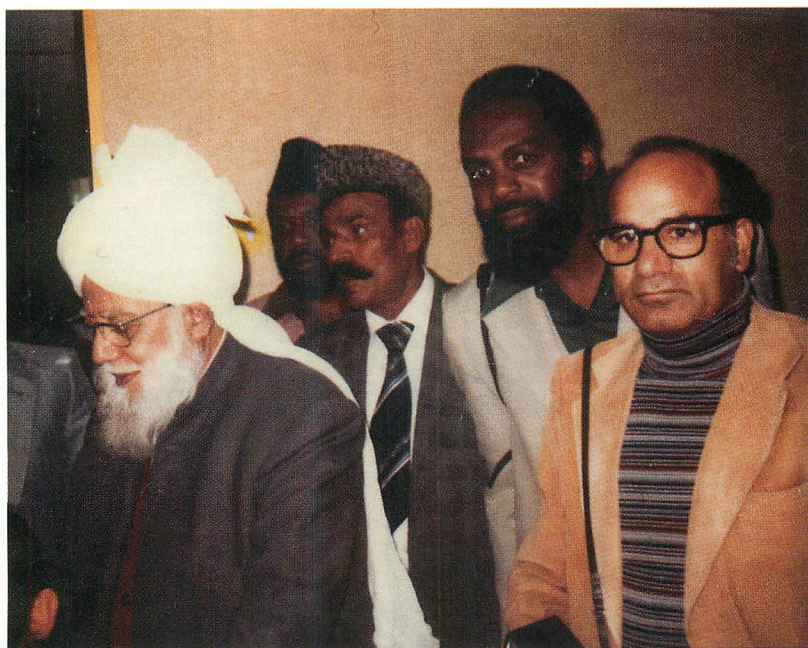


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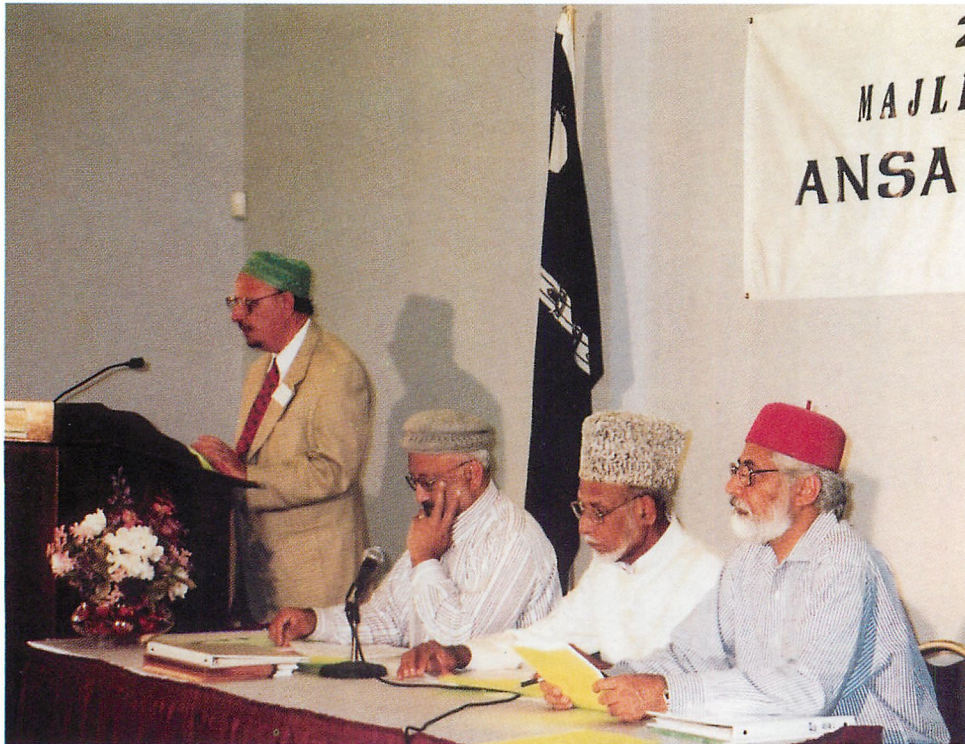


Hadrat Mirza Nasir Ahmad, Khalifatul-Masih III, rahimahullah (1909-1982), during his visit to San Francisco in 1978.



Above: Dr Ahsan Zafr distributing prizes at the 2002 Ansar Ijima.

Below: Maulana Daud Hanif presiding a shura session with Nasir Malik, Sadr Ansar US, to his right and Dr Wajeeh Bajwa, Qa'id Umumi, to his left, as Abdul Wahid Sheikh, Qa'id Mal, presents budget.



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Below: Maulana Azhar Hanif and Maulana Daud Hanif addressing Ansar.



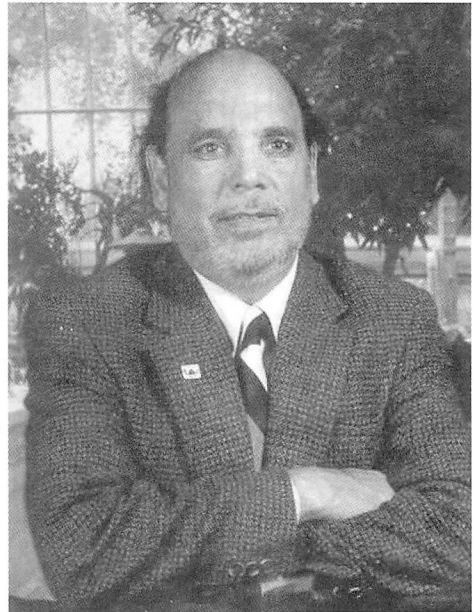
IN PRAISE OF GOD ALMIGHTY

Translation of a Poem of the Promised Messiah ('alahissalam) by Dr. Rasheed Azam

Why do you turn to others? He is watching
All that is needed, He has it for you,
Idols have nothing!

The luminous sun, the illuminated moon,
None like Him, worthy of worship.
He is the Light, Him should we adore.

He is One, He has no partner,
He is the Sovereign, with Eternal Power.
All shall taste death,
He alone is the Ever-Living.



Seek Him. He alone is worthy of trust
Love Him from the bottom of your heart,
He is the source of all goodness,
Your idols are fickle and faithless.

God is our paradise,
Without Him life is hell.
Love not this transient world,
Abode of misery and torment.

Chanda Ansar Hall

In accordance with a 1998 Majlis Ansarullah USA Shura recommendation and subsequent acceptance by Ḥuḍūr (ayyadahullāhu ta‘āla binasrihil-‘azīz), we are committed to build the Ansār Hall in USA. Our goal is to obtain pledges worth \$500,000 for this noble cause. Then, 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.

First Sermon Delivered by the Holy Prophet Muhammad, sallallahu alaihi wa sallam, after arriving in Medina

Truth is that the best word is the book of God.

That person indeed succeeded whose heart harbored the book of Allah...

and who chose the book of God for himself abandoning all worldly chores.

An advice which one Muslim can give to another is only this that he should exhort him to arrange for the next world, and to be mindful of God.

Gratitude and praise is for Allah. I thank Him. I seek His support. I desire His forgiveness. I request His guidance. I believe in Him. I am not ungrateful to Him. I take him as my enemy who is ungrateful to Him. I bear witness that there is none worthy of worship except Allah. He is unique. There is none equal to Him. I bear witness that Muhammad is God's servant and His messenger. God made him messenger at a time when there had not been a messenger for an extended period, giving him guidance, light and counsel. The light of true knowledge had dimmed. People had gone astray. Social system was breaking up. Judgment was at hand. Everyone's end was at their doorsteps.

Thus, the one who followed Allah and his messenger (by accepting the messenger), gained success. The one who disobeyed

Allah and the messenger (by rejecting the messenger), went astray and became a victim of shortsightedness, and thrown far from truth and was led astray.

I advise you to have God's fear. An advice which one Muslim can give to another is only this that he should exhort him to arrange for the next world, and to be mindful of God. So fear Allah as He has directed to. There is no advice better than this and there is no reminder better than this.

It is a fact, for a person who spends his life fearing and trembling from God, fear of God is the true helper in attaining the desired end, which you desire. A person who just for the sake of Allah, with pure intention, straightens his apparent and hidden condition, his immediate reward in this world is that he will have a good name, and after his death, he will be affluent at a time when every one will

earnestly need those good actions which he will have carried out for that moment. He will desire at that time about the unseemly actions that may those have been far off from him. God wants you to have His fear. God is much merciful to his servants.

By the One whose word is true and whose promise is always fulfilled that this will happen because that Almighty proclaims, *My ways do not change, and I am not cruel to my servants*. So be fearful of God in all the apparent and hidden matters concerning this world and the next. Fact is that whoever is fearful of his displeasure, God wipes off his sins, and increases his reward many-fold. Whoever feared Him, earned great success. Comprehend adequately that God's fear saves a servant from His anger, saves him from His wrath, and keeps him from His displeasure. Comprehend properly this truth also that the fear of God gives faces a shine and makes them pleasing, keeps the Master pleased with His servant, and raises the status of the servant.

Pay attention! Gather your portion of the good deeds. Do not be lazy with regard to the Almighty. He has clarified His straight path through His book so that He may know the ones who are true in their claim of belief and those who are not. So, you should treat him good who treats you good, and consider his enemies as your enemies. Make an effort in His way in such a manner that the right of the effort is fulfilled. He has chosen you for His faith and has given you the name of Muslim so that the one who is to perish, perishes with bright argument, and one who is to live, lives with a strong argument. The source of power and strength is God only.

So, remember God a lot. Work today for

tomorrow. Whoever straightens his matter with his God, God suffices him in his matters with God. Only God decides, people do not decide for Him. He is the Master of all which belongs to man while man does not have any power on any of His things. He is the greatest of all and only He owns power and strength.

Without doubt, gratitude and praise is only for Allah. I praise Him and exalt Him and seek his support. We seek shelter in His mercy from the mischief of the self and the bad results of undesirable actions. No one can lead astray the one guided by God (and He only guides the one who seeks guidance). No one can guide him who is led astray by God (and He leads astray only who does not desire guidance).

I bear witness that there is none worthy of worship save Allah, He is unique, He does not have partner.

Truth is that the best word is the book of God. That person indeed succeeded whose heart harbored the book of Allah and who was bestowed Islam after his infidelity, and who chose the book of God for himself abandoning all worldly chores. Indeed, the word of God is all truth and all impressive. Love him who takes interest in it. Generate true love of Allah with complete attention. Never be weary of the reading of His word and His remembrance. May your hearts never be disinterested and hardened towards the word of Allah. So, serve God only. Do not make any partners with Him. Be fearful of Him, as is its right. Confirm your good deeds with your tongues (that is, utter by tongue only what befits you). Love each other on the basis of God's mercy and His faith. Peace and blessings of Allah be on you.

Translation by Syed Sajid Ahmad

The Best of Godly Men

Sayings of the Promised Messiah, 'alaihissalām

Presented in English by Naseem Saifi

There have been millions and millions of good natured people (in the past) and there are going to be people like that in future also, but the best of them all and the most beautiful (in nature) among them is that Man of God who is called Mohammad, peace and blessings of God be upon, him.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“Verity God and His Angels send blessings on this Prophet. O you who have believed, you should pray for blessings of God on him.” (33:57)

I swear by God that if the Holy Prophet, peace and blessings of God be upon him, had not appeared in the world and the Holy Quran had not been revealed and we had not witnessed the blessings that we have really witnessed, the truth of all the prophets would have remained a matter of doubt for us. For, we cannot reach the reality through mere stories and it is quite possible that the stories may not be factual. This also is quite possible that the miracles which are said to have taken place at their hands, may have been highly exaggerated, for, nothing is left of them now. The fact is that so far as the books of the olden days are concerned, they even do not correctly guide towards God. Through these books one cannot realize with any certainty that God ever spoke to human beings. But with the advent of the Holy Prophet, peace

and blessings of God be upon him, all these stories have become true and factual (that is, now the people could really understand that these stories could certainly be true). Now it is through our personal experience and not merely through hearsay that we know what conversing with God means and how the signs of God are shown to the world, and the prayers are accepted by Him. All this, we have been able to achieve by following the Holy Prophet, peace and blessings of God be upon him.
(Malfūzāt)

True Change

God has willed it that this Jama‘at should be free from sins and it should show an example of good morals. It should truly adhere to the teachings of the Holy Quran and it should follow the Holy Prophet, peace and blessings of God be upon him, faithfully as if it had no wish of its own (its self is dead). The members of the Jama‘at should have no acrimony among themselves. They should wholeheartedly and truly love God. But if anyone having entered the fold of this Jama‘at, does not fulfill this objective and does not bring about a true change in his deeds, he should remember that he will fulfill the desire of the opponents and he will certainly be ruined. God is no relative of anyone and He does not care for anyone. The progeny which used to call itself the progeny of the prophets, that is, the children of Israel,

among whom appeared a large number of prophets and Messengers and who were the inheritors of the grace of God, when their spiritual condition deteriorated and when they abandoned the straight path and adopted the ways of the disobedient and the ill doers, they became disgraced and destitute. The wrath of God fell on them and they were called the swine and the ape. They were so debased that they were, as if, turned out of humanity. What a great lesson is there in it. The condition of the children of Israel can always teach a useful lesson. In the same way, this Community (the Ahmadiyya Jama'at) which has been raised by God Himself is going to be the recipient of great bounties of God. But if any one after having entered the fold of this Jama'at will not truly and faithfully love God, nor will he be a true follower of the Holy Prophet, peace and blessings of God be upon him, be he big or small, he will be cut off and he will become a target of the wrath of God. You should, therefore, bring about a true change in yourself so that you do not give a bad name to the Community.

(Malfūzāt, Vol. VII, pp. 87-88)

Evil of Pride

You must remember that pride originates from the Satan and turns man into a Satan. Unless one gets away from it, it remains there like a blockade in the way of the acceptance of the truth and acquisition of the blessings of God. You must not show pride in any way whatsoever, neither on account of knowledge, nor on account of wealth or personal grandeur or caste or family or lineage. It is these very things that cause one to show pride and unless one cleans oneself



up of these prides one cannot be a selected one of God nor can he be the recipient of God-realization which burns away the lowly passions. For, this is a part of the Satan and God does not like it.

The Satan also showed pride and felt that he was better than Adam and therefore expressed himself thus: *ana khairum-minhu khalaqtanī min nārin wa khalaqtahū min tīn* (I am better than he is, you have created me from the fire while you have created him from the dust). The result of this was that he was turned away from the presence of God and Adam—because he had been granted the sense of God realization—asked the pardon for his slip and became the inheritor of the grace of God. He knew that nothing could be done without His grace and that is why he

offered the prayer in the words *rabbānā zalamnā anfusanā wa illam taghfir lanā wa tarhamnā lanakūnanna minal-khāsirīn* (O our Lord, we have been unjust to ourselves and if you did not forgive us and did not show mercy on us we will be among the losers). (Malfūzāt, Vol. VII, pp. 275-6)

Antidote for Poison

Whenever any kind of darkness has been prevailing in the world, it is the light of this sacred word of God (the Holy Quran) that has been combating it, for, this sacred word of God is the eternal and everlasting miracle and was sent down to the world to remove the darkness of various ages. It has actually been repelling every kind of darkness with the power of its light. It has been doing so all the time; in this age of ours, in accordance with the prophecies contained in the Holy Quran, the earth has brought out all the darkneses that were hidden in it and disorder and faithlessness and the wrong use of human intelligence has become prevalent in the world. It is this very thing that has been given the name of Dajjal. God had prophesied in the Holy Quran that this word of God (the Holy Quran) would overcome this storm of misguidance, for, this word of God had been revealed for the eternal and everlasting reformations. It will not get tired, nor will it feel exhausted till it will establish itself in the hearts of right thinking people. It is full of the divine philosophy which can overcome the false philosophy of the worldly people of this age. Those who had taken the poison of the philosophy (of the world) were waiting for this antidote. God has now made

it manifest and He has actually decided that the impure intellectual exercises be dominated by the Quranic intellectualism. (Malfūzāt)

True Relationship with God

There are lot of difficulties and bitterness in this world. Every place is a thorny jungle. It is not easy for everyone to pass through it though everyone has to. The fact is that to pass through it comfortably and with satisfaction is not the lot of everybody. It is given only to such persons as take their life to be something dead and worthless and they keep the Grandeur and exalted position of God the Almighty in view and dedicate their life for His Cause and develop a true relationship with Him. The fact is that in general the relationships of human beings are such that they have to undergo suffering. If somebody has a family, may be his child will die and he will experience suffering. Of course if his relationship with God is based on sincerity, he will be granted patience on all such occasions and thus he will be secured against worry and burning which is the lot of those who have no relationship with God.

All those who try to understand the will of God and submit to it and dedicate their lives for the will of God are comforted; all others witness failure and bitterness. Man can be happy only if he achieves his desired goal or if he has no desires at all. The easier of the two ways is not to have any desires. The fact is that everybody's life is bitter except that person's who has cut himself off from this

world (that is, who is not deeply engrossed in his life). (Malfūzāt, Vol. VIII, p. 21)

Opposition Generates Progress

Today our opponents are trying all they can to annihilate us. But thank God, they have not been able to achieve any success and they have observed that the more they have tried to oppose us the more they have faced failure and God the Almighty has expanded the Jama'at. They think and they express this opinion of theirs that with the passing away of this person the Jama'at will disperse. They also think that this Sect is also like other sects and that it has no attraction for anyone and therefore it will lose existence after this person. They do not know that God Himself has willed that He should establish this jama'at and grant it increase. Did not the Holy Prophet, peace and blessings of God be upon him, have a Community, or did not the Prophets Moses and Jesus, peace be on them, have their own communities. Their opponents also thought they would soon come to an end but God the Almighty gave them increase and spread them far and wide.

I cite the example of those who burnt themselves (got themselves annihilated and wished for the grandeur and greatness of God the Almighty). They were prepared to undergo every kind of hardship and even accepted death in the cause of God. Can any one say that they were destroyed by God? Who can ruin his own house? Their dispensation is the dispensation of God and that is why He Himself grants them increase and becomes the source of their development. (Malfūzāt, Vol. VIII, pp 27-28)

Reformation of the People

The only beneficent and successful method of reforming the people is the one that is adopted according to the command and the will of God. If everybody could reform the deteriorated condition of the people with his own plans, there would have been no need for the prophets to appear in the world. The fact is that unless a disease is properly and fully diagnosed and unless one knows with certainty the remedy that has to be applied, there can be no success in treating the patient.

The deteriorated condition through which Islam is passing is the result of such (spiritual) physicians as have not diagnosed the disease and whatever prescription they felt was good—good also to serve their own interests—they started applying it. But it must be remembered that these people are quite ignorant of the basis of the disease and also they do not know the prescription. These things can be known only to that person who has been sent to the world by God, for this very purpose—and that person is myself. You must remember that the hearts can be cleaned only by Him who has created them. Mere words and clever talks cannot perform the work of reformation. There must be a spirit behind these words. He who claims to have read the Holy Quran and yet he does not understand that the reformation really comes from the heavens, he has not in fact read the Holy Quran. (Malfūzāt, Vol. VIII, page 133)

A True Ahmadi

Only that person can be said to have truly joined my jama'at who follows my teachings and acts upon them and tries all he can not to deviate from them. The person who just calls

himself a member of the Jama'at while he does not act upon my teachings should remember that God wills this Jama'at to be a special Jama'at and none who does not act upon my teachings can remain a member of it. A time will come, sooner or later, when, he will be thrown out of the Jama'at. You should, therefore, try all that lies in your power to act upon the teaching that I impart to you. Actions are like the wings of the birds and without them nobody can soar high in the realm of spiritual heights nor can he achieve the high aims which God wishes us to achieve. The birds have an understanding and if they don't use this talent of theirs they would not be able to do the kind of things they do. For example, if the bee has no understanding at all, it will not be able to extract honey from the flowers. Likewise, the messenger pigeons have to use their talent of understanding a great deal; they run errands at long distances. The fact is that the birds are made to do lot of various kinds of things. It is therefore essential that a human-being should make full use of their understanding and try to find whether what he is going to do, will it attract the pleasure of God or not and whether it does come under the category of the commands of God. And when he realizes that his action is in accordance with the commands of God, he should strive hard and leave no stone unturned to see that it is done well. (Malfūzāt, Vol. IV, pp. 439-40)

Change for Better

God does whatever He wills to do. He changes the desolate places into inhabitations and turns inhabitations into desolate places.

What did he do to Babylon? Where man had planned to make an inhabitation, there, according to the will of God, the place became deserted and desolate and an abode of the owls. On the other hand where man wanted the place to be a desolate one, it began to be visited by a large number of people of the world from all sides. You should, therefore, remember that it is mere foolishness to leave God and to rely on the means. You should bring about such a change in your life that it should seem to be a new life altogether. You should ask for forgiveness from God, much. Those who are very busy in the worldly pursuits should fear more than others.

Allah does not care for anyone except for His righteous people. You should love one another and shun beastliness and dissensions. You should get away (abandon) from every kind of jesting and joking, for this thing takes the man far away from truth. You should respect one another and prefer the comfort of the other to the comforts of yourself. You should effect a true reconciliation with God and you should obey Him (and leave disobedience). God's wrath is descending on the earth and only such people can escape it as ask for the true forgiveness of their sins and turn to God.

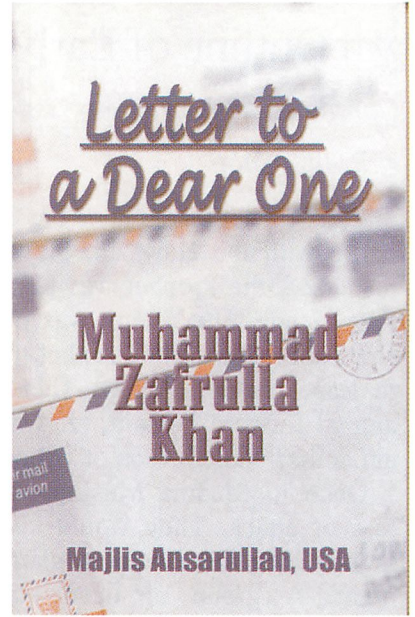
You should remember that if you will submit to the commands of God and help His religion, God will remove all the hurdles from your way and you will achieve success. (Malfūzāt, Vol. I, pages 266-7)

From *So Said the Promised Messiah (peace be on him)*, Rabwah, 1976, pp. 45-56.

Letter to a Dear One

Sir Muhammad Zafrulla Khan

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An Outline of Early Islamic History

Continued from previous issues

N.R.A.G. Soofi

The Prophet feared none but God. When in battle with the Hawāzin, the Muslim army dispersed, the Prophet was left alone with a few friends. The enemy was raining arrows from both sides. The Prophet told Abu Bakr to leave his mule alone. Then spurring the animal forward he said, "I Am a prophet. I am no liar. I am the son of 'Abdul-Muttalib."

Once in Medina Muslims were in great fear of attack. They would keep awake all night. Once there was an alarm late in the night. A group of them started out to investigate. Instantly they saw a rider coming. It was the Prophet. He said there was nothing to worry about. He had rushed out alone on the bare back of his horse at the first sign of trouble.

The Prophet had a very tender heart for the less fortunate. The rich too were never unwelcome. But he warned them that the poor had a share in their property. He even said that it was on account of the poor that the rich were rich. He never took home any gold or silver or riches. Whatever came his way was given away to the poor right away.

Once a tribe came to Medina. They were in a very bad way. There were hunger lines on their faces. The Prophet was deeply moved. He at once summoned Muslims to the mosque. He called upon them to bring "coin, cloth, grain or even a date," whatever they could afford. Some brought clothes, some gave away their stored grain. One companion brought a heavy load of gold coins. When all this was piled up before him,

his face lit up like the moon. Every bit was distributed.

The Prophet commanded Muslims to love one another. He said, What one likes for himself he should also like for his brother. This was one of his directives: "Beware, it is kufr (un-Islamic) to fight a Muslim; it is a sin to abuse him. It is not lawful for a Muslim to be angry with a brother for more than three days." He advised Muslims to greet one another, to shake hands, to give presents, to invite one another to meals, to serve the sick, and to assist at funerals.

For goodwill among mankind, the Prophet commanded his followers to be just even to the enemy, to speak the truth even against the nearest of kin and to spread peace and feed the poor. He was never hard on any man except when he openly broke the law. For the poor and the needy he had always a soft corner in his heart. Once one Ibad bin Sharjil plucked fruit from a garden. It was a time of famine. The owner caught hold of him, beat him up and took off his cloak from him. When both were brought before the Prophet, he said to the gardener, "This man was ignorant. You should have taught him about good behavior. He was hungry. You should have fed him." Then he got back the man's cloak and gave the gardener a quantity of cereal in recompense.

The Prophet had no leniency for the rich criminal. Once a woman of a powerful tribe stole something. The Prophet decided to punish her under the law. Since she came of

a noble family, he was requested to let her go. He was very angry and said, "The Israel were ruined because they would punish the poor offender and let off the rich."

The Prophet had great regard for the man who would earn his own living. He once said, "If a man carries a load of wood on his back to the market to sell and thus save his honor, It is better for him to do so than to beg."

The Prophet never for once believed that he was superior to others. In war and in peace every time he was a comrade and an equal. There was no special seat for him to sit. He sat among his companions as one of them. A stranger would not know who the chief of the group was. Once during a journey, the companions divided among themselves their duties. The Prophet undertook to collect fuel-wood for cooking food. The companions would not let him. They said they would do all the work and serve him. He said, he would not like a special treatment "as God loves not one who wants to be above his companions."

During the journey to Badr, Muslims had very few mounts. Three of them rode one camel by turns. The Prophet took his turn like others. The companions insisted that he should ride and they would walk. The Prophet said, "You cannot walk faster than me and I am more anxious to win merit than you."

He shared domestic work with his wives. Ayesha says, "He engaged himself in household chores. He would patch his clothes with his own hands. He would sweep the floor, milk the goats, do his shopping, cobble his shoes and mend the bucket and tether the camel and give it fodder and join in

kneading the dough."

The slave-women of Medina freely called on him for help. He would respond to every distress call.

Hind ibn Hala, who knew him intimately from childhood says, "He was mild of temper, not harsh; he would insult no one, was grateful for the smallest services, would not find fault with anything; would eat of whatever was placed before him and pass no remarks. He would be angry only when someone opposed the truth. In his personal affairs he was never angry, nor did he ever take revenge."

Ayesha says of him: "The Prophet would never speak ill of anyone. He would never give evil return for evil. He would overlook and forgive. If he had a choice, he would choose the easier way, if it were not sinful. He would be far from it in that case. He never sought revenge from anyone in personal matters. Whoever broke the law, he was punished under God's law. He never cursed any Muslim by name. He never hit a slave-man or a slave-girl, a woman, a serving-man or an animal. He never turned down a request except when it was improper. He always entered the house smiling. He would never spread out his legs when sitting among friends. He spoke slowly so that if anyone wanted to do so, he could commit to memory what he said."

Ali says of the Prophet: "He had a smiling face, was mild of temper, kindly-disposed, neither harsh nor narrow-minded. Would not shout, would not utter a harsh word, would not find fault and was not a hard task-master. If he did not like something, he would overlook it. But one who knew him well would understand by his silence. He disliked

three things for himself, argument, vain talk, interest in things that did not concern him. In respect of others also he would not have three things: He would not speak ill of them. He would not find fault and would not pry in their private affairs. He would talk only about things that were useful. When he talked the companions heard silently, their heads bent down as if birds were perched on them. When he became silent, only then would they talk. When he was talked to he would listen quietly until the talker had finished. If people laughed over something he too would smile. If an outsider talked rough, he was patient with him. He did not like to hear himself praised. But if anyone thanked him for whatever he received from him, he accepted his thanks. He would never interrupt anyone while he talked until he became silent. He was exceedingly generous, most truthful, very kind-hearted and the best company."

The Prophet had a number of children. All except Fatima died during his life. Most of them died early. Zainab, his eldest daughter, died in the eighth year of the Hijra. She was married to Abul-'Ās bin Rabī. She left behind a daughter and a son. The Prophet was very fond of the granddaughter. She was named Imama and was married to Ali after the death of Fatima.

Two daughters, Ruqiyya and Umm-Kalthum, were married to Uthman, one after the other, Uthman had migrated to Abyssinia with Ruqiyya where both lived for some time.

Fatima was married to Ali in the second year of the Hijra. She died six months after the Prophet's death. She left behind two sons, Hasan and Hussain, and two daughters,

Umm-Kalthum and Zainab.

The Prophet treated members of his family with utmost kindness. He never forgot his first wife, Khadija, who was also the first to accept him as prophet. He was a loving father and a loving husband. But above all, he was a servant of God. All his love was for Him. His entire household followed his example faithfully. They denied themselves the pleasures of this world and shared all the hardships of the Prophet's life. All Arabia was under him when the Prophet passed away. He left behind for his family no property, no gold, no cash, no valuables, no stores.

He gave the world the Quran and his own example, two greatest gifts of God to mankind to regulate human life. He taught man truth, honesty, patience, self-denial, compassion, justice, good neighborliness, peace, faith in God and hard work. He elevated man to the highest station when he said, "I am but a man like you."

He found Arabs a wild and war-like people given to booze, burglary, voluptuous ways and oppression. He made them a nation of saints and martyrs, God-fearing helpers of widows and orphans, given to prayer and fasting.

When he first called the Qureish of Mecca to God they jeered at him and later plotted to slay him. He was forced to seek refuge in distant Medina. May Allah bless him with His choicest blessings. Before he died he was the King of all Arabia, even of the Qureish.

From *An Outline of Early Islamic History*,
A Tabshir Publication, Rabwah, Pakistan,
pp. 99-106.

If you are not getting Al-Nahl...

If you are a member of Majlis Ansarullah, U.S.A., and not receiving free copies of Ansar newsletter and the Al-Nahl, please contact local or national tajnid official to make sure that your address data is correct and that you are listed as a member of Majlis Ansarullah.

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا

وَتَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ○

rab·ba·nagh·fir·la·nā dhu·nū·ba·nā wa is·rā·fa·nā fī am·ri·nā wa thab·bit
aq·dā·ma·nā wan·sur·nā ‘a·lal·qau·mil·kā·fi·rīn

Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people. (3[*Āl Imrān*]:148)

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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.

Synopsis of Religious Preaching: Christianity and Islam

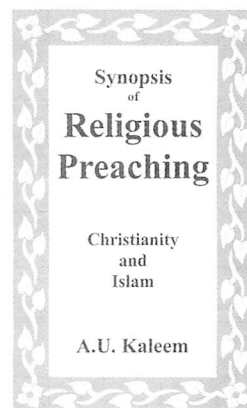
By Maulana A.U. Kaleem

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

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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.

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Words of Wisdom

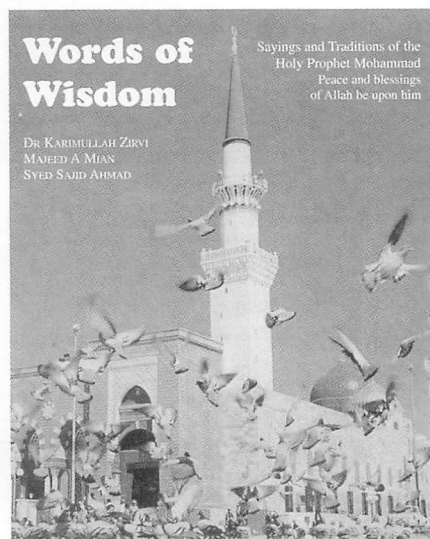
Foreword by Sahibzadah M.M. Ahmad, Amir U.S.A.

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.

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US Ansar Meet for 2002 Shura and Ijtima

Brief report by Syed Sajid Ahmad, Qa'id Isha'at, Majlis Ansarullah, USA

By the time of the gathering, persistent shootings by a sniper had filled the area with fear. By the previous Monday, the sniper had shot eleven people in the area with nine dead. Many activities around town had been cancelled. Shootings were random so no one was sure of returning safe if they stepped out. Disregarding the fear and danger, helpers of Allah flocked to the area where local people were afraid to venture out of their homes.

This year, most members brought their sleeping gear with them and slept in the mosque during the night. Tahujjad and all Prayers were offered in congregation. All sessions started with a reading from the Holy Quran, and poems were recited as appropriate. Ansar pledge was confirmed by all present both at the beginning and at the ending of the sessions of both shura and ijtima. All session ended with earnest supplications.

Group photos at the end of the ijtima recorded all present. Healthy food, prepared with love and care, was served everyday during breakfast, lunch and dinner. Ansar publications in the form of books and digital media were displayed for sale all through the ijtima.

Friday

Friday was chilly but sunny. Maulana Shamshad A. Nasir delivered his sermon on the topic of justice frequently referencing to the Holy Quran and the Hadith.

Opening Session of the Shura

The 10th annual majlis shura of Majlis Ansarullah USA was held on Friday, October 18, 2002 at the Masjid Baitur-Rahman in Silver Spring, MD. The opening session was held after Friday Prayers followed by subcommittee meetings. The closing session was held late in the

evening.

The opening session of the shura was presided by Maulana Daud Hanif, Missionary Northeast. In his opening address, he elaborated on the responsibilities of the shura representatives.

Dr Wajeel Bajwa presented a report on the implementation status of last year's shura decisions followed by the proposals for discussion for the present shura. Qa'id Finance, Sheikh Abdul Wahid, presented next year's budget along with related comparisons to previous years' budgets. Subcommittees were formed for the discussions of the proposals and the session was adjourned for subcommittee meetings.

Closing Session of the Shura

Subcommittees presented their suggestions in the second session held after dinner, Finance by its chair Munawwar Saeed (Kalim Rana was the secretary of the subcommittee), Tabligh by its chair, Nasirullah Ahmad (Muhammad Daood Munir was its secretary), Ta'lim-o-Tarbiyyat by its secretary, Dr. Khalil Mahmood Malik (the subcommittee was chaired by Dr Imtiaz Chaudhry), General by its secretary, Dr BK Ahmad (Hafiz Samiullah Chaudhry was its chair). Suggestions were approved after some discussion. This final session of shura ended with a brief address and du'a led by Nasir Mahmood Malik, sadr majlis, USA.

Opening Session of the Ijtima

The 21st annual ijtima of Majlis Ansarullah USA was held on October 18-20, 2002, Friday-Sunday, at the Masjid Baitur-Rahman in Silver Spring, MD.

Dr Ahsanullah Zafr, Amir, USA, in his opening address, brought a number of matters to the attention of the audience. We are in a position

to understand Islam better and can be a guiding light for the American public and its leaders. We need to realize that we are a part of the prophecy of the victory of Islam, and should realize and fulfill our obligations accordingly. All of us need to come forward and help realize the one million dollar target for Tehrik-i-Jadid this year. We should should help understand how to adapt to the American society without giving up our pristine values and traditions. We have to search for solutions to challenges we face. Allah as always will guide us to understand and act, insha'allah.

Saturday

Saturday morning started with Tahajjud and Fajr Prayers. In his dars, Maulana MA Cheema, Missionary South Region, spoke on the need and merits of the understanding of the Holy Quran.

Rain had been forecasted for the day but except for some morning drizzle the day was dry and temperatures appropriate for indoor and outdoor activities, fal-hamdu lillah.

Informational Workshops

In the session on the ways of da'iyeen ilallah, Muhammad Daood Munir, Qa'id Tabligh, elaborated on the mission of the Ahmadiyya community and its validity.

Continuing the discussion, Maulana Azhar Hanif, Missionary South-Eastern Region, stressed upon the need to be known and recognized in the community. This recognition cannot be achieved unless we are involved in the community. He presented the example of the Ahmadiyya community in Portland in this respect and with regard to their tabligh activities. He read appropriate extracts from the addresses of the Khalifatul-Masih, ayyadahullah, delivered during his visits to the States concerning the importance of tabligh and enumerated what must we do to wake up America. He explained how one conversion per Nasir can make a big difference. Our approach should be to talk about God, and

that is what the term da'wat ilallah means. What we need is firm commitment. It is a sad life to have never brought anyone to the fold of Ahmadiyyat. We get cynical as we get older. Prayers of the Holy Prophet Muhammad, sallallahu alaihi wa sallam and the Holy Quran moved Arabs, and that is what will move the US. Making connection with God and His people can bring about the change we are looking for. Let us break with the past and let us start doing some of these things. A change in Ansar will have a trickle down effect in the community. Human relations is a very important aspect of propagation. Touch, taste, see, smell, hear, to love and to laugh are the seven wonders of life which can play an important role in achieving our goals.

Muhammad Dawood Munir, Qa'id Propagation, introduced Ansar to the availability of tablighi kits and CDs as tools for tabligh.

A discussion of tarbiyyat issues was moderated by Dr Khalil Malik, Qa'id Tarbiyyat, in the session on the ways of ibadullah. Maulana Shamshad A Nasir, Missionary at the headquarters, pointed out that we can know the ways of being ibadullah by following the example of the Holy Prophet, Muhammad, sallallahu 'alaihi wa sallam. If we follow the ways he followed, that will make us ibadullah. Love of God is the basic component of being ibadullah. The example and practice of the Holy Prophet, Muhammad, sallallahu 'alaihi wa sallam is well documented in this respect. Our actions should prove and show our love for God. Prayer supplication, and remembering Allah are the basic ingredients of love of God. The other half of being ibadullah concerns responsibility towards humanity, the near-ones needing more attention, such as parents, children relatives and neighbors. Bashshiru wa ls tunaffiru, yassiru wa la tu'assiru: give good news, do not start with hell and fire; and make things easy, not cumbersome and difficult. He presented verses of the Holy Quran

about ibadullah and supported his viewpoint by examples of saints.

Members presented their comments in this respect, including the issue of how to keep new Ahmadis.

After lunch, Zuhr and Asr Prayers, a session was held on the topic of Health is Wealth, with presentations and answers to questions by Dr Imtiaz Chaudhry and Dr BK Ahmad. The session discussed kinds of health problems related to advanced age and their causes.

This session ended with bazm-i-adab, an interesting session filled with poems, stories, anecdotes and many laughs in English, Urdu and Punjabi.

Educational Competitions

Members participated in the traditional competitions such as talawat, Urdu nazm, prepared speech, observation and recall, message relay, religious knowledge, darsul-hadith, impromptu speech, and also in newly added competitions of self written English poem and bait bazi competitions. The self-written English poem competition was held the first time. Participants made a good effort and presented their work for the enjoyment of the audience.

Physical Competitions

Team competitions in volleyball and tug of war were held while individual competitions in table tennis, arm-wrestling, walk, horseshoe and musical chairs took place.

Sunday

The third day again defied the weather forecasts of rain and showers and provided a pleasant day for Ijtimia activities, fal-hamdu lillah.

After the tahajjud and Fajr Prayers, Maulana Syed Shamshad A Nasir, missionary at HQ, explained the injunction of afshussalam (spread the practice of greeting each other with peace) in his darsul-hadith.

The Concluding Session

The concluding session followed breakfast.

After the distribution of awards and prizes, Nasir Mahmood Malik, Sadr Majlis Ansarullah, USA, presented the annual progress report. He informed the participants that 255 members from 33 majalis had registered for this ijtimia with an estimated attendance of 350. The 2002 budget of the Majlis Ansarullah USA exceeds \$200,000. During the year, 189 tabligh meetings were held. A sale of \$11,000 worth of books published by Majlis Ansarullah USA was realized. The total number of majalis in the US has increased to 43. Apart from the national ijtimia, a total of 8 regional ijtemas were held all around the US. The LA East majlis was decalred the most improved majlis, with Dallas taking the first place among small majalis, Maryland claiming the first place among the large majalis, and the Detroit majlis winning the coveted 'alam-i-in'ami. At the end, he advised Ansar that as elders we need to be models and positively affect our community.

Maulana Syed Shamshad A Nasir, missionary at the HQ, spoke on the institution of khilafat and the responsibilities of Ansar with regard to khilafat. The institution of Khilafat in the Ahmadiyya community initiated on the basis of the will of the Promised Messiah, 'alaihissalam. Through the blessing of khilafat the community today has spread in 174 countries of the world, while others have unsuccessfully tried to establish khilafat among Muslims. We are advised by the Holy Prophet, Muhammad, sallallahu 'alaihi wa sallam, to listen and obey for our continuous success. Hadrat Khalifatul-Masih, ayyadahullah, is not well yet he is coming to deliver the Friday sermons and conduct day-to-day activities. We should earnestly pray for his health and show unity and cooperation among ourselves. We have to work hard to change the face of the world. We have had the same jihad definition for over a century while others are now figuring out the facts and changing to our concepts. Maulana strengthened his points through actual inspiring examples of incidents from history and extracts from the writings of the

khulafa. He ended his address by collectively renewing the pledge to support and uphold the institution of khilafat.

Anwer Mahmood Khan, National Secretary Tehrik-i-Jdid, cited the Promised Messiah, 'alaihissalam, that his financial supporters will not be shortened their provisions and presented an extract from Hadrat Khalifatul-Masih II, radiyallahu 'anhu, exhorting members to help meet million dollar goal for Tehrik-i-Jadid collections this year.

Dr Ahsanullah Zafr, Amir of the US Jama'ats, recognized the progress of Majlis Ansarullah in the US under the persistent, hard working, and consistent leadership of the Sadr

Majlis. He congratulated all involved in the success of the ijtimā and lauded the big improvements over the years. He said that he was moved by everything he had seen. He presented the example of sacrifice and struggle in difficult conditions in the service of the community from the life of Hadrat Khalifatul-Masih I, radiyallahu 'anhu, for everyone to follow, and pointed to the waqifs (devotees, that is, missionaries) in the US as a living example for us to see daily. He stressed the need for interaction with our communities we live in. Our message has to pass from heart to heart with humility and not with arrogance.

The ijtimā concluded with prayers.

How did you accept Ahmadiyyat?

If you are a new Ahmadi,

we need your story to share with our brothers all over the world.

See "About Al-Nahl" in the Al-Nahl magazine to find out how to send your story.

If you cannot type or do not have a computer,

see "About Al-Nahl" in the Al-Nahl magazine to find out

how to contact the editor Al-Nahl to arrange for taking down your story.

Color Salat Poster

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. This 18"x24" cardboard poster can be framed or displayed in mosques, homes, and in public buildings. 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.

Majlis Ansarullah, USA, National Annual Ijtimaa, 2002

PRIZE AND AWARD DISTRIBUTION

QIR'ATUL-QUR'AN

- 1st: Mubashir Majoka
2nd: Mirza IrshadAli
3rd: Dr. Khalil Malik

DARSUL-HADITH

- 1st: Anwar Mahmood Khan (LA-E)
2nd: Dr. Khalil M. Malik (Philadelphia)
3rd: Khalid Mahmood (DC)

POEM (Urdu)

- 1st: Mobashar Majoka,
Dr. Mohammad Naeem
2nd: Muhammad Dawood Munir
3rd: Dr. Khalil Malik
Special Prize: Nurruddin A. Latif

POEM (English)

- 1st: Jameel Mohammad
2nd: Pervaiz Aslam Chaudhry,
Anwar Mahmood Khan
3rd: Waqar Malik

PREPARED SPEECH

- 1st: Dr. Khalil Malik
2nd: Anwar Mahmood Khan
3rd: Kalimullah Khan

IMPROMPTU SPEECH

- 1st: Anwar M. Khan (LA-E)
2nd: Nasrullah Ahmad (Milwaukee)
3rd: Dr. Khalil M. Malik (Philadelphia)

OBSERVATION & RECALL

- 1st: Dr. B. K. Ahmad
2nd: Javed Khan
3rd: Rafi Malik (MD), Hamid Bhatti (York),
Syed Sajid Ahmad (Portland).

Religious/General Knowledge (Team)

- 1st: Virginia and Baltimore Team

Dr. B. K. Ahmad
Nasir Jamil
Syed A. Majid Shah
Sher Ali Khan Basharat
Ataur Rahim Hamid
Gulzar Ahmad

MESSAGE RELAY (Team)

First: Central South Region
(Zaeem: Sheikh Iftekhhar Ahmad)
Second: Maryland
Third: Philadelphia

Talim Test (2001 Exam II)

- 1st: Nazir Ahmad
Muhammad Owuso
2nd: Kalimullah Khan
Lutfur Rahman Bashir
3rd: Bashir A. Rohela
Muhammad Zafar Iqbal

Taleem (Education) Test (2002 Exam I)

- 1st: Bashir A. Rohela
Muhammad Zafar Iqbal
2nd: Mohammad Munir
Farooq Malik

SPORTS

MUSICAL CHAIRS (Over 55)

- 1st: Jamil Chaudhry
2nd: Tahir Ahmad Khan
3rd: Anwar M. Khan

VOLLEYBALL (Team)

- 1st: Central East North (Mujeebullah
Chaudhry - NJ-C, NJ-N, PHI, WIL,
YRK)
2nd: Central East South (Pervaiz A.
Chaudhry - BAL, MD, VA, DC)
3rd: North East (Nazir Cheema - ALB, BOS,

Prize and Award Distribution

BRK, QNS, ROC)

TUG-OF-WAR (Team)

- 1st: Central East South (Pervaiz A. Chaudhry)
2nd: North East (Nazir Cheema)
3rd: Central North (Nasrullah Ahmad)

HORSESHOE

- 1st: Age Over 55: Bilal A. Salaam
1st: Age Under 55: Athar Malik

TABLE TENNIS (Under 55)

- 1st: Rafi Ahmad
2nd: Javed Khan
3rd: Waheed Khan

Volunteers

ZIAFAT

Iqbal Khan, MD, Nazim
Amjad Chaudhry, MD
Hafizullah Khan, MD
Abdul Hayee Dar, Va
Gulzar Ahmad, Va
Sher Ali Khan Basharat, Va
Nadeem Butt, MD
Usman Ahmad, MD

BOOKSTALL

Mushtaq Chaudhry, MD, Nazim
M. Younus Bhatti, MD

REGISTRATION

Ijaz Khan, Qaid Tajneed, Nazim
Mahmood Bhatti, MD
Pir Ahmad, MD

Langer (Food) Volunteer

Saadat Abdullah Phil. Nazim
Naeem Chaudhry Phil.

Yahya Mohammad Phil.
Waqar Malik Phil.
Niaz Malik Phil.
Dr. Sami Janjua Phil.
Gulzar Ahmad Va.
Bashir Rohela Detroit
Nadeem Ahmad Tucson
Jamil Mohammad LA West
Syed Rafiq Ahmad RTP

IJTEMA TEAM LEADERS

Dr. B.K. Ahmad, Nazim-e-A'la
Pervaiz A. Chaudhry, Nazim Ijtema
Shahid S. Malik, Nazim Ijtema Gah
Munum A. Naeem, Nigran Sports
Ch. Mushaq Ahmad, Nazim Accommm &
Nazim Bookstall.

Iqbal S. Khan, Nazim Ziafat

IJTEMA TEAM LEADERS

Sa'adat Abdullah, Nazim L/Khana
Mahmood A. Bhatti, Nazim Registration
Ijaz A. Khan, Nazim Registration II
Mian Ismail Wasim, Nazim Transport
Kalimuallah Khan, Nazim Decoration

SPECIAL RECOGNITION

BEST NASIR - IJTEMA 2002

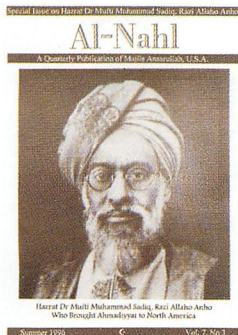
Mubashir Majoka (Rochester)

SPECIAL RECOGNITION MERITORIOUS

SERVICE: Dr. Yousef A. Latif

Mertorious Service Awards

Dr. Wajeel Bajwa, Muhammad Dawood
Munir, Dr. Khalil Mahmood Malik, Sheikh
Abdul Wahid, Salim Nasir Malik, Syed Sajid
Ahmad, Peer Habibur Rahman, Shahid Saeid
Malik, Mushtaq A. Chaudhry



Special Issue of the Al-Nahl on the Life of
Hadrat Dr. Mufti Muhammad Sadiq, radiyallahu 'anhu.
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Special Issue on Dr. Abdus Salam.
220 pages, 42 color and B&W pictures, \$3.



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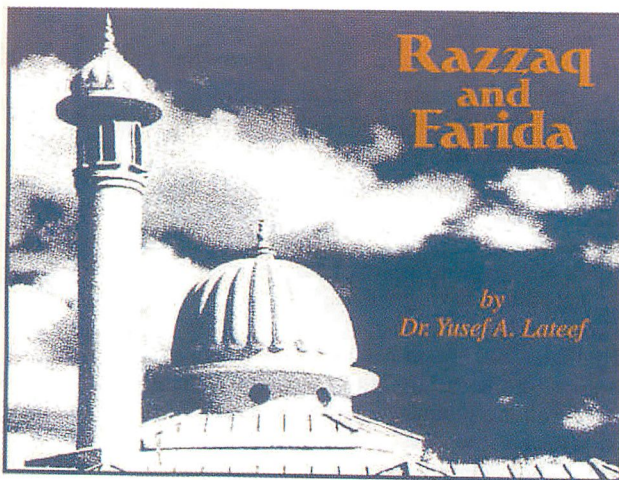
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A story for children written by
Dr. Yusef A. Lateef. Children
and new Muslims, all can read
and enjoy this story. It makes a
great gift for the children of
Ahmadi, Non-Ahmadi and Non-
Muslim relatives, friends and
acquaintances. Every page of the
story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

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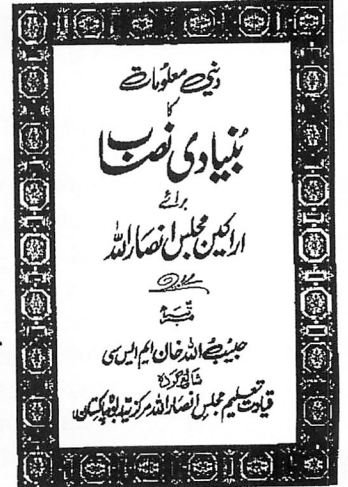
Glossary

abu: father of
ahādīth احادیث : Plural of ḥadīth.
Aḥmadiyyat احمدیت : Muslim sect believing Ha
ḍrat Mirzā Ghulām Aḥmad to be the Promised
Messiah and Mahdi, peace be on him
‘alaihissalām عليه السلام : peace be on him
al-naḥl (pronounced annaḥl): the bee
Āmilah: a committee of workers
Ansār انصار : Helpers. Members of Majlis
Ansarullah.
ayyadahullāhu ta‘ālā binaşrihil-‘azīz,
ایده الله تعالى بنصره العزیز : May Allah support him
with His Mighty Help
Chanda: چنده Monetary contribution, donation.
chanda ijtima: contribution towards ijtima‘
expenses
Hadīth حدیث : Saying of the Holy Prophet
Muhammad, sallallahu alaihi wa sallam.
Ḥaḍrat, Hazrat: حضرت : His Holiness
ḥuḍūr, huzur حضور : Your Honor/Holiness, His
Honor/Holiness
Ijtimā‘, Ijtema اجتماع : Rally.
Ijtimā‘āt اجتماعات : plural of Ijtimā.
inshā‘allāh, ان شاء الله : God willing.
Jamā‘at جماعت : Community, Organization
Jumu‘ah جمعہ : Friday.
Khal īfah: vicegerent
Khalifatul-Masīh خليفة المسيح : Successor to the
Promised Messiah, ‘alaihissalam.
Khilāfat خلافت : Succession
khulafā خلفاء : Plural of khalifah.
Majlis مجلس : Society, organization.
Majlis Ansarullāh مجلس انصار الله (Organization of
Helpers of God): The organization of all
Aḥmadi men aver 40 years of age.
Malfūzāt ملفوظات : sayings of the Promised Messi
ah, ‘alaihissalām.
Mas īḥ-i-Mau‘ūd, Masīh Mau‘ood: المسيح موعود :
The Promised Messiah (Ḥaḍrat Mirza Ghulam
Aḥmad, ‘alaihissalam)
Masjid مسجد : mosque
Muhājir مهاجر : immigrant
Muşliḥ-i-Mau‘ūd, Musleh Mau‘ood: مصلح موعود
(The Promised Reformer): Ḥaḍrat Mirza
Bashiruddin Maḥmud Aḥmad (1889-1965),
Khalifatul-Masīh II, raḍiyallāhu ‘anhu, who
fulfilled the prophesy of the Promised Messiah,

peace be on him, about the advent of a
Reformer.
Nāsir: helper. A member of Majlis Ansarullah.
raḍiyallāhu ‘anhu: رضى الله عنه : May Allah be
pleased with him.
raḥimahullāh رحمه الله : May Allah have
mercy on him
Şadr صدر : President.
sahāba, sahabah: صحابه Companions (of the Holy
Prophet Mohammad, sallallahu ‘alaihi
wasallam, and of the Promised Messiah,
‘alaihissalam.)
şallallāhu ‘alaihi wasallam وسلم : peace
and blessings of Allah be upon him.
Salāt صلاة : Formal Prayer offered according to a
prescribed procedure.
Shahīd شهيد : Martyr; also, witness
Shurā شورى : advisory council.
Sunnah سنه : practice of the Holy Prophet
Muhammad, sallallahu ‘alaihi wa sallam.
taqwā تقوى : righteousness
Zakat زكاة : Prescribed alms.

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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).

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Ansar Pledge

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

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-i-Ahmadiyya. Insh a'allāh.

Periodicals

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

Ansar (Ansarullah News): Monthly newsletter.

Publications

Wonderful Qur'anic Prayers: Arabic with English Transliteration and Translation. Pocket Size. Free.

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Calendar

US National Annual Ijtimā Ansarullah and US National Majlis Shura Ansarullah: Silver Spring, MD: October 18-20, 2002.

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

2002-2003

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Nā'ib Sadr Saf Duvam: . Hafiz Samiullah Choudhry

2002

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Qā'id Māl: Sheikh Abdul Wahid
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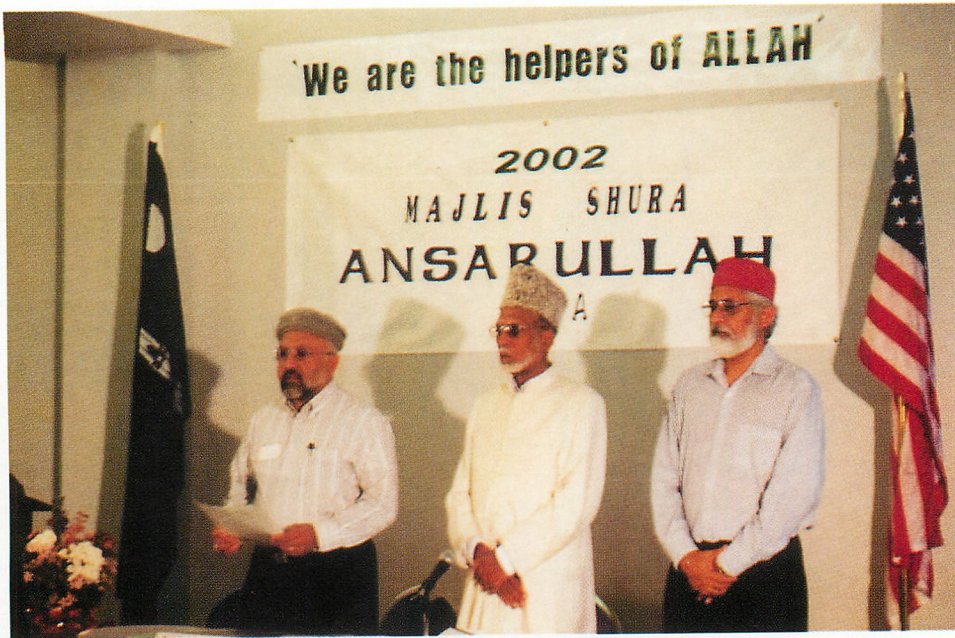
(Special Members)

Munir Hamid, Ahsanullah Zafar,
Masoud Ahmad Malik, Karimullah Zirvi



Table tennis and volleyball competitions at the 2002 US Ansar National Ijtimā.





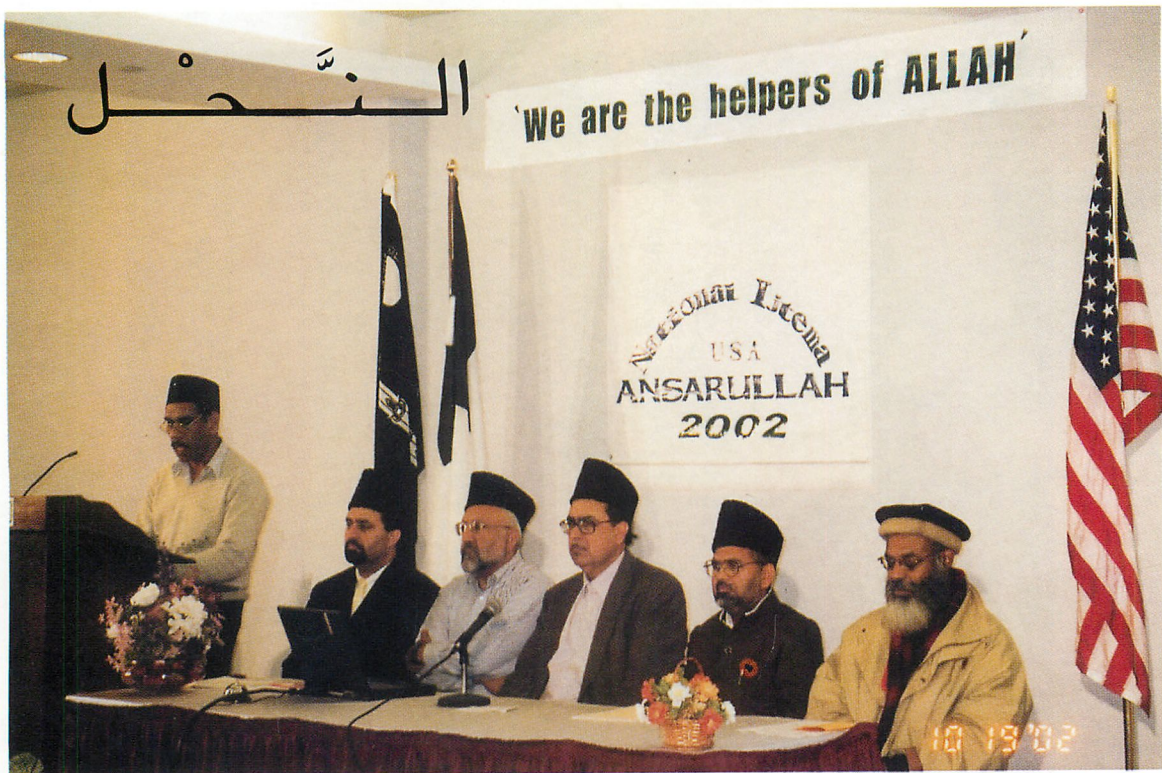
Nasir Mahmood Malik, Sadr US Ansar renewing the Ansar pledge at the 2002 shura with Maulana Daood Haneef (presiding shura session) and Dr Wajeeh Bajwa, US Ansar General Secretary.
A scene from musical chairs competition.





Above: A scene from arm-wrestling with Maulana M. A. Cheema judging the contest.
Below: A subcommittee in deliberation.





Dr Ahsan Zafar, Amir US, presiding a session with Nasir Malik, Sadr Ansar US and Hafiz Samiullah, Na'ib Sadr Saff II to his right and Maulana Shamshad Nasir and Br Nasiraullah Ahmad, Na'ib Sadr to his left.

Al-Nahl

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