A MESSAGE FROM OUR IMAM
HAZRAT KHALIFATUL MASIH IV

The following message was received from Hazrat Khalifatul Masih IV, at the time of the 9th Annual Ijtema of Majlis Ansarullah, USA, May 12-13, 1990.)

I am pleased to learn that Majlis Ansarullah is holding its ninth annual Ijtema on May 12-13, 1990. May Allah make this Ijtema a source of moral, spiritual, and educational development for the Jamaat.

My message for the Ijtema is this: May Allah make you, “Ansarullah (helpers of God)” in a true sense. Just as Hazrat Eisa Alaihisalam made the announcement, “Who is my helper in the cause of Allah” and some of his companions responded “We are the helpers of Allah.” The Holy Quran has preserved this historical event. That shows that the response of these companions was made with true sincerity and zeal and they then moulded their actions in accordance with it. If that had not been the case the Holy Quran would not have preserved it.
You have joined the ranks of the helpers (Ansar) of the "Masih-I-Muhammad". You should make the proclamation of "We are the helpers of Allah" with much greater zeal. Then you should prove your claim to be true with your actions. If the Ansarullah of the U.S.A. make a pledge to be true to this promise of theirs and implement all the schemes which I have presented them, I assure you that Jamaat will make very rapid progress, and will manifest signs of a new life.

May Allah be your Helper and Guide. May He bless your faith, sincerity, and resolve and may He grant you His help.

Please accept my hearty greetings on the occasion of this Ijtema.

MESSAGE FROM THE SADR
Majlis Ansarullah, USA

"And thy Lord has inspired the bee, saying 'Make thou houses in the hills and the trellises which they build. Then eat of every kind of fruit, and follow the ways of thy Lord that have been made easy for thee. There comes forth from their bellies a drink of varying hues. Therein is a cure for men. Surely in that is a sign for people who reflect.'" (Holy Quran: 16:69-70)

Ansarullah are not retired people!

Ansarullah are momineen! They do not follow the maggots and flies, the basest insect. Allah's word which inspires the bee is voiced in this verse and when falling on the ear of the momin his eyes fill up and his heart pounds and he is proud to be of those who build their lives in places away from filth. While the flies fill their bellies with manure and regurgitate it on all they contact, the bees take pollen from the most beautiful flowers and store it and guard it with their lives, and they lay it at the feet of their queen. They never stop working until their wings are torn and broken and cannot grow back. Their reward is not in children or wealth (we do not separate from Huzoor for personal aggrandizement) but satisfied to tend the royal nest (Ahmadiyyat). The reward for our lives is being known as a worker/warrior in this Royal Community. Our Recording Angels have kept the records.

Remember that great dream of Masih Maoud, Alaihi Sallam, when his book turned to a fruit filled with honey, and the throne of Muhammad Mustapha, salallahu alaihi wa sallam, was raised to the ceiling. Grab hold of this now and don't give up.

EDITORIAL NOTE

The second issue of Al-Nahl is in your hands. You may have already noticed the difference in the print quality compared to the first one. The subject matter mostly concerns the 9th Annual Ijtema of Ansarullah and yet I am sure, you would agree that the presentation has already improved. We are committed to this publication and, Insha Allah, members will notice constant improvement every time they receive their magazine. Right now, as was requested in the last issue, we need your contributions in the shape of your majlis reports, articles written by individuals, poems, and letters to the editor about how you feel in regards to certain issues that may have struck you. Also members who accepted Ahmadiyyat, are requested to write down how it happened and send it to Al-Nahl. We will, Insha Allah, publish these accounts one by one. They will serve as a source of boosting the faith of the believers.

The publishers of Al-Nahl are eagerly awaiting your comments, suggestions and of course, complaints. With the members contribution, Insha Allah, we wish to make this magazine a source of great spiritual benefit. Kindly direct all your contributions to:

THE EDITOR, AL-NAHL
47 GERALYNN DR.
BROCKTON, MA 02402

May Allah be with you and bless you every moment. Ameen!
The Glorious Quran

"O ye who believe! take not others than your own people as intimate friends; they will not fail to corrupt you. They love to see you in trouble. Hatred has already shown itself through the utterances of their mouths, and what their breasts conceal is greater still. We have made clear to you Our commandments, if you will understand." (3:119)

SAYING OF THE HOLY PROPHET

Ayesha relates that she asked the Holy Prophet about the plague and he told her that the plague is a torment with which Allah afflicts those He determines; but that He has made it a source of mercy for the believers. If a servant of Allah is afflicted with the plague and stays in his town in a spirit of steadfastness hoping for his due from Allah, realizing that only that will happen to him which Allah has determined for him, he will surely have a reward equal to that of a martyr.

MALFOOZAT

HAZRAT PROMISED MESIAH ALAIHIS SALAM

Yeah! I say unto you that even your search for means should be through prayers and mutual help. I do not think, when I show you a perfect guide created inside your own bodies by Allah, the Almighty, that you will deny it. In order to further clarify the need for means and to vividly explain it to the world, Allah the Almighty initiated a chain of prophets, peace be on them all. Allah had the power and has the power that, had He so willed, those prophets would not need any help at all and yet a time came upon them when they were compelled to say, "الكافرون في نبي ربك" meaning, "who will be my helpers in the cause of Allah?" Were they calling out like a beggar calls out for a piece of bread? No! There is a kind of glorification with which خلق الإنسان is said. They wanted the world to learn the benefits of the means, which is a branch of prayers. The prophets have an absolute trust in Allah's promises. They know that Allah's promise

"Most surely We help our messengers and those who believe, in the present life"

is a sure and absolute promise. I say that if Allah would not create in one's mind the thought to help, how could one help?

(Translated from Urdu; Malfoozat Volume 1 page 168,169.)
A BRIEF HISTORY OF MAJLIS ANSARULLAH

Our spiritual holy master Syedna Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, the second Successor to the Promised Messiah, may Allah's peace be upon him, founded a number of auxiliary organizations with a view to lending continuity and permanence to the spirit of moral excellence and to providing specific framework for the ethical and religious education and training of the different segments of the Jamaat. The first to be so founded was Lajna Imaillah. It was in 1922 that it started its illustrious career. Its special field was the female members of the Jamaat. Khuddamul Ahmadiyya, the youth organization, meant for young men whose ages varied between 15 to 40, came into being in 1938. Later followed the Nasiratul Ahmadiyya for young girls and Atfalul Ahmadiyya for young boys to be run and supervised by Lajna Imaillah and Khuddamul Ahmadiyya, respectively. The Ansarullah was formed in 1940 and was the last to come into being. It was meant for Ahmadi gentlemen who cross the 40th year of their lives.

Announcing its formation, Hazrat Khalifatul Masih II said in his Friday sermon delivered on July 26, 1940: “Let all Ahmadi men who are above 40, form an organization to be named Ansarullah. To start with, let all men resident in Qadian who are above 40, join it.”

During the course of the same sermon, Huzoor announced the appointment of Hazrat Maulvi Sher Ali as its President and Hazrat Maulvi Abdur Rahim Dard, Hazrat Choudhri Fateh Mohammad Sial and Hazrat Maulvi Farzand Ali Khan Sahib as its Secretaries. The membership of the local Ahmadis of the right age was compulsory. For others it was optional. It was, however, laid down that an office holder of the Jamaat must also be a member of his of her relevant auxiliary organization.

It may be noted that earlier on Majlis Ansarullah had been set up twice. But these organizations had nothing to do with the present organization. Their aims and objects too were a little different. But as precursors and name-sakes, it won’t be amiss to give their history in brief.

The earliest Majlis Ansarullah was formed by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad during the blessed times of Hazrat Khalifatul Masih I with whose permission, the Organization was started. An announcement with the headline (Man Ansari itallah) was made in the newspaper Badr in its issue dated February 23, 1911. The prime object of this organization was to foster close ties with the Head of the Movement, to create a climate of self-consistency in the Jamaat, to extend the scope of the missionary set-up and to make it more effective. He exhorted its members to acquire knowledge, religious knowledge in particular, to pay greater attention to communication of the word of God, to cultivate feelings of brotherhood, to serve the faith with single-minded dedication and to try to utilize fully all opportunities of conveying the Message. To lend prestige and momentum to the organization, Hazrat Khalifatul Masih I graciously said: Indeed I am also a member of the Ansar. (The Badr, March 9, 1911).

A plan was chalked out to stimulate missionary activities in the country of which a series of talks and lectures, publications, folders and booklets and the appointment of Missionaries were the main part. By July 1915, as many as two to three hundred new entrants had joined the Jamaat through its efforts. Under the auspices of the Organization Hazrat Choudhry Fateh Mohammad Sial was the first missionary to be sent to the British Isles. Also, Sheikh Abdur Rehman, a new convert from Hinduism, and Syed Zainul Aabideen Valiullah Shah were sent to Egypt to study Arabic and later to act as missionaries.

Hazrat Khalifatul Masih II founded another Anjuman Ansarullah in November 1926, the 12th year of his Imamate. The main object of this new organization was to educate and reform the younger generation, to inculcate in it the zeal and enthusiasm for the services of the faith and to enable them to shoulder adequately their future responsibilities. Throwing light on the aims and objects of this organization, Syedna Hazrat Khalifatul Masih II in his sermon delivered on December 27, 1926 said: “I want all the out-station Jamaats to have their own branches of the organization to arrange lessons in moral education and training for children to enable them to become ideal members of the Jamaat.

The weekly or bi-weekly meetings of the organiza-
tion used to be held after Asr prayers in the compound of Madrasah Ahmadiyya Qadian. Hazrat Khalifatul Masih II, may Allah be pleased with him, himself used to grace the occasion with his august presence. These meetings were attended by the students of both the Madrasah Ahmadiyya and Taalimul Islam High School. Syedna Huzoor also approved of an insinuion on which was inscribed the verse and carried a motif of the Minaratul Masih.

The two Ansarullah organizations had a limited scope and had been founded to keep alive the zest for moral education and missionary work. The present Majlis Ansarullah which was founded in 1940, is a systematic organization and is too well known to need much elaboration. It is functioning successfully all over the world. On the occasion of its initial inauguration, Hazrat Khalifatul Masih II said: "There should be those among you who should be appointed to communicate and do missionary work. There should be others who should teach the Holy Quran and Hadith, others who should advise and exhort and still others who should teach and impart moral training, and yet those who should be appointed in the context of the second meaning of to implement schemes for the physical amelioration of the people." (the Alfaaz, August 1, 1940).

Hazrat Khalifatul Masih II declared that non-participation in Ansarullah and other kindred organizations was a national crime. As a result, branches of Ansarullah were soon established through the length and breadth of Jamaat Ahmadiyya. By the end of 1941, in the vicinity of Qadian alone, as many as 50 branches had been established. These branches were required to submit their monthly reports by the 3rd of each month. A report form too was prescribed.

In the light of Syedna Huzoor's observations, the following preliminary program was agreed upon:

1. To supervise the proper observation of the five obligatory congregational prayers, to exhort and stimulate the slack and to report about the inert.
2. To make arrangements for adult education with the help and cooperation of Khuddamul Ahmadiyya.
3. To send missionary volunteers from among members of Ansarullah, to the country-side.
4. To celebrate one full week annually in order to post the members with the opponents' objections and our answers through graded lessons, to be followed by a proper test of comprehension.

The first such week—May 24 to 30, 1941—was duly celebrated in Qadian and was named 'the week for Education and exhortation.' The concept of prophethood was studied in all its aspects. Apart from Qadian, meetings were similarly held at fifteen different places. The second week of the kind was celebrated on November 23-29, 1941. The subject under discussion at the meetings held during this week was the concept of Khilafat.

To start with, the central Majlis Ansarullah was without an office of its own. Its meetings were usually held in Masjid Mubarak. Later in January 1943, a room in the guesthouse Darul Anwaar, Qadian was placed at the disposal of the Majlis. At its meeting held on December 2, 1944, the central organization decided to build its own offices, the cost estimate of which was Rs. 15,000. It was also decided to set up a department of publications.

An important meeting of the central Majlis was held on October 22, 1943 with a view to activating the Majlis and giving it a sound and permanent infrastructure. The meeting formulated an ad hoc constitutional framework and rules and regulations for its working. This paved the way eventually to the formation of Qiadats and of the constitution, the final approval of which was granted by Hazrat Khalifatul Masih II.

Accordingly, appointment in the central Majlis was made of a Sadr (President), and of the following four Qaids: 1. Qaid Tablígh (communication) 2. Qaid Taalim-o-Tarbiyyat (instruction and moral training) 3. Qaid Maal (Treasure) 4. Qaid Umoomi (General). It was also decided to appoint Naib Qaids or Assistant Qaids. For the general supervision of the programs of the Majlis it was also decided to appoint a local Zaeem in each of the different branches.

The first budgetary estimates of income and expenditure for the period extending from May 1, 1944 to April 30, 1945 came up for consideration before the Central Majlis at its meeting held on December 2, 1944 and was duly passed. It envisaged an income of Rs. 1800 and an expenditure of Rs. 1535. The first Annual General Meeting of the Majlis was held at 3 p.m. in Masjid Aqsa and was graciously inaugurated by Hazrat Khalifatul Masih II, may Allah be pleased with him. In his inaugural address, he exhorted the members of the Majlis to be active and live.
At the Monthly meeting held on November 30, 1940, Hazrat Maulvi Abdur Rahim Dard proposed that the system of oath-taking at the opening of the meetings of the Majlis be introduced. The proposal was adopted and the following oath was taken at the same meeting. Indeed this was the oath which had been prescribed by Hazrat Musleh Mauood on the occasion of the hoisting ceremony of Liwaay Ahmadiyyat (the flag of Jamaat Ahmadiyya). It ran like this:

I solemnly pledge that to the best of my capacity and understanding and to my last breath, I shall continue to exert to establish, strengthen and spread Ahmadiyyat and true Islam and by the help and grace of God, I shall offer all possible sacrifices to see that Ahmadiyyat the true Islam stays supreme over all other faiths and spiritual orders and shall see that its flag continues to fly high and triumphant over all other flags and is never lowered. Amen O Allah! Amen O Allah! Accept this from us O Lord. Thou indeed art the Hearer, the Knower.”

By December 1945, 248 branches of the Majlis had been established outside Qadian. Hazrat Musleh Mauood was pleased to fix the following aims and to set these targets for the Majlis:

1. To exemplify and illustrate virtue and righteousness in our persons, to make members understand Islamic tenets and dogmas, to try to do and propagate good deeds and to find methods and means to good moral education.
2. To pay special attention to the due and regular observance of Namaz (congregational prayers).
3. To make arrangements for the study and teaching of the Holy Quran and to try to bring home to the Jamaat the philosophy of the injunctions and prohibitions prescribed by the Divine law.
4. To pay attention to collective and individual Tabligh—Communication—particularly to one’s own relatives.
5. To participate in social service programs based on humanitarian grounds.
6. To try to ameliorate the material lot of the nation and give it fillip for forging ahead.
7. To create and maintain in the Jamaat a proper sense of self-awareness.

After the partition of India and the establishment of Pakistan, the headquarters of Majlis Ansarullah were shifted to Jodahmal Building, Lahore. After the passing away of Hazrat Maulvi Sher Ali, its first Sadr, in November 1947, Hazrat Chaudhry Fateh Mohammad Sial was appointed Sadr. Later in 1948, the offices of Ansarullah were shifted to Rabwah. In 1950 Hazrat Musleh Mauood gave approval of Hazrat Mirza Aziz Ahmad’s appointment as Sadr. In 1954, Hazrat Mirza Nasir Ahmad was appointed Sadr. On the occasion of the 14th Ijtima — Annual General Meeting — Huzoor said:

I appoint Nasir Ahmad as the Sadr (President) Ansarullah. He should summon an emergency Meeting of Ansarullah and hold elections of the office holders and report.

With the appointment of Hazrat Sahibzada Mirza Nasir Ahmad, programs of the Majlis were infused with a new eagerness, enthusiasm and life and things became active and dynamic. Annual General Meetings began to be held with regularity.

In Pakistan the first Ijtima (Annual General Meeting) extending over two days was held on November 18-19, 1955 in Fazl-I-Umar Hostel, Rabwah. After this the Ijtima (Annual General Meeting) continued regularly to be held in the last quarter of each year, in the compound of the offices of Majlis Ansarullah. Normally the opening day of the Ijtima falls on Fridays. Proceedings begin soon after the Friday prayer. Since after 1960, its duration has been extended to three days. These Meetings by the grace of God have been found to be of great spiritual and moral value.

Another development of importance that took place during this period was the establishment of a well-knit and well-organized system of district-wise branches. With a strong and active district-wise network, a series of Ijtimas began to be held at the district and local level. As a result, over-all functioning improved. There was a qualitative change for the better. The foundation stone of the central offices was laid by Hazrat Musleh Mauood of blessed memory on February 20, 1956, immediately after Asr prayer when he graciously placed five bricks in the foundation. The building took two years to complete.

The first meeting of the Majlis-i-Shoora Ansarullah was held in 1955 on the occasion of the first Ijtima. In 1956, the Sadr, Hazrat Mirza Nasir Ahmad, announced two scholarships to be awarded to Atfaal. This was done to generate interest in religious studies among youngsters. In November,
1960, the monthly Ansarullah, the official organ of the Majlis, was launched. Mr. Masood Ahmad Khan Dehlvi was the first editor.

On the occasion of the Annual Ijtima held in October 1956, Hazrat Musleh Mauood graciously formulated a new oath which replaced the existing oath. It was recited before the inaugural address of Hazrat Musleh Mauood and has since been recited prior to all meetings and gatherings. It runs as follows:

“I solemnly promise that I shall endeavor till the end of my life for the consolidation and propagation of Islam and Ahmadiyyat and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilafat-e-Ahmadiyya.” Insha Allah.

On the occasion of the Ijtima, the Majlis Shoura agreed to make the following decisions:

1. That Majlis Ansarullah should have a flag of its own. Its design was approved the same year, with the following specifications:
   - Length of the cloth: 5ft 2"
   - Breadth of the cloth: 2ft 9¼"

   To the upper right corner of the white base there is a black area 2′-8″ long and 1′-5″ wide and in the centre having a full moon white in color with a 6½″ diameter.

2. That there should be an Alam-i-Inami, a banner to be won as a prize. This was to be awarded as a challenge prize to the branch Majlis which stands first on the basis of its performance during the course of the year. This competition for excellence was started in 1957. Incidentally, this flag bears the same insignia and has the same design as the parent Ansarullah flag.

Later in 1968, it was decided that certificates of commendation be awarded to the office holders on the basis of their performance at district level.

In November 1965, after the demise of Hazrat Musleh Mauood, Hazrat Mirza Nasir Ahmad was required by divine grace and will to occupy the exalted office symbolizing Qudrat-i-Thania as the third successor of the promised Messiah, on him be peace. He appointed Sahibzada Mirza Mubarak Ahmad as Naib Sadr and later Sadr.

Sahibzada Mirza Mubarak Ahmad was elected Sadr on 1972. During his tenure of office, a separate division for the branches of Ansarullah outside Pakistan was created. Copies of the constitution and byelaws of the Majlis were sent to different countries and by and large this made for inter-branch cooperation and coordination. Sahibzada Mirza Mubarak Ahmad continued to function as Sadr until 1978.

In 1979, Hazrat Sahibzada Mirza Tahir Ahmad—now our august Imam—was elected Sadr of the Majlis. During his tenure as Sadr, special attention was paid to Dawat-Ilah—inviting people to come back to God. Intensive tour programs to the branches in Pakistan were arranged and closer contact established with the result that standards of performance considerably improved. Branches outside Pakistan were also reorganised. The Naib Sadr Chaudhry Hameed Ullah Sahib went on an extensive tour of the European and American branches of the Majlis with a view to activating and streamlining their working and programmes. By the Grace of God this yielded very wholesome results.

After the demise of Hazrat Khalifatul Masih III in June 1982, Hazrat Sahibzada Mirza Tahir Ahmad was elected to the exalted office of the fourth successor of the Promised Messiah, on him be peace. Our revered Imam appointed the Naib Sadr Chaudhry Hameed Ullah as the Sadr in June 1982, which post he continues to hold to-date. During his tenure in office the vast network of the Majlis in and outside the country continue to function successfully under the divine guidance of our Holy Master and Imam Hazrat Khalifatul Masih IV, may Allah grant him a long life.

The latest changes took place, when Hazrat Khalifatul Masih IV announced in his Friday sermon, delivered in Masjid Fazl London on Nov. 3, 89. He said, “From now on each auxiliary organization in a country will have a Sadr of its own just as we have a Sadr for each auxiliary organization in Pakistan. And from now onwards these sadrs will send all their reports directly to Khalifatul Masih as do the Sadrs in Pakistan. All the current Sadrs who are elected as laid down, shall henceforth be Sadrs (of the subsidiary organizations) of Pakistan alone. The senior most office holders of the subsidiary Organizations in the rest of the world are designated from now on Sadrs in their own right. In other words, in England there will be sadr majlis Khuddamul Ahmadiyya, England, (continued on page 16)
REPORT OF THE 9th ANNUAL IJTIMA
MAJLIS ANSARULLAH, USA

The 9th Annual Ijtima of Ansarullah, USA, successfully concluded in Bait-uz-Zafar, New York on May 13, 1990. This two day Ijtima was full of blessings in many ways. Hazrat Khalifatul Masih IV (A.B.A.) personally graced this Ijtima with his warm and emotional message. His message contained his affectionate prayers and heartfelt sentiments. The deep impact of Huzoor’s message could be felt during the whole course of the Ijtima. The participants showed very keen interest in all the events of this blessed gathering. Aihamdo Lillah. Huzoor’s message reminded the ansar of their supreme goal of propagation of Islam and Ahmadiyyat, with even more zeal and devotion. Huzoor also assured the ansar that if they followed the Divine scheme presented by him from time to time, the Jamaat as a whole would manifest signs of a new life.

This year more majalis participated in the Ijtima than the previous years. However, full participation by all the majalis is a dream yet to be realized. Also, some large majalis were represented by fewer members than expected. Ansar brothers are reminded to pay particular attention towards this important aspect of the institution of Ansarullah.

Ijtima Ansarullah was initiated at the blessed hands of Hazrat Musleh Mauood, Khalifatul Masih II (may Allah be pleased with him). This event is held solely for the spiritual, moral and educational benefit of the members of Ansarullah. Sadr Ansarullah and other organizers under his directions, go through a lot of pain and sacrifice of their time and resources in order to make this Ijtima a success. All members are requested to keep this in mind, especially in view of Huzoor’s current message. Every member should make a firm resolve that, Insha Alllah, they will not only attend the next year’s Ijtima but will also actively participate in it.

The Ijtima was attended by Sh. Mubarak Ahmad Sahib, Missionary Incharge, USA. He remained with us all through the Ijtima, gracing us with chairing the meetings and giving us valuable pieces of advice.

This blessed function formally began at 3 p.m. on May 12, 1990 with a recitation from the Holy Quran by Bro. Muhammad Aziz of Chicago. He recited Sura Al-Zuha. This was followed by the pledge of Ansarullah led by the Sadr Majlis, Bro. Fazal Ahmad. A poem of Hazrat Khalifatul Masih II (may Allah be pleased with him), followed which was melodiously recited by Bro. Nasir Ahmad Vance. After the recitation, Bro. Karim Zirvi, Naib Sadr Ansarullah USA, came to the podium to read out the English translation.

Sh. Mubarak Ahmad Sahib delivered the original text of Huzoor’s message in Urdu after which Bro. Fazal Ahmad proceeded to read out the English translation of Huzoor’s message. A copy of this message was also circulated to all the participants before the commencement of the Ijtima. Bro. Fazal read out his Master’s message in an emotionally charged voice. When he got to the words, “We are the helpers of Allah”, Sadr Sahib abruptly requested the members to repeat those words after him three times. The participants responded with a great enthusiasm.

Bro. Fazal was followed with his opening address by Sh. Mubarak Ahmad Sahib, who was also representing Amir Jamaat USA, Sahibzada M.M. Ahmad Sahib. After Tashahud, Taawwuz and Sura Fatiha, Sheikh Sahib recited verses 51 through 56 of Sura Al-Zariaat. Expounding upon the meaning of the word ‘Zikra’, he said that there were two types of administrations at work in our lives. One was the nature itself which we observed functioning every moment without fail. It’s examples were the Sunrise, the Sunset, the appearance of the moon and the stars and so on. The second administration, he said, was the law which we saw fulfilled in the physical needs of our body like eating and drinking, etc. Likewise he said, there were spiritual needs of the body and soul which were also governed by the Divine Law. It was, therefore, extremely important that we observed those laws for our spiritual life or else we face a spiritual death. We must ensure, he said, that we obey all commands of our Lord, Allah, that we perform all our obligations according to His Will. He further explained that the Will of Allah also included obeying the Khalifa of the time. Sheikh Sahib fervently reminded the ansar to quickly identify their goals and endeavor to their maximum extent to accomplish those goals while never loosing sight of them. He exhorted the ansar that if they claimed to
A captive audience: Ansarullah listening to the opening address by Sh. Mubarik Sahib.

Ansarullah at a lunch table
love Hazrat Amirul Momineen (A.B.A.), they should display it by implementing his schemes of Dai Itilah. He said that the ansar had the necessary experience, knowledge and the conviction to spread the message of Islam and Ahmadiyyat to every community on the surface of space. In time, by carrying out rigorous training of their younger generations, and in space, by increasing the number of Ahmadies through propagation, in all regions. Sheikh Sahib said that Hazrat Promised Mesiah A.S. wrote 80 books in various languages. It was an impotant duty of every member of Ansarullah to read them and accordingly train their younger generation. He quoted the Holy Prophet (may peace be upon him) saying,

meaning, “Protect yourself and your family from the fire”. Sheikh Sahib said that regular study of Hazrat Promised Mesiah Alaihis Salam’s books was one way of such protection. He said that this could be accomplished at home, in the mission houses and/or holding Sunday classes. Returning to the subject of propagation, Sheikh Sahib said that the best way was to make friendship with one or two persons and display an exemplary character to them. As a result they were certain to be impressed. Then they would start taking interest in our faith. At that time they would have already been won over for Ahmadiyyat.

With very little effort then, those friends could be converted. Before concluding his speech, Sheikh Sahib also called the ansar’s attention towards some other problems which had started creeping up among the Ahmadis. The most serious one being the family feuds, of which complaints being received were on the increase. He warned that these problems could only harm us further while the outside enemy was on the lookout for such weaknesses so that he could strike. He advised the ansar to forget their personal differences by following the model of the Holy Prophet, may peace be upon him, and that of Hazrat Promised Mesiah A.S. Sheikh Sahib’s speech concluded with a prayer for the strength of Ansarullah, USA.

Sheikh Sahib’s heart warming speech was followed by ‘Prepared Speech’ contest. Ansar displayed a great deal of enthusiasm in this event. The topic of the speech was, ‘The Role of Ansar in the Propagation of Islam in USA’. Six ansar participated in this event. Each participant spoke for 7 minutes. Bro. Muhammad Sadiq secured the first place according to the judges decision, while Bro. Ibrahim Mbowe and Bro. Rashid Alladin were placed in second and third positions, respectively.

Ansar were then taken out to the play ground, in the vicinity of the mission house. All ansar participated in the ‘One Mile Walk’ contest. Bro. Zafar of New York was the first to finish, followed by a close Bro. Mubashar Ahmad, who was followed by Bro. Babalunde Solola.

Having warmed up at the mile track, three teams for Volleyball were picked from among the participants. An extremely vigorous and exciting contest ensued. All the teams displayed an extreme amount of energy. They were all pressing to win and yet the whole competition ended very gracefully. It was extremely thrilling to see the senior members of Jamaat Ahmadiyya playing with such fervor and strength. Results of this competition can be found elsewhere in this issue.

On return to the mission house, dinner was served to the ansar followed by combined prayers of Maghrib and Isha led by Maulana Sheikh Mubarak Ahmad Sahib. The last event of the day was the meeting of the Majlis-e-Amila. Sadr Majlis, Bro. Fazal, permitted all the ansar desirous to participate, to do so. Upon this, all ansar attended this meeting. The main issue for discussion was, how to best implement Hazrat Amirul Mominin’s latest scheme of distribution of literature to the ethnic groups in the country. It was an interesting and fruitful discussion, resulting into many valuable suggestions by the participants. Sadr Ansarullah is soon expected to forward the plan to the responsible office bearers for implementation. Insha Allah.

At about 11 p.m. all ansar were allowed to proceed to their hosts’ houses to sleep. The participants were back in the mission house at 4 a.m. for Tahajjud and Fajr prayers. These prayers were led by Missionary Mukhtar Ahmad Cheema Sahib, who also proceeded to give the Darsul Quran, after the prayers. He expounded on the verses of Sura Al-Imran, explaining how Allah showed a sign to the Jews in the birth of Jesus A.S.

After the Dars, participants lined up for physical exercise. Bro. Sharif Ahmad of New York led them in the work out. He demonstrated 10 simple exercises which one could do in as small a space as occupied by a single bed. He also told the participants that they
Winners of the one mile walk competition. R to L: Missionary Mubashar Ahmad (2nd), Bro Zafar (1st), Bro. Babalunde Solola (3rd)

In the volleyball court
were the most favorite exercises of Hazrat Amirul Mominin Ayyadullah Taala and that he advised every one to do those excercises regularly to stay fit.

After the breakfast, the regular program commenced at 8 a.m. with a recitation of the Holy Quran followed by a poem of Hazrat Promised Mesiah A.S. by Bro. Basharat Ahmad. This poem was translated into English by Missionary Mubashar Ahmad. The ‘Recitation of the Holy Quran’ contest started after the rules were announced to the participants. Once again ansar showed a keen interest. Nine ansar participated. They were given Sura Al-Fil to recite. After a close contest, the judges gave their verdict. Bro. Basharat Ahmad was placed in the first position, Bro. Rashid Ahmad Bhatti and Bro. Nasir Ahmad Vance in second and third positions, respectively.

Next was the ‘Poem Recitation’ contest. Another keenly participated event. This time there were eight participants. They were all given the same couplet of Hazrat Promised Mesiah A.S. to recite. They delighted the audience with the magic of their voice. The judges must have had difficulty trying to place them one ahead of the other. However, according to the judges, Bro. Rashid Bhatti secured the first place, Bro. Mohammad Anwar Kahlon and Bro. Basharat Ahmad, second and third, respectively.

The last contest was ‘Impromptu Speech’. The enthusiasm of the participants was worth watching. It seemed as if every one wanted to take part. However nine ansar qualified to speak. Every speaker was given 3 minutes for preparation and 3 minutes for delivery. The topics ranged from ‘Islam and communism’ to ‘Responsibilities of Ahmadi Parents in America’. All speakers undoubtedly, delivered fine quality speeches. The judges, however, placed Bro. Nasrullah of Milwaukee, in the first position. He spoke on ‘The Existance of God’. Bro. Rashid Ahmad also of Milwaukee, spoke on “Importance of Purda in Ahmadiyat and Islam” and was placed second. Bro. Khalil Mahmood of New Jersey speaking on ‘Responsibilities of Ahmadi Parents in America’, finished third. This competition was very captivating. It was very well evident from the audience’s patience and applause.

After breaking for a cup of tea, the program resumed as scheduled at 10:15 a.m. The second part of the program began with a recitation of the Holy Quran by Majeed Mian. The recitation was from Sura Al-Ala. English translation was also read out by him.

Sadr Ansarullah, Bro. Fazal Ahmad Sahib then came to the podium for his address to Ansar. After Tashahud, Taawuq and Sura Al-Fatiha, Bro. Fazal Sahib first proceeded to give an account of the activities of Ansarullah. He pointed out that by the grace of the Almighty Allah, more majalis had started to send their reports, but he said that it was still far from being satisfactory. He said that by reporting, the activities of ansar were coming to light. Those majalis which did not report, would be assumed to be not carrying out any activity. Since Ansarullah was now placed to report directly to Huzoor (A.B.A.), he could not be pleased to learn about the inactivity of those majalis. He urged that the majalis would pay particular attention to reporting on a regular basis.

The sadr pointed out with pleasure, the initiation of Al-Nahl, a monthly publication of Ansarullah, USA. He said that this would go as a major landmark in the history of this country. He then explained why he chose that name for this publication. The Sadr campared the bee with an ordinary fly and said that a bee performed a noble task whereas a similar insect, the fly, only lived on dirt and spread diseases. He further elaborated the role of a bee by saying that a worker bee constantly worked and lived for only one aim; It is inspired to serve the Queen bee. Likewise, he said that the ansar were to work till their last breath to serve the Khalifa which actually came through the inspiration of Allah. The ansar’s work should produce the honey in the shape of dissemination of knowledge and training of the young. He then referred to the first vision of Hazrat Promised Mesiah A.S., in which he was handed over a piece of fruit and honey by the Holy Prophet, peace be upon him, and was commanded to give a piece of that fruit to the diseased person. He said that the mission of the Jamaat today still remained the same. He said that the same fruit is passed down to us today by our Khalifa and we were expected to distribute it among the sick of the whole world.

He gave examples of Hazrat Sir Zafrullah Khan, May Allah be pleased with him, about his devotion up until his last days on earth. He further mentioned that to admonish people was not an easy task, yet he had to do it for the good of our organization. He said that even Huzoor had mentioned that those who disgraced the Jamaat by lying, stealing and immoral conduct, would be excommunicated by him. He said that ansar must pay particular attention to Huzoor’s exhortations. He urged the ansar to be a model for
their children. He said that ansar must never lie and encourage their children to stop telling lies.

The Sadr then turned ansar’s attention towards what he termed as ‘Project 1990’. This was a simple requirement that all ansar without fail learned the salat with its translation. He said the ansar must achieve that aim before the next year’s Ijtima. Then Bro. Fazal Sahib read out a short history of the Ansarullah, which may be found elsewhere in this issue.

Returning to the example of the bee, Fazal Sahib said that if the members stayed united with the Khilafat, they would be blessed by innumerable bounties and that at the time of danger, Allah will make the Khalifa a shield for the believer. He referred to events of the Battle of The Hawazin, saying that when the Hawazin ambushed the party of the Muslims which also included the Holy Prophet of Islam, Hazrat Muhammad, peace be upon him, all but a handful of the companions were left with the Holy Prophet S.A.W. The Hawazin pressed the attack so hard that they came very close to overwhelming the Muslims. At this juncture the Holy Prophet of Allah S.A.W. raised his sword, raced his mule and charged the enemy with a lightning rage while reciting, ‘I am a Prophet. I am no pretender. I am the son of Abdul Muttalib’.

While the Sadr was reading these words, the audience were so charged with emotion that one could easily hear the sounds of their cries. They also repeatedly raised aloud, the Takbir. The Sadr went on to say that when the Muslims saw the Holy Prophet S.A.W. charging the enemy all by himself, they turned their animals they were riding in that direction and raced to join Huzoor S.A.W. Some Muslims whose animals resisted to turn around, cut off the necks of those animals and dashed towards the Holy Prophet S.A.W., on foot. Sadr Sahib said that all this was made possible by the exemplary courage and faith of the Holy Prophet S.A.W.

Sadr Sahib concluded his speech with the prayer that Allah remove our weaknesses, that He grant us the strength and energy to serve Islam and Ahmadiyyat till the last breath of our lives and that He help us in our endeavors to achieve our goals.

After the moving and soul warming speech of the Sadr Majlis, a question and answer session began as scheduled. A panel consisting of Sh. Mubarik Ahmad Sahib, Missionary Mukhtar Ahmad Sahib, Missionary Mukhtar Ahmad Cheema Sahib and Dr. Shahid Ahmad Sahib, was formed to answer the questions of the participants, for the next one hour or so. Details of this session will be published in a future issue, Insha-Allah.

The question and answer session was followed by the prize distribution. The Prizes were awarded by Sheikh Mubarik Ahmad Sahib. A list of prize is being published separately.

Next on the schedule was Sh. Mubarik Ahmad Sahib’s concluding address. By this time a general feeling of this blessed spiritual event coming to an end had set in. Sheikh Sahib’s appearance on the podium had further strengthened that mood. After the recitation of Tashahud, Taawwuz and Sura Al-Fatiha, Sheikh Sahib began with congratulating the Sadr Sahib for holding such a successful Ijtima. He appreciated the efforts put in by Sadr Sahib, Naib Sadr Sahib and other organizers, particularly the New York Jamaat to host that blessed event. He however, sadly observed that the attendance in the Ijtima was not satisfactory. He expressed his concern by saying that there were only about 70 ansar attending the Ijtima whereas a good number more could have attended. He further observed that even those who attended did not represent all the majalis and that some large majalis were represented by far fewer number compared to their total strength. He instructed the Sadr Majlis and the General Secretary to bring that fact to the notice of the Amir Sahib.

Sheikh Sahib suggested that members of other auxiliaries should also be encouraged to attend those events. Also, he said that arrangements should be made even for the ladies to attend if they so desired. He also advised the organizers that in the future Ijtimas, speeches on special topics by the elite of the jamaat, by mutual arrangement, should be included. About the quality of speeches during the contests, Sheikh Sahib expressed his satisfaction and appreciated the efforts of those who participated. He was particularly impressed by the ‘Impromptu Speech’ contest.

He then expressed his gratitude on the initiation of the monthly Al-Nahl. He said that it was a positive step towards the progress of their auxiliary. He also emphasized the point that once this publication was initiated, it was the responsibility of all ansar to make sure that it published regularly, every month. Sheikh Sahib mentioned that he was extremely thrilled while listening to the history of Ansarullah by Sadr Sahib.
He recommended its publication in the Al-Nahl. After those remarks, Sheikh Sahib invited the attention of Ansarullah towards their sacred pledge. He said that it was a covenant that they actually made with Allah. He reminded that it was against the honor of a momin to break his covenant. He quoted Holy Prophet S.A.W. as saying ‘HASIBU QABLA AN TUHASIBU’ meaning, ‘Do your own account before you are accounted’. He said that Holy Prophet S.A.W. never broke his covenants even with his worst enemies. He gave the example of Abu Jandal who escaped from Mecca to seek refuge in Medina but when the Meccans demanded him back, knowing very well that he could be killed by the Meccans, yet since he was under a covenant with the Meccans, he returned Abu Jandal while comforting him by saying that Allah will protect him. He also mentioned about the first migration of the Muslims to Abi-Sina and how the king of that country turned the Meccans away who had come to demand the Muslims, after learning from them that the holy leader of the muslims, may peace and blessings of Allah be upon him, never broke even a single covenant of his.

He said that it was the blessings of Khilafat that separated the Ahmadies from the rest of the Muslims. He said that despite all the worldly wealth, all the Muslims countries were devoid of real leadership. He emphasized upon ansar to observe their five daily prayers regularly and if possible, on time. He also said that ansar must know the meanings of what they said in prayers. In addition he exhorted the ansar to pay particular attention to the daily recitation of the Holy Quran, reading of the books of Hazrat Promised Messiah A.S., education of the children and of the community as a whole.

Once again stressing upon the need to propagate, Sheikh Sahib said that the best way to fight our enemy was to propagate and to go on winning converts. This way he said that there will be no enemy left in due course of time, Insaha Allah. He asked the members of Ansarullah to pray for those Ahmadies who were spending there precious years in jail for no fault of theirs.

He also reminded the ansar about the gigantic undertaking of the U.S. Jamaat to build a grand mosque in Washington area, to serve as our center. He said that currently the jamaat lacked funds and therefore, there was a need for every member to donate with an open heart. He mentioned that it was only one member of the jamaat who donated every single penny that was spent in the building of the Aqsa Mosque in Rabwah.

Sheikh Sahib prayed for the progress of the Jamaat in U.S.A. He said that ansar held a great promise for the future. He prayed that Allah grant the power and the necessary resources needed for that progress. All ansar joined in the silent prayers with Sheikh Sahib.

The ansar gathered in the backyard of the mission house for a group photo. Lunch was served afterwards followed by the combined prayers of Zuhr and Asr led by Maulana Sheikh Mubarak Ahmad Sahib. The participants of the 9th Annual Ijtima departed for their respective homes carrying with them forever, the blessings and memories of the sacred event.
Members of the panel answering questions by the participants of Ijtima. From R to L: Bro. Fazal Ahmad, Sadr Ansarullah, USA, Sh. Mubarak Ahmad, Missionary Incharge, USA, Bro. Mubashar Ahmad, Missionary S.E. Region, Dr. Shahid Ahmad, Motamid Zahanat and physical health, Bro. Mukhtar Ahmad Cheema, Missionary N.E. Region.

Bro. Muhammad Sadiq of New Jersey speaking in the speech contest.
Brief History of Ansarullah
(continued from page 7)

Sadr Majlis Ansarullah, England and sadr Lajna Imaillah, England. So will be the case in other countries in the rest of the world."

Thus from November 3, 1989, Majalis Ansarullah in different countries are directly answerable to Hazrat Khalifatul Masih and will obtain instructions directly from him.

Brief Introduction of the earliest office holders

Hazrat Maulvi Sher Ali Sahib (1875 - 1947), a distinguished companion of the Promised Messiah, peace be upon him, and an angelic saint, may Allah be pleased with him, had the honor to translate the Holy Quran into English. Husoor used to appoint him as the local Amir in his absence.

Hazrat Maulvi Abdul Rahim Dard (1892 -1955), another companion of the Promised Messiah, was Imam, London Mission and Missionary of Jamaat Ahmadiyya for a number of years; served the nation and the country in a number of capacities; a brilliant scholar, thinker and writer; functioned as Nazir Amoor-i-Aama for long and with great distinction.

Hazrat Choudhri Fateh Mohammad Sial (1887 - 1960), another companion of the Promised Messiah, on him be peace. Simple, selfless, communicated the Message with great devotion and zeal; one of the pioneer missionaries to England. Served as Nazir Ala, Sadr Anjuman Ahmadiyya for a long time.

Hazrat Khan Sahib Maulvi Farzand Ali (1874 -1959), served as Imam London Mosque and as Nazir Baitul Maal for a long time with great success.

Hazrat Sahibzada Mirza Aziz Ahmad (1890 -1973), a companion of the Promised Messiah and his eldest grandson, held high civil posts in the undivided Indo-Pak Subcontinent; simple, unostentatious, pious and deeply devoted and committed to the service of the Jamaat; served as Nazir Ala Sadr Anjuman Ahmadiyya for long; convenor Electoral College for Khalifat.
A LIFE
IN THE
DAY OF

Hazrat Mirza Tahir Ahmad

This morning I woke up just before 2am. During Ramadan our sleeping times become shorter and shorter, but you feel it is not short enough for worship. I get up and make my ablutions, and put on a loose gown from Kashmir. Then I kneel and prostrate myself facing Mecca, and start praying. I wake up my wife and daughters around 3am and they pray separately.

I prepare my breakfast myself: we all make our own. Today, at about 4.15, I had a piece of bread with some omelette and a little home-made yoghurt, and one very strong cup of PG Tips. Then I retire for a cup of coffee which I grind and percolate myself, a mixture of beans from Kenya and South America.

About 20 minutes later I prepare for the mosque. I wash myself again — we wash our hands, rinse our mouths, our nostrils, then our face, hands up to the elbows, then pass our wetted hands over our heads back to the nape of the neck, and press our fingers into the curve of our ears — which gives a soothing sensation and helps our concentration. We also wash our feet, but not if we are already wearing socks: then it would be a symbolic passing of the hands over the feet.

Last I put on my moccasins, and my turban — which is folded ready, and will last three or four days. I just loosen it to take it off. I used to keep my tie ready tied, too! It

Hazrat Mirza Tahir Ahmad, is Caliph of the Ahmadiyya Community, a 15 million-strong Islamic sect which believes in the peaceful unification of mankind. He was born in East Punjab, the son of a farmer with 13 sons and nine daughters by several wives. He studied at Punjab University and the School of Oriental and African Studies in London. He has worked for the community ever since, becoming Caliph in 1982. He came to Britain in 1984, the year of General Zia's anti-Islamic ordinance. He lives in Wimbledon, next to London's first mosque, with his wife, Asifa, and three daughters, aged 27 to 18, and one son-in-law. The fourth daughter lives across the road with her husband. The Caliph has six grandchildren. The Community is holding its centenary conference August 11-13 at Tilford, Surrey.
saved me a lot of time. My fellow students used to laugh at me for that.

Morning prayer in the mosque is always 20 minutes after dawn. There are formal prayers and private prayers – whatever you want to beg of God. The personal prayers vary from day to day. Moreover, I am expected to pray for the whole of the community. I get letters from all over the world, and sometimes there is a long list. We were estimated to be 10 million strong 15 years ago, in 80 countries. Now it is impossible to keep count, but we are in 120 countries.

I go for a brisk walk every day, about five miles, wearing my jogging suit and trainers and a light cap instead of my turban, immediately after the dawn prayers. If I have time, I have a bath afterwards. The Friday bath is a must. I fill my bucket full of warm water and pour it over myself. I hate sitting and soaking in the same water.

I played squash regularly until two years ago, then I was advised by some community members who felt very anxious about the hazards I faced: being hit by opponents’ racquets, hitting my head against the wall. Some were also afraid for my heart. The specialist I consulted said it was absolutely OK, but I should stop when I was out of breath. I hope I haven’t stopped permanently. I used to play for the School of Oriental and African Studies. My first lesson was from the greatest squash player ever, Hashim Khan.

During Ramadan I prefer to study the Holy Koran much more than usual, and I devote time to prayer far in excess of ordinary days. That, of course, is at the cost of rest and sleep: there is still all the regular office work. Nowadays I get downstairs at eight o’clock. But even before that I start in my room. I always carry a bag of mail upstairs at night. My daily mail sometimes amounts to 1000 letters. The minimum is 300. I have one private secretary, a man, and other staff; and ladies, all voluntary, are involved helping me with my daily duties. In Pakistan, 100 office workers helped me! Now I am permitted 24 members of my family and staff from Pakistan. I have a Chinese section, a Bengali section, and a Russian, African, Urdu and English sections – and occasionally German, Turkish, French, and Dutch sections. I jot down answers to certain letters; otherwise I sort them into piles, and my staff write the replies.

Apart from that I have official mail about the day-to-day working of the community, on financial and education topics and so on. I also have appointments – daily visitors from abroad and local families. I devote a handsome time for such meetings, and meetings with my staff.

I travel officially about three months a year, generally with my wife, occasionally with my daughters. That’s my real relaxation, having my family with me during my travels. I have been to about 30 of the 120 countries in which we have members. This year I am going to South America for the first time.

The world head of the ladies’ organisations is still one of my mothers. My real mother died when I was 14, but we were brought up to consider all my father’s wives as our mothers. After a death he sometimes married again, sometimes didn’t. Sometimes he had four wives, sometimes three, or two. He needed wives to look after the ladies’ organisations.

I was a very poor student. I only got into the School of Oriental and African Studies because the head, Sir Ralph Turner, had a soft spot for my father. He agreed to take me. But my father wanted me to learn about the west so I took my cue from him, forgot my studies, made friends, travelled a lot – to Scotland, Ireland, Europe, of course. I failed my exams, except for getting good marks in phonetics.

Lunch is around two o’clock, generally with my wife and one or two daughters. I have a regular cook from Pakistan, with the permission of the British government. We occasionally have English food: roast beef is my favourite, and fish cooked in the English way, yes, fish and chips. I myself love to cook; it’s my relaxation.

I have two short naps during the day – between 6.30 and 7 and half an hour in the afternoon. I have an alarm system in me which wakes me up when I want to wake up. My second life begins when people leave their offices and come to the mosque. But it ends at the last prayer time, when night sets in. Then I return home.

Dinner is between eight and 10 according to the sunset. The house is generally full of guests – sometimes we are more than 20. Even just the family, with two sons-in-law and grandchildren, we are at least 14. I am mostly at home in the evenings. I watch the news at 10 o’clock, and discussion programmes. As a child I was interested in historical fiction, and Sherlock Holmes – in translation. Now it’s scientific magazines.

Sometimes I return to the mosque at 11 or 12 at night. After getting back I have a drink, but never alcohol. I have discovered recently a Chinese preparation called soya milk. Then I have a final private prayer.

I drop off to sleep when the book I am holding falls on to my chest. I wake up because of the light, and then turn it off.

DEAR JESUS

We love Jesus very much. He is our beloved. God also loves him. He was a messenger of God sent to reform the House of Israel. He was good and righteous. The Holy Quran speaks high of his excellent conduct. He was tortured inhumanely by his opponents. They put him on the Cross to prove that he was accursed and a false person. God saved him from that death according to His promise (Heb.5:7). He remained for only three hours on the Cross. He was alive when taken down. Blood came out from his body. His bones were also not broken. He was not buried under the ground, but placed in an airy and spacious tomb. Ointment was used for healing this wounds. After two days he came out from the tomb and met some of his disciples on his way. Later he set out in search of the lost sheep of the House of Israel. He died at the ripe old age of 120 years.

He foretold that he would never come again, and someone else would come later in his name (Matt. 23:39). The Holy Founder of the Ahmadiyya Movement declared in 1889 that he had come in his name as Messiah as prophesied by Jesus.

Any questions in this respect are welcome and will be promptly answered. Please contact:

Isa Jan Khan
10610 Jane Street
Maple, Ontario
L6A 1S1
Ph: (416) 832-2669
SIGNIFICANCE OF JALSA SALANA
(Annual Convention)

On December 30, 1891, Hazrat Mirza Ghulam Ahmad (peace be on him), the Promised Messiah and Mahdi and founder of the Ahmadiyya Movement in Islam, declared that there should be a three day gathering of the Ahmadi Muslim community. He said about the first gathering:

"All friends should make it a point to reach on this date for the sake of God to listen to his words and to participate in prayer. Such truths and words of wisdom shall be heard as are essential for the increase of faith, conviction, and knowledge. Such friends will also be entitled to special prayers and special attention. Effort will be made before the most Merciful Lord that He may draw them towards Himself and accept them and grant them a change for the better. A secondary advantage of such gatherings will be that every year when they come to Qadian on the appointed dates, they will see and meet newcomers into the fold and this personal acquaintance will continually develop into close friendship and love... And effort will be made through prayers to create a bond of spiritual union between all and remove every barrier of estrangement, aloofness and difference."

The objects of this recurring annual gathering were described as follows:

"To propagate Islam; to think out ways and means of promoting the welfare of new converts to Islam in Europe and America; to further the cause of righteousness, good will, purity, piety and moral excellence throughout the world; to eradicate evil habits and customs."

In the spirit and tradition of that original conference held in Qadian, India, the Ahmadiyya Movement in Islam, U.S.A., welcomes all participants to its 42nd Jalsa Salana (Annual Convention) at the Eastern Michigan University, Ypsilanti, Michigan.