

Ḥaḍrat Khalifatul Masīḥ V (may Allāh be his support) was welcomed to Capitol Hill in Washington D.C. on June 27, 2012 where he delivered a keynote address entitled ‘*The Path to Peace—Just Relations between Nations.*’

About Al-Nahl

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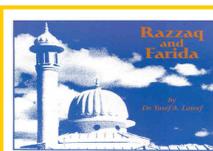
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَ أَوْحٰی رَبُّكَ اِلٰی النَّحْلِ اَنْ اتَّخِذِیْ مِنَ الْجِبَالِ بُیُوتًا وَّ مِنَ الشَّجَرِ وَّ مِمَّا یَعْرِشُوْنَ ﴿٧﴾
ثُمَّ کُلِّیْ مِنْ کُلِّ الثَّمَرٰتِ فَاَسْلُکِیْ سُبُلَ رَبِّکِ ذٰلِلاً ط یَخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ
فِیْهِ شِفَآءٌ لِّلنَّاسِ ط 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-Naḥl]:69-70)

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Atheism

Tahir Ijaz, San Diego

It is important to point out exactly what atheism means and what the atheistic world view is and what it implies. Atheism is the belief that there is no God, a Divine Being who is the author of the universe.

Atheism is a world view that the physical world is all that there is, that is, materialism—the universe explains itself with no requirement of a Conscious Creator or Being. There is the *Mona Lisa* but no Da Vinci; a *Hamlet*, but no Shakespeare.

Atheism is an ancient philosophy. It has generally been a minority viewpoint throughout recorded history and even today, though the atheist outlook has steadily gained in this century.

In the atheist view, human beings arose by chance through the physico-chemical phenomenon of biological evolution. Our thoughts and feelings and our very consciousness are nothing more than products of chemical reactions. What's more, by some strange irony and twist of fate these 'physico-chemical conscious beings' termed 'humans' started developing awareness, that the grand universe around them is rational like themselves, and could be understood. In other words, there are laws written into the universe with the universe obeying those laws and later the universe created a conscious creature who was able to comprehend those laws.

While it is natural for humans to seek meaning, the universe only *appears* to have meaning, in reality there is none. The reason is if the universe is not designed by someone, and it came about by chance, it cannot have any *intrinsic* or *ultimate* meaning. Furthermore when we die, that is the end. There is no afterlife. No reckoning or accountability for our actions. End of story.

The corollary of the above is that morality in the atheistic view can never be

objective, since moral values are just byproducts of the struggle of the fittest in the blind evolution atheists believe in. Murder would be wrong in the atheist view simply because murdering is not socially advantageous, not that it is objectively wrong. To probe this further, consider the example of a certain society deciding that it will allow the killing of newborn baby girls thinking it would preserve family honor or tradition, an episode that has actually occurred in history. The intellectually honest atheistic response would be that this extermination is not evil, since it is a matter of personal choice and taste and the community has set the standard for the social contracts, though outsiders may hate it.

It is important to point out that as there is no source of transcendent values from the atheist perspective, there cannot be *absolute* good or evil. Those values are to be determined by the community through rationality. In fact, there really is no such thing as 'good' or 'evil' for that implies again, a transcendent standard.

Atheist's Perspective

Atheists consider themselves very rational and champions of reason. They can only believe in something if it can be shown by science, holding rigorous standards of proof. To them, since God cannot be weaved into some mathematical formula, the belief is nothing more than superstition, akin to believing in unicorns or some other mythical creature. Indeed, in their view, the great majority of mankind has been in the grips of a mass delusion continuing to this day.

From their perspective, God did not create man; man created God. Since man did not always have the explanations of phenomenon seen in nature, God had to be

invented to explain things. It started as fear of aspects of nature, leading to worship of nature and ultimately to the concept of God who could influence nature if called upon.

The concept of 'afterlife' was invented as a psychological necessity for comfort and solace since humans could not bear the loss of losing a loved one forever. Someday there had to be a reunification with the departed souls.

Finally, another major argument advanced in support of atheism is the existence of suffering. For example, why would God allow the death or maiming of innocent children by the force of earthquakes or tsunamis?

Responses to the Atheist's Perspective

The idea that only empirical methods lead to truth, or that science is the only source of objective truth cannot be proved. It is only a belief and an assumption based on faith. It is, in reality, a self-defeating proposition as there is no empirical evidence for the assertion in the first place.

The notion that materialism is the only concept consistent with reason is also problematic. The reason is that if materialism is the only reality, reason itself becomes suspect, because reason would be nothing more than chemical reactions in the brain. If that is the case, there is no reason to believe anything is true, including the concept of materialism. Why put so much trust in it? Science cannot even properly make the case for materialism since it operates within materialism. The only guarantee that reason works is if God is in the mix, the Creator of mind.

Free will also poses a problem to those who dogmatically assert materialism as the only reality. One can continue reading this piece or decide to stop. The mind, which appears separate from the brain, is influencing brain function and the chemical reactions in it, not that the chemical

reactions are determining what you do.

Many truths, by which we guide our lives by, bear no relationship to atomic weights or physics equations. A person's love of his or her spouse cannot be scientifically determined. Hate does not have a chemical structure. The scientific method cannot be used to independently confirm that one's perceptions of the world gathered through the five senses actually correspond to the actual situation out there.

Science, as only a partial window to reality, can be explained in this example: if one asks why the water is boiling on the stove, science says it is because of physical properties of water, turning into a gaseous state at a certain temperature. But there is another equally true explanation: the water is boiling because somebody wants to make a cup of tea.

Having said that, no one is disputing the importance of science. It is sovereign in its own domain, properly understood. What is being disputed is the power of science to answer the question of ultimate cause of reality—God is brought into the equation to explain ultimate causes, to answer the question, 'why are we here?' And 'why did nature come into existence?' 'Why is there something rather than nothing?'

Great scientists have been believers in God, and they understood the proper place of science in the domain of human experience and knowledge.

Psychological explanations of belief in a God, that is, evolving from a fear of nature, do not hold up to intellectual scrutiny. Fear of lightning strikes, wild ferocious animals, or high waves striking the shore could not lead to worshipping those entities. No one worships what they fear. They run away from it.

In regards to belief in an afterlife, a belief in a state of bliss after death where one reunites with his or her family, can be considered a hope that led to the belief of 'life after death.' But if Heaven is explainable,

how does one explain Hell? This poses a problem for the various secular theories. Many atheists posit that since the universe was created, there were other dimensions and unobservable laws which created the present one. Indeed, multiple universes are often suggested. It is obvious these are metaphysical concepts, just as the theistic concept of afterlife—another dimension of experience. Thus the concept of an afterlife should not pose a rational challenge.

Rather than ask what possible psychological factors contribute to theism, the tables can be turned to ask what factors give genesis to atheism. Rather seen as only an intellectual and rational decision not to believe, perhaps it is a need for many to want liberty and autonomy in their lives. Why should there be someone looking over him or her? A flight from the ordinances of religion can lead to denial of God altogether.

The chief argument presented by atheists is that since there is suffering, there cannot be a God. If it was the theistic position that there is no afterlife after death, then perhaps the contention has some merit. But the argument has to be targeted to the beliefs of the theist, not an atheistic materialistic world view. To the theist, suffering and death on earth is a much smaller part of a larger pattern of human destiny that includes the afterlife. God gives life; God reserves the right to take life away from the current frame of reference to another, and any suffering is compensated.

Still why suffering? Since no one likes to suffer or see others suffer, any attempt to explain would have to overcome strong emotionalism, but a rational angle can be considered. If one reflects, suffering and happiness go hand in hand with increasing consciousness, and human beings on the apex, feel each of these polar opposites the most. A single cell bacterium does not experience happiness or sadness. In reality, you cannot have one without the other. It is like two sides of a coin. Indeed, biological

evolution could only have occurred through trials of loss and gain. In the overall scheme of things seen from this universal perspective, the various forces of nature which ordinarily are considered destructive have actually been the factors in making organisms continuously evolve and improve.

To envision a suffering-free universe, everyone would have to be identical since the new suffering would be why, for example, someone has a better looking nose. These 'humans' would be merely machinery, feeling no pain or pleasure, and would sit idly by since the very purpose of action and research is to improve quality of life, i.e., finding greater pleasure.

It is noteworthy that while the theist has to only explain suffering, the atheist has to account for everything else. One can see who has the greater task.

Arguments in favor of the existence of God

It should be kept in mind that as theists consider God as outside of nature, science cannot totally prove or disprove the concept of a Creator-God. However through the rules of logic, both inductive and deductive (which science itself is dependent on) belief in the existence of God is intensely plausible. Since God is not directly observable, God may be found through observing effects, in the same way the human mind or electromagnetic waves are not observable, only its effects.

The universe is bound in a chain of cause and effect. No effect occurs without a cause. However there cannot be an endless chain of causes and effects in this finite world; it has to terminate in a Final Cause. All created things have a cause. One of the major findings of cosmology in this century is that the universe was created by what is described as the phenomenon of Big Bang. It is pointless to ask, 'if God created the universe, who created God?' Something has to be eternal, either the universe or its Creator. All evidence points to the idea that our universe

is not eternal.

Not only did a universe come into being, it turns out it was designed as if the universe was waiting for us and wanted us to know there is intelligence and laws in nature. This rationality of the universe is a basic premise of science and humans excavate that intelligence. Darwinian mechanics selects for survival not truth, so is it not a bit odd that humans would develop the consciousness and capability to find design and elegance in nature that could be expressed with mathematical formulae and have nothing to do with survival of the fittest? This shows that a universe did not create Mind first, a Mind created the universe. To the believer in God it makes sense. Just as there are laws of conduct that come from God, there are material laws for the physical universe.

The laws of the universe, the intricate design, and the regulation imply the need of a Law Giver, Designer, and Regulator.

How human life arose through a series of coincidences is another pointer to the existence of a Creator. Reflect on what had to happen for humans to come into existence. The universe just happened to have the right physical make-up, the correct gravitational pull, and the correct weight of the sub-atomic particles to make existence possible. Science has shown that had even one physical constant been off even minutely, there would be no stars, planets, or life. This concept is called a 'fine tuned' universe. The first single cell organism then continued to climb Mt. Improbable and ultimately gave rise to complex conscious beings.

A series of improbabilities and coincidences implies a plot. Suppose ten members of a firing squad take turns shooting a prisoner tied to a pole. If the prisoner emerges later unscathed and alive, saying, 'I'm glad they all missed me,' would anyone unquestioningly believe him or suspect something?

Why is there something rather than nothing? Can something really arise from

nothing? Can death really create life? Can unconsciousness really create consciousness?

One can try to go through life without asking these deeper existential questions, and remain an agnostic of sort, though attempts to explain our existence *without* the concept of a God actually requires *more* faith!

Why not take the leap and believe? Otherwise it would be akin to a person stuck in a state of continual contemplation on account of imperfect knowledge trying to research and rationalize who to marry or which college to attend. Ultimately the leap must be made despite imperfect knowledge, and that's the path towards finding ultimate certainty.



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An Eyewitness Account of the Address Given by Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) at United States Capitol Hill: A Grand Manifestation of the Prophecy: *'You have been helped with prestige.'*

Anwer Mahmood Khan, Los Angeles

Although the United States achieved independence on July 4, 1776, its spiritual birth took place on June 27, 2012, when for the first time, Ḥaḍrat Mirza Masroor Ahmad, Khalīfatul Masīḥ V (may Allāh be his support), came to the chambers of the United States Congress (Capitol Hill) and introduced its members to the unfaltering relationship between justice and the establishment of world peace in light of the teachings of the Holy Qur'ān, and concluded his session with a collective silent prayer. The event drew some 140 special dignitaries, including 30 members of United States Congress, ambassadors, senior government officials, and thought leaders.

I had the distinct honor to be among those in attendance at this event, and this article seeks to capture some of my impressions of the various linkages between the event and an important revelation given to both the Holy Prophet (peace and blessings of Allāh be on him) and the Promised Messiah (peace be on him): *"You have been helped with prestige."*

I begin with some vital background on the subject revelation. Ḥaḍrat Abū Huraira (may Allāh be pleased with him) states that once the Holy Prophet (peace and blessings of Allāh be on him) explained that he had been given six distinctions over and above all the other prophets. The second distinction among these was:

نُصِرْتَ بِالرُّعْبِ -

"You have been helped with prestige." (Ṣaḥīḥ Muslim, Kitāb al-Masājid)

Prestige (or awe, respect, veneration) in this revelation refers to an aura of support or majesty bestowed by Allāh. This second distinction of the Holy Prophet (peace and blessings of Allāh be on him) was apparent in many instances throughout his life.

For example, once a Bedouin from outside Mecca approached the Holy Prophet (peace and blessings of Allāh be on him) and complained to him about some money that was owed to him by Abū Jahl, one of the Holy Prophet's (peace and blessings of Allāh be on him) most virulent opponents. Those who observed the Bedouin's request did not think that the Holy Prophet (peace and blessings of Allāh be on him) would be willing to directly intercede and confront Abū Jahl. Nevertheless, he did not hesitate to correct an injustice to an oppressed Bedouin and readily accompanied him to Abū Jahl's home. When he knocked on the door, Abū Jahl was startled to see the Holy Prophet (peace and blessings of Allāh be on him) standing in front of him—the very person he had been pursuing for so long. The Holy Prophet (peace and blessings of Allāh be on him) mentioned about the loan due to the Bedouin and demanded its immediate payment. Abū Jahl, startled by the request, immediately acquiesced and paid the money without incident. Later, when Abū Jahl was among the other chiefs of Mecca, they reproved him for being so weak and self-contradictory in the face of his sworn enemy. Abū Jahl responded that anyone in his position would have done the same for when he saw the Holy Prophet (peace and blessings of Allāh be on him) standing at the door, he also saw two

wild camels standing on either side of him ready to attack him. Abū Jahl was so awestruck by their appearance that he knew he could not refuse the request of the Holy Prophet (peace and blessings of Allāh be on him). Indeed, Allāh had crafted a miraculous sign to preserve the Holy Prophet's (peace and blessings of Allāh be on him) prestige in the face of his bitterest opponent. [*Life of Muhammad*, Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him), 2005, pp. 20-21].

The distinction of the Holy Prophet (peace and blessings of Allāh be on him) that he would be helped with prestige was also specially granted to his servant and true and ardent devotee, the Promised Messiah (peace be on him). He twice received precisely the same revelation—with some variations in the wording—once in 1883 and once in 1906.

In 1883, he received the following variation:

نُصِرْتَ بِالرُّعْبِ وَأُحْيِيَتْ بِالصِّدْقِ أَيُّهَا الصِّدِّيقُ -
نُصِرْتَ وَقَالُوا لَاتَ حِينَ مَنَاصٍ

“You have been helped with prestige and have been brought to life with truth, O truthful one. You have been helped and your opponents said: ‘No way of escape is left.’” (Tadhkirah, 2009, p. 83).

In 1906, he received the following variation:

نُصِرْتَ بِالرُّعْبِ وَقَالُوا لَاتَ حِينَ مَنَاصٍ -

“You have been helped with prestige and they said: ‘There is no way of escape left.’” (Tadhkirah, 2009, p. 882).

The above revelations have been manifested several times during the life of the Promised Messiah (peace be on him), be it during his public debates, court appearance, or writing experiences—as well

as during the lives of the Promised Messiah's (peace be on him) successors in Aḥmadiyyat. Indeed, many Aḥmadī Muslims have witnessed and written about these manifestations.

But a truly unique and unprecedented manifestation of the prophecy took place on June 27, 2012, when Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) visited Capitol Hill, headquarters of the United States Congress, and for the first time, met with United States lawmakers to present to them Qur'ānic teachings on justice and the establishment of world peace.

I narrate some examples that demonstrate how Allāh, with his majesty, bestowed prestige on Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support).

When Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support), accompanied by some forty members of the Community, first arrived at the Rayburn Building, and having passed through security, entered the corridor, we witnessed the first manifestation of Allāh's help, when visitors and staffers, busy with their own affairs and there for their own reasons, caught sight of Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support), lined up on either side of him as if they had been waiting especially to welcome him. Every camera was turned towards him and captured his magnetic personality, though none of the passersby knew who he was or why he had come.

Another glimpse of Allāh's help became manifest when Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) first entered the Rayburn Gold Room—a prestigious venue in the United States House of Representative building—where approximately 140 special dignitaries, including 30 members of U.S. Congress, ambassadors, senior government officials, and thought leaders, stood up and welcomed Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) with a resounding applause.

United States Congressman Brad

Sherman, one of the members of the United States Congress who had received and met Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) before the event, took the podium and presented Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) with a special United States flag that once had flown over the United States Capitol building. He presented the historic relic to Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support), along with a certificate of its authenticity.

United States Congresswoman Zoe Lofgren, another member of United States Congress in attendance, took the podium and presented Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) with a rare special bi-partisan United States Congressional resolution, introduced on that very day and signed by 22 members of the United States Congress, recognizing Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) for his leadership, courage, and various contributions in advancing human rights and welfare for all people throughout the world.

In a spontaneous moment to begin her prepared remarks about the worldwide persecution of Aḥmadī Muslims, Dr. Katrina Lantos Swett, Chairperson of the United States Commission on International Religious Freedom—a vital non-partisan government commission—observed:

“I have to say that there is a particular sense of blessing that seems to rest on this brimming room today, and I am sure that it is due in part to the wonderful spirit of goodwill, the warm hearts and a sense of optimism and love of the participants, but Your Holiness, it is undoubtedly a reflection of the blessing that you bring to the capitol, and so we are so honored and so grateful for you being here today.”

United States Democratic Leader Nancy Pelosi, the keynote speaker from United States Congress, commended Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) thus:

“It is an honor to be in the same room with you... Though a man of humble beginnings, your leadership has made you a figure of global prominence. You started as a teacher and now you’re a guide for millions of Muslims worldwide. You worked to help farmers in Ghana and now you are a force across borders and an asset to the developing world. You were persecuted for your beliefs, jailed for your faith, exiled from your homeland but refused to turn to bitterness and vengeance. You’re a leader with wisdom and compassion and a champion of non-violence and respect among faiths.”

After the various remarks by several other members of United States Congress, when Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) stood up to deliver his address, the entire audience stood on their feet out of respect—yet another manifestation of the special prestige given to him on this special day.

During his address, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) stressed the importance of justice in establishing world peace and presented Islām’s teachings and insight from the Holy Qur’ān, outlining the steps that the Holy Qur’ān has clearly explained for the path to peace. Members of the audience listened carefully and attentively, and many took notes during the address. United States Democratic Leader Pelosi stepped off the stage and took a seat in the front row of the audience to have a better listen and view of Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support). Of significant note, most of the 30 members of United States Congress stayed for the entire duration of the event and Ḥaḍrat Khalīfatul Masīḥ V’s (may Allāh be his support) address, despite the fact that United States Congress was in session during the very hour of the event. Many seasoned public officials in the audience would later comment that in all their years attending events in Washington D.C., they had never seen more than 10 members of United States Congress ever

come to such an event, let alone stay for its entire duration. Yet again, this was but another example of the prestige given to Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support).

After Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) concluded his address, he led the entire audience in a special collective silent prayer. Then the audience stood up for a third time, bursting with applause. These are the very same lawmakers who rarely, if ever, give standing ovations to even the President of the United States. Clearly, Allāh’s decree had possessed their hearts as well. Indeed, there appeared to be an electric current running through the room—undoubtedly spurred by a heavenly prestige that was consistently and inevitably manifesting itself throughout the morning. I later described the scene through a line of poetry that I penned after the event:

کس طرح کروں احوال میں اس کا بیاں
ہے قلم ساکت سکون قلب ہے سیماب دار

“How can I express the details of this awe-inspiring scene? / My pen is incapable and my sentiments are overwhelmed with splendor.”

After the formal session, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) received a guided tour of the United States Capitol, ending with a visit to the gallery of the United States House of Representatives, where a live Congressional session was in progress. While Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) sat in the gallery, United States Congressman Sherman took to the main floor of the United States House of Representatives and formally introduced Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) to the Speaker of the United States House of Representatives, drawing attention to his presence in the gallery and officially

noting his welcome and the special U.S. Congressional resolution for the official recorded proceedings of United States Congress.

During this time, my son, Amjad Mahmood Khan, grandson of the late Maulānā Abdul Malik Khan, was sitting next to Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) and provided some briefing on the issues being discussed during the live Congressional session. This brought back memories of my grandfather, Ḥaḍrat Maulānā Zulfikar Ali Khan Gohar, who some nine decades earlier had discharged the duty of briefing Ḥaḍrat Khalīfatul Masīḥ II (may Allāh be pleased with him) at the historic “Wembley Conference” in London in 1924.

After Ḥaḍrat Khalīfatul Masīḥ V’s (may Allāh be his support) address, I was descending the staircase when one of the special dignitaries in attendance told me that he found Ḥaḍrat Khalīfatul Masīḥ V’s (may Allāh be his support) address to be “pure gospel.” When I heard these words, I immediately reflected on the historic event of 1896, when the Promised Messiah (peace be on him) presented his seminal essay, *The Philosophy of the Teachings of Islām*, at the Conference of World Religions. After that event, an American publication, *Spiritual Journal* (Boston), had characterized the lecture as “pure gospel” in its review. When I began to reflect upon this similarity further, I realized that both Ḥaḍrat Khalīfatul Masīḥ V’s (may Allāh be his support) address and the Promised Messiah’s essay shared one common feature: they stressed Islām’s true teachings without ever mentioning or criticizing any other faith tradition. Here then was yet another striking example of heavenly prestige.

Another special dignitary commented to me: *“Congress desperately needed this lecture [by Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support)].”*

Another United States Congressman in attendance, Andre Carson, who is the second

Muslim to hold Congressional office, was overheard saying: *“I have never seen another Muslim leader who is both so humble and yet so masterful in speech.”*

The deluge of excitement and goodwill in the room on this blessed day was certainly a fulfillment of Ḥaḍrat Khalīfatul Masīḥ II’s (may Allāh be pleased with him) prayer:

ہر گام پر فرشتوں کا لشکر ہو ساتھ ساتھ
ہر ملک میں تمہاری حفاظت خدا کرے

“At every step, a large host of angels may accompany you / In every country, Allāh may protect and safeguard you.”

Those special dignitaries present in the room who possessed judgment and discernment felt their hearts affected by the occasion and by the extraordinary reverence engendered by Ḥaḍrat Khalīfatul Masīḥ V’s (may Allāh be his support) blessed presence, which compelled them to express their welcome and their praise of him in every possible manner.

In fact, at this time, we witnessed and observed two living signs from Allāh:

اِنِّیْ مَعَكَ يَا مَسْرُوْر۔

“O Masroor, I am with you.”

And:

نَصِرْتِ بِالرُّعْبِ۔

“You have been helped with prestige.”

Independent of my impressions of the event and the link to the prophecy *“You have been helped with prestige,”* Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) himself commented to me a few days after the event that when he was busy preparing to go to United States Capitol Hill, Allāh drew his attention to this revelation on that very morning, and he prayed that Allāh fulfill the revelation in his favor.

Indeed, Allāh fulfilled Ḥaḍrat Khalīfatul Masīḥ V’s (may Allāh be his support) prayer in a most grand and profound manner. Through the power of Muslim Television Aḥmadiyya (MTA), now the entire world—and not just those present in the Rayburn Gold Room on June 27, 2012—witnessed this transformative event and were able to testify to the truth of the revelation: *“You have been helped with prestige.”*

Alḥamdulillāh thuma alḥamdulillāh. All praise belongs to Allāh alone.

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The Major Issues Confronting Western Societies Today and How Aḥmadiyyat, The True Islām, Can Help Resolve Them

Syed Sajid Ahmad, Fargo, ND

1. Security is the basic and fundamental right and concern of every citizen and the state itself.
- a. West has to depend only on their human intelligence systems to counter natural and unnatural calamities. A relationship with the Almighty may help them prepare for the calamities better due to the protection from the Almighty and due to dreams and other support from the Almighty if they adopt truth to garner a relationship with the Almighty.
- b. Two great world wars and other large wars have taken place among the Christians in the West causing huge losses of life and property. There were 15 million deaths in World War I and over 60 million were killed in World War II. There are no guidelines on wars in the New Testament. Qur'ān guides with regard to matters of conflict and war leading to stability and peace.

“And He is Supreme over His servants, and He sends guardians to watch over you, until, when death comes to anyone of you, Our messengers take his soul, and they fail not.” (The Holy Qur'ān, 6 [Al-An'ām]:62)

“He (Jacob) said, ‘I cannot trust you with him (Yusuf), save as I trusted you with his brother before. But Allāh is the best Protector, and He is the Most Merciful of those who show mercy.’” (The Holy Qur'ān, 12 [Yūsuf]:65)

“For him (the Messenger) is a succession of angels before him and behind him; they guard him by the command of Allāh. Surely, Allāh changes not the condition of a people until they change that which is in their hearts. And when Allāh wishes to punish a people, there is no repelling it, nor have they any helper beside Him.” (The Holy Qur'ān, 13 [Al-Ra'd]:12)

“And if two parties of believers fight against each other, make peace between them; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allāh. Then if it returns, make peace between them with equity, and act justly. Verily, Allāh loves the just.” (The Holy Qur'ān, 49 [Al-Hujurāt]:10)

“O ye who believe! if an unrighteous person brings you any news, ascertain the correctness of the report fully, lest you harm a people in ignorance, and then become repentant for what you have done.” (The Holy Qur'ān, 49 [Al-Hujurāt]:7)

“O ye who believe! when you go forth in the cause of Allāh, make proper investigation and say not to anyone who greets you with the greeting of peace, ‘Thou art not a believer.’ You seek the goods of this life, but with Allāh are good things in plenty. Such were you before this, but Allāh conferred His special favor on you;

so do make proper investigation. Surely, Allāh is well aware of what you do.” (The Holy Qur’ān, 4 [Al-Nisā]:95)

“Permission to *fight* is given to those against whom war is made, because they have been wronged—and Allāh indeed has power to help them—Those who have been driven out from their homes unjustly only because they said, ‘Our Lord is Allāh’—And if Allāh did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allāh is oft commemorated. And Allāh will surely help one who helps Him. Allāh is indeed Powerful, Mighty—Those who, if We establish them in the earth, will observe Prayer and pay the Zakat and enjoin good and forbid evil. And with Allāh rests the final issue of all affairs.” (The Holy Qur’ān, 22 [Al-Naḥl]:40-42)

“And make ready for them whatever you can of armed force and of mounted pickets at the frontier, whereby you may frighten the enemy of Allāh and your enemy and others besides them whom you know not, but Allāh knows them. And whatever you spend in the way of Allāh, it shall be repaid to you in full and you shall not be wronged.” (The Holy Qur’ān, 8 [Al-Anfāl]:61)

c. Aḥmadiyya Islām espouses peace and fidelity to the country of one’s residence and thus provides security to all citizens of the state.

2. Health and wholesomeness provide every individual the optimum ability to contribute

to the progress of the individual and the society as a whole.

a. Many diseases spread among the Westerners, and in the rest of the world, due to cleanliness issues. Islām teaches a way of life which promotes and ensures cleanliness of the individual and the environment. As an example, among many other cleanliness and wholesomeness requirements, every Muslim has to wash before their five daily obligatory Prayers.

b. Lack of adequate dietary guidance causes many diseases. Islām provides succinct guidance on dietary matters.

“O ye men! eat of what is lawful *and* good in the earth; and follow not the footsteps of Satan; surely, he is to you an open enemy.” (The Holy Qur’ān, 2 [Al-Baqarah]:169)

“They ask thee what is made lawful for them. Say, ‘All good things have been made lawful for you; and what you have taught the beasts and birds of prey *to catch for you*, training *them* for hunting and teaching them of what Allāh has taught you. So eat of that which they catch for you, and pronounce thereon the name of Allāh. And fear Allāh. Surely, Allāh is quick in reckoning.’” (The Holy Qur’ān, 5 [Al-Mā’idah]:5)

“And eat of that which Allāh has provided for you of what is lawful and good. And fear Allāh in Whom you believe.” (The Holy Qur’ān, 5 [Al-Mā’idah]:89)

“O children of Adam! look to your adornment at every *time and* place of worship, and eat and drink but exceed not the bounds; surely, He

does not love those who exceed the bounds.” (The Holy Qur’ān, 7 [Al-A’rāf]:32)

- c. More diseases are caused by pork in the West than any other meat. Islām forbids the meat of swine.

“He has made unlawful to you only that which dies of itself, and blood and the flesh of swine, and that on which the name of any other than Allāh has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin for him. Surely, Allāh is Most Forgiving, Merciful.” (The Holy Qur’ān, 2 [Al-Baqarah]:174)

- d. Alcohol causes deaths due to its consumption and people commit domestic violence, murder, and rape under its influence. Islām forbids drinking.

“They ask thee concerning wine and the game of hazard. Say: ‘In both there is great sin and also *some* advantages for men; but their sin is greater than their advantage.’ And they ask thee what they should spend. Say: ‘What you can spare.’ Thus does Allāh make His commandments clear to you that you may reflect.” (The Holy Qur’ān, 2 [Al-Baqarah]:220)

“O ye who believe! wine and the game of hazard and idols and divining arrows are only an abomination of Satan’s handiwork. So shun *each one of* them that you may prosper.” Satan desires only to create enmity and hatred among you by means of wine and the game of hazard, and to keep you back from

the remembrance of Allāh and from Prayer. But will you keep back? (The Holy Qur’ān, 5 [Al-Mā’idah]:91-92)

3. Economy plays an important role in the moral and social integrity of an individual and a nation. Economic problems result in moral, social, and intellectual degradation of a society.

- a. Islām sets many ways for people to share their wealth which help reduce the gap between the poor and the rich. Some examples are (1) Zakāt, (2) Ṣadaqah, (3) interest-free loans, and (4) distribution of inheritance. Islām forbids (5) gambling and (6) interest. These six items [Tafsīr-i-Kabīr (Sūrah Al-Kahf), Ḥaḍrat Mirza Mahmud Ahmad, Khalīfatul Masīḥ II (may Allāh be pleased with him)] provide a society with economic security.

“Whatever Allāh has given to His Messenger as spoils from the people of the towns is for Allāh and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, that it may not circulate *only* among those of you who are rich. And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from *that*. And fear Allāh; surely, Allāh is Severe in retribution.” (The Holy Qur’ān, 59 [Al-Hashr]:8)

- b. Interest continues to keep most people in the Western societies under the burden of large debts.

“O ye who believe! devour not interest involving diverse additions; and fear Allāh that you may prosper.” (The Holy Qur’ān, 3 [Al-i-‘Imrān]:131)

4. Human rights

- a. Gender inequality is a great problem in the west while Islām helps its reduction by making women heirs and providing them other financial benefits. Men are responsible to support family financially freeing women largely from the trials of rigorous daily 8-hour work routines.

5. Morality

- a. The institution of marriage continues to suffer in the West year by year. Islām encourages marriage and fidelity.
- b. Abortion continues to be a problem in the West which mostly is a result of unmarried relations.

“Say, ‘Come, I will rehearse to you what your Lord has forbidden: that you associate not anything as partner with Him and *that you do* good to parents, and that you kill not your children for *fear of poverty*—it is We Who provide for you and for them—and that you approach not foul deeds, whether open or secret; and that you kill not the life which Allāh has made sacred, save by right. That is what He has enjoined upon you, that you may understand.” (The Holy

Qur’ān, 6 [Al-An’ām]:152)

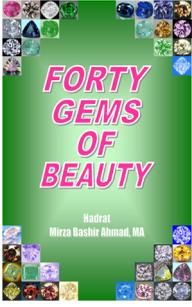
“Kill not your children for fear of poverty. It is We Who provide for them and for you. Surely, the killing of them is a great sin.” (The Holy Qur’ān, 17 [Banī Isrā’īl]:32)

6. Spirituality

- a. Church attendance continues to decrease and number of atheists continues to increase due to confusion arising from giving Jesus Divine status.
- b. West has missed two great spiritual events, the advent of “that prophet” fulfilled in the advent of the Holy Prophet Muhammad (peace and blessings of Allāh be on him) and the Second Coming in the person of Ḥaḍrat Mirzā Ghulām Aḥmad of Qādiān (peace be on him) and consequently has lost its connection to their Creator. West can re-establish its relation with their Creator by gathering under the banner of the Aḥmadiyya Khilāfat.
- c. Church is splintered in so many denominations, so are Muslims and other religions. Khilāfat presents them an opportunity for unification.

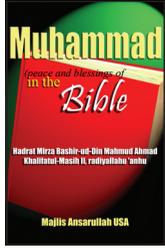
Prayer in Congregation

Abu Hurairah has related that the Holy Prophet (peace and blessings of Allāh be on him) said: “Prayer in congregation is more than twenty-five times greater in merit than Prayer at home or in the shop, etc. Therefore, when a person makes his ablutions carefully and proceeds to the mosque with the sole purpose of joining in the service, his station rises in grade at every step and one of his sins is wiped out. From the moment he enters the mosque he is accounted as a participant in the service while waiting for the service to begin, and, so long as he causes no inconvenience to anyone and his state of purity is maintained, the angels continue to pray for him: Allāh, have mercy upon him; Allāh, forgive him; Allāh, turn to him with compassion.” (Bukhārī and Muslim)



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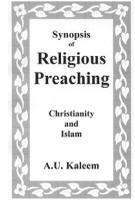
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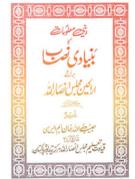
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With a hundred years of love and devotion
We have waited for this moment so long

I need a hundred mouths to say this
But I have only this one to sing my song

I know your heart is as joyous as mine
Join me and together we'll sing along

This melody will spread far and wide
This love will win all hearts before long

The tide has turned, surely you can see
In this battle between right and wrong

So let us praise our Lord all day
And let us thank Him all night long.

Be not just spectators of a world in making
The moment is now, really ours for taking

Let us bring such a change from within
That will change the world we live in

This was taught by the one from Fārān
And his servant who dwelled in Qādiān

They showed us the path to lasting success
And taught us to shun fleeting happiness

So as we exult this Khilāfat Centenary today
Let us not forget how it came to be this way

Think back to the day not so far in the past
When a great sadness at our door was cast

We woke that sad day and sobbingly found
We had lost a man of God, with lovers abound

Our Beloved, our Prince, our Tahir was gone
His voice no more, his face out of sight

Our longing hearts, our flowing tears;
How dark were the clouds, how deep our plight

But our Lord did show us once more
How His Grace makes a day out of a night

We saw your radiant face O' Masroor
And saw the soothing heavenly light

We saw your tender touching smile
And saw the oceans of love inside

We heard your gentle trembling voice
And felt your resolve, your strength, your might

You asked us to pray and to pray a lot
This was the cure. Indeed you were right!

The dark clouds, the shadows are all gone
And the sun is shining on us all, all so bright

We can clearly see the road we've traveled on,
And the road ahead in Khilāfat's light

The light of Nuruddin, and the might of Bashiruddin;
The love of Nasir, and depth of Tahir's insight

They brought us so far! A miracle Khilāfat it is
Their hand—Allāh's Hand, their fight—Allāh's fight

God promised: "I am with you, O' Masroor"
It is now his hand that we must hold tight

Which favors of our Lord can we thus deny?
This question we must keep—always in sight

I know your heart is as joyous as mine
So join me and together, this we'll recite:

Let us praise our Lord all day—and let us
Thank Him all night—let us
Thank Him all night.



Has Geert Wilders Stopped Beating His Wife?

Zia H. Shah, Binghamton, NY

Has Geert Wilders stopped beating his wife? In rhetoric such a question is called a ‘Complex Question,’ and trying to answer it only traps the person. It is a fallacy of thinking and reasoning. If Wilders says yes then he was beating her before and if he says no then he is still beating her and we should call adult protective services or some domestic violence hotline! Wilders is smart enough to evade such questions, but, he cannot evade the charge that all his speeches, writings, and documentaries against Islām are a fallacy of one sort or the other. I will share some information to build my arguments. Am I committing a fallacy of hasty generalization? Such unwarranted generalization is a logical fallacy of faulty generalization by reaching an inductive generalization based on insufficient evidence—essentially making a hasty conclusion without considering all of the variables. Whether I am committing it or not, but, it is fairly certain that Wilders never feels shy to commit this fallacy, when it serves his purpose of hate-mongering against Islām or the Muslims.

The picture on the right is a good example of circular reasoning and if Geert Wilders will be more impressed by Latin name, it is called *petitio principii*. Another name for this is begging the question! Here is another example, which is someone’s air tight argument for existence of God: “I know that God exists because the Bible says so. And I know everything in the Bible is true because it is God’s word and God would not lie.” Circular argument is a fallacy when the premises presume, openly or covertly, the very conclusion that is to be proven. The biggest fallacy in his recent book, *Marked for Death: Islām’s War Against the West and Me*, is the fallacy of circular argument or begging the question. He is trying to show that



Christianity or the Western culture is better than Islām and does not even define or present any arguments in favor of Christianity or Western culture! So, his conclusion is his starting premise, a form of circular reasoning. He presents a few Qur’ānic verses out of context for criticism but does not tell us or defend any of the verses from the Bible that promote violence. Here let me share some details in this regard.

Many Christians and Jews, perhaps unconsciously, consider the Qur’ān standing in absolute contrast to the scriptures they themselves cherish. In the minds of ordinary Christians, and Jews, the Qur’ān teaches savagery and warfare, while the Bible offers a message of love, forgiveness, and charity. For the prophet Micah, God’s commands to his people are summarized in the words “act justly, and love mercy, and walk humbly with your God” (Micah 6:8). Christians recall the words of the dying Jesus: “Father, forgive them: they know not what they do.” Likewise, there are verses in the Holy Qur’ān to promote tolerant and kind behavior. The Holy Qur’ān says, “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.” (The Holy Qur’ān, 41 [Hā Mīm Al-Sajdah]:35) The following two paragraphs are to give the Christians and the Jews a balanced view of the two scriptures, the Bible and the Qur’ān.

There are no verses in the Holy Qur’ān to trigger and promote genocide, but there are in the Bible: “When you march up to attack a city, make its people an offer of peace. If they accept and open their gates, all the people in it shall be subject to forced labor and shall work for you. If they refuse to make peace and they engage you in battle, lay siege to that city. When the Lord your God delivers it into your hand, put to the sword all the men in it. As for the women, the children, the livestock and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the Lord your God gives you from your enemies. This is how you are to treat all the cities that are at a distance from you and do not belong to the nations nearby. However, in the cities of the nations the Lord your God is giving you as an inheritance, do not leave alive anything that breathes. Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the Lord your God has commanded you.” (Deuteronomy 20:10-17)

There are no verses in the Holy Qur’ān to destroy polytheism with sword and kill all polytheists and even their livestock, regardless of whether they are at war or not, but in the Bible there are: “If you hear it said about one of the towns the Lord your God is giving you to live in that troublemakers have arisen among you and have led the people of their town astray, saying, ‘Let us go and worship other gods’ (gods you have not known), then you must inquire, probe and investigate it thoroughly. And if it is true and it has been proved that this detestable thing has been done among you, you must certainly put to the sword all who live in that town.

You must destroy it completely, both its people and its livestock. You are to gather all the plunder of the town into the middle of the public square and completely burn the town and all its plunder as a whole burnt offering to the Lord your God. That town is to remain a ruin forever, never to be rebuilt.” (Deuteronomy 13:12-16)

Wilders does not examine where did the Western culture come from or what does it stand for. Maybe it came from Islām? He knows of some negative examples in the 1400 years of Muslim history spread over three continents—albeit unverified—but is totally ignorant of any positive Muslim Heritage. Additionally, if Western culture stands for religious freedom and freedom of speech and thinking, then why is he proposing to take away the freedoms of the Muslims? In fact he is destroying the very thing he is proposing to defend. Wilders is cutting off the branch he is sitting on!

Wilders chooses the worst un-Islamic examples from Muslims and the worst understandings of Islām and proposes to generalize them to all Muslims to promote his agenda of Islamophobia and hate-mongering. For example, Wilders correctly describes Maududi but then wrongly extends him to all the Muslims and all of Islām. Here he commits a fallacy pertaining to composition and division. James H. Hall (born 1933) was the James Thomas Professor of Philosophy at the University of Richmond from 1965 until his retirement in 2005. He remains at the university as Professor Emeritus. He writes about this type of fallacy, “This fallacy amounts to exploiting ambiguities between the properties of individuals and the properties of the set that they compose. Example: Everyone in my gymnastic class is tiny. There is no one there over 80 pounds. I cannot see why the instructor is complaining that the class is too big.”

Geert Wilders has been on record saying, “I don’t hate Muslims, I hate Islām.” But, to

make his case against Islām, he constantly criticizes Muslims, so, he constantly commits fallacy of *ad hominem*. You commit this fallacy if you make an irrelevant attack on the arguer and suggest that this attack undermines the argument itself. Here is an example. What she says about Johannes Kepler's astronomy of the 1600s must be just so much garbage. Do you realize she's only fourteen years old? This attack may undermine the arguer's credibility as a scientific authority, but it does not undermine her reasoning. That reasoning should stand or fall on the scientific evidence, not on the arguer's age or anything else about her personally. He constantly gives examples of some bad Muslim actors and generalizes their actions to vilify Islām. He does not address that there are bad persons in all religions and all communities. Has he heard of Adolf Hitler or Joseph Vissarionovich Stalin? Were they Christians or atheists? The major difficulty with labeling a piece of reasoning as an *ad hominem* fallacy is, however, in deciding whether the personal attack is relevant. For example, attacks on a person for their actually immoral sexual conduct are irrelevant to the quality of their mathematical reasoning, but they are relevant to arguments promoting the person for a leadership position in the church. Wilders does not worry about such *petty* details, he just got to hate-monger!

Let me now extend an olive branch to Geert Wilders. A good way to avoid these logical fallacies is to exercise greater empathy towards all humans regardless of race, color, creed, or religion. Let me close with a wisdom of ages and all religions—different formulations of the Golden rule in different traditions:

- “...Surely, the mercy of Allāh is nigh unto those who do good.” (The Holy Qur’ān, 7 [Al-A’rāf]:57)
- No one of you is a believer until you desire for your neighbor that which you desire for yourself. (The Holy Prophet

Muhammad ([peace and blessings of Allāh be on him])

- He sought for others the good he desired for himself. (Egyptian Book of the Dead)
- Thou shalt love thy neighbor as thyself. (Law of Moses)
- Do not do to your neighbor that you would take ill from him. (Grecian instruction)
- Do as you would be done by. (Zoroaster, Persia)
- What you would not wish done to yourself do not unto others. (Confucius, China)
- One should seek for others the happiness one desires for oneself. (Buddhist instruction)
- The law imprinted on the hearts of all men is to love the members of society as themselves. (Roman Law)
- All things therefore whatsoever you would that men should do unto you, even so you do unto them; for this is the law of the prophets. (Jesus Christ [peace be on him])
- Think of God first, think of others second and then put yourself third. (Robert H. Schuller)
- A great man shows his greatness, by the way he treats little men. (Sir Thomas Carlyle).
- The hand that gives gathers. (An English Proverb).
- “Woe unto those who give short measure. Those who, when they take by measure from other people, take it full; But when they give by measure to others or weigh to them, they give *them* less.” (The Holy Qur’ān, 83 [Al-Tatfīf]:2-4)
- By God Who holds my life in His Hand, none of you can be a truly faithful Muslim, unless he liked for his brother what he liked for himself. (The Holy Prophet Muhammad [peace and blessings of Allāh be on him]) (Bukhārī)

Al-Naḥl

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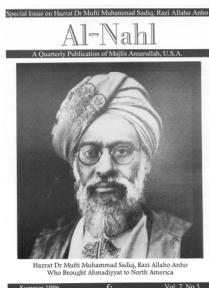
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A Rainy Day Story

Abu Bakr Ladd, St. Louis

The passing of the late Dr. Abdus Salam was an occasion when many of the friends and associates of Dr. Salam were asked to write some anecdote or memory of the great man and towering genius of the 20th century.

His mathematical and theoretical explanations of the electromagnetic forces and the behavior and physical properties of light waves changed the way scientists have come to understand the behavior of the physical universe. He won the Noble Prize for Physics for this work in 1979 entitled the “Salam-Weinberg Unification Theory.” Even if you have no understanding of physics or science, the title alone is intriguing!

I met Dr. Salam only once for a few brief minutes, but I think that our many new converts will find this story interesting.

I had just accepted Aḥmadiyyat in Germany in 1974 and had only a vague glimmer of what the Jamā‘at was really all about. I was living in Hamburg at the time, and the missionary in Hamburg at the time Herr Haider Ali Zafar called me and told me that a “world famous Aḥmadi scientist” was coming to visit Hamburg and I should come and try to meet him. The Hamburg Jamā‘at was very small at that time consisting of no more than a handful of African, Indonesian, Pakistani brothers, and one Australian.

As I recall Dr. Salam came in December to visit a science institute in Germany. I was pretty impressed with that, but “world famous?” I had never heard of this guy and so I figured the Imām was exaggerating this brother’s “fame” to impress me.

Our Ghanaian brother Mubarak Osier Keri and I had just gone to Ludwigshafen to give a lecture to a physics class there on “Das Gesetz der Kausalität” (The Law of Cause and Effect) from the Islāmic viewpoint and I was feeling pretty hot having just conquered a second year Physics class! So I looked

forward to meeting this great physicist so I could ask him some enlightened questions and hopefully impress him with my knowledge!

The day we met was a bitter cold Hamburg winter day and I guess to save money the Imām had not yet turned the heat up and so we sat in the small kitchen—just the three of us. Dr. Salam as I recall him seemed very large. He kept his winter wool overcoat on because of the chill and his presence literally filled the whole room. I was dumbstruck and could hardly say a word. In fact I cannot recall a single sentence or word that I might have said to him, and my memory of the Imām—he was still very young—was that he seemed incredibly tongue tied and shy and clearly in awe of Dr. Salam. Our meeting—if you can call it that—lasted only a few minutes 15-20 at the most.

A few months later, in the early spring—perhaps late February or early April—I heard that Muhammad Zafarullah Khan (may Allāh be pleased with him) would be in London to give a speech. Since I was trying to learn about the Jamā‘at and admired his writing I decided to hitchhike to London to see and hear him.

I left on a rainy Hamburg spring morning. Now, here I have to explain what a North German rainy day is like in order for you to fully grasp the gist of this story! Picture a gray day. Thick, low, unending gray clouds piled like thick wool upon each other. Gray everywhere. A gray that drives North Germans to run off to Turkey and Morocco and Swedes to suicide! The rain is steady and continuous in thick drops and you just know it is going to be like this for the next three weeks!

I was able to ride the subway and a streetcar to the first Hamburg Rest area on the Autobahn heading South.

I stood under the awning of the restaurant and was just looking at the various cars coming in and gassing up and hoping to find a kindred spirit who would take me along.

As I stood there looking, a newer model beige Mercedes pulls in to the Rest area, pulls right up to the steps of the restaurant and waves to me to come on. I jumped in and off we went.

‘How far are you going South I asked?’ ‘Well, I can take you a little way,’ the driver answered. I understood by this that if he did not like me or my company, he could then drop me off whenever he wanted to without any fuss or muss and no feelings hurt.

We started talking and after the preliminary stuff was over, who are you, where are you from, what do you do, where are you going, what is your nationality, what is your religious/political philosophy, etc., we started getting down to the real nitty-gritty!

Turns out that he was a physicist and on his way to a science forum of some type. By this time we had been driving for about 2 hours and the rain and the windshield wipers were a constant companion to the buzz of our conversation. I had only been an Ahmadi for about 5-6 months and as we discussed religion, he of course was a confirmed atheist and considered Muslims and all other Deists to be mere fools with no real understanding of the nature of the cosmos or its creation! So it was not long before he wiped out what few Islāmic arguments I could make to prove the existence of God!

In a last desperate effort I thought of Dr. Salam and I asked him, “Have you ever heard of Dr. Abdus Salam?”

“Yes, yes of course.” He replied. “Everyone knows Dr. Salam! I have been to numerous of his lectures.”

Now I was surprised! So I told him, “Well the next time you see Dr. Salam, introduce yourself to him and tell him you met one of his brothers and let him try to explain these things to you.” “No, No, I could never do

that.” He protested and it was quite clear that he considered Dr. Salam to be of such a high status that he did not even feel comfortable in approaching him on a personal level.

The demeanor of this German physicist made it clear to me that Dr. Salam was indeed no ordinary scientist, because were he not someone special, no German would show even an iota of diffidence to a Pakistani scientist.

I was at a loss on how to overcome his very clever ways of rebutting all my arguments and in my last exasperated effort to convince him and having no other intellectual arguments that I could make. I told him, “Look! if you want to know if God exists just ask him to show you a sign.”

He looked at me with some amusement and said, “Well, I want God to stop this rain!”

I snorted with disgust because he was making sport of what I considered very serious and he knew good and well that given the wall of gray clouds and mist all around us that this—in his mind—was the most unlikely thing to happen this day or any other day for the rest of the week!

We drove on in silence for some time. I slumped in my seat absorbed in my own thoughts, lulled into a kind of stupor by my tiredness, the splash of the windshield wipers and the drumbeat of the rain.

Those of you who have been on the Autobahn or perhaps in Oklahoma, know that there are stretches where the highway goes through a valley and you can see the top of the hill several miles away.

I do not know who saw it first, but a large hole had opened up in the distance and a brilliant ray of light illuminated the highway and only the highway. On our right and our left and behind us were only sheets of rain and gray clouds. The shaft of light was only on the highway in front of us.

My German physicist friend’s neck and forehead turned beet red. “He-he, he-he,” he giggled, “you think that’s my sign?” He asked me. “That’s what you asked for.” I replied. In

fact, I was somewhat awed and perplexed myself and rationalizing with myself was it a natural phenomenon or was this in fact a Sign from God?

Over the years I have often thought of this “Sign” and indeed it was perhaps one of the many “Signs” that I would continue to see and experience throughout my life as a Muslim and an Ahmadi.

As we passed through the ray of light we came out on the other side of the hill into a beautiful and verdant green spring day! The rest of the journey was through an azure blue sky with bright sunshine all the way.

I cannot recall a single word or sentence for the rest of this journey.

I have never seen this German fellow again. He drove me three hours out of his way and dropped me off right at the Belgian border so that I could catch a ferry to London. I know for certain that he also thinks about this incident and perhaps when he read and heard the announcements of Dr. Salam’s death he reflected on this incident and perhaps is still trying to decide whether this was just a freak of nature or the sign that he asked his God for.

Allāh bestows His Signs and shows His Light to whomsoever He pleases. All praise is due to Allāh, the Bestower, the Mighty, the Wise.

This incident took place 36 years ago when I had just a glimmer of the Divine and virtually no spiritual knowledge.

I have reflected and told this story many times and over the years it has become clear to me what a tremendous Sign and gift this was, not necessarily to the German physicist, but to me.

The reason the German asked for the rain to stop is because he knew that this was a physical impossibility given the atmospheric conditions we were in and it was his way of being clever and funny and perhaps a bit contemptuous of my “blind faith.”

To properly understand the atmospheric conditions, one must have lived in Northern Europe or perhaps West Africa during the rainy season. Low, thick, gray clouds piled high on top of each other. There is no break in the cloud deck and it will remain like this for perhaps days or even weeks.

The valley we were in was one of those long valleys that one sees in Oklahoma, or Pennsylvania (think Cumberland Gap) and as you reach the bottom of the valley, the other side of the valley is a big wall rising in front of you.

Thus, all that we could see from the bottom of the valley were the clouds just sitting on top of the ridgeline.

After the Shaft of Light appeared on the highway, we rode towards it in silence, each absorbed in his own thoughts. The Shaft of Light was maybe a ½ mile from the ridge line. As we entered the light we rode in silence and the light covered the distance from where we entered to the top of the ridge.

I will never forget how stunned I was as we crested the hill and looked out into a green valley with a bright blue sky!

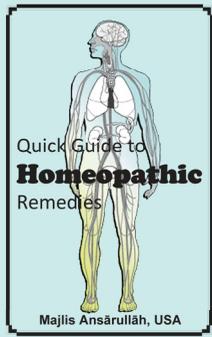
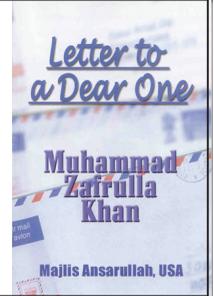
Now, 36 years later, I know that my Lord showed me that He is the Commander of the Heavens and the Earth and all that exist there. Since that day I have seen a number of manifestations of God’s power, whether it was the earthquake after Ahmadis were declared non Muslims or Zia ul Haq’s demise or the floods that devastated Pakistan after May 28, 2010 or the victory over the Homeland Security people in my own case.

I have entered the winter of my life and I remain grateful to God for His mercy upon me and granting me His favor by allowing me to enter the fold of Ahmadiyyat. I truly understand that all honor and blessings come from Him alone and I pray that He accept my repentance and sacrifice.

Letter to a Dear One

Sir Muhammad Zafrullā Khān

English translation of his epic Urdu work (Aik Azīz Kai Nām Khat) by Shermeen Butt with foreword by M. M. Ahmad and introduction by Ḥaḍrat Mirza Bashir Ahmad (may Allāh be pleased with him). It introduces the concepts of God, Man's relationship to God, The Holy Qur'ān, The Holy Prophet (peace and blessings of Allāh be on him), The Promised Messiah (peace be on him) Islām, Morals, and Etiquette. 110+ pages. \$2

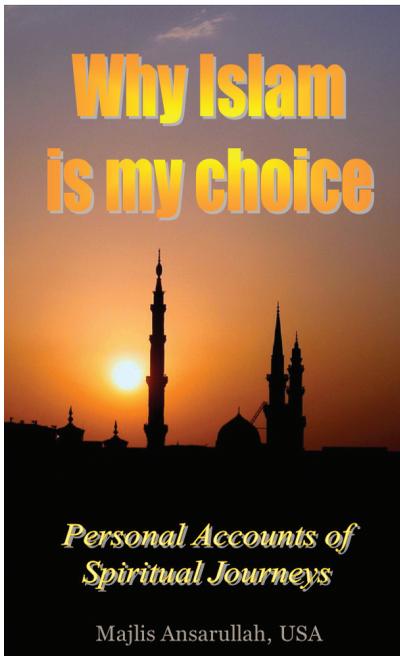


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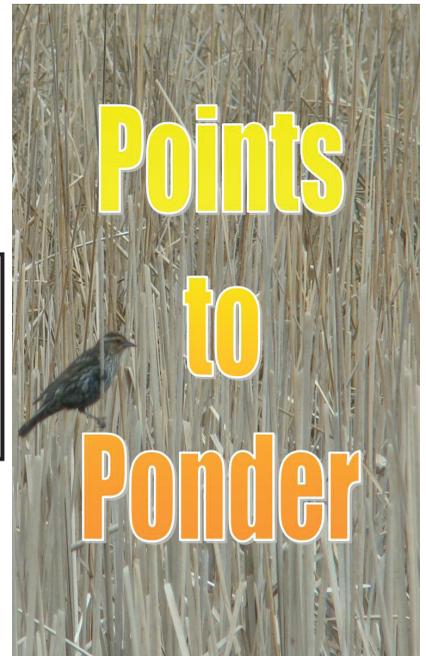


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My Journey Toward Aḥmadiyyat

Habib ur Rehman, Willingboro, NJ

I feel very blessed and honored to share the story of how I came to accept Aḥmadiyyat—the true Islām.

I was born in 1969 in Karachi, Pakistan. My father had retired from Pakistan Army and settled near Drigh Road, Cantt. Bazaar. This area was dominated by people from Punjab and Hazara and was a peaceful place to live. My father was not very religious but attended Friday Prayers regularly at a mosque about a mile or two from our house. Most of my neighbors used to pray at another beautiful little mosque only a few blocks from our house. I still recall an empty lot in front of the mosque where we spent countless hours playing hockey and cricket. Often we would be playing there when Maghrib Adhān was called. We would all stop the game, go into the mosque, perform ablution, and pray. Life seemed happy and innocent!

Every Friday when going to offer Jumu'ah prayer with my father to the mosque about a mile or two from our house, I always wondered why we did not go to the mosque just around the corner. One day I remember asking my father why we have to go to walk so far when there is a mosque so close to home. My father told me that one day I will understand and decide for myself.

When I was about ten or twelve year old, I learnt that my friends who went to this mosque were called Qādiānis or Aḥmadīs but I did not understand why because I did not see any difference in how they practiced Islām. Even at a very young age I noticed that my father was warmhearted towards Aḥmadīs and always talked about Aḥmadiyya Jamā'at with a lot of affection. He would say that Aḥmadīs were honest, educated, and kind people and that you could trust them with your family and life. I remember that he once told me that Pakistan Army should

thank the Aḥmadiyya Jamā'at for all those officers in Punjab regiment after partition otherwise we did not have anybody to mold the Pakistan Army and Air Force into the disciplined force that it later became.

My real curiosity about the Jamā'at developed in 1982 or 1983. Ḥaḍrat Mirza Tahir Ahmad (may Allāh shower His mercy upon him) had just been elected Khalīfah and many newspaper articles were being printed against the Jamā'at. In these articles they were calling Aḥmadīs non-Muslim—the same people that I played and prayed with. One day when I was in 6th or 7th grade, we were playing cricket in the field and someone called from the mosque window that it was time for Maghrib. I, along with other kids, went inside to pray. As I came out of the mosque someone grabbed me from behind and hit me on my back a few times and kept saying you will never step in this mosque again. Since I was a kid I started crying and did not know what to do. I went home and told my father what had just happened. To my disbelief my father took my side and told that guy never to touch me again.

Next day I became more curious and took a bold step. On the way back from school, I went into the Aḥmadī mosque and met a gentleman who was staying in the upstairs room and asked him to give me anything to read. He gave me an Urdu magazine but asked me not to show it to anyone or he will get in trouble. I hid the magazine in my school bag and returned home. My memory of the magazine is of pictures of Jalsa in Rabwah. I read the magazine which also had pictures of a Khalīfah. This surprised me because in school I had learned that there were only four Khulafā, i.e., Khulafā-i-Rāshidīn who had all passed away almost 1,400 years ago. Now I

was learning that there were more Khulafā and one lived in Rabwah. This made me even more curious to learn about Aḥmadiyyat.

My Mathematics tutor, Mrs. Razia Sultana used to hold after-school tutoring session at her house. I also used to go to her house for lessons. One day during the class I think I was thirsty and went in the other room for a glass of water. I saw a picture on the wall and I remember looking at it for a while until my teacher came in and saw me looking at the picture. I asked her whose picture it was and she told me that I should concentrate on Mathematics and not worry about other things. When I was leaving her house she told me not to discuss the picture with anybody. She did not know that it made me even more curious and inquisitive. The next day I asked my teacher again and this time she gave me a very brief introduction of Aḥmadiyyat.

Now things began to make sense. My next step was to quietly go inside the mosque and ask the Imām to give me more books about Aḥmadiyyat. The Imām gave me several recent copies of a monthly magazine in Urdu and told me “son, be careful; do not show them to anybody and keep them to yourself.” Of course my sister found the magazines in my bag and promptly handed them to my father. I was expecting my father to become enraged but to my disbelief, he said “so?” to my sister and handed the magazines back to me. He also told my sister that he cannot stop me from reading what I wanted. This gave me the green light to continue with my quest for truth with my father’s blessing.

Now, the more I read, the more I came to this conclusion that the Holy Prophet (peace and blessings of Allāh be on him) is not the last prophet of God and that Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah and the Mahdī (peace be on him), followed him as a prophet, as foretold by his master the Holy Prophet (peace and blessings of Allāh be on him). I wish I could have shared my

feelings then but I was scared that if I told anyone of these beliefs they might kill me. My father and mother were beginning to sense that their son’s heart was in a different place. Sometimes at home I discussed the topic of finality of prophethood with my father. He always said that I should believe what my heart told me.

In 1985, I left Pakistan for Turkey where I stayed for about a year. During my stay there I learned more about different sects of Islām than in all the years in Pakistan. It was nice to see how well people of different beliefs co-existed in a peaceful way and respected each other. I then travelled through Germany, spent a year in Switzerland, and finally reached the U.S. in 1988.

The first few years in the U.S. were rough since it was a new place for me and I did not know anyone. I drifted away from religious practices. Sometimes Sunni friends invited me to go to the mosque but I never felt Sunni or even religious. In fact, I strongly felt that Sunni sect had been politicized and had deviated from the true Islām.

Then came May 28, 2010. It was a Friday and I had just come home at about 10 A.M. I turned on the TV to CNN and could not believe what I was watching—it was happening live in my home country—innocent men, getting killed in a mosque. I consider myself pretty strong, but that day I broke down and cried. The flame of brotherhood with Aḥmadīs which was ignited some 20-25 years earlier started to flicker again. I went to my computer and searched for an Aḥmadī Mosque in U.S. To my amazement I had been living just a few miles from Al-Nasr Mosque in Willingboro for almost twenty years. I called the number on website and spoke with Waqas Asghar and requested permission to come to the mosque for Jumu‘ah.

I had not stepped into a mosque since coming to the U.S. so I was very nervous as I drove to the mosque and parked my car. I

was immediately welcomed. I proceeded upstairs to men’s prayer hall. Everyone appeared to be cautious, probably because of what had just happened in Lahore. After Jumu‘ah I met several members who invited me to the Regional Khilāfat Day on Sunday in the same mosque. I left the mosque after exchanging contact information with some members. On my way home I felt at peace with myself at having done the right thing—which I should have done a long time ago.

On Sunday—while driving to the mosque with my two sons—I said to myself that the people in Lahore gave their lives in the name of God; how selfish of me not to have practiced my true beliefs and to have stayed on the wrong side for so long. Two weeks later, I formally accepted Aḥmadiyyat and with that gave my sons the most beautiful gift



Habib ur Rehman of Willingboro Majlis
with his two sons at Baitul Nasr
Mosque in Willingboro, NJ

of their life—the gift of Aḥmadiyyat, the true
Islām.

The Review of Religion Subscription

Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) has stressed the need to increase the subscription of the Review of Religions magazine. Ḥuḍūr (may Allāh be his support) mentioned the low subscription of this very useful publication and advised to increase the number of subscribers.

The Promised Messiah (peace be on him) himself started this magazine in 1902 that has covered religion, history, philosophy, law, economics, latest scientific discoveries, and many more subjects for over 100 years. The Promised Messiah (peace be on him) expressed the purpose of the magazine as follows:

“As the members of our Jamā‘at are already aware that the principle purpose of my advent is to remove all the fallacies and the misconception which have been caused by Christianity, and to invite people to the true Islām. This objective has also been described by the Holy Prophet Muḥammad (peace be upon him) in such words that the Messiah will ‘break the cross.’ To fulfill this very mission this magazine (the Review of Religions) has been started.” (Al-Ḥakam, September 30, 1903)

The cost of the annual subscription for this quarterly publication is \$30. Anṣār are urged to say *Labbaik* to the call of our beloved Ḥuḍūr (may Allāh be his support) by subscribing to the Review of Religions. Anṣār can also subscribe to the publication for a neighbor, colleague, professor, student, family member, friend, workplace, or local library.

Members can subscribe to the Review of Religions in one of the following two ways:

- Mail check/money order to Aḥmadiyya Movement in Islām, 188-15 McLaughlin Ave, Holliswood, NY 11423
- On the Web, by visiting the Jamā‘at’s online book store at <http://store.alIslam.org/revofrel.html>

How to Achieve Set Goals in Leading a Majlis

Suhail Kausar, Dallas

Majlis Anṣārullāh, Dallas has the distinctive honor of being blessed with ‘Alam-i-In‘āmī fairly consistently. This is an experience which not only brings happiness and excitement amongst its members, but makes us bow our heads before God Almighty in gratification and acts as an inspiration and motivation for consistent strides to please our God as well.

It is worthwhile to share the experience and strategy to achieve this honor.

National ‘Āmilah of Majlis Anṣārullāh, USA has been doing an excellent job of devising annual plan by translating all the objectives into measurable goals, which makes the job of Zu‘amā much more focused and result oriented. All the directives and commands delivered by Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) form the basis in developing the ‘work-to-do’ list and proportionate weight is attached by smart goals to prioritize the required actions.

Therefore, Zu‘amā can plan the course of their respective actions and focus on their implementations.

Za‘īm is supposed to lead his respective Majlis by example and has to initiate the exhortations by leading from the front. This is an important factor in order to motivate and inspire the members to join him in the execution of the plans. This in a way is also an opportunity and blessing for him to reform and improve his own level of righteousness; and the best way to thank God is to inspire all the members he has been assigned to lead.

Desired results cannot be achieved without the cooperation and support of the local ‘Āmilah as well as all the members of the Majlis. To attain that goal, the Za‘īm must develop an atmosphere of loving brotherhood amongst the members and should have compassionate relationship with all. This is

the teaching that we have learnt from our beloved Holy Prophet (peace and blessings of Allāh be on him), the Promised Messiah (peace be on him), and the Khulafā and this is the only way to success.

One of the major responsibilities of the Za‘īm is to activate all those brothers, who are not so regular in their participation of various desired activities. He must be in constant touch with them with passion and perseverance. He should be an optimist. Optimism is a vital requirement for achieving the given objectives, as has been demonstrated by all the Prophets of God. They carried on with their Divine job against all odds and opposition, but with firm belief and conviction that their God would surely reward them with success.

Za‘īm should try to motivate all the members to excel in every department consistently, which includes Tabligh, Tarbiyat (Training), Social services, and others. This is the way to achieve the pleasure of Allāh and fulfill the expectation of our beloved Ḥuḍūr (may Allāh be his support).

Tabligh Efforts

One of the most important activities to be carried out is that of Tabligh in light of the directives of Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) and the plan prepared by Majlis Anṣārullāh, USA. Some of the Tabligh activities that Dallas Majlis is regularly engaged in are briefly discussed in the following.

Flier Distribution

An organized and coordinated program is followed for distribution of fliers to various residential subdivisions. Street maps have been prepared and constantly updated to

ensure that the distribution work should continue to cover maximum target areas. In addition to this, special programs are planned and implemented by going to various downtown areas for distribution of fliers. These programs have been a great success, as many people have responded positively and appreciated our efforts to reach out for spreading the message of peace, although few have refused to receive them. Some of them have even asked to be contacted for any interfaith program we might arrange.

Dā'īn Ilallāh Classes

Regular classes of Dā'īn Ilallāh are held every month before the monthly meetings to educate and equip the members with relevant religious knowledge required for Tabligh. Various topics are selected from Majlis-i-Irfān of Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy upon him), which the members listen to; then an interactive discussion is encouraged.

Interfaith Meetings

Dallas Anṣār members attend interfaith meetings twice a month regularly, which is organized by a Jewish family and attended by people belonging to different faith groups. The format is quite informal in which a specific issue and subject is presented and discussed by all the participants. This is an excellent platform in which our members develop relationship with people of other faiths and get the experience of confronting various Tabligh related questions.

Recently, there were two interfaith conferences arranged by the Dallas Jamā'at, in which Anṣār members took active part to make them productive. Various neighborhood residents and Public officials were approached to encourage their participation in the conferences.

Visits to Small Towns

As directed by Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support), regular visits are made to churches in identified small towns to develop relationship with their members, priests, and Pastors in order to encourage them for arranging interfaith meetings.

Social Services

Proactive efforts are put in Social Services to serve the humanity in line with Islāmic teachings and required expectations of Majlis Anṣārullāh, USA. Some of the activities carried out by Dallas Majlis are outlined in the following.

Feeding the Less Fortunate

This is a very noble program, which is being carried out by Dallas Majlis for the last many years in which a poor neighborhood is served once a month with free food prepared by Anṣār. This program is executed in collaboration with a Non-Aḥmadī Muslim mosque, which also helps in developing cordial and brotherly relations with them and they are the only Non-Aḥmadī Muslim organization which participates in our Sīratun-Nabī and interfaith meetings.

Meals on Wheels

This is another social service activity, which is being carried out for the last many years in coordination with a church. This involves distribution of prepared food to needy citizens' homes thrice a month by Anṣār.

Additionally, Anṣār are also involved in regular social services programs including donations of money and clothes, transporting needy brothers to the mosque, teaching children in secular as well as religious subjects and other similar tasks.

Ta'lim (Education)

There are two tests, which Anṣār are supposed to submit in a year. Za'im and members of 'Āmilah have to exemplify the lead role by doing it themselves and try to motivate others. All the resource materials are identified and constant monitoring is done through emails and personal contacts to ensure that a major percentage of members take part in these tests.

Ta'lim (Education) syllabus—like the explanation about prescribed Aḥādīth and writings of the Promised Messiah (peace be on him)—are covered in our regular monthly meetings.

Tarbiyat (Training)

Tarbiyat topic in the form of Friday sermon of Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support), prescribed in the Anṣār Tarbiyat plan, is presented in every monthly meeting and discussion is encouraged.

Tarbiyat (Training) week is organized in accordance with the Anṣār Tarbiyat plan and desired Tarbiyat activities are reminded to the members to follow.

Helping Inactive Members

One of the most important objectives of Majlis Anṣārullāh, USA is, the moral training of all of its members. But there are some members who may not be as active in their religious obligations as others. It is, therefore, crucial that we explore all the options to bring them closer to the rest in discharging their responsibilities. Inactive members are thus contacted consistently by talking to them or going to their homes and resolving any issues they may have that are keeping them away from the mosque. All the inactive members are personally contacted by Za'im before every meeting for requesting and encouraging them to attend.

Monthly Meetings

Main forum for the moral training of the members are the monthly meetings. Therefore, it is ensured that these meetings are held every first Sunday of every month and the entire prescribed agenda is followed in these meetings. The agenda covers all the aspects of our requirements like, correct recitation of Holy Qur'ān, its translation and commentary, Darsul-Ḥadīth, commentary on selected writings of the Promised Messiah (peace be on him), Tarbiyat (Training) discussion, Tablīgh, and health topic.

Punctuality

Punctuality is one very important virtue which has to be adopted to be successful not only in secular life, but in religious affairs as well. It is, therefore, ensured that all our 'Āmilah as well as monthly meetings start at the given time and conclude accordingly in accordance with the time allocated for each presentation of the given agenda.

Annual Local Ijtimā'

The Annual Local Ijtimā' is an important event, which is also mandatory. It is, therefore, organized with all its requirements to include educational and sports competitions to satiate the needs of all the members. To make it successful, all the 'Āmilah members are motivated to encourage other members for attendance and active participation. 'Son-to-Father' workshop has also become a regular feature of Ijtimā' and the members take keen interest in discussions to make it more interesting and objective oriented.

Foremost and the most important of all, are constant prayers which are required to attain the nearness of God, as all the desired activities help towards that direction. May Allāh widen our capabilities and guide us to achieve progressive successes. Āmīn.

Precautionary Measures in Light of Financial Crisis

Discussing the probable worsening of the global financial crisis, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support), in his Friday sermon of November 4, 2011, said, “There is no telling where the financial crisis will lead and how intense it will get. While there is no need to panic, Aḥmadīs should definitely stock dry food supply at home at all times as a precautionary measure.”

Ḥuḍūr (may Allāh be his support) also explained, “Underdeveloped countries are used to such situations and people make some provision or the other but here [in the West] people do not know what such a crisis

entails. The last crisis they faced was in World War II and their new generation has no idea of what can come to pass.”

Ḥuḍūr (may Allāh be his support) advised, “While taking the precautionary step of stocking some food supply, we should also pray that may Allāh enable the world to recognize their Creator and is saved from chastisement.”

Members are urged to heed the advise of Ḥuḍūr (may Allāh be his support) and take the suggested precautionary measures and pray to Almighty Allāh for His Mercy.

Offering Supererogatory Prayer for Suffering Aḥmadīs

Addressing Aḥmadīs of all the Jamā'ats around the world in his Friday sermon of December 3, 2011, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) drew attention to the Aḥmadī brothers who are enduring hardship and persecution. Ḥuḍūr (may Allāh be his support) said that a true believer is the one who feels the suffering of his believer brother as his own, like the whole body feels the pain if a part of the body is in pain. Ḥuḍūr (may Allāh be his support) said that each Aḥmadī should offer two *Nafl* (supererogatory Prayer) daily, solely for those Aḥmadīs who are going through any torment due to their belief in Aḥmadiyyat and are deprived of their civic and religious rights through vicious laws. Anṣār are encouraged to say *Labbaik* to the call of our beloved Ḥuḍūr (may Allāh be his support) and offer two *Nafl* daily and pray to Almighty Allāh that the atrocities against Aḥmadīs may be removed, Āmin.

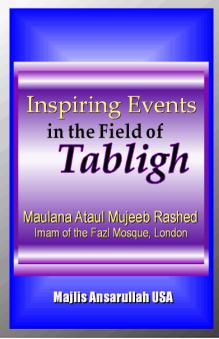
Listening to the Friday Sermon

The Holy Prophet (peace and blessings of Allāh be on him) said: “When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imām comes out [for Friday prayer] they [angels] fold their papers and listen to the sermon.” (Bukhārī)

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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 waḥdahū lā sharīka lahū wa ash-hadu anna muḥammadan 'abduhū wa rasūluh
(I bear witness that there is no god except Allāh, 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 Aḥmadiyyat, 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-Aḥmadiyya. Inshā'allāh.

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