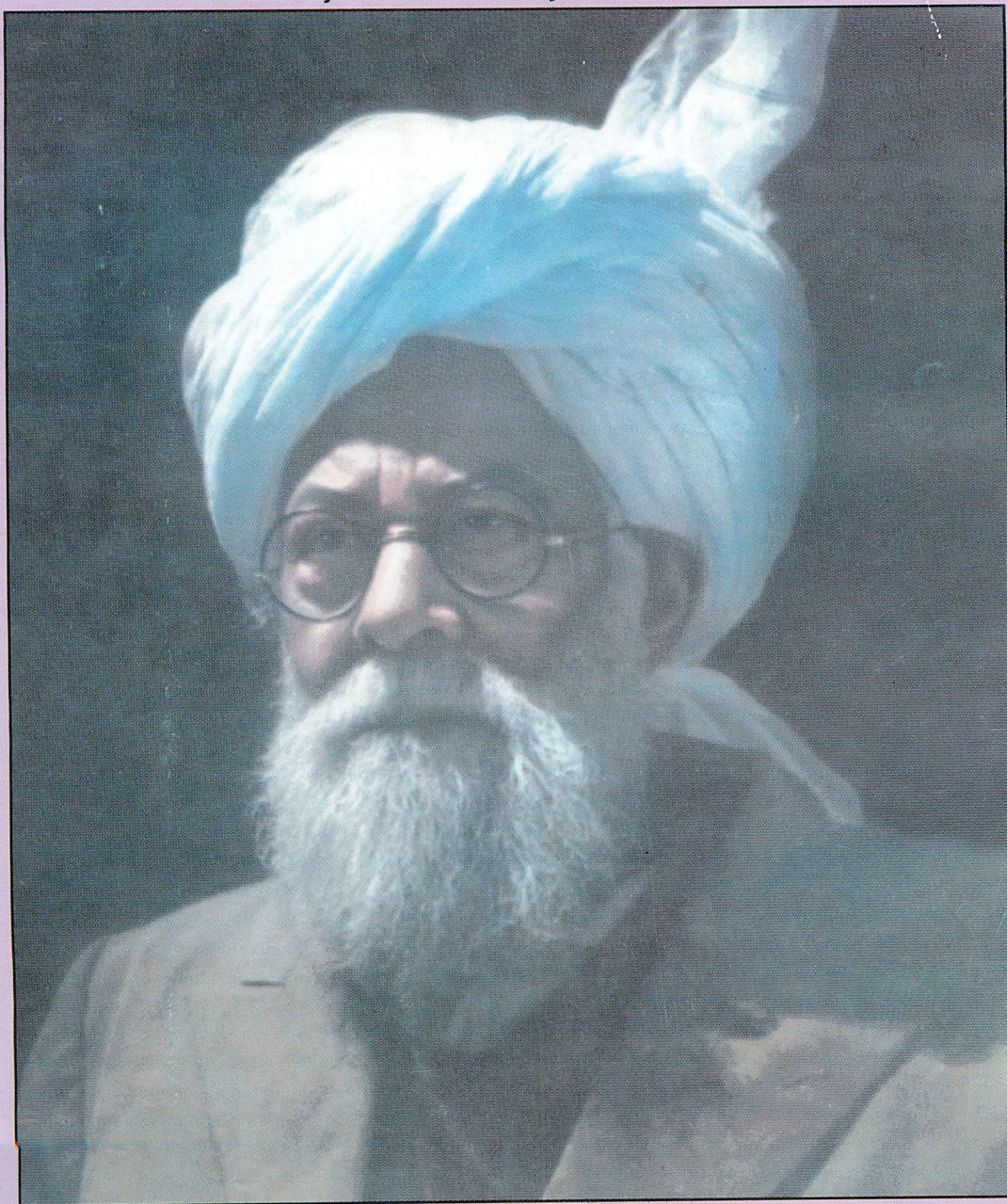


A Quarterly Publication of Majlis Ansarullah, U.S.A.



Hadrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Khalifatul-Masih II, radiyallahu ‘anhu (1889-1965).
He founded Majlis Ansarullah in the Ahmadiyya Community. History Inside.



1999 West Coast Ijtima' participants in a group photo (above)
and in Observation and Recall competition (below).



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In This Issue

Prayers for Children

From the Holy Qur'ān, Hadīth, and Malfūzāt
4

History of Majlis Ansarullah

Ismail Nayyar
5-14

**Majlis Ansarullah USA 8th Shura and 19th
Annual Ijtimā**

Nasir Mahmud Malik, Sadr Majlis Ansarullah USA
15-17

Teachings of the Unity of God

A poem by Hadrat Mirza Ghulām Ahmad, the
Promised Messiah, 'alaihissalām
18-19

Pictures

from Ghatialian and the 1999 West Coast Ijtimā'
2, 23, 24

About Al-Nahl — 21

About Ansarullah U.S.A. — 22

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Prayers for Children

The Holy Qur'ān

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝

rabbanā hab lanā min azwājīnā wa dhurriyātīnā
qurrata a'yuniñwwaj'alna lilmuttaqīna imāmā

Our Lord, grant us of our wives and children the delight of *our* eyes,
and make us a model for the righteous. [25(Al-Furqān):75]

The Holy Prophet, Muhammad, sallallāhu 'alaihi wasallam

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ مِنْ صَالِحٍ مَا تُؤْتِی النَّاسَ
مِنْ الْاَهْلِ وَالْاَمَالِ وَالْوَلَدِ غَیْرِ الضَّالِّ وَالِدُضِلِّ

allāhumma innī as'aluka min ṣāliḥi mā tu'tinnāsa
minal-ahli wal-māli wal-waladi ghairiḍḍālli wal-muḍilli

O Allah, from what you give people in the form of family and wealth and children, I ask Thee
for the righteous ones who neither go astray themselves nor deviate others. [Tirmidhī]

The Promised Messiah, 'alaihissalām

مری اولاد جو تیری عطا ہے ہر اک کو دیکھ لوں وہ پارسا ہے
تیری قدرت کے آگے رک گیا۔ وہ سب نے اکو جو مجھ کو دیا ہے

Merī aulād jo tairī 'atā hai
Terī qudrat kai āgai rok kayā hai

Har ik ko daikh lūñ wuh pārsā hai
Wuh sab dai in ko jo mujh ko diyā hai

May I see that each one of my children, who are your favor, is righteous.
There is no hindrance to your command. Bless them with all that you have blessed me with.

[Āmīn, 1901]

History of Majlis Ansarullah

Ismail Nayyar, New York NY

Chapter 4

Third Phase Of Ansarullah Formation Of Auxiliaries In Silsila-i-Aliya Ahmadiyya

When a Divine movement is created on earth, the early members are blessed with strong religious beliefs. With very few exceptions they emerge strengthened from their trials and tribulations and find themselves at a higher level both in their faith and in their sincerity.

After the death of prophets, however, as the Divine movement progresses, increasing numbers join its ranks. Population growth within the movement further increases its numbers. The level of training of these new entrants into the movement is not of the level of the early members because they have not felt the need of examining their beliefs in detail nor have they faced opposition which would have motivated them to a level of higher learning. This is a natural phenomenon which can only be countered by educating these new entrants in an organized fashion with the utmost concentration and effort. The progress and strength of the Jamā'at will be commensurate with the degree of enthusiasm and sincerity shown for this work.

Allah had blessed Ḥaḍrat Muṣliḥ-i-Mau'ūd (raḍiyallāhu 'anhu) with a high level of intelligence and understanding, equipping him with knowledge both apparent and latent. With his God-given innate knowledge,

Ḥuḍūr knew full well how Divine movements are secured with strong foundations, how the spread of Islam had to be addressed in the current situation and how the continuity of good deeds had to be handed down from generation to generation. In his initial stage of Khilafat, Ḥuḍūr first addressed the pressing problems of external attacks on the Jamā'at from different quarters and then the internal organization of the Jamā'at to facilitate the day to day working of the Jamā'at in an efficient manner. Then Ḥuḍūr turned his attention towards formation of auxiliaries within the Jamā'at in order to inculcate virtue, piety and sacrifice. The first of these auxiliaries was Lajna Imā'illah, followed by Khuddām-ul-Ahmadiyya and Atfālul-Ahmadiyya. The last auxiliary to be formed was Ansārullah in August 1940.

Formation of Majlis Ansarullah

Ḥaḍrat Amīrul-Mu'minīn, Khalīfatul-Masīḥ II announced the formation of this Majlis during the Friday Sermon on 26th July, 1940. Ḥaḍrat Maulavi Sher Ali Sahib was named President, while Maulavi Abdur-Rahim Dard Sahib, M.A., Chaudhry Fateh Mohammad Sial Sahib, M.A., and Khansahib Maulavi Farzand Ali Sahib were named Secretaries.

They were directed to recruit all Ahmadis over the age of 40 residing in Qadian to this Majlis immediately. This recruitment was mandatory for residents of Qadian for organizational purposes.

Participation in the Majlis for other outside Jamā'ats was voluntary with the stipulation that no one could hold the position of Amīr, President or Secretary without being a member of either Khuddamul-Ahmadiyya or Ansarullah. Excerpts from Huḍūr's Friday Sermon on 26th July 1940 in this regard are given below:

Organization of the Jamā'at-i-Ahmadiyya Qadian

I feel that the responsibility of work is not only on those from 15 years to 40 but lies also on those over or below these ages. Men over 40 should form an organization named Ansarullah and all those over 40 should join. It will be mandatory for them to devote half an hour daily for the service of the Faith. If found necessary, some people will be asked to devote more or less 3 days a month instead of half an hour daily. In any case all children, youth and elders of Qadian without exception must be organized. Maulavi Sher Ali Sahib will be the Temporary President of Ansarullah, while I am appointing Maulavi Abdur-Rahim Dard, Choudhary Fateh Mohammad Sial and Khansahib Maulavi Farzand Ali Sahib as Secretaries. I have appointed 3 secretaries because people are needed to work in various areas of Qadian. They should immediately send people to different areas of Qadian so that all those

over the age of 40 may be inducted. It should also be seen that the work done by the inductees should be matched with their talent. It is also possible that instead of half an hour a day, two to four days a month may be asked for. The day the organization is complete, a new President and Secretary can be appointed with my approval.

For now the people I have appointed are temporary. When the organization is complete, they are free to appoint anyone to be the President or Secretary but my approval will be necessary.

My association with these organizations (Khuddamul-Ahmadiyya and Ansarullah) will be the same as a Murabbi (overseer), and the end supervision of their work will be mine or the Khalifa of the time.

I shall have the right to call meetings of these organizations under my Chairmanship whenever I see fit and ask them to conduct the proceedings in my presence. This announcement is for residents of Qadian initially. I caution them that no individual of his own will can stay out of these organizations, except he who of his own will wishes to leave us. Every man must join these organizations and aside from other requirements, it will be seen to that there be no individual who does not Pray in the mosque in congregation. Excepted are farmers working their fields as well as laborers who have to go outside for work. Even these people in my opinion should find a way to join Prayers in congregation in the nearest mosque. I draw the attention of outside Jamā'ats to the fact that whereas Khuddamul-Ahmadiyya Majlises exist in

most places, attention must now be given to establish Ansarullah Majlises for those over 40. The rules governing these organizations will be the same as the ones for Qadian, but as of now participation for outside Jamā'ats is not mandatory but voluntary. However, it is essential for the Presidents, Amirs, or Secretaries to be members of either Khuddamul-Ahmadiyya or Ansarullah. In a year or year and a half after observation, God willing, it will gradually be made mandatory to join this organization, because Ahmadiyyat follows in the footsteps of the Ṣaḥābah. When the Ṣaḥābah were asked to participate in Jihad, they were not assigned work according to their wishes, but were instead asked to go forth for an assigned task. I have already given an opportunity to the Qadian Jamā'at to work according to their wishes. Those who were able to, have received heavenly reward for their virtuous deeds. Because Majlis Ansarullah had not been organized in its present form, and no one has disobeyed any of my commands, anyone who now joins will receive the same heavenly reward which is the lot of those who voluntarily join virtuous pursuits. I once again draw the attention of the weak sections of the Jamā'at towards this matter. Don't act like an ostrich and whatever you decide on doing, remain steadfast in doing it. If you claim to be the followers of the Ṣaḥābah of the Holy Prophet (peace and blessings of God be upon him) you must develop the traits of the Ṣaḥābah within yourselves. It is a fact that they were asked to serve the Faith by command. Thus if the Ṣaḥābah did not have the right to question any religious edict, how can you have this right?

Three Auxiliaries of the Jamā'at

I am dividing the Qadian Jamā'at into the following groups:

- (1) Atfal-ul-Ahmadiyya, ages 8 to 15
- (2) Khuddam-ul-Ahmadiyya, ages 15 to 40
- (3) Ansarullah, age 40 and over.

Every Ahmadi should become a member of the appropriate category. Khuddam-ul-Ahmadiyya has been in existence for some time now, as has Atfal-ul-Ahmadiyya, but Ansarullah has been formed now. Temporarily, Maulavi Sher Ali Sahib is being named its President, Maulavi Abdur-Rahim Dard, M.A., Khansahib Maulavi Farzand Ali Sahib and Chaudhry Fateh: Mohammad are named Secretaries. If they wish to appoint their assistants to facilitate their work, they have the right to do so. They should, within three days, appoint people in every area mosque who will register all new members. This work should be completed within fifteen days. They need not solicit membership in the streets but should simply enroll those who wish to do so during their visit to the mosques. Those who are of us will join, those who do not are not of us and should not be included among us. After fifteen days a census will be conducted and those who have not joined deliberately will be told to stay out, but those who have not joined because of a reason will be asked to join. Thus within fifteen days the Qadian Jamā'at will be organized and asked to perform the work that was performed by the companions of the Holy Prophet (peace and blessings of Allah be on him). Some will be deputed to preach, some will be asked to teach Qur'ān and Ḥadīth, others will be asked to inspire and guide, some will be

deputed to train, while still others will be asked to work for the material well-being of the people. These five tasks are mandatory for all members of the Jamā'at. A person who cannot participate because of physical handicap should be asked to pray two nawafil for the progress of the Jamā'at and thus participate in the public good by Prayer.

An excerpt from Huḍūr's Friday sermon of August 23, 1940 in reference to the Auxiliaries is as follows:

Members know that I had issued instructions for the formation of three organizations in the Jamā'at. The first was to be of Atfal-ul-Ahmadiyya, boys of ages up to fifteen, the second Khuddam-ul-Ahmadiyya, ages sixteen to forty, and Ansarullah, ages over forty. I think that every young man who falls within the age requirements of Khuddam-ul-Ahmadiyya but does not join, is guilty of a crime against the community. This is also true of the age group pertaining to Ansarullah. However, I am hopeful that there will either be none in that category or so few that their absence will not defame the Jamā'at. I hope that our Jamā'at will present such an example. From the reports that are reaching me, it is evident that the vast majority of members have indeed joined this organization. I wish to inform the members, however, that membership alone without practical work is not enough. I hope that you will, by your example, prove that you are the only Godly Jamā'at in this world. You can do this by sacrificing your time, your wealth, your lives and by working day and night towards the spread of Ahmadiyyat, the true Islam. If we do not do this but simply want to

lend our name to the organization, we do not prove our love for God by our actions. Therefore, membership in these organizations is not enough, and our actions should mirror the goals of these organizations. It is the duty of Khuddam-ul-Ahmadiyya to prove by their actions the service of Ahmadiyyat. It is the duty of Ansarullah to mould their actions towards the victory of Islam and it is the duty of Atfal-ul-Ahmadiyya to mould themselves in the mould of Ahmadiyyat, so that the virtues of the Jamā'at may be reflected in their virtues. This is the purpose of the organization and this is the purpose behind formation of Prophets' organizations.

Formation of Outside Chapters

In the light of Huḍūr's guidance, the newspaper Al-Fazl printed an announcement several times for the Jamā'ats outside Qadian, whether inside India or without, to form chapters of Ansarullah and to conduct their proceedings in the light of Huḍūr's guidance. Accordingly by the end of 1941 about fifty chapters outside Qadian were formed and were instructed to send monthly reports of their activities to be presented to Huḍūr. A form was suggested for this purpose and an announcement to this effect was made in Al-Fazl on July 19, 1941.

Initial Organization

In accordance with Huḍūr's instructions, all Ansar within Qadian were organized within fifteen days under the umbrella organization named Ansarullah. The city was divided into the following three sections (halqas) with a secretary for each section:

Chaudhry Fateh Mohammad Sial: Khara, Bheni, Darul Barakāt, Darul Anwār, Qadirabad.

Maulavi Abdur-Rahim Dard: Masjid Mubarak, Masjid Aqsa, Masjid Fazl, Nasirabad, Nangal.

Maulavi Farzand Ali: Darul-Rahmat, Darul-‘Ulūm including Ahmadabad, Darul-Fadl, Darul-Fatūh.

A za‘īm (leader) for each area was appointed to oversee the operations and report to the secretary of the section. Groups of ten members each were formed in each area with a leader to further facilitate operations. Each secretary appointed six functionaries in the areas of finance, education, training, propagation, religious matters. A general secretary was also appointed in each section. All secretaries regularly drew the attention of Ansar towards their obligations and organized meetings. Occasionally organizational meetings of Ansar were held in which suggestions for the implementation of the tenets of Ansarullah were given and reports of such meetings were sent to Huḍūr, whose guidance was then conveyed to members in subsequent meetings.

Ansarullah’s Initial Program

In accordance with Huḍūr’s guidance, the following areas were incorporated in the program:

The offering of obligatory Prayers be monitored. Lax members be asked to be more regular in prayers. Non-Praying members be reported to the center.

Education facilities be provided for illiterate people with the help of Khuddam-ul-Ahmadiyya.

Ansarullah be asked to provide volunteers for propagation. These volunteers be sent to different villages for propagation.

With the co-operation of Khuddam-ul-Ahmadiyya, one week a year be set aside to highlight objections aimed at the Jamā‘at by its opponents and to provide answers to these objections. Huḍūr instructed that these answers be shaped like lessons and Jamā‘at members be tested to ascertain their knowledge of these lessons.

Accordingly, Huḍūr, in his Friday sermon on November 1, 1940, said:

In this regard, in order to promote realization and action in the Jamā‘at, I ask Ansarullah and Khuddam-ul-Ahmadiyya to set aside a week each year to present to Jamā‘at members through speeches the beliefs of the Jamā‘at and the objections raised by opponents along with answers to these objections. Every mosque should organize such speeches. It is our duty to familiarize members with the objections of our opponents and their answers. This training should be oral and subsequent testing should be oral also. The Jamā‘at should thus become alert to outside attacks and should be able to respond intelligently. Once you become familiar with the beliefs of our Jamā‘at and embrace these beliefs strongly, you should read the opponents’ books and discuss them publicly and then counter their allegations with the knowledge that you have gained. Thus armed, you should stand like a lion so that no one should even think that they can misguide you. In fact opponents should realize that if they challenge you, they are liable to fall victim themselves.

Create alertness in the Jamā'at, impart religious education to members, and if they cannot read, read to them so that they understand the objections and the answers to these objections.

In accordance with the implementation of provision four of the Ansarullah program, a meeting of the president and general secretary, Ansarullah, and the president and general secretary Khuddam-ul-Ahmadiyya was called and the following was decided:

Ansarullah should collect objections by non-Ahmadi Muslims, while Khuddam should collect objections made by Christians.

Answers to the collected objections should be published collectively.

Khuddam and Ansar to observe education week separately but both should participate in each other's program.

Three weeks after the education week, Khuddam and Ansar will be tested orally. In this connection, a co-ordination committee was formed according to Huḍūr's wishes, comprising of Ḥaḍrat Sahibzada Mirza Bashir Ahmad (president), Maulavi Abdur-Rahim Dard (secretary), Khalil Ahmad Nasir (assistant secretary), and Shaikh Mahbub Alam Khalid. This committee, formed in December 1941, would prepare a scheme to implement provision for the Ansarullah program.

Ansar should participate in the Khuddam-arranged tests based on the Promised Messiah's ('alaihissalām) books.

Ansar should participate in physical work for the public good (waqār-i-'amal).

Preaching Effort Commenced by Ansarullah

In order to regularize the preaching work of Ansarullah, Qadian was divided into eight areas or halqas. It was determined that two halqas in turn would shut down their shops every Thursday until Jumu'a Prayers on Friday for purposes of preaching. Thus a quarter of all shop-keepers in Qadian would venture outside Qadian for preaching and would return on Friday for Prayers. This effort was organized under the leadership of Chaudhry Fateh Mohammad Sial. Preaching by Ansarullah continued apace in the surrounding areas of Qadian under this scheme.

Ḥaḍrat Amirul-Mu'minīn, in a Friday sermon in 1944, said: We should approach our non-Ahmadi relatives and preach to them, asking them either to convince us or be convinced themselves, and not withdrawing until we have convinced them of the truth. If this suggestion is acted upon, very positive results can emerge.

As a result of this advice by Huḍūr, some Ansar of Qadian approached their relatives in other places to convey the message of truth to them. As a part of the preaching program, a preaching week was convened on an ongoing basis, during which participants were given notes and were asked to commit supportive proofs to memory.

Instituting Monthly Meetings

It was felt that monthly meetings be arranged in different residential localities to introduce Ansarullah among the members at large. It was decided that:

All Ansar of Qadian would participate in a monthly meeting to be held in turn in different residential areas' (muhallas, neighborhoods) and that these meetings be conducted by a sub-committee whose members should be elected by their locality.

A separate meeting be held each month with the president, secretaries, and the za'ims participating, so that difficulties encountered could be dealt with.

Za'ims to hold meetings in their localities as and when necessary and to report on these meetings every month on prescribed forms. These reports should reach the central office by the fifth of each month, so that a summary of these reports could be submitted to Huḍūr by the tenth of that month.

Co-operation Between Ansarullah and Khuddamul-Ahmadiyya

Formation of a co-operative committee. Huḍūr, in his Friday sermon of November 1, 1940, had said that Ansarullah and Khuddamul-Ahmadiyya should designate a week to inform the Jamā'at about the objections of non-Ahmadis and the answers to these objections. In order to execute Huḍūr's bidding, a combined meeting of Ansarullah and Khuddamul-Ahmadiyya was held in which Maulavi Sher Ali (president, Ansarullah), Maulavi Abdur-Rahim Dard (secretary Ansarullah), Sahibzada Mirza Nasir Ahmad (president Khuddamul-Ahmadiyya) and Khalil Ahmad Nasir (general secretary Khuddamul-Ahmadiyya) participated. After deliberation, it was decided that combined sub-committee be formed which would determine details of co-operation. The following were nominated for membership: Ḥaḍrat Sahibzada Mirza Bashir

Ahmad, Maulavi Abdur-Rahim Dard, Khalil Ahmad and Mahbub Alam Khalid. The president of this joint committee was Ḥaḍrat Mirza Bashir Ahmad, the secretary was Maulavi Abdur-Rahim Dard, and the assistant secretary was Khalil Ahmad Nasir. It was also decided that this committee would remain in effect until December 1, 1941.

On November 27, 1940, a meeting of Ansarullah and Khuddamul-Ahmadiyya office-bearers was held and it was decided to co-operate in the following three matters:

Objections against the Movement to be collected. Ansarullah to collect objections of non-Ahmadis and Khuddam to collect objections of Christians.

Answers to all objections to published collectively.

Both auxiliaries to convene education weeks separately. In the education weeks organized by the Khuddam, the lecturers should be Khuddam and in the education weeks organized by the Ansar, the lecturers should be Ansar. Both auxiliaries, however, should attend each other's meetings. Three weeks after the conclusion of each education week, Ansarullah and Khuddam to be tested verbally.

It was also decided that all objections should be collected by February 15, 1941, and a scheme be formulated to answer them. In addition to the above effort, Ansarullah participated in the Waqār-i-'amal organized by the central Khuddamul-Ahmadiyya on Huḍūr's orders. Ansarullah also participated in exams based on the Promised Messiah ('alaihissalām)'s books which were organized by Khuddamul-Ahmadiyya.

Introduction of Education and Exhortation Week

In order to implement Hudūr's directive, the co-operation committee held the first Education and Exhortation Week in Qadian from the 24th to 30th Hijrat, 1320 A.H. (May 1941). The following aspects of prophethood were highlighted:

Prophethood according to the Qur'ān and Aḥadīth.

Prophethood according to religious leaders.

Prophethood according to the writings of the Promised Messiah.

Prophethood according to the writings of Ḥadrat Khalīfatul-Masīḥ I.

Prophethood according to the writings of Maulavi Mohammad Ali.

Prophethood according to proofs based on reason.

All chapters of Khuddam and Ansar arranged lectures on the above topics for an hour each day in their respective halqas at an appointed time and the lectures were presented as lessons in a literary mode with notes being provided, and articles published on these topics in the daily Alfazl. These sessions were, by the grace of Allah, very successful, with enthusiastic participation by Khuddam, Ansar and Atfal. In addition to Qadian, Jamā'ats in Shimla, Lyallpur, Gujrat, Pakpattan, Dera Ghazi Khan, Nusrat Abad, Dunyapur (District Multan), Peshawar, Anbala, Mianwali, Khananwali (District Sialkot), Ghatialian, Rawalpindi, Rohri (Cement Works), Sikanderabad (Deccan)

organized seminars on the above topics under intimation to the Center. This exercise proved useful for the entire Jamā'at.

Second Education and Exhortation Week

After the successful experiment of the first such week detailed above, it was decided by the organizational committee to hold two such weeks each year instead of one and accordingly the dates from the 23rd to 29th Nabuwat, 1320 A.H. (November 1941) were set aside for the holding of the second Education and Exhortation Week. Seminars on the following topics were held:

The meaning of Khilafat and the difference between the concept of Khilafat versus the concepts of dictatorship, monarchy and democracy.

The need for Khilafat.

Khilafat according to the Qur'ān, Aḥadīth, the Upright Caliphs and religious leaders.

The writings of the Promised Messiah about Khilafat, and in particular, Khilafat-i-Ahmadiyya.

Objections against Khilafat by non-Ahmadis and answers to these objections. Detailed discussion about the 'Anjuman' in light of the Promised Messiah's writings.

The blessings of Khilafat.

The seventh day was set aside for repetition of the above topics so that they be thoroughly understood and retained.

The first local ijtimā (gathering) of Majlis Ansarullah was held under the auspices of

the Central Majlis Ansarullah at Masjid Aqsa on 25th December 1941 with Nawab Chaudhry Mohammad Din presiding. Chaudhry Sir Zafrullah Khan spoke on 'The Ansarullah Movement and the duties of Ansarullah,' reminding the Ansar of their responsibilities and informing them that their task is similar to that of prophets, namely, propagation, teaching the Book of Allah, the implementation of the Shari'ah, training of offspring, and removal of the economic difficulties of the Jamā'at. Donation of a small portion of one's time for propagation and a small portion of one's wealth as chanda (donation) are not large sacrifices, but are ways of achieving nearness to God. Khansahib Maulavi Farzand Ali then highlighted in detail the working of the Ansarullah and finally Nawab Mohammad Din brought home the importance of the Ansarullah movement.

The second session was chaired by Nawab Akbar Yar Jang of Hyderabad Deccan, and featured speeches on the current war in the light of different predictions.

Establishment of the Central Office

In the initial stages of the Ansarullah, there was no central office. The meetings were usually held in Masjid Mubarik, and the record of these meetings was kept in a register by Shaikh Abdur-Rahim Sharma (formerly Kishan Lal) who was an honorary worker of the Majlis. In January 1943 a regular office of the Majlis was established in a room of the guest house (Darul-Anwār, Qadian), and Shaikh Abdur-Rahim Sharma was appointed clerk with a salary of twenty rupees. An assistant was also sanctioned at a salary of twelve rupees. Furniture was

needed for the office, and for some time the furniture of the 'Majlis Ta'lim' and 'Tarjumatul-Qur'ān' offices was used, but ultimately in May 1944 sixty rupees were sanctioned to purchase a table, four chairs, and a bench. Some time later the central office was moved from 'Darul-Anwār' to the city, and a provision for thirty rupees as rent was made in the forthcoming year's budget. In December 1944 it was decided in a meeting to build a permanent office at a cost of fifteen thousand rupees.

Establishment of Broadcasting and Publication Section

In the above meeting it was also decided to establish a section for the printing and publishing of advertisements and tracts for the purpose of propagation. The responsibility to solicit funds for the construction of the central office and the setting up of the broadcasting and publication section was given to Syed Zainul Abedin Waliullah Shah who instituted a fund for these objectives in the annual ijtimā of 1944. By 1945 only one thousand four hundred and seventy six rupees were collected towards this fund.

A sub-committee was formed to conduct the work of broadcast and publication, with Chaudhry Fateh Mohammad Sial and Syed Waliullah Shah appointed as members. A separate committee was formed for the construction of the central office with the following members:

Master Khairuddin, (Naib Nazir, Talim-o-Tarbiyyat), President. Munshi Mohammad Din (Mukhtar-i-Ām), Secretary. Maulavi Atta Mohammad (Head Clerk, Bahishti Maqbara office), Assistant Secretary. Babu

Fazal Din (Reader High Court), Member.
Babu Qasim Din (Gurdaspur), Member.

Reference: *Tārīkh Ansārullah*, Majlis
Ansarullah Markaziyya, Rabwah, 1978.

Synopsis of Religious Preaching: Christianity and Islam

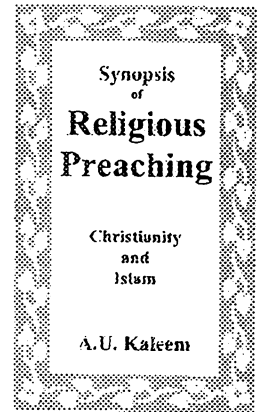
By Maulana A.U. Kaleem

Previously published in two parts, has been republished by Majlis Ansarullah in one volume.

Part I, Christianity, deals with Unity and Oneness of God, Trinity, Divinity of Jesus, The Universal Religion, Atonement, Death On the Cross, Muhammad In the Bible, The Second Coming of Jesus Christ.

Part II, Islam, has chapters on What is Islam? Islam—Ethics and Observances, A Misunderstanding Removed, Natural Death of Jesus, Son of Mary, Refutation of Arguments Given in Support of Jesus' Physical Ascension to Heaven, The Advent of the Promised Messiah and Mahdi, The Truthfulness of the Promised Messiah and Mahdi, Is There a Substitute for Religion.

Size 5½ in. x 8½ in., 160+ pages. Send \$2/copy (includes postage and handling in the continental U.S.) to Ansar Publications, Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD



Chanda Ansar Hall

In accordance with a 1998 Majlis Ansarullah USA Shura recommendation and subsequent acceptance by Huzūr (ayyadahullāhu ta‘āla binasrihil-‘azīz), we are committed to build the Ansār Hall in USA. This year, our goal is to obtain pledges worth \$500,000 for this noble cause. Next year, we wish to collect these funds and build the cherished Hall, a fitting present to our next generation in the new millennium. Insha’-Allah.

Contact your local officials to present your pledge or payment towards the construction of the Ansar Hall in the U.S.

Majlis Ansarullah USA 8th Shura and 19th Annual Ijtima

Nasir Mahmood Malik, Sadr Majlis Ansarullah USA

By the Grace of Almighty Allah, Majlis Ansarullah, USA successfully held its 8th Annual Shura and 19th National Annual Ijtima on November 17, 18 and 19, 2000 in the Baitur-Rahman Mosque, Silver Spring, Maryland.

The shura, held on Friday, after the Salat-ul-Jumu'a/Asr, was inaugurated by Muhtaram Sahibzada M. M. Ahmad, Amir Jama'at USA, at 2:30 PM. In his opening address, Muhtaram Amir Sahib emphasized Ansar's roles and responsibilities and wished that this shura and ijtima may become a turning point for Majlis Ansarullah, USA. A total of 84 delegates from 24 majalis participated in this shura. The shura deliberations ended at 10:30 PM.

The ijtima was inaugurated by Muhtaram Munir Hamid Sahib, Na'ib Amir Jama'at USA, on Friday, after Salat-ul-Maghrib/Isha and Dinner, at 6:45 PM. In his opening address, Muhtaram Na'ib Amir Sahib emphasized the need for self-examination rather than criticizing others, changing self and others, praying for self and others, and investing (personal time, brotherhood, training, etc.) in new converts.

This ijtima included the following new features:

- ▶ Ijtima dates later in the year with start on Friday
- ▶ Visual projection of various presentations on a wide screen
- ▶ Individual Observation & Recall and Musical Chairs competitions
- ▶ Team General/Religious Knowledge and Message Relay competitions
- ▶ PC/Internet Tips and Q&A session (with Dr. Wajeeh Bajwa - RTP)

Health Tips and one hour Q&A session with 8 physicians (Dr. Mirza Amin Baig – Baltimore, Drs. Anwar Ahmad and Abdus Salam Malik – Columbus, Dr. A.M. Shamim Ahmad – Maryland, Drs. Khalil Malik and Mubarik Shah – Philadelphia, Dr. M. Zafar Iqbal – Rochester, Dr. Shahid Ahmad – Brooklyn)

This ijtima also included a special Informational/Inspirational session on Tarbiyyat and Tabligh on Saturday. This session included three formal presentations – Islamic Marriage System by Dr. Khalil Malik (Qa'id Tarbiyyat), Matrimonial Harmony by Imam Mubasher Ahmad (Missionary, Chicago Region) and Da'wat Ilallah and Ansar by Imam Shamshad Nasir (Missionary, Washington Region) – followed by a lively Q&A period.

The educational competitions and prizes were organized by Dr. Khalil Malik (Qa'id Tarbiyyat) and his team consisting of Salim Nasir Malik (Qa'id Ta'lim), Rafi Ahmad (Brooklyn) and Naeem Ahmad (NJ-North). These competitions were judged by Munir Hamid (Na'ib Amir), Imam Shamshad Nasir (Washington), Imam Mubasher Ahmad (Chicago), Nasirullah Ahmad (Na'ib Sadr I), Hafiz Samiullah Chaudhary (Na'ib Sadr II), M. Bashir Shad (Maryland), Dr. Waseem A. Sayed (LA-East), Rashid Bhatti

(Philadelphia), Aftab Bismil (Detroit), Dr. Yusef Lateef (Boston), and Mir Ghulam Naseem. May Allah bless them with the best of rewards. *Amin*.

The sports competitions and prizes were organized by Dr. Safeeullah Chaudhary (Qa'id Zahanat wa Sehhat-i-Jismani) and his team consisting of Safeer Khan (Na'ib Qa'id Z&SJ). May Allah bless them with the best of rewards. *Amin*.

The Ijtima Gah (venue) arrangements were made under the leadership of Pervaiz A. Chaudhry (Na'ib Qa'id Umumi), Shahid Malik (Na'ib Qa'id Ithar) and Habeebullah Bajwa (Regional Nazim) and their teams. The Registration team was lead by Mansoor Khan (Maryland) and the Langar Khana (food arrangements) team was lead by Saadat Abdullah (Philadelphia). May Allah bless them with the best of rewards. *Amin*.

On Sunday, the ijtimā concluded with annual progress report by Nasir Malik, Sadr Majlis Ansarullah, USA, and prize distribution, concluding address and du'a by Muhtaram Amir Sahib. Majlis Ansarullah, USA presented a meager amount of \$5,000.00 to Hadrat Khalifatul-Masih IV (ayyadahullahu ta'ala binasrihil-'aziz) as the Shuhada Fund for the recent martyrs in Pakistan.

In his concluding address, Muhtaram Amir Sahib shared the good news of Hudur's recovering health and reminded one and all to continue to pray for Hudur's health and long life. Respected Amir Sahib also mentioned that he hopes that work in the area of Tarbiyyat will be carried out with some vigor and enthusiasm, especially Tarbiyyat of

our youth. He mentioned that the Tarbiyyat program should be monitored closely.

He also advised that Ansar should promote their religious success stories and publish them in various Jama'at publications. He reiterated that we should evaluate our daily activities and at the end of each day ask ourselves, "What have I done for Islam today?" Respected Amir Sahib concluded the session with du'a (collective prayer).

Next, the attendees' group photographs were taken with Muhtaram Amir Sahib, followed by salat-ul-Zuhr/Asr, and lunch. The program ended with great memories, renewed zeal, and emotional khuda hafiz at 2:30 PM.

Altogether more than 200 ansar attended this ijtimā, including 190 registered ansar from 30 majalis and 3 Non-Ahmadi guests (from Maryland). Following are the prizes awarded during this ijtimā.

Educational Competitions:

Qir'at-ul-Qur'an

- 1st: Abdus Salam Malik (Columbus)
- 2nd: Mohammad Naeem (Washington)
- 3rd: Mirza Irshad Ali (Houston)

Dars-ul-Hadith

- 1st: Mujeebullah Chaudhry (Philadelphia)
- 2nd: Mubarik Shah (Philadelphia)
- 3rd: Abdus Salam Malik (Columbus)

Poem (Urdu)

- 1st: Laeeq A. Butt (Detroit)
- 2nd: Jameel Chaudhry (NJ – Central)
- 3rd: Naveed Bhatti (York)

Poem (English)

- 1st: Umar Bilal Ibrahim (Queens)
- 2nd: Salim Mohaimin (York)
- 3rd: Rafi Ahmed (Brooklyn)

Prepared Speech

- 1st: Abu Bakr Ladd (St. Louis)
- 2nd: Kalimullah Khan (Maryland)
- 3rd: Majeed Malik (Brooklyn)

****:** Ali Shakir (GA/SC)

Impromptu Speech

1st: Abu Bakr Ladd (St. Louis)

2nd: Yahya Mohammad (Philadelphia)

3rd: Mubarak Shah (Philadelphia)

Observation & Recall

1st: Abdus Salam Malik (Columbus)

2nd: Mohammad Suleman (Queens)

3rd: Naseer Siddique (San Jose), Naveed Bhatti (York)

Religious/General Knowledge (Team) Mubarik Piracha (Dallas), Mirza Irshad Ali (Houston), Kalim Rana (Houston), Majeed Malik (Brooklyn)

Message Relay (Teams)

1st: Mubarak Ahmad, Mazhar Malik, Syed Waseem Ahmed, Niaz Malik

2nd: Gulzar Ahmad, Jameel Chaudhry, Kalimullah Khan, Jalal Abdul Latif

3rd: Rafi Ahmed, Sadaaqat Ali, Rashid Alladin, Mohammad Suleman

Sports

100 M Sprint (under 55)

1st: Safeer Khan (Detroit)

2nd: Imtiaz Rajayki (Philadelphia)

3rd: Akram Khalid (NJ - Central)

100 M Sprint (over 55)

1st: Kalimullah Khan (Maryland)

2nd: Rashid Alladin (Queens)

3rd: Mohammad Suleman (Queens)

Long Walk (under 55)

1st: Imtiaz Rajayki (Philadelphia)

2nd: Nazamuddin Malik (Detroit)

3rd: Riaz Ahmad Kamboh (Brooklyn)

Long Walk (over 55)

1st: Kalimullah Khan (Maryland)

2nd: Jamil Chaudhry (NJ - Central)

3rd: Nazir Ahmad Cheema (Queens)

Musical Chairs: 1st: Riaz Ahmad Kamboh (Brooklyn)

2nd: Pervaiz A. Chaudhry (Maryland)

Volleyball (Team)

1st: Philadelphia (Mujeebullah Cbaudhry)

2nd: NY/NJ/RT (Akram Khalid)

Tug-of-War (Team) 1st: Detroit/Milwaukee Area

2nd: Maryland/Washington/Virginia Area

Performance Awards:

Best Nasir in the Ijtima: Abu Bakr Ladd (St. Louis)

Best Majlis - 2000

1st ('Alam-i-In'ami): Research Triangle (Dr. Rasheed S. Azam)

2nd: Dallas (Mubarik A. Pirarba)

3rd: Columbus (Kaleemul Haq Khan)

Meritorious Service Awards:

Ex-Sadr: Dr. Karimullah Zirvi (1993-99)

National Officers: Dr. Wajeeh Bajwa (Qa'id Umumi), Sheikh Abdul Wahid (Qa'id Mal), Syed Sajid Ahmad (Qa'id Isha'at), Salim Nasir Malik (Qa'id Ta'lim), Khalid Walid (Qa'id Ithar), Pervaiz A. Chaudhry (N. Qa'id Umumi), Hasan Hakeem (Editor, ANSAR), Ch. Mushtaq Ahmad (Bookstore Manager)

Regional Nazimin: Naseem Ahmed (Great Lakes), Habibullah Bajwa (Central East, Dr. M. Zafar Iqbal (North East)

Zu'ama: Habibullah Aziz (St. Louis), Masood Khurshid (GA/SC), Bashir Rohela (Detroit)

Special Recognitions: Pervaiz A. Chaudhry (Ijtima Officer) Shahid S. Malik (Ijtima Gah Officer) Amjad Chaudhry (Ziafat Officer) Sa'adat Abdullah (Langar Khana Officer), Mansoor Khan (Registration Officer), Habibullah Bajwa (Transportation Officer), Peer Habibur Rehman (A/Video Officer)

Iitima Volunteers:

Farhan Ahmad (VA), Gulzar Ahmad (MD), Naeem Ahmad (Phila), Nasrullah Ahmad (MD), Mian Waseem Ahmad (DC), Syed Fazal Ahmad (Phila), Anis Aqeel (NJ-N), Sher Ali Basharat (VA), Mahmood Bhatti (MD), Naveed Bhatti (York), Abdul Hakeem (Baltimore), Ahmad Haleem (DC), Iqbal Khan (MD), Mukarram Khan (MD), Hanan Malik (Phila.), Jamil Muhammad (LA-E), Mansoor Pal (VA), Nadeem Pal (MD), Imtaiz Rajayki (Phila), Khawaja Rasheed (MD), Yayah Rasheed (Phila), Bashir Rohela (Detroit)

Words of Wisdom

Foreword by Sahibzadah M.M. Ahmad, Amir U.S.A.

Words of Wisdom is a collection of sayings and Traditions of the Holy Prophet, Muhammad, ﷺ dealing with the daily life. It has been published by Majlis Ansarullah, U.S.A. Arabic text is given with English transliteration and Urdu and English translations. The book includes a discussion of types of ahadith, books of ahadith, and their compilers. Some important dates and events in the life of the Holy Prophet, Muhammad, ﷺ have also been included.

Outside covers are in color, two colors inside, size 7 in. x 8.5 in. on fine paper, softcover, 320 pages.

Send \$5/copy to Ansar Publications, Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905. Price includes shipping within the continental U.S.

Dars-i-Tauhīd Teachings of the Unity of God

درِ پسِ توحید

*A poem by Hadrat Mirza Ghulām Ahmad,
the Promised Messiah, 'alaihissalām*

وہ دیکتا ہے غیروں سے کیوں دل لگاتے ہو
جو کچھ بتوں میں پاتے ہو اس میں وہ کیا نہیں
سُورج پہ غور کر کے نہ پائی وہ روشنی
جب پاند کو بھی دیکھا تو اس یار سا نہیں
واحد ہے لا شریک ہے اور لازوال ہے
سب موت کا شکار ہیں اُس کو فنا نہیں
سب خیر ہے اسی میں کہ اس سے لگاؤ دل
دُھونڈو اسی کو یارو! بتوں میں دُعا نہیں
اس جائے پُر عذاب سے کیوں دل لگاتے ہو
دوزخ ہے یہ مقام یہ بُستیاں پُہرا نہیں

The text of the Urdu couplets appears to the left. The English transliteration of the couplets appears below the Urdu text. The transliteration is broken into syllables according to the rhythm of the poem. The marks / and ^ above the transliteration indicate the meter (or the rhythm) of the poem in English notation. The / mark indicates a long syllable while ^ indicates a short syllable. Note that sometimes two short syllables combine to make one long syllable. Also note that the writer of the poem may set the same word (or a part of it) as a short syllable at one place and as a long syllable at another place.

/	/	^	/	^	/	^	^	/	/	^	/	^	/
wuh	dai	kh	tā	hai	ghai	roñ	sai	kyūñ	dil	la	gā	tai	hō
jō	kuch	bu	tōñ	main	pā	tai	ho	us	maiñ	wuh	kyā	na	hīñ
sū	raj	peh	ghaur	kar	kai	nah		pā	ī	wuh	rō	sh	nī
jab	chañ	d	kō	bhi	dai	kha	to	us	yā	r	sā	na	hīñ
wā	hid	hai	lā	sha	rī	k	hai	aur	la	za	wā	l	hai
sab	mau	t	kā	shi	kā	r	haiñ	us	kō	fā	nā	na	hīñ
sab	khai	r	hai	i	sī	maiñ	keh	us	sai	la	gā	o	dil
dhoñ	dō	u	sī	ko	yā	ro	bu	tōñ	main	wa	fā	na	hīñ
is	jā	i	pur	'a	dhā	b	sai	kyūñ	dil	la	gā	tai	hō
dō	zakh	hai	yeh	ma	qā	m	yeh	bus	tāñ	sa	rā	na	hīñ

Meaning of the Poem

He sees, (yet) why you love others?
What ever you find in idols, is that not in Him?
Pondering over the sun, (we) did not elicit that
light
When (we) looked at the moon, (we found that)
that also is not like that friend.
He is One, does not have partners, is for ever,

All are victims of death, He does not see
annihilation.
All good is in loving Him.
Friends! Seek Him only, There is no fidelity
in idols.
Why do you love this troublesome abode
This place is hell, it is not a paradise.

Words and Expressions

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

wuh: he
daikhna: to see
daikhtā hai: he sees
ghairoñ: others
sai: with
kyūñ: why
dil: heart
lagana: to attach
dil lagātai ho: you love
jō: what
kuch: a bit
jo kuch: whatever
butōñ: idols
main: in
pana: to find
Pātai ho: you find
us: him
wuh: that
kyā: (question)
nahīñ: negative

sūraj: sun
peh: on
ghaur karna: to ponder
nah: did not (negative)
Pā'ī: found
rōshnī: light
jab: when
chañd: moon
bhi: too
daikha: saw
to: then
yār: friend
sā: like
wāhid: one, single
hai: is
lā sharīk: without partners
aur: and
la zawāl: everlasting, eternal
sab: all
maut: death

kā: of
shikār: victim
haiñ: are
fanā: annihilation
khair: good
isī: only this
keh: that
lagāo: attach
dhoñdō: search, seek
usī: only him
yāro: friends!
wafā:
is: this
jā: place
-i-: of
pur: filled with
'adhāb: troubles
dōzakh: hell
maqām: place
yeh: this
bustāñ: garden
sarā: abode, place

(Syed Sajid Ahmad)

Ansar Chanda Literature

It has been noted that many members of Majlis 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. Āmīn.

Color Salat Poster

Published by Majlis Ansarullah, U.S.A. The poster has the text of salat in Arabic, along with its transliteration and translation in English. Arabic text, English transliteration and English translation are set in different colors for easy identification. Color pictures are included to identify different postures. Children, adults, and new Muslims, all can learn, revise and refresh their knowledge of salat. It makes a great gift for Ahmadi, Non-Ahmadi and Non-Muslim relatives, friends and acquaintances.

The poster is on 18"x24" cardboard paper. It can be framed or displayed as is in mosques, homes, and in public buildings where appropriate. This color salat poster is the third edition of the black and white poster published earlier. The black and white poster was soon all sold out. This color edition has been published to fulfill large demand from all over the States.

Please send \$2 per copy to Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905 with your mailing address and phone number. Majlis Ansarullah U.S.A. will pay the postage within the continental U.S.

Razzaq and Farida

A story for children written by Dr. Yusef A. Lateef. Published by Majlis Ansarullah, U.S.A. Children and new Muslims, all can read and enjoy this story. It makes a great gift for the children of Ahmadi, Non-Ahmadi and Non-Muslim relatives, friends and acquaintances. Every page of the story is accompanied by a colorful drawing.

Please send \$1.50 per copy to Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905 with your mailing address and phone number.

Majlis Ansarullah U.S.A. will pay the postage within the continental U.S.



About Al-Nahl

The *Al-Nahl* (pronounced annahl) is published quarterly by Majlis Ansarullah, USA, an auxiliary of the Ahmadiyya Movement in Islam, Inc., U.S.A., 15000 Good Hope Road, Silver Spring, MD 20905, U.S.A.

Articles/Essays for the Al-Nahl

Literary contributions for publication in the Al-Nahl can be sent to the Editor at his address below.

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), MS Publisher, or in WinWord (Microsoft Word for Windows) and the diskette is sent, or contents are e-mailed or attached to an e-mail.

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 Majlis Ansarullah, U.S.A. Majlis Ansarullah, U.S.A., does not necessarily agree with the views of the writers expressed in its publications.

Articles may be edited as necessary. You need to contact the editor if you want to see the final version of your article before publication.

Ansar Literature Contribution

Al-Nahl is published on volunteer basis from the Ansar contributions for literature set at \$10/Ansar/year. All Ansar are requested to keep up on time payment of their contributions for timely publication of the Al-Nahl.

Subscription Information

The magazine is sent free of charge to all American Ansar whose addresses are complete

and available on the address system developed by the Jama'at, and listed as Ansar. If you are one of the Ansar living in the States and yet are not receiving the magazine, please contact your local officers or write to the National Qa'id Tajnid, Majlis Ansarullah, U.S.A. at his address given below with your name and mailing address.

Non-Members in the U.S. are welcome to subscribe at \$10 a year (\$2.50/copy). Please send your subscription request with check and address to the Sadr Ansarullah or Qa'id Tajnid at the address below. The rate for foreign countries is \$15 including shipping expenses for one year.

Check Your Address

Check address label for mistakes. Send us corrections if your address is incorrect or if you move. You may not receive Al-Nahl if we do not have your correct address. Send all changes and new addresses to Qa'id Tajnid at his address below. Make sure you are listed as a member of Majlis Ansarullah.

Your Business is Important to Us

Al-Nahl invites its readers, especially businesses, to place their ads in these pages. We assure good quality advertisement and extremely competitive rates. Ads are subject to the approval by Sadr. Contact the editor to place an ad.

Comments and Suggestions

Send your comments on current issues and suggestions to improve the magazine to the Editor at his address given earlier. Your letters and comments on contemporary issues are welcome and will be considered for publication.

Address for Contact

Qa'id Tajnid, Ijaz Ahmad Khan, 1901 N Fairview Ln, Rochester Hills MI 48036-4025.
Editor, Syed Sajid Ahmad, 5539 Firethorn, Boise ID 83716 (e-mail: syedsajidahmad@yahoo.com. Phone 208 384 8541. Fax 801 720 4704).

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 Qur'an (61 [Al-Saff]:15, 3[Al-'Imrān]:53).

Ansar Pledge

Ash-hadu allā ilāha illallāhu wahdahū lā sharīka lahū
wa ash-hadu anna muhammadan 'abduhū wa rasūluh

I solemnly pledge that I shall endeavor throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defense of institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Inshā'allāhu ta'āla.

Periodicals

Al-Nahl: Published quarterly. See inside for subscription information.

Ansar (Ansarullah News): Monthly newsletter. Copy available from the Sadr Ansarullah or Secretary Ishā'at.

Publications

Words of Wisdom (Dr. Karimullah Zirvi, Majeed A. Mian, Syed Sajid Ahmad): A collection of ahadith. \$5.
Synopsis of Religious Preaching (Maulana A.U. Kaleem): \$2/copy.

Salat Poster: 18x24" Color, Arabic with English transliteration and English translation, \$2/copy.

Razzaq and Farida (Dr. Yusef Lateef): A story for children. \$1.50/copy.

Conditions of Bai'at, Pocket-Size Edition: Free

See inside for ordering information.

Calendar

North-East/Mid-West, South-East Ijtima's: TBD
West Coast Ijtima': CA, August 2001.

Annual Ijtima Ansarullah Southern Region, Houston TX, November 2001.

US National Annual Ijtima Ansarullah and US National Majlis Shura Ansarullah: Silver Spring, MD: November, 2001.

National Majlis 'Āmilah Majlis Ansarullah, U.S.A.

2000-2002

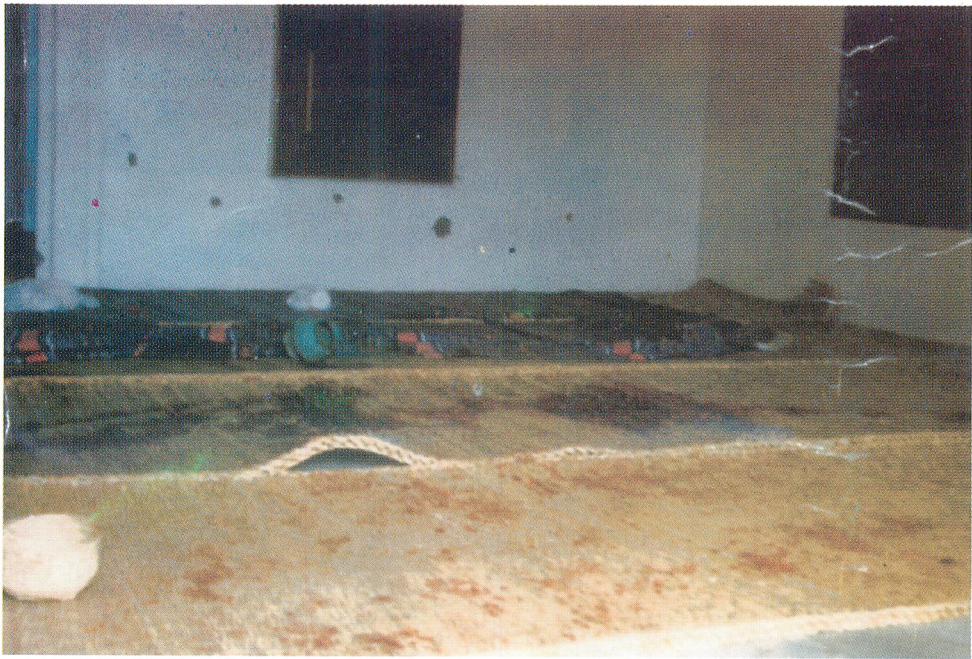
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2001

Nā'ib Sadr Saf Awwal: Nasrullah Ahmad
Qā'id Umūmi: Dr. Wajeeh Bajwa
Nā'ib Qā'id Umūmi: Pervaiz Aslam Chaudhry
Qā'id Māl: Sheikh Abdul Wahid
Nā'ib Qā'id Māl: Anees Aqeel
Additional Qā'id Māl: Dr. Wasim Sayyed
Qā'id Ta'īm: Salim Nasir Malik
Nā'ib Qā'id Ta'īm: ... Abdul Malik Shamim Ahmad
Qā'id Tarbiyat: Khalil Mahmood Malik
Nā'ib Qā'id Tarbiyat: Naeem Ahmad Choudry
Qā'id Tabligh: Abdus Salam Malik
Nā'ib Qā'id Tabligh: Abu Bakr
Nā'ib Qā'id Tabligh: Nafeesur Rehman
Qā'id Ishā'at Syed Sajid Ahmad
Nā'ib Qā'id Ishā'at, Newsletter: Hasan Hakeem
Nā'ib Qā'id Ishā'at, Distribution:
..... Chaudhary Mushtaq Ahmad
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Nā'ib Additional Qā'id Ishā'at (Sam'i Basri):
..... Iqbal Khan
Qā'id Ithār: Khalid Walid
Nā'ib Qā'id Ithār: Shahid Saied Malik
Qā'id Tehrik-i-Jadid: Munum Ahmad Naeem
Qā'id Waqf-i-Jadid: Mujeebur Rahman Malik
Qā'id Dhihānat-o-Ṣiḥḥat-i-Jismānī:
..... A. Ghayyur Mannan Khan
Nā'ib Qā'id Dhihānat-o-Ṣiḥḥat-i-Jismānī:
..... Nazeer Ahmad Cheema
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Arākīn-i-Khusūsī

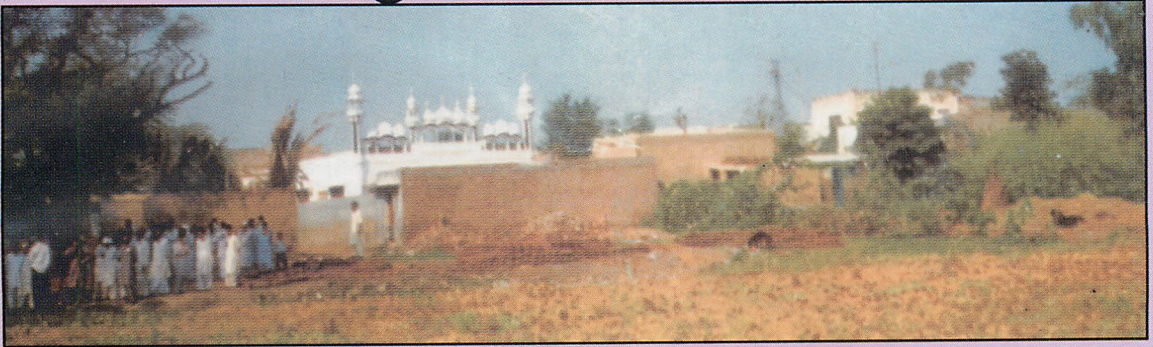
Sahibzadah Mirza Muzaffar Ahmad, Munir Hamid, Dr. Ahsanullah Zafar, Maulana Sheikh Mubarak Ahmad, Dr. Masoud Ahmad Malik, Dr. Karimullah Zirvi



An inside view of the Ahmadiyya Masjid, Ghatialian, Pakistan.
Bullet holes are visible on walls and the blood of the martyrs is evident on the floor.



☆ ☆ ☆ النحل ☆ ☆ ☆



Ahmadiyya Masjid, Ghatialian, Pakistan.
Five innocent Ahmadis were martyred here on October 30, 2000.

Al-Nahl

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