmad, Khalīfatul-Masīḥ II, may Allah be pleased with him, and his wife Sayyida Maḥmūda Begum, also known as Ummi Nāṣir, in October 1911 as their eldest daughter and the second eldest child. She obtained Maulawī Fāḍil degree in 1929. She was married to Ḥaḍrat Mirzā Mansoor Aḥmad (son of Ḥaḍrat Mirzā Sharīf Aḥmad, son of the Promised Messiah, peace be on him), on 2 July 1934. She was the president of Rabwah Lajna for a long time.

In his Friday Sermon of 5 August 2011, Ḥaḍrat Khalīfatul-Masīḥ V, may Allah be his support, mentioned her mother. A few excerpts from his hour-long sermon are given below (translated from Urdu):

“Whenever I ponder over her life, I find the standard of her worship as an excellent example. I see as an example her reading of the Holy Qur’an for hours while pondering over it. Her absorption in Prayers, a Maghrib extending to Isha, and then Isha spanning hours, is an example before me.

There was a dignity in her movements, her conversation, interaction—a dignity which should be seen in a believer. She was anxious to reach God.

She was quite concerned about the training of Lajna. She was always thinking of new methods... She worked hard for the training of every girl and woman to be of a high standard.

She had directed all the Lajna members that they memorize two couplets from the poems of the Promised Messiah, peace be on him or those of Khalīfatul-Masīḥ II before coming to a meeting for the purposes of education and training and to increase knowledge... She herself had memorized a large number of couplets... During her travels with other members, she engaged in poetry competitions (Bait Bazi) to spend time productively rather than in gossip and loose talk.

My father, Ḥaḍrat Mirzā Mansoor Aḥmad, had also memorized a large number of couplets... During our travels, we made two teams, one father's and the other mother's, and competed in bait bazi. To develop their interest, we also included children in our teams.

I observed that she studied the Holy Qur’an with full attention, ... often for an hour or hour and a half, ... in addition to the recitation after the dawn Prayers.

She was sympathetic to others. She helped out as much as she could, with cash and with goods, according to her resources. She also told others that someone is in need and they should help them. As a result some of her affluent acquaintances gave her funds to give to the needy. May Allah continue to raise her status and may our prayers continue to benefit her.”



Beautiful sayings of the Promised Messiah, peace be on him, related to mother

Mother's love is natural

The Promised Messiah, peace be on him, says:

... Mother ... is kind to her baby and never expects any compensation or reward in return. The good she does to her child is done out of natural and spontaneous love. Even if the king orders her not to suckle the child and assures her that she will not be punished; even if the child were to die as a result, and promises to reward her in that consequence; even then she will refuse to obey the king and will curse him for being the enemy of her child. This is because she is motivated by love alone. No self-interest is involved.

(Lecture Ludhiana, London, 2003, pages 49-50)

A child loves her mother because the child came from her tummy and the mother loves the child because the child is a part of her body. (Appendix to Haqiqatul-Wahy, page 3)

This is true that mercy emanates from relationship. A mother is a river of mercy for her child due to the relationship she has with her child and because she knows that the child came from her tummy and has weaned through her breasts. (Chashma Ma'rafat, page 48)

Beautiful sayings of the Promised Messiah, peace be on him, related to mother

Man's search for the Supreme Being

Of the natural conditions of man is his search after an Exalted Being towards Whom he has an inherent attraction. This is manifested by an infant from the moment of its birth. As soon as it is born, it displays a spiritual characteristic that it inclines towards its mother and is inspired by love of her. As its faculties are developed and its nature begins to display itself openly, this inherent quality is displayed more and more strongly. It finds no comfort anywhere except in the lap of its mother. If it is

separated from her and finds itself at a distance from her, its life becomes bitter. Heaps of bounties fail to beguile it away from its mother in whom all its joy is concentrated. It feels no joy apart from her. What, then, is the nature of the attraction which an infant feels so strongly towards its mother? It is the attraction which the True Creator has implanted in the nature of man.

The Philosophy of the Teachings of Islam, London, 2010, Pages 82-83.



Honesty and Integrity

Integrity is one of the natural conditions of man. That is why an infant, who follows his natural bent and who has not yet acquired any bad habit, so much dislikes anything belonging to another that it can only be persuaded with difficulty to be suckled by a wet nurse. If a wet nurse is not appointed for it while it is quite small and has not yet developed a keen consciousness, it becomes very difficult for a wet nurse to suckle it. It is naturally disinclined to be suckled by a woman other than its mother. This disinclination sometimes imposes great suffering upon it, and in extreme cases pushes it to the brink of death. What is the secret of this disinclination? It is that it naturally dislikes to leave its mother and to turn to something that belongs to another. When we reflect deeply upon this habit of an infant it becomes clear that this habit is at the root of all honesty and integrity. No one can be credited

with the quality of integrity unless his heart becomes charged with dislike and hatred of the property of another as is the case with an infant. But an infant does not always employ this habit on its proper occasion and consequently imposes great suffering upon itself. This habit is only a natural condition which it exhibits involuntarily; it is not, therefore, a moral quality, though it is at the root of the moral quality of integrity. As an infant cannot be described as religious minded and trustworthy because of this habit, so also a person who does not exercise this natural habit on its proper occasion cannot be held to possess this moral quality. It is very difficult to become trustworthy and a person of integrity. Unless a person observes all aspects of integrity he cannot be judged truly trustworthy or honest. The Philosophy of the Teachings of Islam, pages. 51-52.

Status of mother in the Bible

And he that honoureth his mother is as one that layeth up treasure. [Wisdom of Jesus Son of Sirach, 3:4]

Wisdom ... [is] ... the mother of fair love, and fear, and knowledge, and holy hope. [Wisdom of Jesus Son of Sirach, 24:1, 18]

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. [Genesis, 17:15-20]



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Manner of The Ṣalāt of the Promised Messiah, peace be on him

Ḥadrat Mirzā Ghulām Aḥmad, the Promised Messiah, peace be on him, was always with Wuḍū. After answering call of nature, he always performed Wuḍū except for when he was sick or there was some other reason for not to. (Reference 2, Entry 2)

The Promised Messiah, peace be on him, kept the proper timings for the Prayers. Two Prayers were offered together at a time during the periods of extreme urgency, such as when some of his propagational work needed to reach the press in time. At such occasions, he did not offer the accompanying Sunnah and offered only the Farḍ. (Reference 1)

The prayers he offered in view of others, he did not prolong them much. (Ref. 1)

Ḥadrat Promised Messiah, ‘Alaihiṣ-Ṣalātu was-Salām, had great control over himself and never let his emotions become apparent to others. In a congregational prayer, in view of people, in any prayer, he never showed his humility and submission to an extent that he burst into tears or his weeping could be heard. (Ref. 1)

The Promised Messiah, peace be on him, did not hurry through his Prayers. He used to go to Rukū and Sajda calmly and slowly and used to rise out of them slowly. (Ref. 1)

He offered his Prayers in a calm and relaxed manner and slowly, not hurrying through the Ṣalāt. He folded his hands on his chest and supported the left hand with his right hand, probably due to weakness of the right due to an injury during his childhood. (Ref. 1. Reference 2, Entry 564)

He offered his Prayers with half opened eyes. (Ref. 2, Entry 486)

The Promised Messiah, peace be on him,

went to the mosque for all five Prayers. He performed Wuḍū at home before leaving for the mosque. He offered the preceding Sunnah of the Friday Prayers at home. He used to go to the large mosque (Masjid Aqṣā) for all Prayers before Masjid Mubārak became available. (Ref. 1)

He used to offer the Sunnah before the Farḍ (obligatory portion) at home. He offered the Sunnah after the Farḍ usually at home and some times in the mosque. (Ref. 2, Entry 5)

He offered his Fajr Sunnah at home. (Ref. 2, Entry 491)

While traveling, he shortened his Prayers (Qaṣr). (2, Entry 33)

Before his claim, he used to lead the Prayers sometimes. After his claim, he rarely led Prayers except for the Funeral Services. (Ref. 1)

In his earlier days in Masjid Mubārak, he used to lead the Prayers with one person to his right and the rest in the back. (Ref. 2, Entry 432)

When the Imām finished reciting Sūrah Fātiḥa, he did not follow it with Āmīn loudly (Āmīn Bil-Jahr). He also did not stop the ones who did follow it with a loud Āmīn. (Ref. 1)

The Promised Messiah, peace be on him, did not raise his hands at every Takbīr (Raf Yadain), neither did he stop the ones who did. (Ref. 1)

He did not practice Raf Yadain and Āmīn Bil-Jahr. (Ref. 2, Entry 154)

He practiced Fātiḥa Khalf Imām. (Ref. 2, Entry 592)

He used to raise his finger during Shahādah. (Ref. 2, Entry 601)



He folded his hands on his chest but did not stop the ones who folded their hands at a lower position. (Ref. 1)

He used to get up for Tahajjud quietly. He was very particular in getting up for Tahajjud. He did not go to sleep after Tahajjud and was awake until Fajr. He repeated Ihdinaş-Şirātal-Mustaqim (Guide us in the right path [1:6]) often in Qiyām [standing posture in Prayer], and Ya Ḥayyu Ya Qayyūm... often in Sajdah. He recited Ayatul-Kursī [2:256] in the first Rak'ah, and is known to have recited Sūrah Ikhhlāş [Chapter 112] in the second. He performed extended Sajdah in Tahajjud. (Ref. 1)

The Promised Messiah, peace be on him, used to offer two kinds of Nawāfil, non-obligatory Prayers. Ishrāq, two or four Raka'āt, only now and then, and Tahajjud (8 Raka'āt) which he always offered except when he was a bit more sick but even in such cases he offered supplication in his bed at the time of Tahajjud. He used to offer Tahajjud while sitting down due to weakness during the later period of his age. (Ref. 2, Entry 3)

The Promised Messiah, peace be on him, both called Adhān and led the Prayers for which the Adhān was called. Maulawī Ḥaḍrat Abdul-Karīm used to lead until his death in 1905 followed by Ḥaḍrat Nūrud-Dīn, may Allah be pleased with them. The Promised Messiah, 'Alaihis-Salām, stood to his right and the others were in the row behind. If he were in good health, the Jumu'a was offered in Masjid Aqşā with Ḥaḍrat Maulawī Abdul-Karīm, otherwise in Masjid Mubāarak, and Ḥaḍrat Nūrud-Dīn led the prayers in Masjid Aqşā, may Allah be pleased with both of them. The Promised Messiah, 'Alaihis-Salām led the Funeral Prayers himself when he participated. Muḥammad Ahsan and Sarwar Shah replaced Maulawī Abdul-Karīm after his death, may Allah be pleased with all of them. (Ref. 2, Entry 155)

The Promised Messiah, 'Alaihis-Salām, used to lead the funeral services, Nūrud-Dīn Eids and the rest Maulawī Abdul-Karīm, may Allah be pleased with all of them. (Ref. 2, Entry 461)

He stood to the right of the Imām for the Farḍ Prayers. (2, Entry 326)

Other people have also led the Prayers. While leading the Fajr Prayers, he recited Āyatul-Kursī in the first and Sūrah Ikhhlāş in the second Rak'ah. (Ref. 2, Entry 520)

The Promised Messiah, peace be on him, used to offer the Witr before going to bed and then eight Rak'ah in twos of Tahajjud before Fajr. He recited Ayatul-Kursī [2:256] in the first Raka'ah and Sūrah Ikhhlāş in the second. In the Rukū in the Sujūd, he repeated Ya Ḥayyu Ya Qayyūm Biraḥmitika Astaghīth in a loud enough voice that could be heard by a person nearby. (Ref. 2, Entry 319)

He offered his Witr two separately and then one separately. (Ref. 2, Entry 517)

A person tried to have their feet touching but he pulled his feet back. (Ref. 2, Entry 342)

The Promised Messiah, peace be on him, offered Istisqā Prayers [for rain] while probably Maulawī Muḥammad Aḥsan leading. (Ref. 2, Entry 415; Ref. 2, Entry 432)

The wife of the Promised Messiah, peace be on him, offered Prayers to his right, could be due to his weakness and possibility of instability. (Ref. 2, Entry 696)

Usually the Promised Messiah, peace be on him, took a nap after the dawn prayers as he got up for Tahajjud and also spend most of the night writing and also he had to get up for frequent urination. (Ref. 2, Entry 4)

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1. Muftī Muḥammad Şādiq, Jalsa Salāna 1931. Urdu.
2. Sīratul-Mahdī, Mirzā Bashīr Aḥmad, 1939. Urdu.

Please consult the glossary on page 34 for the explanation the terms used in this article.



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My Conversion to the Ahmadiyya Community

Abdul Shahid Mu'min



My name is Abdul Shahid Mu'min. My spiritual journey began on the day of my birth, December 30th, 1946 in Dallas, Texas. Born second to the oldest of six siblings, my parents LC and Martha Gibson were very young at 16 and 17 years of age and were not able to raise my brother L.C. and me. We were eleven months apart in age. We were born in the same year; LC was born on January 13th, 1946 and my birth date is December 30th, 1946.

L.C. and I were raised by foster parents, Mr. Eugene and Mary Hodge. During my first four years, as I can remember, I was taught the principles of the Bible; and a roommate (an ex-school teacher) taught me ABC and 123. My foster parents showed me love that was fulfilling and created a happy environment.

In 1952, my father L.C. Gibson was killed and my mother Martha L Gibson went to prison; also my father's mother passed away. So, my brother, at the age of seven, came to live with me. LC had missed a year out of school so we started the first grade together.

My foster parents had scheduled routine plans for us. We went to school during the week, did chores on Saturday and church all

day Sunday.

In October 1963, Mr. Hodge passed away and it was one of the darkest days of my life. I was 15 years old, so depression and rebellion grew in me and I dropped out of school from the 10th grade. This brought about an introduction to alcohol, drugs and illicit sex. My outlook on life was very dark at that time.

During that time in the 1960s, three important men were killed that could have brought hope to the United States of America. One was President John F. Kennedy, second Malcolm X and third Dr Martin Luther King Jr.

In 1968, I became a member of Jehovah's Witnesses. I stopped all the illicit things. I studied the Bible; went from door to door witnessing and giving out Bible tracts.

Then, on May 5th, 1970, my daughter Janice Marie Rawls was born out of wedlock. And later in October 1970, my beloved mother passed away. These two events changed the course of my life. Due to the birth of my daughter, Janice, I was reviewed by the Jehovah's Witnesses and my membership was revoked and this started my path back towards world.

As time went on, I married to my first wife, Carolyn, in 1970. The marriage lasted for six months. In 1972, I married to Donna; my second wife. We were married for four years and divorced in 1976.

Later, I was married to Brenda in 1981; the mother of my two sons, James and Brandon, and my daughter, Jasmine, who is the eldest of the three. Brenda and I stayed married for six years and divorced in 1987.

My fourth wife is Cynthia. We were married in 1988 and are still married till today for 24 years.



In 1993, I converted from Christianity to Sunni Islam. I offered Friday Prayers at Masjid Ansarullah, an African American Community mosque. Larry Sheriff was residing Imām there. I worshiped there for about three years. Then I moved and participated at Masjid Al-Islam where Yahyah-Abdullah was the Imām. I worshiped there from 1996 to 2000.

I was not a practicing Muslim for eight years until one of the Muslim brothers I have known for years came to the restaurant where I was working at and started sharing knowledge of the Holy Qur'an with a deeper and clearer meaning than I had ever experienced. His name is Nashid Muḥammad; a spiritual brother who came every Friday after Jum'ah and shared Qur'anic revelations with me.

I was working but had arranged to attend Jum'ah prayers on Fridays at the Masjid.

In the summer of 2009, brother Nashid lent me a book on religion to guide me to the spiritual path.

I attended Ramadan at Masjid Baitul-Ikraam in Allen, Texas. I had fasted and offered Prayers at other mosques but this (Ahmadiyya Muslim Community) was a blessing from Almighty Allah to open up a spiritual reality that I had never felt with my body senses, intellect and heart before.

I had never met a group of people, or in fact a group of Muslims, showing deep love and affection towards the development of every person in the Jama'at, even as far as in that respect towards all of mankind.

I started reading books about the Promised Messiah, Jesus in India, Muḥammad in the Bible, The Philosophy of the Teachings of Islam, The Review of Religions, Welcome to Ahmadiyyat, The True Islam, and many other wonderful books. Also, I started watching the MTA that was founded by the Fourth Khalifa, Mirzā Tahir Ahmad.

In the Ramadan of 2010, I was blessed by

Allah. the Most Exalted, to sit in I'tikāf, the Retreat in the Masjid for the last ten days of Ramaḍān. The Eid is one of the holy days after Ramadan, which was an exciting and joyful experience.

In October 2010, I was given the opportunity to go to the Ansarullah National Ijtima at Baitur-Rahman Mosque in Silver Spring, MD. I humbly appreciate this blessed opportunity, and am thankful to Allah and the Jama'at for such a Blessed experience. The Jama'at also participates in Tabligh activity distributing Muslims for Peace and Muslims for Loyalty fliers.

I want to spend my life for the propagation of Islam to family, friends, neighbors, and people I meet daily. With study, hard work, and prayers, may Allah bless and protect us. Amen.



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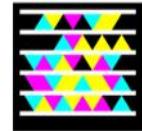


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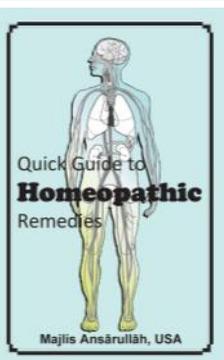
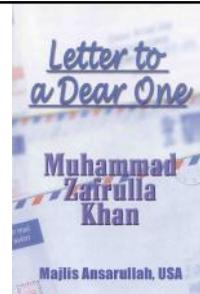
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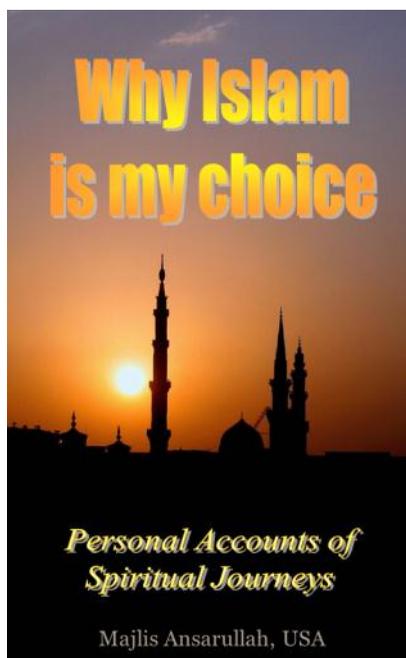


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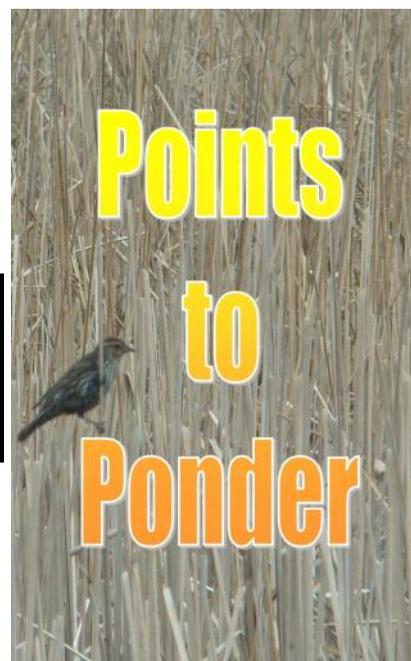
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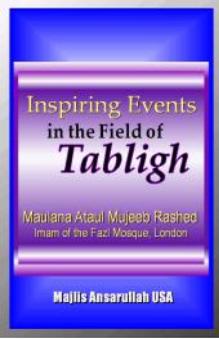
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Glossary

Adhān اذان : Verbal call, made loudly, to announce the formal Islamic worship five times a day.

Al-Naḥl, An-Naḥl النحل : the bee. English magazine published by Majlis Anṣārullāh USA.

‘Āmilah عامله : a committee of workers

Āmīn Bil-Jahr آمين بالجهر : To follow the recitation of Sūrah Fātiḥa by Imām in a Farḍ Prayer with a loud Āmīn by the followers.

Ayyadahullāhu Ta‘ālā Bi-Naṣrihil-‘Azīz أَيَّدَهُ اللهُ تَعَالَى بِنَصْرِهِ الْعَزِيزِ : May Allah, the Exalted, support him with His Mighty help.

Bai‘at بَيْعَت : pledge of initiation, covenant of association. Entering the pledge of allegiance with the Aḥmadiyya khilāfat.

Fajr فجر : The dawn-to-sunrise Islamic formal worship.

Farḍ فرض : duty. obligation. obligatory part of the Islamic worship.

Fātiḥa Khalf Imām فاتحه خلف امام : Recitation of Fātiḥa by a follower in Islamic worship.

Ḥadīth حَدِيث : Saying of the Holy Prophet Muḥammad, ṣallallāhu ‘alaihi wa sallam.

Jamā‘at جَمَاعَت : Community, Organization

Khalīfatul-Masīḥ, Khalīfat-ul-Masīḥ, Khalīfah al-Masīḥ خَلِيفَةُ الْمَسِيح : Successor to the Promised Messiah, ‘Alaihis-Salām.

Khilāfat, Khilāfah خِلَافَة : succession, caliphate

Majlis Anṣārullāh مَجْلِسُ أَنْصَارِ اللَّهِ (Organization of Helpers of God): The organization of all Aḥmadī men aver 40 years of age.

muttaqī متقى: virtuous. pious. righteous. upright.

Nafl نفل : supererogatory worship

Nawafil نوافل : plural of Nafl

qā‘id قَائِد : leader. National departmental office holder of Majlis Anṣārullāh

Qaṣr قصر : palace. mansion. castle.

confinement. limitation. restriction.

limiting or shortening of Islamic worship.

Raf‘ Yadain رَفْعُ يَدَيْن : To raise hands at every Takbīr during Islamic prescribed worship.

Rukū رُكُوع : bowing (in Islamic prescribed worship)

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

Sajdah سَجْدَة : prostration

Ṣalāt صَلَاة : Formal Prayer offered according to a prescribed procedure. Thus, Ṣalātut-Tahajjud, Ṣalātul-Fajr, Ṣalātuz-Zuhr,

Ṣalātul-‘Asr, Ṣalātul-Maghrib, Ṣalātul-‘Ishā.

Tahajjud تَهَجُّد : Predawn Islamic worship offered after sleeping during the night.

Takbīr تَكْبِير : exclaiming God is great. aggrandizement. magnification.

amplification. exaggeration.

Wuḍū وُضُو : Ablution. Prescribed washing before Islamic worship.

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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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