Sahibzadah Mirza Muzaffar Ahmad, Ameer Jamaat Ahmadiyya, U.S.A.
Addressing Ansar at the Occasion of Their 1995 Annual Ijtema
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**Articles/Essays for the Al-Nahl**

Literary contributions for publication in the Al-Nahl can be sent to Majeed A. Mian, Editor, Al-Nahl, 47 Geralynn Dr, Brockton, MA 02402. It will be helpful if the contributions are saved onto a diskette in IBM compatible PC readable ASCII text format (text only with line breaks) or in Word (Microsoft Word for Windows) and the diskette is sent. References to other publications should include as much of the following as can be available: the name of the publication, volume and number, name of the author, the date and place of publication, the name of the publisher, and the page number(s). Please, keep a copy of your submissions. We may not be able to return originals unless arranged with us previously. All items are subject to review and approval by the Sadr Majlis. Majlis Ansarullah does not necessarily agree with the views of the writers. Publications of U.S. Jamaat and its auxiliaries reach the same homes, therefore, make sure that your article appears in only one of them to avoid unnecessary duplication.

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Al-Nahl is a Publication of
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Islam, Inc.
Put Your Trust in Your Lord

The Holy Quran

True believers are only those whose hearts tremble when the name of Allah is mentioned, and when His signs are recited to them they increase their faith, and who put their trust in their Lord.

(Al-Quran, Chapter 8 Verse 3)

The Holy Prophet
(Sal Allahu Alaihe Wasallam)

Hazrat Umar, may Allah be pleased with him, relates that he heard the Holy Prophet, peace and blessings of Allah be upon him, say: Were you to put your complete trust in Allah, He would provide for you as He provides for the birds. They issue forth hungry in the morning and return filled in the evening.

(Tirmidhi)

Hazrat Promised Messiah
(Alaihis-Salam)

People who trust their own strength and abandon Allah, their end is never good. Trusting Allah does not mean that one should cripple oneself and relax. One must make use of the resources and strength granted by Allah. Having done so, then entrusting the results to Allah, is the real way to value the Almighty God. Liars are the people who do not use their God given faculties but merely say that they have trust in Allah. Such people only try Him. They consider the faculties granted by God as waste. In this way they disrespect and mock at Him. They remove themselves from the essence of iyyaka naabodo (Thee alone do we worship). Without acting upon it, they wish the fulfillment of iyyaka nastaeen (Thee alone do we implore for help). This is absolutely inappropriate. One must use all the resources, as much as possible and as far as one can go. These resources should not however be made the object of worship or be considered as the solver of difficulties. One must fully employ the available resources and then, entrust the consequences to Allah. One must indeed thank Allah for the grant of such energies and faculties.

(Malfoozat, Volume I, Pages 367-368)
New Year Resolution

On December 31, 1995, another year of Ansarullah activities came to a close. To many people, the new year, based on the solar calendar, brings much joy and so they celebrate it in many ways. For us, the members of Majlis Ansarullah, all our joys are based on seeking the pleasure of Allah. Our manner of celebrations should therefore be to ponder over the blessings of Allah that he bestowed upon us during the year and thus thank Him for those blessings. We should also ponder over our own weaknesses and thank Allah again from that angle as well, that despite those weaknesses Allah did not withhold any of His blessings from us.

People make resolutions for the new year. In many cases these resolutions are extremely limited in scope and are mostly related to their material well being, yet these resolutions, year after year, remain unfulfilled. Fortunately, Ansarullah, through the blessings of the Imam of this age, Hazrat Promised Messiah, peace be on him, have been provided with a lasting resolution and that is our pledge. Every member of Ansarullah through this pledge can conduct one’s own accounting by reading it over and over again and see as to how much did he do to uphold that pledge. Our pledge reminds us about the supreme sacrifices in the way of Allah, without hesitation. This includes the sacrifice of our wealth, time, honor, and even our life, if need be. Of these, the first two kinds of sacrifices, i.e., wealth and time are required of us on an ongoing basis. In this regard, every member of Ansarullah must ask himself the following questions:

- Did I pay all the chanda required of me during the year?
- Did I give time to all Ansarullah activities during the year?

If the answer to the above questions is in affirmative, then we should be happy and thank Allah that he granted us the opportunity to make the sacrifice for His sake. Our resolution for the new year should then be that Insha Allah, we will continue on that path and be prepared to sacrifice even more during the new year. But if any of the answers is in negative, then we must ask Allah for much forgiveness. We must, in that case, find out as to why we could not come up to the expectations and then resolve that InshaAllah, during the next year, I shall try my best to overcome my weaknesses and make the sacrifices required of me, thus fulfilling my pledge that I have made with Allah, in letter and spirit.

May Allah remove our weaknesses and continue to bestow upon us the strength and will to make the necessary sacrifices for the sake of our Jamaat, our auxiliary, and above all, for the sake of Allah. Amin. May Allah be with us all. Amin.

From the staff of Al-Nahl, Happy New Year to all its readers and members of Majlis Ansarullah.
Fasting

Sir Muhammad Zafrulla Khan

"O ye who believe, fasting is prescribed for you during a fixed number of days as it was prescribed for those before you, so that you may safeguard yourselves against every kind of ill and become righteous. But whoso from among you should be ailing, not being permanently incapacitated, or should be on a journey, shall complete the reckoning by fasting on a corresponding number of other days; and for those who find fasting a strain hard to bear is an expiation, the feeding of a poor person, if they can afford it. Whoso carries through a good work with eager obedience, it is the better for him. If you possessed knowledge you would realize that it is better for you that you should fast” (2.184-185).

"The month of Ramadhan is the month in which the Quran began to be revealed, the Book which comprises guidance for mankind and clear proofs of guidance and divine Signs which discriminate between truth and falsehood. Therefore, he who witnesses this month, being stationary and in good health, should fast through it. But whoso is ailing, not being permanently incapacitated, or is on a journey, should complete the reckoning by fasting on a corresponding number of other days. Allah desires ease for you and desires not hardship for you; He has granted you this facility so that you should encounter no hardships in completing the reckoning, and that you may exalt Allah for His having guided you and that you may be grateful to Him” (2,186).

"It is made lawful for you to consort with your wives during the nights of the fast. They are as a garment for you and you are as a garment for them. Allah knows that you were being unjust to yourselves, wherefore He has turned to you with mercy and has corrected your error. So consort with them now without compunction and seek that which Allah has ordained for you, and eat and drink till the break of dawn begins to manifest itself. From then on, complete the fast till nightfall. But do not consort with your wives during the period when you are in retreat in the mosques. These are the limits prescribed by Allah, so approach them not. Thus does Allah expound His commandments to the people, so that they may safeguard themselves against evil” (2.188).

The idea of the fast has been inculcated in all religious disciplines which are based on revelation, though strict conformity to the ordinances relating thereto is no longer insisted upon. Indeed, within some disciplines the fast has been reduced to a purely symbolic observance. In Islam the ordinances relating to the fast are clearly stated and defined and to the degree of their applicability they are strictly observed. A tendency towards greater rigidity is sometimes encountered and has to be checked and countered through exposition of the true purpose of the fast and of the meaning of the regulations and their spirit.

Ramadhan

Subject to the permissible exemptions, the observance of the fast is obligatory upon every adult Muslim during the month of Ramadhan, the ninth month in the lunar calendar current in Islam. As the lunar year is shorter by about eleven days than the solar year, Ramadhan rotates through the year and the seasons, arriving eleven days earlier every year. Thus in every part of the earth it progresses through every season in turn. In the tropics, when Ramadhan falls in the summer season, not only are days longer than in the winter but the fast entails hardship on account of the heat, as normal occupations and pursuits have to be carried on and in the intense heat and dryness a severe degree of thirst may have to be endured through several hours each day. The fast is, however, in no sense a penance. It is a physical, moral and spiritual discipline, and the object is the promotion of righteousness and security against evil. Through the experience of the fast the worshipper is impelled to exalt Allah for
His having provided the guidance and is prompted to the beneficent use of His favors and bounties (2.186).

**Fasting Outside Ramadhan**

Outside Ramadhan a voluntary fast may be observed at any time, except on the two festival days. The Holy Prophet often observed a fast on Monday and Thursday; but he did not approve of a voluntary fast being observed on a Friday.

A fast is prescribed as an expiation or as an alternative penalty in respect of certain crimes or defaults, but in those cases also the object is the promotion of physical, moral and spiritual values. For instance, if a person on Pilgrimage to the House of Allah is unable to offer the sacrifice of an animal as prescribed he should observe the fast for three days during the course of the Pilgrimage and for seven days after return home, making up ten altogether (2.197). The expiation of an oath is a fast for three days (5.90). The alternative penalty for killing game while on Pilgrimage is a fast for a number of days corresponding to the number of animals killed. The alternative penalty for manslaughter is a fast for two consecutive months (4.93) and the same is the penalty for Zihar, a frivolous declaration by a husband that henceforth consorting with his wife would amount to consortning with his mother, a hateful method of pronouncing a divorce, practiced in pre-Islamic days, abolished by Islam (58.5).

A vow of silence during a certain period (19.11) has also been described as a fast (19.27).

**Regulations**

The observation of a fast, whether obligatory or voluntary, or by way of expiation or as a penalty, is subject to the same regulations. The period of the daily fast extends from the first flush of dawn, normally about an hour and a quarter before sunrise, till after sunset. During this period neither food nor drink, nor any kind of nourishment may pass through the lips of a person who is observing the fast. Nor should any drug or other substance be swallowed or injected into the system. The fast may, however, be discontinued in case of emergency and would be terminated if the person observing the fast becomes sick. Nor should there be any consorting between husband and wife or any approach to it. The fast must not be continued beyond sunset, even if nothing is immediately available for terminating the fast save a few drops of water, a pinch of salt or sugar, a bit of stale bread, or a dried date, etc.

If during the fast food or drink should be swallowed in complete forgetfulness of the fast, that would not vitiate the fast and the fast should be completed till nightfall. Should, however, something be swallowed through carelessness, even involuntarily, the fast is vitiated and cannot continue.

It is customary and is considered desirable that a light breakfast should be taken immediately before the commencement of the fast. The breaking of the fast after sunset should not be made an occasion for gorging oneself with food and drink. This would be in contravention of the spirit of the fast and would be a departure from the example of the Holy Prophet which must be adhered to. It could also prove harmful to health.

The month of Ramadhan is a period of intensive training in beneficent values. Abstention from food and drink and conjugal relations for a certain number of hours each day through a month is a valuable exercise in endurance and steadfastness. But that is only the outer shell, as it were, of the fast. Yet even this has a great social significance. It brings home to the well-to-do sector of society the meaning of hunger and thirst. Privation ceases, in their case also, to be a mere expression and becomes an experience shared in common with all. The consciousness that a large number of their fellow beings have to go hungry most of the time is sharpened and there is great eagerness to share with them the bounties that Allah had, of His grace, bestowed on themselves.

**Purpose of Ramadhan**

The true purpose of Ramadhan, as of all forms of Islamic worship, is to draw people closer to Allah. Though normal pursuits and occupations are carried on as usual, the emphasis on moral and
spiritual values and concentration on them are intensified, and everything is subordinated to the main purpose. The hearing, the sight, the tongue, the mind are all under the stricter control. For instance, not only vain talk, but much talk is also eschewed, so that there should be greater concentration on remembrance of Allah and reflection upon His attributes.

The Holy Prophet has said: He who abstains from food and drink during the period of the fast but does not restrain himself from uttering a falsehood starves himself to no purpose. It is related of him that during Ramadhan his own concern for and care of the poor, the needy, the sick and the orphan was intensified manifold, and that his charity knew no limit.

Study of Quran

The study of the Quran and reflection over the Divine Signs recited therein takes up the greater part of the time that can be garnered by reducing the other demands upon it to a minimum. Divines and scholars carry on discourses on the Quran throughout the month. Voluntary Prayer during the latter part of the night is deemed obligatory during Ramadhan, but may be offered individually or in congregation. For the convenience of those who may find it difficult to proceed to a mosque at that hour to take part in the service, a congregational service is held after ‘Isha (Evening Service). Whether held after ‘Isha or before Fajr, the follow up passage after the Fatiha assumes considerable proportions. The service comprises eight raka’as, offered in four units of two raka’as each, and is led by an Imam who is a Hafiz, that is, one who has the whole Quran memorized by heart. During this service the recitation from the Quran is made in sequence and the recitation of the whole of the Quran is completed during Ramadhan. This entails the recitation of approximately one twenty-eighth of that portion being recited as the follow-up passage after the Fatiha in each raka’a. The Imam, of course, recites from memory and the congregation follows the recitation with rapt attention.

That is another unique feature of Islam. No less than seventy times is the Scripture of Islam referred to in the Revelation itself by the name Quran. The word means that which is repeatedly read, recited, proclaimed. It is the only Scripture which is in its entirety expressed in the words of the revelation. It is thus the only one which is literally the Word of God. Its very name is a prophecy that it will be widely and repeatedly read, recited and proclaimed. Its text, in the words of the revelation, is preserved intact and in its proper sequence in the memories of millions of its devotees from generation to generation. Hundreds of millions read and recite portions of it in Prayer services and otherwise in the course of the day and night around the globe. During Ramadhan the number is greatly augmented. Numberless people read it through by themselves during that month. Others hear it interpreted and expounded. A much larger number hear it recited from beginning to end in the course of the service just described. All this in the very words of the revelation in which it was sent down close upon 1400 years ago. That in itself is a matchless Divine Sign and Testimony.

E’tkaaf

During the last ten days of Ramadhan many people go into retreat, as it were, in a mosque and devote the whole of their time, not occupied by the obligatory and voluntary services, to the study of the Quran and the remembrance of Allah. This period of complete devotion of a worshipper’s time to the exercise of the purely spiritual values, is the culmination of the physical, moral and spiritual discipline instituted by Islam (57.28).

Rigor of Ramadhan

Complete abstention from food and drink during the period of the fast does not constitute so great a hardship for a Muslim as adherents of other disciplines may be disposed to imagine. Muslim children are brought up in an atmosphere of respect for and devotion to the values indicated by the faith. Very early they begin to exhibit an eagerness to practice them. Parents have often to restrain young children from observing the fast. They are trained into endurance of the rigors of the fast through a gradual process spread over a num-
ber of years. A child of twelve or thirteen may be permitted to observe the fast on three or four days at intervals during one Ramadhan. The following year he may be permitted to increase the number to eight or ten. In the third year he may be content with fasting on each alternate day. In the fourth year he would be ready to assume the full obligation.

Dietary Regulations in Islam

Another very helpful factor is furnished by the dietary regulations of Islam. In the matter of food the prohibitions are: blood, the flesh of an animal that dies of itself and is not slaughtered for food, the flesh of swine and the flesh of an animal on which the name of any other than Allah has been invoked, meaning thereby sacrifices made to idols or other gods and offerings made to saints or to any being other than Allah (2.174; 5.4). The first three categories are prohibited because they are harmful for the body, and that which is harmful for the body is necessarily harmful for the spirit. The last prohibition relates to something which is manifestly harmful morally and spiritually inasmuch as it involves association of others with Allah.

A relaxation is made in the case of a person who is driven by necessity and to whom no other means of sustenance and nourishment is for the time available. Such a one may partake of a prohibited article of food, consuming only that much as he may consider necessary for his immediate need. In such instance priority is given to the need of maintaining and sustaining life, as against the possibility of such harm, if any, as might result from the consumption of a minimum quantity of the forbidden article (2.174).

Liquor and all intoxicants are forbidden. It is recognized that some people may derive some pleasure or advantage from the use of liquor or other prohibited article, but it is pointed out that the harm resulting from their use is far greater than any pleasure or advantage that might be derived from it (2.220). The prohibition, however, is clear and absolute. “O ye who believe, liquor, gambling, idols and divining arrows are only an abomination of Satan’s handiwork. So shun each one of them that you may prosper. Satan’s design is only to promote enmity and hatred between you through liquor and gambling and to keep you back from the remembrance of Allah and from Salat. Will you then desist?” (5.91-92).

It needs to be remembered that in the matter of any pleasure or advantage to be derived from liquor or any other intoxicant, and the harm that may result from their use, it is not only an individual or a class that has to be considered; society as a whole must be taken into account. It may well be that the harm resulting to an individual or to a number of individuals may not be overtly manifested, but there is no denying that society as a whole suffers grave harm from the use of liquor and other intoxicants. The purpose of the Quran is not only to furnish guidance for the individual, but to furnish guidance to the individual as a member of society and, indeed, to mankind as a whole.

These are the prohibitions, but not all that is permissible may be used as food and drink in all circumstances. Of that which is permissible only that may be used as food and drink which is clean and wholesome (2.168). This has a relative aspect also. Articles of food and drink over a wide range may be wholesome for a healthy adult but they may not all be wholesome for a child or for an invalid. But even that which is permissible and is clean and wholesome may be partaken of only in moderation. “Children of Adam, look to your adornment at every time and place of worship, and eat and drink but be not immoderate; surely, He loves not those who are immoderate” (7.32).

Within these limitations there is neither harm nor sin in eating and drinking of the good things provided by Allah out of his bounty, so long as the objective is that life may be sustained and health promoted for the purpose of carrying out Allah’s will through firm faith in the guidance that He has sent down and action in conformity therewith. “There is no harm for those who believe and work righteousness in respect of that which they eat, provided they are mindful of their duty to Allah and have firm faith and carry it out to the uttermost. Allah loves those who carry out their duty to the uttermost” (5.94).
eleven months of the year progressively achieve greater and greater adherence to moral and spiritual values.

**Purpose of Fasting**

It must never be overlooked that the whole purpose of fasting, whether obligatory, as during the month of Ramadhan, or voluntary, as at other times, is to promote righteousness which means the progressive cultivation of spiritual values. The same applies when the fast is observed as an expiation or a penalty. The spiritual recompense of proper observation of the fast is high indeed. The Holy Prophet has said: There are appropriate spiritual rewards for all worship and righteous action; the ultimate reward of the person who observed the fast solely for winning the pleasure of Allah is Allah himself.

**Activities of Ramadhan**

The month of Ramadhan is one of the months of the lunar calendar. It begins with the appearance of the new moon and ends with the next appearance of the new moon. As soon as the new moon of Ramadhan is sighted a joyous surge of anticipation inspires the hearts of young and old. The season of closer communion with the Most Gracious, Ever Merciful, Most Compassionate, Most Forgiving Lord of the worlds, Originator, Creator, Fashioner and Maker, Master of the Day of Judgment has opened and we have been accorded once more, by His Grace, the good fortune of witnessing it and the privilege of striving to enrich ourselves through the continuous opportunities it provides of seeking the pleasure of Allah. All praise to Allah for His unending bounties! Greetings and felicitations are exchanged all round. All is bustle and solemn preparation. Mosques begin to fill with eager worshippers for the magrib service, to be followed after a brief interval by ‘Isha and then Tarawih during the eight raka‘as of which the congregation is privileged to listen to the recitation of the Holy Book from the very beginning to the end in proper sequence, evening after evening till by the end of the month the whole has been recited. The greater part of the night is passed in supplica-
tion and in praise, glorification and remembrance of Allah. Those who prefer to offer the eight raka’as of voluntary prayer during the latter part of the night rather than in the evening as Taravih occupy themselves with it as the time approaches for a light breakfast in the solemn pre-dawn hour. The Muezzi’s Call to Prayer with its first Allaho Akbar (Allah is Great) is the signal for the commencement of the fast and preparation for the Fajr Salat.

Thereafter the normal daily routine is followed with a heightened consciousness of the duty owed to Allah and to His creatures, one’s fellow beings. Praise, glorification and remembrance of Allah form, as it were, the infra-structure of all activity and the greater attention is directed towards caring for the poor, the needy, the widow, the orphan the sick, the distressed, the neighbor, the wayfarer, etc. Courses on the Holy Quran are given in mosques and seminaries. Towards the close of the day the heart experiences a glow of gratitude to the Divine that His Grace has enabled one to approach the end of the fast having spent the night and the day in striving to conduct oneself in conformity to His will.

The Muezzi’s Call to Prayer for the Maghrib Salat is the signal announcing the end of the fast, which is terminated with a mouthful of water, a cup of tea, a dried date or two, or even a pinch of salt should nothing else be immediately available, and with the supplication:

‘Allah, for Thy sake I observed the fast, putting my trust in Thee, and I have ended it with that which Thou has provided. Thirst is quenched and the arteries are refreshed and I look for my recompense to Thee, if Thou shouldst so will. I beg of Thee Allah, of Thy mercy that encompasseth all things, that Thou may be pleased to forgive me my sins.’

The Maghrib Salat follows within a few minute and thereafter the evening meal is partaken of. It is considered very meritorious to invite others, but more particularly the poor, the needy, the orphan to the breaking of the fast and the evening meal. These two need not to be, however, separate occasions. A simple meal may be taken at the time of breaking of the fast, thus preceding the Maghrib Salat. An elaborate meal designed as a compensation for the period of abstention is not only contrary to the spirit of the fast but tends also to upset the digestion. In this, and indeed in certain other respects, the spirit of the fast is not respected and observed as strictly in certain parts of the Muslim world as could be wished. There is, however, general eagerness to do so as the benefits to be derived therefrom are patent.

The ‘Isha Service and Taravih complete the rhythm and tempo of daily life during Ramadhan. When the month begins to approach its end the general mood is one of pensiveness which promotes eagerness to take full advantage of the remaining days to make up for any shortcomings and fallings off during the earlier periods. Numberless people experience closer communion with their Maker and Creator during this blessed month, the intensity and frequency of which continue to increase as the month progresses.

The fast terminates with the appearance of the new moon. The new moon may be visible after sunset of the twenty-ninth day of the fast, but if not the fast must be continued the next day, thus making a total of thirty days during the month. It may be that on the thirtieth evening visibility may be very poor due to atmospheric conditions, and the moon may not be visible. That would make no difference and Ramadhan would terminate at sunset on that day, as it is recognized that a lunar month cannot extend beyond thirty days. The same rule governs the commencement of the month.

Festival of Eid

The day following the last day of Ramadhan, determined as above, is observed as the Festival of the termination of the fast. It is one of those occasions when even a voluntary fast may not be observed. In conformity with the spirit of Islam the only celebration prescribed for the Festival is an additional service during the forenoon comprising two raka’as and an address by the Imam. The service may be held in one of the bigger mosques of a large city, but in view of the large numbers involved is generally held in the open. It is cus-
tomary, following the example of the Holy Prophet, to take a light breakfast after sunrise before setting out for the service, and also to vary the route home on returning from the service.

The festive character of the occasion is proclaimed through exchange of visits, feeding the poor, visiting the sick and glorification of Allah and celebrating His praise in thankfulness to Him for the guidance provided by Him, particularly with regard to all that pertains to the observance of the fast, and for having enabled those upon whom the fast was obligatory to observe it duly.

Allah is Great, Allah is Great;
There is none worthy of worship save Allah;
Allah is Great, Allah is Great;
To Allah belongs all praise.

Note: This article has been taken from the book The Islamic Worship written by Sir Muhammad Zafrulla Khan. All references in parentheses are from the Holy Quran. Subheads within the article are our addition.

Sir Muhammad Zafrulla Khan
He was a devout Ahmadi Muslim and a Companion of the Promised Messiah, alaihissalam. He became the first foreign minister of Pakistan from 1947 to 1954 and for many years led the Pakistan Delegation to the General Assembly of the United Nations. He was President of the seventeenth session of the General Assembly. He served as a judge of the International Court of Justice at the Hague for many years and was its President from 1970 to 73.

Ansar Chanda Literature
Sadr Ansarullah, USA, has noted that many members of Ansarullah have not paid the Ansarullah Chanda Literature. All the members are reminded that the rate of Chanda Literature, for Ansarullah, has been set at $10.00 per year. Currently the cost of publishing Al-Nahl is being met out of other funds. This creates a burden on our other important activities. Members are therefore urged to please pay their share of the Chanda Literature as soon as possible. May Allah enable us to fulfill our obligations in a timely manner. Amen.
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Essentials of Shura

Opening Address by Maulana Sheikh Mubarak Ahmad
Retired Amir and Missionary In-Charge, Jamaat Ahmadiyya, U.S.A.

The following address was given by Sheikh Mubarak Ahmad Sahib at the inauguration of the 3rd Majlis Shura of Majlis Ansarullah, USA, on September 13, 1995 at Masjid Bait-ur-Rahman. The speech has been edited by the staff of Al-Nahl for this issue.

After Tashahhud and Taawwuz, Respected Sheikh Sahib recited the following verses of the Holy Quran:

و شاورهم في الأمر
فاذًا عزمت فتوكل على الله

ان الله يحب التوكلين

(Al-Quran, 3[Al-Imrān]: 160)

و الذين استجابوا لهم و اقامتوا الصلوة

و امرهم شوري بينهم و مسا رزقهم ينفقون

(Al-Quran, 42[Al-Shūrā]: 39)

Sheikh Sahib then continued as follows:

Respected members of Shura Majlis Ansarullah, Assalamo Alaikum Wa Rehmatullah Wa Barakatuhu.

Hazrat Amir Sahib has assigned me the job to open this session of Majlis Ansarullah Shura. I request all the brothers and members who have gathered here, to kindly pray for Amir Sahib’s complete health. Following his instructions, I wish to say a few words before this august gathering.

Meaning of the Word Shura

First of all we must know, what is Shūra? What are its functions and how should it be conducted. Shura is an Arabic word. We must know the essence of this word as well because it covers our behavior, it covers our dealings, and it covers also how to conduct the Shura activity.

Out of the verses that I have recited, in one verse, wa shawirhum fil amre, an order has been given to the Ummate Muslima through Holy Prophet, peace and blessings of Allah be upon him, “O Prophet, consult always about the affairs that concern and are connected with the Umma,” and in the second verse, wa amrohum shura bainahum, it has been mentioned that it was the duty and custom and their routine that Ummate Muslima was always consulted in their important affairs and after consultation they decided what to do and what not to do.

In Arabic, the word Shūra, as Imam Raghib Isfahani, who is rated very highly as a linguist, particularly as a scholar of the Arabic language, put it, attashawaro wal mushawarat wal mashwarato istikhrajar-rai be munajatil baaze ilal baaze. The words tashawar, mushawarat or mashware are used when people gather, discuss, consult each other, and offer their opinions. They converse on the concerned matters and after discussion and mutual understanding come to some conclusion. That conclusion is then presented to the appropriate authority to help arrive at a final decision by that authority by reviewing the observations, comments and opinions of the Shura.

Arabs also used this word for squeezing honey out of the honey combs. They would say: shurtul-asa, meaning; I have squeezed the honey from the honey comb. So you are all just like the honey combs. The authorities squeeze – from your dis-
cussions, your comments, your observations, and your opinions – a special point which they finally agree upon as a decision. This decision, thus, is just like asal, or honey, which is useful and beneficial for the whole community. This is the essence of Shura.

Shura in Early Islam

Imam Ibn Jarir, a great scholar of Tafseer-e-Quran, has mentioned in his tafsir under the word shura that it was the custom of the Holy Prophet, peace and blessings of Allah be upon him, that whenever an important matter came up, he always consulted with the Umma. He invited the Sahaba to consult with them. Many a time he accepted their opinion and at other times when Allah inspired him he decided the matter himself.

Khulafa Rashideen after the Holy Prophet, peace and blessings of Allah be upon him, also consulted with the Umma in important matters. On one occasion Hazrat Umar, may Allah be pleased with him decided to personally join a war which was going on away from Medina. He was ready to leave the country to join the battle but the advice of the consultative body was that he should not go. Hazrat Ali, may Allah be pleased with him, observed that if the Khalifa himself was to physically join the battle, anything could happen to the Khalifa which could bring suffering to the whole Umma. Hazrat Umar, may Allah be pleased with him, therefore accepted the mashwara of Hazrat Ali, may Allah be pleased with him. He decided not to go himself and instead sent someone else. So, that was the custom of Hazrat Umar, may Allah be pleased with him, the Second Khalifa of our Rasool, peace and blessings of Allah be upon him. He established the Majlis Shura on a permanent basis. Whenever he had to make a decision in an important matter, the Majlis Shura was called into action. The members of Majlis Shura used to discuss the matters presented before them by the Khalifa. The matter was then decided after hearing their opinions.

Shura in Ahmadiyyat

In our community of Hazrat Promised Messiah, peace be on him, we find through his books that in his lifetime, he consulted with others many a time. So also did Hazrat Khalifatul-Masih II, may Allah be pleased with him. Hazrat Khalifatul-Masih II established a proper institution and organized it in such a way that everyone would know how the Shura should be conducted, and how the membership should be appointed. Since that day, by the Grace of Almighty Allah, Jamaat Ahmadiyya has been holding the Shura every year. We are lucky that this institution of Shura has been established for the benefit of the community, for the benefit of the Umma, and for the benefit of Islam.

The real Shura is that which is the Shura of the Jamaat and is held under the chairmanship of Hazrat Khalifatul-Masih or sometimes by a representative appointed by the Khalifa. All other Shuras including those of auxiliaries are subordinate to that Shura for their decisions. I am therefore, happy that our auxiliaries are following that tradition and holding their Annual Majlis Shura regularly. For establishing and holding such Shuras, it is essential that time should be organized properly. The suitability of time should be carefully viewed. Usually our Shuras are being conducted at the time of our Jalsas, Ijtemas, annual gatherings or any other such occasion. All members are easily available. They can attend and participate. So this is very important for the purpose of getting the proper opinions of all the members who are the real members of the Shura of any auxiliary. Alhamdo lillah, I am happy to see so many members of our Majlis Ansarullah present here. Hazrat Khalifatul-Masih IV, ayyadahollaho taala benasrihil-aziz, many a time, very emphatically issued instructions concerning the Shura. He very much wishes that Shura is held everywhere, in every Jamaat, and in every auxiliary. All the matters concerning the Jamaat or those concerning the auxiliaries should be discussed in the Shuras.
recommendations of the Shura should then be sent to Hazrat Khalifatul-Masih. The final decision will come, in due course of time, from Huzur.

**Blessings of Shura**

There are three special blessings of Shura:

First, a very important blessing is that all the members may feel that they are important because when they are asked to, they present their opinions. They are asked because they are the representatives of their community. They are selected and elected by the community and thus they are a very important group of people. Since it is established that these representatives are important, it also becomes their responsibility that they conduct themselves in such a way so as to prove the fact that they really are important people.

The second blessing of the Shura is that when a matter is decided by them, they feel as if that decision came from all the members of the community. They feel as if it was everybody’s decision. The Holy Prophet, peace and blessings of Allah be upon him, has said: *Yadullahi alal-jamaate*, meaning: Allah’s hand is on the Jamaat.

When the Jamaat decides something and that decision is approved by the higher authority, then even those who did not agree with the others during the discussions, also feel that this is a special decision and is a decision of not one individual but that of the whole community, of all the members of the auxiliary, or of all the members who were attending the discussions. So, this is the third blessing by which we can understand that our decisions are helped and authenticated through the special Grace of Almighty Allah.

**Etiquettes of Shura**

Hazrat Khalifatul-Masih IV, ayyadahullaho taala binasrihil-aziz, on various occasions has issued some instructions regarding the conduct of Majlis Shura. All of you must have heard those instructions many a time through Huzur’s Khutbas and speeches. I shall give you a gist of all those decisions and instructions, as follows:

Decide with the spirit of righteousness. Taqwa must be kept in mind all the time whether you are talking, or commenting, or giving an opinion. Please keep in mind that you are a *muttaqi*, and that your decision is based upon your righteousness which will be presented to the whole community.

Give advice only for the sake of God. You do not give your opinion feeling that you are a very big man, or a very intellectual person, or a very high spirited man, but only for the sake of Almighty Allah and for the benefit of your community.

Guard your tongue with respect and dignity. Always speak and mention other members with dignity, such as *the honorable member*, or any other appropriate word. Do not call any member in such a way so as to appear to be degrading or that it may appear that you were showing some kind of disrespect.

Also, do not be hurt by what anybody else says. If anybody is not favoring your opinion then he is presenting his own opinion. Do not feel hurt as you are only supposed to pray, observe, and comment and then present your opinion. The other person is also supposed to do the same but everybody is entitled to his own opinion. Just as you are free to give your opinion, so is the other person.

Show patience for the sake of God and you will be rewarded by God. Whatever is the final decision, accept it cheerfully. When the decision is made, especially by Hazrat Khalifatul-Masih, then you must feel pleased that this is our own decision. Follow it and implement it with a great zeal, sincerely, and seriously.

**Conclusion**

May Allah guide you all to follow these instructions and to do your best in presenting your views and opinions on all those matters which are presented for discussion before you. Amin.
Maulana Sheikh Mubarak Ahmad has served as Chief Missionary in East Africa, England, and the United States. While he was stationed in Kenya, Billy Graham visited that country. Maulana challenged him to a prayer competition. The American evangelist refused to accept the challenge.

Maulana Sheikh Mubarak Ahmad addressing Ansar. Muzaffar Ahmad Zafar Ahmad, Naib Ameer I, is listening attentively.

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Responsibility of Ansar
as
Mentors of the Children and the Youth
by
Maulana Mukhtar Ahmad Cheema, Muballigh Northeast Region

Maulana Mukhtar Ahmad Cheema, Muballigh of North East Region, delivered the following address on September 14, 1995, at Masjid Bait-ur-Rahman, at the occasion of the 14th annual Ijtema of Majlis Ansarullah, U.S.A. The speech has been edited by the staff of Al-Nahl for this issue.

After Tashahhud and Taawwuz, Maulana Cheema Sahib recited the following verse of the Holy Quran:

كنتم خير امة اخرجت للناس
شامرون بالعروق و تنهرتن عن المكر
و تنتمون بالله
(Al-Quran, 3 [Al-Imrân]-111)

and then continued as follows:

The topic which has been given to me at this time is the Responsibility of Ansar as mentors of the children and the youth of the Jamaat. The verse of the Holy Quran that I have recited before you gives a very high status and respect to the believers. Almighty Allah says: kuntum khaira ummatin ukhrijat linnas, that you are the best people raised for the mankind. Almighty Allah’s saying that you are the best people, is a great honor and matter of respect for the believers, but it is also linked with some responsibilities and that is ta’muroona bil-maarofe wa tanhauna animunkar. If somebody is fulfilling this condition then he will fall into this category that has been mentioned in this verse. He then also falls into the fold of khaira ummatin, but if he is not fulfilling these conditions then it is very hard for him to be among those people who are honored by the Almighty Allah, the Creator. At this time I would like to put before you, the responsibility of Ansar. Khaira ummatin is a general picture which has been given of us, the believers. However, Ansar are the main seekers and are the most mature people of the society. They are the most responsible persons in any society, including their family, the neighborhood, and the nation. So, this is why Ansar have more responsibility in the light of this verse of the Holy Quran, and it is also true that responsibilities change with the conditions of the environment.

The conditions that existed at the time of the Holy Prophet, peace and blessings of Allah be upon him, and his companions, or at the time of the Holy Promised Messiah, peace be on him, and his companions, were entirely different. Those who are living in this day and age have different responsibility. This is the age about which the Holy Quran says that the people would take the Holy Quran as the ultimate judge. It is true that we are the believers of the Promised Messiah, peace be on him. We love the Holy Quran. We follow the teachings of the Holy Quran. We practice whatever is mentioned in the Holy Quran and the Sunnah of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, but we are under the influence of the society, the polluted society, the poisoned society. The reason why the so-called believers of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, have drifted away from the true teachings of the Holy Quran is due to the ways of the society we are living in. This is the age about which the Holy Quran says, wa izaljaheemo sooirat, wa izaljannatu uzlafat (Al-Quran, 81 [Al-Takwîr]-13, 14), when the Fire would go ablaze and when the Paradise would become near.
We have two situations in this age. One is the poison of the society, the Fire which has been lit by this society and those who have gone away from the Divine teachings, those who have not followed the footsteps of the prophets and the messengers. The other is *wa izaljannatu uzilfat*, that the Paradise has been brought near to every member of the Ahmadiyya Movement by the advent of the Promised Messiah, peace be on him. We have the options to adopt the society or to adopt the teachings of the Holy Quran and the practice of the Holy Prophet Muhammad, peace and blessings of Allah be upon him. This is why if somebody takes a step towards Fire he may not fall into that Fire but one step towards the Paradise can place him in the Paradise.

The Paradise, however, is associated with the teachings of the Holy Quran and the practice of the Holy Prophet Muhammad, peace and blessings of Allah be upon him. Almighty Allah announces to the believers in very clear words: *Ya ayyuhal-lazeena aamanoo qoo anfosakum wa ahleekum naraawwaqoodohannaaso walhijaara* (Al-Quran, 66 [Al-Tahrîm]:7), that, O ye who believe save yourself and your children from the Fire because the fuel of that Fire are the people and the stones. It is the same Fire about which the Holy Quran says, *wa izaljaheemo soiirat*. It is the Fire about which the Almighty Allah has warned us: *Qoo anfosakum wa ahleekum nara*, that save yourself and the children from that Fire. It is not mentioned that save only your children, your spouses, and your other colleagues but the first word that is mentioned, and the first advice that has been given in this verse of the Holy Quran, is: *Qoo anfosakum*, save yourself. Now, if you cannot save yourself then you cannot save others. It is obvious that first you have to secure yourself. First you must understand about that Fire. First you must take precaution. First you must do all what you can and ensure that the Fire will not reach you. But if you are unable to do that then you cannot save the others either. Sometimes the people say that it is sufficient to believe in the Promised Messiah, peace be on him. Promised Messiah, peace be on him, has done everything for us, but my dear, we also have to work hard, we have to struggle, we have to put all our efforts to save ourselves from that Fire. The Holy Quran clearly says: *inn-Allaha laa yughayyero maa beqaumin hatta yughayyeroo maa be anfosehim* (Al-Quran, 13 [Al-Tahrîm]:12), that Almighty Allah never changes the condition of any nation unless the nation makes changes in her attitude, in her behavior, in its planning. So we have to struggle for that. We have to do everything for that to secure ourselves and to secure our children.

What is that Fire that is now born? In another verse of the Holy Quran, taking us fourteen hundred years back, Almighty Allah says *kuntum ala shafa hufratiminannaar* (Al-Quran, 3 [Al-Imrān]:104), that you are on the brink of the Fire. Today, are we not on the brink of the same Fire? Allah has mentioned about the society that was on the brink of Fire fourteen hundred years ago. Is it not the same situation that is described by Allah in the Holy Quran? *Zaharalfasado filbarre walbahr* (Al-Quran, 30 [Al-Rûm]: 42), that corruption was in the land and in the sea. There is only a small island of Ahmadiyya Movement that is introduced, and is fashioned by the Promised Messiah, peace be on him, otherwise the whole world, the land and sea, alike, are corrupted. The sea and the land are under that Fire but there is a small island of Ahmadiyya Movement where our moral values have been set up in a way that we can secure ourselves.

There are spiritual defenses that we can setup to secure ourselves. We can thus not only save ourselves but we can save our generations and we can save that island of Ahmadiyyat which has been introduced, nourished by Promised Messiah, peace be on him, under the banner of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and the banner of the Holy Quran. Everywhere else, there is Fire today. Being the mature figures of the society, we have a major responsibility upon our shoulders. Everyone is answerable.
to God on the Day of Judgment. Whatever one has earned shall be brought before him. Holy Prophet Muhammad, peace and blessings of Allah be upon him, has mentioned: *Beware, it is a warning that every one of you is a shepherd and is accountable for his sheep*. Everyone is a guardian, everyone is answerable about his subject. So, being a mature person, a responsible person of a family, of the society, we have a great responsibility about our children. It is not just a responsibility where we are only answerable to our family members or to the society but more than that, we are answerable to God, the Almighty Allah. What can we do? How can we secure ourselves? The best thing is, as I mentioned that the Holy Quran says: *kuntum ala shafa hufratimminannaar*, that you are on the brink of Fire, and the verse further says, that if we ever find ourselves in a similar situation, then the same Power can save us that saved the humanity fourteen hundred years ago. It was the messenger of God, the Holy Prophet Muhammad, peace and blessings of Allah be upon him, who brought the Holy Quran as a guidance for the whole mankind. The followers of the Holy Prophet, peace and blessings of Allah be upon him, followed the teachings of the Holy Quran, and the practice of the Holy Prophet, peace and blessings of Allah be upon him. That was the grand Sign given by Almighty Allah, the Creator. The companions and the followers of Holy Prophet Muhammad, peace and blessings of Allah be upon him, surrendered themselves before the commandments of the Holy Quran and honored whatever was given by Allah. That is how they were saved from that Fire.

The first thing is that we place our complete trust in Allah. All our hopes and successes are related to the Almighty Allah, our Creator. The Holy Quran says, the believers must render supplications to God, prayers to Almighty Allah: *Rabbana hab lana min azwajina wa zurriyatina qurrata ayunin wajalna lilmuttageena imama* (Al-Quran, 25 [Al-Furqān]:75), O our Lord! Give us the delight of our eyes through our spouses and through our children and make us leaders of the righteous people. Seek guidance from God, render supplications, cry before God and submit, “We are in such a terrible situation that there is no shelter for us. But Your shelter is stronger than any other. You are the Powerful and Mighty. You can provide the delight to our eyes through our spouses and children.” Here, the prayer to seek the leadership of the righteous, is the key. How can one get satisfaction from *wajalna lil muttageena imama*, that make us leaders of the righteous people? It is not just mentioned that make us ‘a leader’. As a matter of fact every Nasir is a leader of his household. He thinks that by virtue of his being the elder, he is also the leader of those who are under him. The Holy Quran however, commands one to pray: *wajalna lil muttageena imama*, make us leaders of the righteous people. If the subject is not righteous then the leader cannot be considered as the leader of the righteous. If the family member is not righteous the Nasir cannot be considered the leader of the righteous. So, first he has to make all those who are under his influence, his children, his close relatives and other members of his household. Only then would he be considered the leader of the righteous. In this prayer of the Holy Quran the guideline that has been given is that you must try to correct yourselves while you correct all those who are under you.

How does one correct those who are under one’s influence? The foundation stone must be properly laid. If the foundation stone is not properly laid, then you may build a high building but it will be uneven and dangerous. A Persian poet writes very beautifully that if the first stone of a building is laid uneven then no matter how high the building is, it will remain uneven.

The Holy Prophet Muhammad, peace and blessings of Allah be upon him, has very nicely mentioned in Ahadith, that every child is born of a true nature but it is his parents that turn him into a Jew, or a Christian or an atheist. It is the first step towards education, and training that is laid by the
parents. The first school for a child is his family. The first teacher, or instructor of a child is his mother and his father. The Holy Prophet Muhammad, peace and blessings of Allah be upon him, has clearly mentioned that the child comes to this world with a true nature. Whatever is provided that is from the parents. If the parents do not play an important role in the education of the child, there is no guarantee of that child. Care must be taken in the upbringing of the children. It is the greatest responsibility of a Nasir being responsible for his house, and being the leader of the house. He is supposed to be the most mature person in the house and the society. Therefore, a greater responsibility lies upon his shoulders.

A Nasir should not use force in dealing with his family members but instead use mercy and politeness to teach everything to the children. The Holy Prophet Muhammad, peace and blessings of Allah be upon him, has mentioned very nicely: "akremoo auladakum wa ahscnoo adabahom," give respect to your children and teach them morals. Give respect. If respect is not given to the children, no respect will reflect from the children. This is what is happening in this society. The parents treat their children with disrespect and then they receive the same back from their children. At a certain stage then, the children do not like to live with their parents. Once they move out, they do not like to keep their parents in their homes. On the other hand, if the parents love the kids, they treat them nicely then the same love must reflect back from the children. This is what the Holy Prophet Muhammad, peace and blessings of Allah be upon him, teaches in this Hadith: "akremoo auladakum wa ahsonoo adabahom," that, give respect to your children and teach them morals.

Holy Prophet Muhammad, peace and blessings of Allah be upon him, says very clearly, that you have to guide your children. For example, the Holy Prophet Muhammad, peace and blessings of Allah be upon him, says, “Take your children along with you to the mosque for prayers when they reach the age of seven.” It is not mentioned that you push your children to the mosque. Give your finger in the hand of your child and tell him or her, “I am going to the mosque. Please come along with me.” Take once, twice, a few times and then he would understand that because my father goes to the mosque, that must be the proper way shown by the Almighty Allah, the Creator, and His True Messenger, the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and that he must also follow the same path.

Offering of Prayers is not an ordinary thing. The Holy Prophet Muhammad, peace and blessings of Allah be upon him, has mentioned that when a child reaches the age of seven, he must be asked to offer his prayers. The Holy Quran clearly says: "Innassalata tanha anilfsahshaee walumkare (Al-Quran, 29[Al-Ankabût]:46), that, Salat alone shall protect you from immorality and the evil. It is the prayer that keeps away the immoralities and all the other dangers of the society. It is the prayer that brings the people closer to God. The Holy Prophet, peace and blessings of Allah be upon him, said: "Assalato miraajulmomini," that, Salat is the ladder of a believer. If somebody wants to climb up to high place, he needs a ladder to do so. The Holy Prophet Muhammad, peace and blessings of Allah be upon him, has mentioned that salat is that ladder that brings one closer to God. That is the main purpose of the coming of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and again that was the main purpose of the coming of the Promised Messiah, peace be on him. They came to save the people from immoral acts, sins of the society, poison of the society and to bring human beings closer to God. That is what is mentioned in the Holy Quran that the prayer can work miracles. Therefore, being mature persons, we must be very alert towards the society. We can not ignore it.

The education that we received from our parents, is now being reflected from us. Similarly the teaching that we are providing our children will
reflect from them, in the future. I would like to mention here a short story which bears a great lesson for all of us. The story goes like this that a person served his father, who had become very old. He did his best, but after a long period of time, he got tired. He said to himself that he could not go on like that and the best thing would be to get rid of his father. He made a plan and accordingly carried his father on his shoulders. He started going in a certain direction. His father became somewhat curious and asked his son as to where was he taking him to. Upon this his son replied that he would soon let him know. He finally got to a river bank. Whereupon his father asked him as to what was he going to do with him at the riverside. His son replied that he was going to throw him into the river. The father, upon this, begged his son to throw him into the deepest part of the river as he had done the same to his own father. So, the education we impart today to our children will definitely reflect some day.

If we are producing the righteous children, those who have relationship of nearness to the Almighty Allah, our Creator, then we should be satisfied. We would then be assured to meet the Almighty Allah with a smiling face and we would enjoy His pleasure. Promised Messiah, peace be on him, has been given the name Ibrahim. We must try our best to be like the children of Ibrahim, peace be on him. Hazrat Ismaeel, peace be on him, when asked by his father, Hazrat Ibrahim, that he was slaughtering him in his dream, replied, “O Father! You must do what you have been commanded by God and that you will find me among the patient people.” Hazrat Promised Messiah, peace be on him, has appeared like Hazrat Ibrahim, peace be on him. We must try our best and educate our children to be like Ismail that whenever a call is made to them from our spiritual master Holy Prophet Muhammad, peace and blessings of Allah be upon him, or the Promised Messiah, peace be on him, or the Khulafa, they must respond the same way as Hazrat Ismail did. We must be prepared to render sacrifices, whatever may be asked of us. This would not be possible unless we save ourselves from the Fire of this society, as there is no hope from this society. That hope is today provided only by the safe island of Ahmadiyyat. That remains the most peaceful island and therefore, we must try our best to save that island.
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MAJLIS ANSARULLAH, U.S.A.

ANNUAL ACTIVITIES REPORT

This is a brief account of the activities of Majlis Ansarullah for the period between the thirteenth Annual Ijtema which was held in May 1994 and the fourteenth Annual Ijtema which was held in September 1995. So, the report covers a period of about one and a half year. During this period, by the Grace of God, Majlis Ansarullah has made significant overall progress and particularly in four areas, i.e., Organization, Talim, Publications, Monetary Sacrifices or Finance.

ORGANIZATION

There are 29 Chapters. Out of these 27 are active in the sense, that they hold monthly meetings regularly and respond to the correspondence from the National Majlis Ansarullah.

1. During the report period, several local, regional and National functions were held which are as follows:
   i. The second Annual Ijtema of the West Coast was held in July, 1994 in Los Angeles, and the third Annual Ijtema of West Coast was held on 23rd and 24th September in Los Angeles. Los Angeles Chapter also organized a Seeratun-Nabi Day meeting in July 1995 which was very successful. A lot of non-Ahmadi guests participated in the function.
   ii. The third Annual Ijtema of Southeast region was held in December 1994 in Houston.
   iii. New York Chapter held their Annual Ijtema and picnic in August 1994 in which several non-Ahmadi guests participated. They also held their 1995 Ijtema in August which included both religious and sports competitions. New York Chapter organized a “Tabligh Seminar” in July 1995 in which several non-Ahmadi guests participated. There was a question and answer session at the end of the lecture which was delivered by Maulana M. A. Cheema.
   iv. Miami Chapter held their first Annual Ijtema in September 1994. They also held one day Tarbiyyati Class in July 1995. All members participated in the class. The program started with Tahajjud prayer and lasted whole day.
   v. North New Jersey Chapter held a picnic in October 1994 in which all of the Jamaat members were invited.

By the Grace of God, all these programs were quite successful.

2. The second Majlis-e-Shura of the Majlis Ansarullah, U.S.A., was held in November 1994 at Baitur-Rahman Mosque. This was the first function of an auxiliary to be held in the new Mosque. At this occasion, Majlis Ansarullah donated one hundred chairs for Baitur-Rahman Mosque functions. Respected Amir Sahib presided the opening session and addressed the participants. Proceedings and recommendations of the Shura were submitted to Huzur for his approval. Huzur’s comments regarding the Shura proceedings as stated by Mr. Shamim Ahmad Khan, Assistant Private Secretary to Huzur, in his letter, are as follows: “Huzur was very pleased to see the reports on the deliberation of Majlis Shura. The traditions of this important institution are being followed admirably.”

3. National Majlis Amla of Ansarullah is approved by Huzur for one year, every year. Names of the Members of Majlis Amla for the year 1995 were submitted to Huzur which were approved by Huzur. Quarterly meetings of the Majlis Amla, Majlis Ansarullah, were
held regularly during the year at Bait-ul-Wahid, Clifton, NJ, to evaluate the progress made by various chapters and to find ways to comply with the directives received from the Center.

TALIM

A comprehensive Talim program was prepared by Qaid Talim and sent to all Zo’ama. The program included: i. Establishment of Talimul-Quran classes in all Chapters so that the members could learn translation and commentary of the Holy Quran. Some of the Chapters have started these classes while the other Chapters are being encouraged to do so. ii. Secondly, the Talim program included study of certain books of the Promised Messiah (alaihissalam) or the Khulafa and parts of the Holy Quran as part of a syllabus for each quarter. At the end of each quarter a written (open-book type) test is given. By the Grace of God, the members have responded favorably to the program. The first test was held in April 1995 and members from 15 Chapters participated in the test. Those who obtained first, second and third positions in this test were recognized at the time of Prize Distribution ceremony at the Annual Ijtema in September 1995.

TARBIYYAT

Tarbiyyat Secretary also has prepared a very comprehensive moral training program which was sent by him to all Zo’ama for implementation. However, the implementation of the program is slow as the Tarbiyyat Secretary did not receive very many reports from the Zo’ama.

TABLIGH

As far as Tabligh is concerned, the Tabligh Secretary did not make a definite Tabligh program. However, he encouraged the members to get involved in Tabligh activities. Thus, individually Ansar are involved in Tabligh activities. To help them in their Tabligh activities, Majlis Ansarullah has purchased 350 copies of the beautiful Souvenir published at the occasion of inauguration of Baitur-Rahman Mosque. These are being sold to Ansar at a subsidized rate of $5/Souvenir, so that these could be used for Tabligh purposes.

PUBLICATIONS

1. Al-Nahl, an organ of the Majlis Ansarullah, U.S.A., which is published quarterly, was published regularly during the report period. Two special issues of the magazine were published. One special issue was published at the time of the inauguration of the Baitur-Rahman Mosque and the second special issue was published as “Khilafat Number.” The magazine was mailed to all of the members in the U.S.A. Copies of the magazines were also sent to Hazrat Khalifatul-Masih IV (a’yaadahollaho benasrihilaziz), Khilafat Library, Rabwah, and to several Mission Houses outside the U.S.A. Recently, after receiving a copy of Al-Nahl, Huzur wrote in a letter, “I am in receipt of a copy of the Al-Nahl from you. Jakamullah ahsanaljaza. Ma shaa Allah, it is a very good Magazine. May God Almighty increase its circulation and make it a blessing for people. Convey my Salam filled with love to all the workers and Ansar.”

2. The Census Secretary has published a directory of all of the Ansar living in the U.S.A. The copies of the directory were provided to the Zo’ama and the members of the Majlis Amla of Ansarullah. The directory will be updated this year.

3. It was felt that there is lack of proper communication between the National Majlis Amla members and the Zo’ama. To overcome this problem, a two-page monthly newsletter entitled Ansarullah News was started in January of 1995. By the Grace of God, the newsletter has since been regularly published. The Newsletter is sent to all Members of Majlis Amla, Zo’ama, Presidents, and Missionaries.
4. A prayer chart with pictures and English transliteration and translation was published last year. All of the 500 copies printed were sold during the year. Due to further demand, the Prayer Chart has been reprinted. It is in color this time and is available at a cost of $2/chart with Syed Sajid Ahmad Sahib.

FINANCE

By the Grace of God, a significant number of the members have started paying Chanda regularly. Chanda Ansar collection was about 114% of the budget for the Financial year 1994. Chanda Ijtema collection was 75%. However, Chanda Ishaat (Publications) collection was only 35% of the budget. Chanda Ishaat is used to publish the Al-Nahl which is provided free of cost to all members. Due to this significant shortage of collection of Chanda Ishaat, Majlis Shura 1994 recommended that Chanda Ishaat should be raised from $5/year to $10/year. With reference to this recommendation of Shura, Mr. Shamim Ahmad Khan, Assistant Private Secretary to Huzur has written the following: “As the Chanda Ishaat was low, therefore, Huzur has agreed to the increase but very reluctantly. He is of the opinion that if all members pay then there is no need for any increase in the rate.” The members are requested to pay more attention towards payment of Chanda Ishaat along with their Chanda Ansar and Chanda Ijtema.

By the Grace of God, all members of National Majlis Amla and local office-bearers have worked hard during the year to increase Ansar activities. Please remember them in your prayers that God Almighty may help them to do still better job during the coming years.

In the end, I would like to remind you the responsibilities of Ansar in the words of Hazrat Khalifatul-Masih IV (s.a.w.) and Hazrat Khalifatul-Masih IV (r.a.) (ayyadahollaho benasr-ihazil). Huzur, in Friday Sermon of November 4, 1994, while addressing the Ansar of U.K., said:

“I have mentioned previously the responsibilities of Ansarullah. The responsibilities of Ansarullah are more than the responsibilities of other Majalis or auxiliaries. Ansarullah are the elders and they are at such a stage of age that they are not going to move to any other auxiliary. Rather, they have to leave this world and move to the other world. Therefore, whatever deficiencies or weaknesses in religious activities have been left, Ansar should try to remove these weaknesses and deficiencies as much as possible, because, they are not going to come back to this world. From this point of view, Ansar should be more active than Khuddam and the other auxiliaries and they should have more burden on their heart and mind. The life of all prophets have been like that. As they progress in their age and they enter old age, their work responsibilities increase and they work harder than before. Same has been stated about the Promised Messiah (a.s.) that in the last days of his life he appeared to work like a person who is running fast while keeping an eye at the sun and continuously worrying that the sun may not set before he reaches his destination which is far away. Under these circumstances, the Promised Messiah (a.s.) increased his workload tremendously with the intention that whatever is possible for him to do he should do. And he did fulfill all of his responsibilities. Therefore, this aspect of the duties of Ansar should always be in Ansar’s mind.

May God Almighty help us to serve the cause of Islam and Ahmadiyyat to the best of our abilities. Amin.

Dr Karimullah Zirvi,
Sadr, Majlis Ansarullah, U.S.A.
## Anti Aging Foods

(The following tables were extracted from the USA WEEKEND of July 21-23, 1995. The article consists of questions and answers from Jean Carper about her book, Stop Aging Now. Al-Nahl is reproducing these tables for the benefit of our readers.)

### EIGHT FOODS TO KEEP YOU YOUNG

<table>
<thead>
<tr>
<th>WHAT</th>
<th>WHY</th>
<th>HOW</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fruits and vegetables</td>
<td>All are packed with chemicals called antioxidants. These antioxidants defend your cells against constant attack by free radicals, which are thug chemicals that damage and destroy cells, promoting aging and disease.</td>
<td>Fresh is best. Frozen is OK, too. Canned fruits and vegetables lose antioxidants; there are fewer in juice than in whole food. If you eat at least five a day, good. If you eat more, better. You can't eat too many antioxidants.</td>
</tr>
<tr>
<td>Tea</td>
<td>It has so many antioxidants, it should be the national beverage. The tea must be green or black - not herbal.</td>
<td>Tea's benefits are the same; regular or decaf; and brewed in boiling water, a microwave or the sun.</td>
</tr>
<tr>
<td>Garlic</td>
<td>Very potent qualities. The research in Japan is amazing, which shows its potential in revitalizing aged brain cells.</td>
<td>It is the only vegetable that comes in pill form. If you don't like fresh garlic's taste, take 3 to 6 pills a day.</td>
</tr>
<tr>
<td>Olive oil, canola oil</td>
<td>Some types of fat promote free-radical damage to your cells; olive and canola oils are resistant to free radicals.</td>
<td>Substitute for other fats.</td>
</tr>
<tr>
<td>Red grapes/ juice, raisins</td>
<td>Helps prevent artery damage and heart attacks; may lower blood pressure, prolong life.</td>
<td>Juice at meals gives the best effect. Note: Alcohol ages you quickly.</td>
</tr>
<tr>
<td>Nuts</td>
<td>Though banished from &quot;good&quot; diets, they are full of antioxidants, magnesium. Walnuts are high in the right fat.</td>
<td>In small handfuls, substitute for other snacks; use in main dishes as a protein source.</td>
</tr>
<tr>
<td>Soybeans (and tofu, soy milk, soy flour)</td>
<td>Soybeans have unique antioxidants to fend off aging.</td>
<td>The Japanese who have the world's longest life expectancy, eat soy grown in America. Animals fed soybeans live longer.</td>
</tr>
<tr>
<td>Fish (fatty fish is best; salmon, herring, sardines, mackerel)</td>
<td>Fish oil deficiency is one of our gravest causes of early aging - heart disease, cancer, arthritis, mental retardation. Fish truly is &quot;brain food,&quot; especially as you age, new studies show.</td>
<td>Eat fish two or three times a week - or take fish oil capsules daily (1,000 mgs of DHA and EPA combined, as noted on labels). Vegetarians: Get the same oil from flaxseed, walnut, canola oils.</td>
</tr>
</tbody>
</table>

### 10 SUPER ANTI-AGING FRUITS AND VEGETABLES

- Avocados
- Grapes
- Cabbage
- Citrus
- Broccoli
- Tomatoes
- Spinach
- Berries
- Onions
- Carrots
THREE FOODS THAT MAKE YOU OLD

<table>
<thead>
<tr>
<th>MOST FATS</th>
<th>RED MEAT</th>
<th>SUGAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worst: processed corn, safflower, sunflower oil; margarine; hydrogenated vegetable oils.</td>
<td>It's high fat, high iron. High heat causes free radicals, so microwave, slowly roast or stew it.</td>
<td>Sugar raises insulin levels, which directly damages your arteries, causes clogging.</td>
</tr>
</tbody>
</table>

THE 10 BEST ANTI-AGING PILLS

Here are the recommended daily pills. Scientific studies show they can delay or reverse many common signs of aging. Not everyone needs to take everything - and some people may want higher doses of some to prevent or relieve particular age-related problems. Unless you have a good reason, don't exceed the ranges here. More is not necessarily better, and excess Vitamin A, D, and selenium can be toxic. If you are on medication, consult your doctor about possible interactions.

<table>
<thead>
<tr>
<th>WHAT</th>
<th>BENEFIT</th>
<th>HOW MUCH</th>
<th>Jean Carper Takes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Multivitamin and mineral*</td>
<td>Wide-ranging</td>
<td>100% RDA of most vitamins, minerals, trace elements</td>
<td>1 pill</td>
</tr>
<tr>
<td>Vitamin E</td>
<td>Wide-ranging</td>
<td>100-400 IU</td>
<td>400 IU</td>
</tr>
<tr>
<td>Vitamin C</td>
<td>Wide-ranging</td>
<td>500-1,500 milligrams</td>
<td>1,000 milligrams</td>
</tr>
<tr>
<td>Beta carotene**</td>
<td>Wide-ranging</td>
<td>10-15 milligrams</td>
<td>15 milligrams every other day</td>
</tr>
<tr>
<td>Chromium</td>
<td>Controls insulin, blood sugar</td>
<td>200 micrograms</td>
<td>200 micrograms</td>
</tr>
<tr>
<td>Selenium</td>
<td>Fights cancer, heart disease</td>
<td>50-200 micrograms</td>
<td>200 micrograms</td>
</tr>
<tr>
<td>Calcium</td>
<td>Improves bones, blood pressure</td>
<td>500-1,500 milligrams</td>
<td>1,200 milligrams</td>
</tr>
<tr>
<td>Zinc</td>
<td>Revitalizes immune system</td>
<td>15-30 milligrams</td>
<td>15 milligrams in a “multi”</td>
</tr>
<tr>
<td>Magnesium</td>
<td>Strengthens vascular system</td>
<td>200-300 milligrams</td>
<td>250 milligrams</td>
</tr>
<tr>
<td>Co-enzyme Q-10</td>
<td>Wards off heart disease; improves blood pressure</td>
<td>30 milligrams</td>
<td>200 milligrams (for genetic tendency to hypertension)</td>
</tr>
</tbody>
</table>

Jean Carper also takes 100 milligrams glutathione and 2,000 milligrams glutamine daily.
* Take a "multi" with no or low iron if you are a man or a post-menopausal woman.
** You can get significant beta carotene in food. You would probably get this level in 3 or 4 carrots a day, but the beta carotene in a pill is absorbed better. Some scientists think that smokers should not take beta carotene pending more study.

Winter 1995/96
Natural Vitamins, Cosmetics and Special Diet Products

Healthway Natural Foods
35 River Edge Rd, Tenafly, NJ 07670
(201) 569-4558

NATURAL VITAMINS, COSMETICS AND SPECIAL DIET PRODUCTS

Red Bank Health Food
25 Monmouth St, Red Bank, NJ 07701
(908) 842-5666

Natural Vitamins, Cosmetics and Special Diet Products

Live May Natural Food
12 Halstead St, East Orange, NJ 07018
(201) 673-7306

NATURAL VITAMINS, COSMETICS AND SPECIAL DIET PRODUCTS

Miles Health Food
28 Central Ave, Albany, NY 12210
(518) 462-1020

NATURAL VITAMINS, COSMETICS AND SPECIAL DIET PRODUCTS
Glossary
Explanation of some of the words and expressions appearing in this issue.

abba: father, dad
Ahadith: Plural of Hadith.
alaihissalam: peace be on him
amin, aameen, aameen, amin: So be it.
amoomi, umoomi, umumi: general
Ansar: Members of Majlis Ansarullah.
assalamo alaikum: Peace be on you.
ayyadahollah benasrihilaziz: May Allah support him with His Mighty Help
Azan, Adhan: Call for formal Islamic Prayer.
bait: house
bait, baiat: pledge of initiation, covenant of association.
Br., Bro.: Brother (in Islam, in Ahmadiyyat).
Chanda: Monetary contribution, donation.
dai-illallah, daeel-illallah: caller towards Allah
dars, dars-ul-Quran: A reading from the Holy Quran accompanied by its explanation.
dua, daw: prayer, supplication
Hadith: Saying of the Holy Prophet Mohammad, sallallaho alaihi wasallam.
Hazrat: His Holiness
ibn, ibne: son of.
ijtema: Rally.
ijtema: plural of Ijtema.
InshaAllah, insha-Allah: God willing.
Jalsa Salana: Annual Convention
Jamia Ahmadiyya: Ahmadiyya University training missionaries from members who have devoted their lives for the service of Islam.
jazakallah: may Allah reward you.
kalima, kalima tayyaba: Pronouncement that there is none worthy of worship except Allah and Mohammad is His messenger.
Khalifatul-Masih: Successor to the Promised Messiah, alaihissalam.
khulafa: Plural of khalifa.
khutba: (Friday) sermon.
Majalis: plural of Majlis
Majlis: Society, organization.
Majlis Ansarullah: Organization of Helpers of God: The organization of all Ahmadi men over 40 years of age.
Majlis Atfal-ul-Ahmadiyya: Society of Ahmadi children: The organization of all Ahmadi boys up to the age of 14.
Malfoozat: sayings of the Promised Messiah, alaihissalam.
Masih: Messiah
Masih Ma’ood: The Promised Messiah (Hazrat Mirza Ghulam Ahmad, alaihissalam)
Musleh Ma’oud: The Promised Reformer: Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul-Masih II, raziallaho anho, who fulfilled the prophesy of the Promised Messiah about the advent of a Reformer.
Rasul, Rasool: prophet, messenger
Rasool-e-Akram: Holy Prophet Mohammad, sallallaho alaihi wasallam
Raziallaho anho: May Allah be pleased with him.
Sadr: President.
sallallaho alaihi wasallam: peace and blessings of Allah be upon him.
Salat: Formal Prayer offered according to a prescribed procedure.
Shaheed: Martyr; also, witness
Shura: advisory council
Sunnah: practice of the Holy Prophet Mohammad, sallallaho alaihi wasallam
tabligh: preaching, propagation
talawat: recitation from the Holy Quran.
talim, taleem: education
taqwa: righteousness
tarbiyyat: training
zikr-e-elahi: remembrance of God.
Majlis Ansarullah,
U.S.A.

Majlis Ansarullah, U.S.A., is an auxiliary of the Ahmadiyya Movement in Islam, Inc. U.S.A., 15000 Good Hope Road, Silver Spring, MD 20905, U.S.A. It consists of Ahmadi Muslim men above the age of 40. The Arabic expression ansarullah literally means helpers of God, and is taken from the Holy Quran (61[Al-Saff]:15).

Ansar Pledge

اشهد أن لا إله إلا الله وحده لا شريك له
واشهد أن محمدًا عبده ورسول له

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.

Publications

Al-Nahl: This copy in your hands, published quarterly.
Ansarullah News: Monthly newsletter, copy available from the Sadr or Secretary Ishaat.
Ansar Card with Ansar pledge on it: Free from Secretary Ishaat.

Calendar

West Coast Ansar Ijtema: Los Angeles, CA, July 96.

National Majlis Aamila
Majlis Ansarullah, U.S.A.

1996-1998

Sadr (President): Dr Karimullah Zirvi
Naib Sadr Saf Doem: Naeem Chaudari

1996

Naib Sadr Awwal: Syed Sajid Ahmad
Qa’id Umumi (Gen. Sec.): Rafi Ahmad
Naib Qa’id Umumi: Dr Naveed Ahmad
Qa’id Mal: (Finance): Sheikh Abdul Wahid
Naib Qa’id Mal: Naim A. Waseem
Qa’id Ta’leem (Education Sec.): Salim Nasir Malik
Qa’id Tarbiyat: Dr Khalil Mahmud Malik
Naib Qa’id Tarbiyat (Rishta Nata): Dr Rasheed S. Azam
Qa’id Tabligh: Ali Murtaza
Naib Qa’id Tabligh I: Rashid Alladdin
Naib Qa’id Tabligh II: Mansoor V. Sayyed
Qa’id Ishat (Publications): Majeed A. Mian
Qa’id Ithar [eesaar] (Social Services): Khalil Mahmud
Qa’id Tehrik-i-Jadid: Jalaluddin Abdul Latif
Qa’id Waqf-e-Jadid: Rashid Ahmad
Qa’id Zehanat-o-Sihhat-i-Jismani: Dr Imtiaz Chaudhary
Qa’id Tajnid (Census): Sheikh Abdul Wahid
Auditor: Amin R. Sheikh

Arakin Khususi
(Special Members)

Mirza Muzaffar Ahmad Sahib, Washington, D.C.
Dr Muzaffar A. Zafr, Dayton, OH.
Dr Ahsanullah Zafar, Lambertville, N.J.
Sheikh Mubarak Ahmad Sahib, Washington, D.C.
Mr Mohammad Sadiq, N.J.
A group photo of participants in the 1995 Ansar Ijtema/Shura and a scene from physical competitions.