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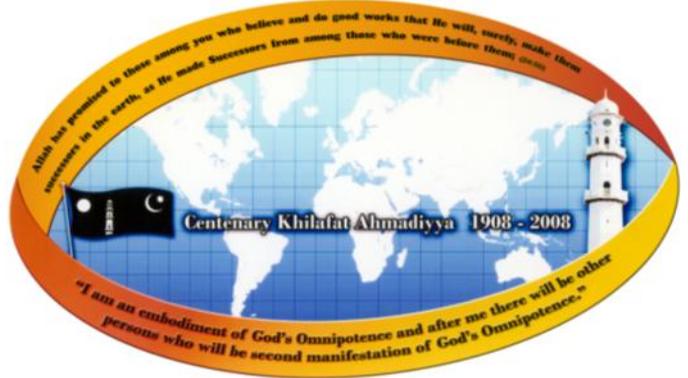
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Al-Nahl

Q1/2009 Vol. 20 No. 1

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Celebrating Hundred Years of Aḥmadiyya Khilāfat



About Al-Naḥl

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Articles/Essays for the Al-Naḥl

Literary contributions, articles, essays, photographs, etc., for publication in the *Al-Naḥl* can be sent to the editor at his e-mail or mailing address below. Textual contributions can be provided in plain text, MS Publisher, or Microsoft Word.

References should include as much of the following information as 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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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَ اَوْحٰی رَبُّكَ اِلٰی النَّحْلِ اَنْ اتَّخِذِیْ مِنَ الْجِبَالِ بُیُوتًا وَّ مِنَ الشَّجَرِ وَّ مِمَّا یَعْرِشُوْنَ ﴿٧﴾
ثُمَّ کُلِّیْ مِنْ کُلِّ الثَّمَرٰتِ فَاَسْلُکِیْ سُبُلَ رَبِّکِ ذُلُلًا ۗ یَخْرُجُ مِنْ بَطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهُ
فِیْهِ شِفَآءٌ لِّلنَّاسِ ۗ اِنَّ فِیْ ذٰلِکَ لَآیَةً لِّقَوْمٍ یَّتَفَكَّرُوْنَ ﴿٨﴾

And thy Lord has inspired the bee, *saying*, 'Make thou houses in the hills and in the trees and in the trellises which they build, 'Then eat of every *kind of* fruit, and then pursue submissively the paths prescribed by your Lord.' There comes forth from their bellies a drink of varying hues. Therein is a cure for men. Surely, in that is a Sign for a people who reflect. (The Holy Qur'ān, 16[Al-Nahl]:69-70)

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Picture obtained by Aḥmad Chaudhry, New York, from the
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The Discourses

Sayings of the Promised Messiah (peace be on him)
Presented in English by Maulana Naseem Saifi

BUSY ALL THE TIME

The work on the commentary has ended and I wanted to rest for two three days before embarking on another work. But I do not like to sit idle. Maulana Room [Rumi] says in his book entitled *Mathnawi* that there is a sickness which makes a man to ask for beating with the fists. Same is the case with the divine persons. They cannot sit idle. At times, God puts them to hard task and at times they themselves set out on something which demands hard work.

It is a very blessed thing that one should keep oneself busy with one thing or the other in the cause of God. Every day that passes without doing anything, is, as if, a day of sorrow and sadness. One can gain nothing in this world better than the service to God and that God may open His ways for him, and help him. But mind you, all the efforts devoid of sincerity are meaningless. One should work solely for God and no other aim should be allowed to interfere.

(*Malfūzāt*, Vol. II, p. 218)

LOOK AFTER THE WEAK

I should like to advise the members of my *Jamā'at* that they should be kind to those of them who are weak and not yet mature in faith. They should try to remove their weakness. They should not be harsh on them and they should not misbehave towards them. Rather they should try to make them understand (what they do not know).

Look at the Companions of the Holy Prophet (peace and blessings of Allāh be on him). The hypocrites used to be mixed up with them. The Holy Prophet (peace and

blessings of Allāh be on him) was always kind to them. Abdullāh bin Ubaiyy was the person who said that the powerful people would turn the humiliated persons out. The *Sura Munafiqun* makes mention of it. What he meant was that the disbelievers would turn the Muslims out. But when he died, the Holy Prophet gave his shirt to be used as his shroud.

I have pledged it to myself that I will help my *Jamā'at* with prayers. Nothing can be done without prayers. Look at the Companions of the Holy Prophet, peace and blessings of Allāh be on him. Those who were of the days of prayers, i.e., who joined Islam in Mecca—were of a greater glory than the others. What did Ḥaḍrat Abu Bakr (may Allāh be pleased with him) see when he joined Islam; he did not see any Sign. But of course, he knew the life of the Holy Prophet and he was well aware of his high morals. As soon as he heard of the claim of the Holy Prophet, that he had claimed to be a prophet, he professed faith in him. That is the reason why I tell the friends to be visiting this place frequently and that they should stay here for some time. Close friendship and to be well informed of the condition, benefits a lot. The Miracles and the Signs do not help that much. Did the Pharaoh benefit from the Miracles? He did not. Thousands of people reject the Miracles, but there is none who can reject good morals. One should very sincerely try to find out the kind of life the other person (the claimant) is living.

(*Malfūzāt*, Vol. II, p. 219)

A MULTI-MEANING BOOK

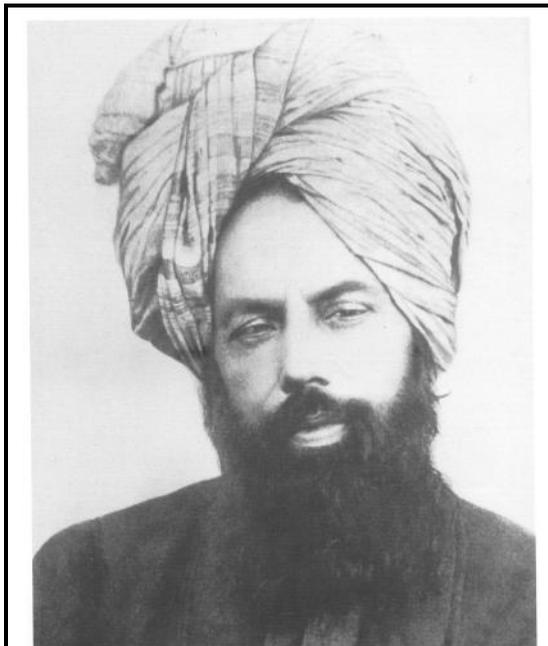
The Holy Qur'ān is a multi-meaning Book.

Many meanings can be deduced from all the places in it. And no point contradicts any other point but he who is prone to quick anger and grudge is not a suitable person to understand the Holy Qur'ān, nor does the Holy Qur'ān open up for such people (i.e., they cannot understand the deeper meanings of this Book). I intend to write a commentary of the Holy Qur'ān, which should make understanding easy. Of course mere understanding and belief are not enough unless these things are put into action. The words without action are something without soul. One should believe in the Holy Qur'ān to be a miracle and one's relation with God should be such as if he sees Him.

(Malfūzāt, Vol. II, p. 221)

SPIRITUAL PROVISIONS

Just think over this matter. To acquire the physical provision, without which a man can live at least for some days, a period of no less than six months is required, whereas the life for which this physical provision is required is not everlasting; it is mortal. How can, then, a man acquire the spiritual provision for the spiritual life which is everlasting and eternal, within two to four days (a short time). Although, it is quite true that God can make this provision available in a moment if He so desires — and I have strong faith in the fact that there is nothing that God cannot do. The concept of God in Islam is not like that of the Aryas — their concept of God is that He cannot create any soul or matter, nor can He grant salvation to His Truthful servants and those who are seekers after Him. The concept of God that Islam presents is that He is Unique in His powers and has no partners. But, of course, the law that He has promulgated demands that things should take shape gradually. That is why if one does not exercise patience and does not think good of Him (i.e., has no confidence in Him), the success will be hard to achieve.



Ḥaḍrat Mirza Ghulam Aḥmad
The Promised Messiah and Mahdi, (peace be
on him) (1835-1908)

Remember, a certain person came to me and said that the spiritual leader with whom he had been before, could push up a man to the heavens by just blowing on him. I told him that he was mistaken. This is not the law of God. If you want to have a floor in a room, you have to repair the part of it that needs to be repaired, and you have to clean the place if the dirt is there; you may have even to use detergent. Then and then alone the floor will be laid there. Same is the case with the heart of the man. Until it becomes good enough for God to live in it, it is the throne of the Satan and it is a subject of the kingdom of the Satan. In order to change the rulership of this kingdom, this satanic rulership will have to be brought to an end.

The person who is engaged in pursuit of the Truth will prove himself to be very unfortunate if he does not proceed with his

work with a clear conscience, having no misgivings. Look at the potter; he has to take a lot of trouble in making the pots. Look at the washerman; when he begins to cleanse dirty clothes, he has to do a number of things; sometimes he warms them and rubs them with the soap; sometimes he has to use other technique to remove the dirt. At long last, the dirt is removed and the clothes become white and clean. If even for ordinary things, one has to take a lot of trouble and to exercise great patience, how foolish will be the person who wishes to reform his life and to remove the dirt of his heart and yet he likes all this to be done by just blowing on him.

You should remember that patience has to be exercised for the reformation of one's life.

(Malfūzāt, Vol. I, p. 228-229)

SEEK AFTER TRUTH PATIENTLY

The person who comes to me, I do not know anything about him; whoever comes to me he says that he has come for the sake of God and it is God that he is seeking after. I do not know the intention of this person. But what I do know is that he who is seeking after God must first and foremost correct his beliefs; he should ascertain as to which God he is seeking after. Is he really seeking after the God who is the Creator of the whole of the Universe and who is the Owner of it and possesses all the good attributes and who is devoid of every shortcoming. Or is he seeking after a God who is the son of a woman, or more than three hundred weak gods like the one who is born to a woman.

For example the Christians say that Messiah, the son of Mary, (who was born to a woman just as other human beings are born, and was eating and drinking and going to toilet) was God. It is quite possible that someone may like him and love him but human intellect does not permit that such a weak person should be taken as God, or that

the gods are also born to women. When the very first step is not on the right **path**, how can the second step **be**? The rays of Light that fall on the heart by believing in a Living God and a God who possesses all the good attributes, cannot fall on the heart by believing in a person who is mortal, weak and helpless.

Aṭ-Ṭālibu Lā Madhhaba Lahū: the one who seeks after truth has no personal inclinations of his. Such a person has to do away with all sorts of prejudices and inclinations (in the form of beliefs). It is only after he has done so that he should start seeking after the true beliefs; then and then alone he can expect satisfactory results. And the aim of his pursuit should be the recognition of God—that should be his first step. Ultimately, that also will become his last step (i.e., he will have recognized Him). It is not good to be hasty, for, haste becomes the cause of deprivation for the unfortunate person who indulges in haste.

If you stay here with me for a short time and having left, you begin to say that you did not get anything by being with me, it will do no harm to me. There are a lot of people who talk in this vein but they are the people who have been deprived (of good) and they are very unfortunate.

(Malfūzāt, Vol. II, p. 233-234)

SIGNIFICANCE OF RELIGION

What is Madhhab (religion)? Madhhab is the way a man adopts to walk on it (or do things according to it). Everybody must have a Madhhab. Even the person who does not believe in the existence of God has to adopt a way and that way is his Madhhab. But, of course, what one should ponder over is whether the way that he has adopted is the one that gives him sincere steadfastness, eternal joy and unending contentment.

Behold! Madhhab is a very common word. It means a place on which we walk, a path. It

does not necessarily connote religion. The experts in various branches of knowledge—sciences, arts, archeology, chemistry and astrology—have a Madhhab of their own. None can be without it; it is a must for the man; nobody can go beyond it. Just as the soul of the man stands in need of a body so also the interpretations need words and a mode of talking. Also, in the same way, a man stands in need of Madhhab.

I do not go into the discussion as to what do the people say: they say Allāh, God or Permeshawar. The real point at issue is as to what do they think of Him. Give Him any name you like, but let me know what do you think His attributes are. It is the attributes of God that we should ponder over.

(Malfūzāt, Vol. II, p. 236)

WHAT IS VIRTUE?

There are two things very essential for the people: one should shun the evil and be ever prepared to do good (as if he is running towards it). So far as virtue is concerned, it has two aspects: to avoid the evil and to do good. Just avoiding the evil cannot make a person perfect unless he also does good to the others. That is what really shows the extent of change that has taken place in him. Of course, this is made possible by having a strong faith in the attributes of God and comprehensive knowledge about them. Unless that is the case, one cannot get rid of evil deeds, what to talk of doing good to others.

The awe of the kings and the penal code make the people afraid of doing bad deeds—at least to some extent—why then do the people become bold in violating the laws of the Ruler of the Rulers. Can there be any other reason for this than that they do not have faith in the Ruler of Rulers. This is the only reason (for this attitude of theirs).

(Malfūzāt, Vol. II, p. 238)

REVELATION AND SATANIC INSPIRATION

There are some people who cannot make distinction between the thoughts that arise in their mind or the satanic inspiration and the revelation from God. Whatever is revealed by God has a sort of grandeur and sweetness. It grips the heart. It comes out of the Fingers of God and it falls like something made of steel; there is nothing that can be equal to it in its weight. The Holy Qur'ān says: *Innā Sanulqī Alaika Qaulan Thaqīlā*; We will reveal a word to you which is a heavy word [Ch: 73; V: 6]. *Thaqīl* means heavy. But the inspiration of the Satan and what just arises. in one's mind are never like that. The fact is that what just arises in the mind and the inspiration of the Satan are one and the same thing.

There are two forces attached to the man: one, the Angels and two, the Satan. It is as if his legs are tied to two ropes. The angel urges him and helps him to do good; the Holy Qur'ān says: *Ayyadahum Bi Rūhim-Minhu*. The Satan urges him to do evil deeds [Ch: 58; V: 23]; the Holy Qur'ān says: *Yuwawiswu* [Ch: 114; V: 6]. One cannot deny these things. There is darkness and there is light. Lack of knowledge is no proof of non-existence of any particular thing. And in fact there are thousands of other wonderful things. The words *Qul A'ūdhu Bi Rabbinnās* point to whispering of the Satan which he casts in the hearts of the people. The biggest of them is that doubts should be created about the existence of God and His attribute of Sustenance (Rabūbiyyat); when some people see the wealth of the rich, they are misled to believe that they (the rich people) are the providers.

(Malfūzāt, Vol. II, p. 244)

The Discourses, Naseem Saifi, Freetown,
pp. 95-103.

Ḥaḍrat Mirza Masroor Aḥmad Khalīfatul-Masīḥ V (may Allāh be his support) And Majlis Anṣārullāh

Col. Rtd. Safi Khan, LA.

Ḥaḍrat Mirza Masroor Aḥmad, Khalīfatul-Masīḥ V (may Allāh be his support) held the office of Qā'id Zahanat and Sehhat-i-Jismani, Majlis Anṣārullāh Pakistan in 1995, and the office of Qā'id Ta'lim-ul-Qur'ān, Majlis Anṣārullāh, Pakistan, from 1995 to 1997. After his election to lead the Aḥmadiyya community on 22 April 2003, he has been closely observing the activities of the Majlis Anṣārullāh worldwide and has been providing insight and guidance. He met with Majalis 'Āmila of Anṣār and addressed Anṣār members. Reports of these addresses and meetings have appeared regularly in the pages of Jamā'at's Urdu newspaper Al-Fazl International published from London. A summary of his guiding comments and directives up to the year 2005 has already been published in *Al-Naḥl*, a quarterly publication of Majlis Anṣārullāh U.S.A. Q2/2006 Volume 17 No.2.

Here we give in our own words, a summary of his guiding comments and directives during the years 2006 to 2008.

January 07, 2006

Meeting of Ammeer-ul-Mu'mineen, Khalīfatul-Masīḥ V (may Allāh be his support) with the Members of Central Executive Committee, Majlis Anṣārullāh, India.

It is the responsibility of the Center to have a direct contact with the Majalis and remind them directly through correspondence, telephone, etc., to send their reports regularly.

Those office holders who are so lethargic that they do not reply at all should be reported and removed.

Those who send their reports irregularly should also be made active and reminded repeatedly. The monthly reports of each Majlis should contain reports of all departments.

Attention of Anṣār of Saff Dom should be drawn towards offering Prayers and reciting the Holy Qur'ān, and they should be introduced to the institution of Wasiyyat. To make them get rid of the

complex that now they are old; they should have their own programs. For example, there should be programs like cycling, morning walk, sports. etc.

Some people keep waiting for the bus—even if they have to travel a distance of only one or two miles—rather than walking this short distance. Ḥaḍrat Khalīfatul-Masīḥ said that he saw in Nairobi (Kenya) that people walked five or six miles to work. This habit should be inculcated here also and the amount of the fare should be spent elsewhere.

We should stop addressing all those who pledged allegiance more than three years ago as new converts (nau muba'i). Then they will realize that they do not have a separate identity. The period of three years has been specified so that they can be trained and understand the way of the workings of the Jamā'at. Now they should become a regular part of the system. The intent is not in any way to make them a separate entity, nor give them a separate identity. Ḥaḍrat Khalīfatul-

Masīḥ said that now all your Jamā'ats are old. Nau Muba'i (new convert) is only the one who has joined within the last three years. An assessment should be made as to how many of them have adjusted to the system. If they have not adjusted so far, then separate arrangements should be made for their training and guidance. The zu'ama of the new Majalis and their organizers should train them. Refresher courses should be conducted. Training programs should be held. Such a long time has elapsed; yet these people have not become active members. By now they should all be effective members.

Some of them should be called to the [National] Center. They should undergo a ten to fifteen day refresher course. Moreover, Qā'ideen should also be sent to their regions. They should go there and impart training to them. Similarly, there should be refresher courses in the provincial centers and the main [National] Center. People should get together for ten to fifteen days. Help from the area Murabbi (missionary) can be sought for their training courses.

Medical camps should also be set up in the new Jamā'ats so that they give a good impression. When the doctors go there, they will get a feeling that someone is there to look after them. They are being cared for and are not being neglected. Medical camps should be set up in areas which are remote, where there are no medical facilities. Ḥaḍrat Khalīfatul-Masīḥ also directed Qā'id Iṭhār to visit hospitals. There are a large number of poor patients there. Enquire about their welfare and provide them help. This way you will establish the identity that you are the people who serve humanity.

Newcomers and the new Majālis should also be included in the institution of Waqf-i-Jadīd.

Proper exam papers should be prepared and sent to the Majālis, and all Anṣār should take part in the exam. The exams should be properly organized. Books of the Promised



Messiah (peace be on him) can be included in the syllabus for study and later for the exams.

Tajnīd should be completed.

A one year time period is allowed to you in respect of the Nau Mubā'i' (new convert) who have been with you for many years. After that they will no longer remain Nau Mubā'i' (new convert) and will become regular members of the institution of the Jamā'at.

Separate Ijtimā' for the Nau Mubai' members (new converts) should be held within a year and they should be told that it had been so many years and that now they should become a regular part of the Jamā'at. The newcomers should be taken care of and made regular members of the system within a year. Changes that occur in the newcomers should be clear and visible so that seeing

these changes their near and dear ones will also be attracted. Draw them closer. We should remain in contact with them so that they realize that they are being contacted, they have a relationship and they are being looked after.

It is the responsibility of Anṣār to provide guidance in their homes. Draw attention of children to Prayers and recitation of the Holy Qur'ān.

Anṣār should establish their personal contacts and undertake preaching work. They should review goals provided to them by the Majālis.

As regards reading of the Holy Qur'ān, a program should be chalked out and sent to the Majālis. It should be ensured that action is taken on it. Majālis should be asked as to how many Anṣār have started reading the Holy Qur'ān.

Firstly, Tajnīd should be reviewed and the outdated Tajnīd should not be made the basis of the plan, rather the Majālis should be reviewed personally and a definite report prepared and sent.

The Auditor should carry out the audit regularly; and check the receipts, bills; verify the signatures to the effect that expenditure was being incurred with the approval of the President, and that the expenditure incurred was within the allocated budget, and that the transfer of funds from one head to the other was in accordance with the rules.

As regards physical health; coming from the house to the mosque cannot be termed as a walk. A walk covers a distance of four to five miles. When you send circulars to the Jamā'ats, you should ask for their reports also. The "walks" of their National 'Amila should also be reviewed.

The new Majālis should be included in the system of donations and made a regular part of the system, even if they pay only token subscriptions. Everyone must pay, however meager it may be.

Greater attention needs to be paid towards

Bengal.

President Anṣārullāh should pay greater attention towards distant provinces and should visit them. Ijtimā' should also be held in the provinces at regional levels. Ijtimā' should be held in the provinces that are far off, where the number of Anṣār is more than 150. These people should be made part of the organization.

With respect to training, punctuality in Prayers should be enforced. Attention should be paid towards recitation of the Holy Qur'ān. They should be told about the importance of financial sacrifice.

Expenditure should be incurred cautiously. A realization should be created in them that every paisa (penny) has to be taken care of, and savings have to be done to the fullest extent possible. This realization should be inculcated in them.

(Al-Fazl International,
3 March 2006, pp. 10-11)

April 07, 2006

Meeting of Majlis Anṣārullāh, Singapore,
with Ḥaḍrat Khalīfatul-Masīḥ
(may Allāh be his support)

Anṣār of ages up to 55 years are included in Saff Awwal. Programs should be made for them. They should walk regularly and also bicycle. There should also be sports programs for them.

Due share from the Anṣārullāh subscriptions should be paid to the Center.

Qā'id Tabligh should prepare his preaching plans in accordance with the instructions issued to the Secretary Tabligh during the meeting with of National Majlis 'Amila, Singapore, regarding preaching work in view of the special circumstances and rules prevalent here.

Attention of Anṣār should be drawn towards the training of their children. Their children should offer Prayers, recite the Holy

Qur'ān and not waste their time.

Portions of text from the books of the Promised Messiah (peace be on him) should be specified [for study] from which all Anṣār should take their exam.

Qā'id Umūmī should send the monthly reports regularly.

(Al-Fazl International, 28 April 2006, p. 16)

April 08, 2006

Meeting with National Majlis 'Āmila, Jamā'at Aḥmadiyya, Indonesia

The National Secretary Finance may collect subscriptions only through the Finance Secretaries of the respective Jamā'ats and not through the Qā'id Māl (Finance) or the Finance Secretaries of the Auxiliary Organizations. They [Finance Secretaries] will collect the subscriptions from their respective organizations only.

Auxiliary Organizations come directly under the Khalifatul-Masiḥ and their reports are received by him directly. He goes through those reports and endorses his remarks on them.

Instructions to Ṣadr Majlis Anṣārullāh, Indonesia

Ṣadr Majlis Anṣārullāh, Indonesia should also prepare a training program. If 50% of Anṣār are going to the mosques, then with some extra efforts this figure can be increased to 75%. If a greater number of Anṣār come, they will be setting an example for the youth.

(Al-Fazl International,
5 May 2006, pp. 01, 02)

April 17, 2006

Meeting with
National Majlis 'Āmila Anṣārullāh, Australia

Anṣārullāh has eight Jamā'ats whereas the Lajna have twelve. The situation may be reviewed and additional "ḥalqas" (circles, sections) could be made if required.

Those Jamā'ats which were not sending their reports regularly should be reminded and efforts should be made that all Majālis send their monthly reports to you and in turn you should send your monthly reports to me regularly.

Besides sports, Anṣār should also have programs for regular walks and bicycling. God Almighty has blessed them with open spaces where they can hold their programs.

Programs for service to humanity should also be made. Humanity First has been registered here and welfare work could also be done according to their arrangements.

Such areas should be selected for marathon walks where people are not aware of the Jamā'at. Anṣār from different regions could assemble there. That way the Jamā'at could be introduced and new contacts could be established. The avenues for preaching will open. People will recognize you through the services you perform. A part of the charity funds collected through the marathon walk should also be paid to the local institutions and organizations. Something or the other should always be paid towards charity. Some of it should be paid to Humanity First. A formal function should be held in which news correspondents should also be included, and these funds should be paid to different Charity Organizations.

Tajnīd should be accurate in every aspect.

The entire expenditure of Majlis Anṣārullāh should be audited. The separate expenditure incurred on the Ijtimā' should also be audited.

The Majālis should be told that merely

setting up bookstalls in towns and distributing literature in Sunday Markets will not work. Rather, they should form teams and go to areas out of the towns. They should visit small dwellings and deliver the message and establish personal contacts there.

Wherever there are large dwellings, there are small habitats also. You should establish contact with them. That way there will be some discussion on Aḥmadiyyat and contacts and relationships will be established. There are a greater number of worldly people in the big cities. God Almighty and His Messenger (peace and blessings of Allāh be on him) have told us that religious Jamā'ats are readily accepted by poor people. So you should start preaching in the poor regions.

Contacts have to be established with people from different nations and classes like Arabs, Indonesians, etc., who have settled here.

As regards to bookstalls that you set up, a section of the people neither visits the bookstalls nor goes to the exhibitions or visits the markets. As such, if you do not form teams and go to different areas and work there, then there will be no breakthrough. You may continue your traditional methods, but work by forming teams in all the Jamā'ats.

Arabic programs on cassettes [tapes, CDs, DVDs, etc.] should be given to the Arabs. Introduction should be done through MTA. A review of the cable network should be carried out and MTA introduced there.

All Anṣār should be included in Waqf-i-Jadīd scheme even if they give small donation as a token.

Old Peoples' Homes should be located and visited. Sit with the occupants and hold discussions with them. Even at this late stage in life, before his death, if someone converts to Aḥmadiyyat, his life in the hereafter will be rectified.

Hospitals should be visited. Fruits and flowers should be taken for the patients. This

way, besides doing service, preaching work will also be carried out.

It should be reviewed as to how many Anṣār offer congregational Prayers five times a day, and how do Anṣār carry out training of their children. It is the responsibility of Anṣār to watch over the offering of Prayers and recitation of the Holy Qur'ān by their children.

All Qā'ideen [plural of Qā'id] should make programs for their respective departments, discuss it in the 'Āmila meetings and then have them implemented. Anṣār should be told to treat their children and wives well and take care of the privacy and modesty of girls.

Qā'id Umūmī should ensure that all Qā'ideen are provided with reports received from the Majālis that are related to their respective departments so that they can give their comments and make their department active in the Majālis. They should be told about the work that is still outstanding.

Those who cannot read at all, they can recite the Arabic text (Nāzirah) of the Holy Qur'ān.

A book of the Promised Messiah (peace be on him) should be prescribed from which exam should be taken at the end of the year. They may even refer to the book during the exam. This way, Anṣār should become habitual readers and their attention will be drawn towards reading the books of the Promised Messiah (peace be on him).

All Anṣār should subscribe to Tahrīk-i-Jadīd.

Some Anṣār are earning reasonably well while the income of some is meager. The subscriptions should be taken keeping in view this difference.

Majlis Anṣārullāh should have their own monthly bulletin, even if it comprises a few pages. The activities of Anṣār should be given in it. The different educational and training programs should be mentioned in it. If a book has been specified in the syllabus, it should be stated that an exam from that book

will be taken. It should have information about different programs. It should carry various messages for Anṣār. It should contain advice and guidance from Anṣār. This way, matters of interest for Anṣār should be developed.

(Al-Fazl International, 26 May 2006, p. 02)

April 21, 2006

Friday Sermon

Bait-ul-Huda Mosque, Sydney, Australia

You should improve your actions and spread the beautiful message of Almighty Allāh sent through the Holy Prophet (peace and blessings of Allāh be on him); the spreading of which in this age has been entrusted to the Jamā'at of the Promised Messiah (peace be on him). Undertake a review to see as to where there are shortfalls and deficiencies, and while fulfilling them, try to accomplish this work. There is still a lot of scope for work in this regard. The institution of the Jamā'at and the auxiliary organizations should undertake planning in this regard.

Mere establishing of traditional bookstalls or holding preaching sessions will not achieve the purpose or the desired results. Individual contacts have to be established. Information about different people settled here has to be collected and new preaching methods have to be adopted. Try to reach all segments and then establish permanent relationship and contacts with them.

The complaint that the new converts are not fully absorbed by the majority who are from Pakistan must be eliminated. The proceedings of the meetings should be conducted in the English language for the convenience of those who have come here from the Islands and the local residents including children who have been brought up here who prefer the English language. Arrangements can be made for translation or

a comprehensive Urdu program can be conducted for some old people and those who are illiterate and do not understand English. Anyway, these complaints of the non-Pakistanis must be removed that, on arrival here, they feel that they are not a part of the Jamā'at. This can take a very dangerous turn. The auxiliary organizations should make arrangements for their religious training and education. Collectively, the Jamā'at should undertake a review. If the auxiliary organizations are not fully active in this respect, then arrangements should be made and supervision done under the Jamā'at. The auxiliary organizations that are sluggish and inactive should be reported to me. Only by working in this manner can we make each and every Aḥmadi an active member of the Jamā'at. Anyway, the auxiliary organizations should examine as to why these complaints arise which can be a cause of creating unrest. President Anṣārullāh who belongs to Fiji can conveniently make programs for people from his area, keeping in view their psychological frame of mind. The culture of non-Pakistani Aḥmadis or those young Pakistanis who have been away from their country for a long time has changed completely. Make their lists and then see as to how they can be made active and useful for the Jamā'at. Make efforts so that their grievances can be removed. There is a need for both sides to open their hearts and show courage. All sections need to improve the level of their righteousness, because without that those purposes cannot be fulfilled for which the Promised Messiah (peace be on him) was appointed. Everyone should remember that the Jamā'at is an institution which is under the Khalifa of the time, as such, submission to this institution is also obligatory.

If the auxiliary organizations are not active and effective then training of newcomers should be done under arrangement of the institution of the Jamā'at. The auxiliary organizations which are lazy should be

reported to me.

(Al-Fazl International, 12 May 2006, pp. 07, 08 and 2 June 2006, p. 10)

April 30, 2006

Meeting with

National Majlis 'Āmila Anṣārullāh, Fiji
At the Fazl-i-Umar Mosque, Suva, Fiji

It is not necessary that Anṣārullāh should establish a Majlis only at a place where there is a Jamā'at also. If there is no Jamā'at at a certain place and you wish to establish a Majlis there, you can do so. Similarly, if there is one Jamā'at in an area and you wish to establish more than one Majlis for your convenience, then two or three or more Majālis can be established in the area of that one Jamā'at on as required basis.

Those Majālis which are not active in sending their reports should be reminded repeatedly and made active.

As soon as the Ṣadr Majlis receives the approval of his appointment, he should immediately nominate the Majlis 'Āmila, get its approval and hold elections for the Zu'amā in the Majālis. Their approval should be authorized by the Ṣadr Majlis personally.

Za'im of a Majlis cannot be a member of the National Majlis 'Āmila Anṣārullāh.

The out-going Za'im and Majlis 'Āmila should continue to work till the new Za'im and his 'Āmila take charge. That way there is no stoppage of work and no vacuum is created.

It is the duty of Qā'id Umūmī to prepare the report and send it to Khalifatul Masīh after getting it signed by Ṣadr Majlis. If no work has been done, it should be mentioned as such in the report, but the report should be sent anyway.

There should be programs for walks, bicycling and sports to keep Anṣār of Saff Dom active

All Qā'idīn should make their programs

and implement them after getting approval from the Majlis 'Āmila.

Anṣār who do not know the translation of the Holy Qur'ān should be taught translation. They should be taught Ṣalāt with translation and different prayers and traditions. A book of the Promised Messiah (peace be on him) should be specified for study, and examination should be taken at the end of the year during which Anṣār may consult the book. All Anṣār should be familiar with basic teachings of the Jamā'at.

The Ṣadr Majlis, Qā'id Umūmī. and all Qā'idīs should remain in contact with the Majlis.

Qā'id Ta'līm should review as to whether or not Anṣār know Ṣalāt; how many of them have memorized the Ṣalāt or its translation; how many recite the Holy Qur'ān daily; how many of them bring along their children for Prayers and whether their children recite the Holy Qur'ān, and whether they are watchful over their children that they do not waste their time by loitering about, and whether they are taking interest in their academic studies and are getting religious education.

The share of the Markaz [international headquarters] from Anṣār subscriptions should be deposited in the Central Reserve Fund regularly.

Contacts should be established for Da'wat Ilallāh and personal relationships established. All faiths should be provided literature pertaining to their religion. New Ahmādis should be brought into the fold of Jamā'at.

The literature prepared for Da'wat Ilallāh should be distributed to people. There should be a follow-up and feedback of preaching work failing which you would not know of the progress of your work and the desired results will not be achieved.

(Al-Fazl-International,
16 June 2006, pp. 01, 02)

May 07, 2006

Meeting with the National Majlis 'Āmila,
Anṣārullāh, New Zealand at Bait-ul-Muqet
Mosque, Auckland, New Zealand

There is no General Secretary in Anṣārullāh, instead he is called Qā'id Umūmī. Similarly, all the appointment holders of the 'Āmila are called Qā'ideen and not Secretaries. Moreover, the Jamā'ats and branches in the Institution of the Jamā'at are called Majālis of the auxiliary organizations.

Auckland has only one Majlis. It is a very big city and for ease of work and contacts, it should be divided into two or three parts keeping in view the strength of Anṣār. Majālis should be formed and Za'ims should be appointed. This matter may be discussed in the Majlis 'Āmila.

The monthly activity report of Anṣārullāh should be sent directly to Khalifatul Masīh regularly.

Subscription should regularly be taken on a percentage basis from all Anṣār who have jobs. Whatever is paid by those Anṣār who do not have jobs should be accepted from them.

A plan for preaching should be prepared, discussed in the Majlis 'Āmila and implemented.

The Promised Messiah (peace be on him) has said that he did not need people who cannot work. Due to lack of training, lethargy has set in, leading to weaknesses and shortcomings which could have been prevented through guidance and proper handling of families. Inter-racial and intercultural marriages should be arranged. Do not waste God-gifted blessings. God willing, Aḥmadiyyat will certainly spread. Newcomers will arrive and become strong, but you will be wasted due to lack of providing guidance to your generation. Stop paying merely lip service and make plans for work and become active. God Almighty has entrusted us to spread the message. We have

to put in our efforts and leave the results to Him. There should be no let-up in your efforts.

A record should be maintained in respect of Anṣār who offer congregational Prayers, recite the Holy Qur'ān daily and pay attention to the training of their children. Anṣār should ensure a religious environment in their homes.

A one or two-page monthly bulletin should be published for Anṣār which should contain a verse of the Holy Qur'ān, its translation and commentary. Similarly it should contain a tradition of the Holy Prophet (peace and blessings of Allāh be on him) and excerpts from the writings of the Promised Messiah (peace be on him), programs for Anṣār and announcements and other training matters. The elders should be convinced that they have to educate themselves and also their children. Anṣār should initially be given small books and magazines and extracts from the writings of the Promised Messiah (peace be on him). Later they will get used to studying the bigger books.

The poor should be helped. Some immigrants from Arab countries are poor; they should be helped. You should visit the old and sick people from these countries living in the Old Peoples' Homes and provide help to the needy.

All Anṣār should be included in the pledges for Tahrīk-i-Jadīd and Waqf-i-Jadīd subscriptions. "Anṣārullāh" does not mean that they have grown old as such they can relax. Do your work thoughtfully and encourage coming generations to do so as well.

People from many countries have come here and some live in isolation. Literature in different languages should be distributed.

Preaching work should also be carried out progressively among the Maoris, that is, local inhabitants. There are different categories of people; the message should be conveyed to

each accordingly.

(Al-Fazl International,
30 June 2006, pp. 01, 02)

May 13, 2006

Meeting with the National Majlis 'Āmila,
Anṣārullāh, Nagoya, Japan

A report should be sent to me about the work done. Even if no work has been done, still the report should be sent that no work has been done.

There are mostly Buddhists in Japan. They will likely be difficult to handle and require a lot of effort. Pay attention towards the irreligious and the Christians. People from different nations have come and settled here. Locate areas of habitation and undertake preaching work there. Establish contact with them and then remain in touch.

Similarly, make a plan for education and training and start work. Try to make the newcomers a part of the mainstream Jamā'at by training them. You have to teach them their Prayers and recitation of the Holy Qur'ān.

(Al-Fazl International, 30 June 2006, pp. 13)

May 26, 2006

Friday Sermon
Bait-ul-Futūḥ Mosque, London, UK

Efforts should be made by the institution of the Jamā'at and the auxiliary organizations to launch a movement to end envy and malice, doubt and skepticism, suspicion and mistrust, putting blemish on others, lies and falsification, and all such evils.

(Al-Fazl-International, 16 June 2006, p. 05)

June 14, 2006

Meeting with the National Majlis-i-'Āmila,

Anṣārullāh, Germany at Bait-uṣ-Ṣubūh
Mosque, Frankfurt, Germany

Anṣār should take part in appropriate sports like tug-of-war, walking, arm wrestling etc.

At least one book should be prescribed and completed during the year. Start with the smaller books of the Promised Messiah (peace be on him) and make them read these one at a time.

The meaning of "Īthār" is service to humanity. You should visit Old Peoples' Homes and establish contact with people of your own age.

Audit should be carried out every month.

The subscription for Ijtimā' should not be taken as a percent of the income; rather a per head amount should be fixed.

At least two Prayers should be offered in congregation in all mosques and Prayer centers.

The children of a large number of Anṣār of Saff Dom are still young. Impart proper training to the children so that they acquire good character. Special attention should be paid to the upbringing of children.

Involve those who were trained to teach the Holy Qur'ān; they should produce results.

Besides being attached to the auxiliary organizations, the newcomers should also be included in the mainstream and absorbed in the institution of the Jamā'at.

Besides preaching in the cities and towns, you should also visit small villages as the atmosphere there is not complicated. Once contact is established, it should be reviewed on a weekly or fortnightly basis and continuous contact should be established. When you go to meet someone, others will also be attracted and additional contacts will be established. There are different nationalities here. You should identify those who are interested in religion. You should also impart education to your children so that they have open minds and the wrong

notions they have about Islam are removed. Suitable literature should be prepared for them in their respective languages. Different nations have different temperaments. There should be a separate approach for each. We should convey the message to them at least once so that our obligation is fulfilled.

National office holders, Nazimīn and the Zu'amā should all be encouraged to join the institution of Wasiyyat.

Those who do not send the reports should be asked about it. It should be ensured that figures are not fudged to show a gradual increase over the previous years.

Those Qā'idīn, who in spite of being reminded, do not send their reports continuously for three months should be removed and their replacements nominated. They should first be warned to overcome their weaknesses, failing which they would be deprived of the opportunity to serve the Jamā'at.

Holding charity walks is very beneficial. It clarifies peoples' minds about Islam. Walks should be held wherever there is opposition. Hold a charity walk for the Berlin Mosque. A major portion of the fund collected should be given to the local Council. Peoples' concepts need to be changed. They should be told that we hold charity walks with the spirit of service to humanity. That way we will win over their sympathies and it will help wash away the wrong impression about Islam.

(Al-Fazl International, 14 July 2006, pp. 08, 09)

June 16, 2006

Friday Sermon Delivered at Bait-uş-Şubūh Mosque, Frankfurt, Germany

Anşārullāh had made a pledge of 500,000 Euros for the project of construction of 100 mosques. I am hopeful that they have either fulfilled their pledges or are close to doing so. However, there are some Jamā'ats and some

Majālis which are lethargic. They should review where the weaknesses, shortcomings, individual excuses and lack of attention are to be found. I think there is considerable scope for improvement in this regard by Anşārullāh. They should make efforts.

(Al-Fazl International, 07 July 2006, p. 07)

June 18, 2006

Meeting With Members Majlis-i-'Āmila Anşārullāh, Holland

The subscriptions of Anşārullāh should be 1/3rd of the total subscriptions of the Jamā'at.

Constant contact should be established with new converts. They should be invited to the conventions. They should not be neglected after initiation.

Preaching work should be made active. A comprehensive preaching program should be made. In view of the hue and cry being made against Islam, we should take corrective action accordingly.

The budget should be increased.

(Al-Fazl International, 14 July 2006, p. 12)

November 05, 2006

Address of Ḥaḍrat Khalīfatul Masīḥ V (may Allāh support him with His mighty succor) at the Concluding Session of the 24th Ijtimā' of Majlis Anşārullāh, UK.

At Bait-ul-Futūḥ Mosque, London

Seeing some Anşār standing due to shortage of chairs, whereas Khuddām and Atfāl were occupying the chairs, Ḥaḍrat Khalīfatul Masīḥ drew attention towards a very important aspect of etiquette from training point of view: if Khuddām and Atfāl see the elders standing, they should quietly vacate seats for them.

If Anşār deliberate upon the important points related to them which are mentioned

in various verses of the Holy Qur'an and further clarifications by Ḥaḍrat Muṣliḥ Mau'ūd, Khalīfatul Masīḥ II (may Allāh be pleased with him), then Majlis Anṣārullāh can become a very active part of the Jamā'at.

Quoting from the Holy Qur'an and explaining the historical use of the word "Anṣār" in the times of Ḥaḍrat Isa (peace be on him) and the Holy Prophet Muhammad (peace and blessings of Allāh be on him), Ḥaḍrat Khalīfatul Masīḥ said that in the light of the sayings of the Promised Messiah (peace be on him), believers are those whose actions bear witness to their faith, and they tread the narrow paths of righteousness for the sake of God, and remain engrossed in the love of God.

There should be maturity of thought in a Nāṣir. With increase in age, he should be aware of the corresponding reduction in his lifespan. He should fear God more than before. His faith in God should be of the highest standard, which is possible only when the love of God surpasses all other kinds of love. People whose faith is not contaminated by worldly ills and is not polluted by hypocrisy and cowardice and is not deprived of obedience and devotion to any extent: they are the righteous people.

Anṣār have to show the spirit of sacrifice as displayed by the Companions and Anṣār in the Battles of Badr and Uhad. By proclaiming "Naḥnu Anṣārullāh", they sacrificed everything for God, His Messenger (peace and blessings of Allāh be on him) and His religion. This is the example that Anṣār have to display presently. You should discharge your responsibilities towards God, establish a high standard of worship and also set standards of morality and financial sacrifices which are an example for the Khuddām and your families.

Referring to the exemplary financial sacrifices of Pakistani Aḥmadīs towards Tahrīk-i-Jadīd in spite of unfavorable circumstances, Ḥaḍrat Khalīfatul Masīḥ

asked why on arrival here they feel the need for material requirements? You have to raise the standards of sacrifice to the level that you expect from future generations.

One of the important responsibilities of Anṣārullāh is the security of the institution of Khilafat. You should develop this spirit, while praying and performing your obligations to God and His subjects and inculcating a spirit of complete obedience to the institution of Khilafat among your families.

God willing, the gift of Khilafat will continue forever. However, you should raise your standards to those that befit a believer. Children should not only be imparted worldly education, but a religious atmosphere should be provided to them in your homes also. Establish their connection with mosques and Prayer centers. Draw their attention towards recitation of the Holy Qur'an and religious education. Establish a friendly relationship with your children so that when they come home they discuss all matters with you. Explain to them what is good and bad. If you take care of the future generations, you will join the believers who have been promised the institution of Khilafat.

The institution of Khilafat is dependent on worshippers and financial sacrifices. Tahrīk-i-Jadīd is the forerunner of the institution of the Wasiyyat. Those who cannot join the institution of the Wasiyyat should pay special attention towards this aspect, so that all young and old take part in it to strengthen the institution of Khilafat and propagation of Islam. Complete obedience is most essential for the continuance of this institution.

(Al-Fazl International, 17 November 2006, pp. 16, 13 and 12 January 2007, pp. 03, 04)

December 24, 2006

Meeting with National Majlis-i-'Āmila,
Anṣārullāh, Germany

All Anṣār of Saff Dom should be included

in preaching and training work.

Try to find out about all those who are sluggish in offering daily or Friday Prayers. Find out the reasons for their lack of contact with the Jamā'at and then explain to them through love and affection at all levels—Jamā'at, organizational and personal levels—and bring them closer towards offering the daily and Friday Prayers and the obedience to the institution of the Jamā'at. Later, you can worry about collection of subscription from them. If you only concentrate towards getting money from them, then you will be distracted from the real purpose of their training. As such there is a need to activate the Training Department.

You should put an end to the tendency of “āmdan, nashistan, barkhwāstan;” that is, getting together; holding the meeting, making ambitious programs, and leaving. A continuous review of your performance and the decisions taken in the meetings should be carried out regularly.

Every new appointee to a post should read all the previous files so that he understands as to where the weaknesses and flaws exist which need to be overcome. After that he should make his program.

If training courses are prepared and sent to the newcomers and their progress is regularly reviewed, then in three years these newcomers should join the mainstream and then they should not need to conduct any new courses for newcomers. Prayer is a basic thing which should be offered by all newcomers. First of all, they should be taught to offer the Prayers and the recitation the Holy Qur'ān. On completion of the Holy Qur'ān, a function like Aameen can be held. This will encourage them. Those newcomers who have learnt the recitation of the Holy Qur'ān, they should memorize some Qur'ānic verses. Then their attention should be drawn towards the translation of the Holy Qur'ān and making them practicing Aḥmadis.

Hold refresher courses in the form of

seminars for the Da'iyyīn. Listen to their problems and try to solve them. Provide them the opportunity to relate their experiences so that other Dai'īn can also benefit from their experiences.

As regards literature, Ḥaḍrat Khalīfatul Masīḥ said that he had already given instructions to the whole world with reference to Germany. He had already received plans from three countries, as to how they plan to work in the light of his instructions. All those whom I am now addressing directly should also show me their achievement.

About charity walks, Ḥaḍrat Khalīfatul Masīḥ said that such programs should be made in the regions where people are doubtful about Islam and Aḥmadiyyat. Moreover, wherever donations are collected, at least 50% of the amount should be paid to the local charity organization of that region. Those people like such gestures.

Great care should be taken to ensure that Aḥmadi women or girls above twelve years of age should not wear track suit or T-shirts, etc., and should not be without parda and should not take part in mixed gatherings. Ḥaḍrat Khalīfatul Masīḥ also directed against shaking hands with women.

A maximum number of Aḥmadi children should join the field of research and in the next fifteen to twenty years, Aḥmadis should have a reasonably good ratio in the field of research, so that other countries are forced to retain the Aḥmadis in their countries. Aḥmadis should come forward in the fields of physics, chemistry and medicine.

(Al-Fazl International,
19 January 2007, p. 12)

December 29, 2006

Friday Sermon

Bait-uş-Şubūh Mosque, Frankfurt, Germany

Ḥaḍrat Khalīfatul Masīḥ said that he had

turned down the request of Ṣadr Anṣārullāh for the grant of a loan for fulfillment of the pledge of Anṣārullāh for construction of 100 mosques, as that would set a bad precedent for the other auxiliary organizations. He hoped that all the auxiliary organizations would stand on their own feet and shoulder their responsibilities. Instead of asking for a loan, you should keep trying and keep praying that God Almighty may accept your humble sacrifices and efforts. Financial sacrifice means spending in the way of Allāh by facing hardships yourselves. Now you have to find and implement a solution yourselves.

(Al-Fazl International,
19 January 2007, pp. 5, 6)

December 29, 2006

Inauguration of Bait-ul-Jami' Mosque
Offenbach, Germany

By the grace of God Almighty, Anṣārullāh, maintaining their individuality, were able to construct this mosque. After completion of this mosque, Anṣārullāh should take bold steps further. A greater zeal and enthusiasm should be displayed by those who raise slogans of “Nahnu Anṣārullāh.” If you show a good example, then the youngsters, women and children will be inclined to follow your examples. The examples you set will pave the way for others to follow.

The greater the sacrifice, the greater should be the humility, and the greater should be the sense of responsibility. As such you should try to pay more than the amount pledged for the scheme of construction of 100 mosques.

(Al-Fazl International,
26 January 2007, p.11)

September 07, 2007

Friday Sermon
Martin Buber Schole Hall, Gross Gerau,
Germany

In case an individual is assigned tasks simultaneously by an office holder of the Jamā'at and the office holder of the auxiliary organization, he should inform the office holder concerned about the task assigned by the office holder of the Jamā'at, and undertake the task assigned by the Jamā'at first and carry out the task of the auxiliary organization later. This pertains to emergencies, since annual calendars of the Jamā'at and the auxiliary organizations are made for routine work. The auxiliary organizations should adjust their programs in accordance with the programs of the Jamā'at. The programs of the Jamā'at will always have priority over the programs of the auxiliary organizations. It must be clarified that although they have priority, yet there can be no direct interference by the Jamā'at establishment in the programs of the auxiliary organizations. If the Umarā [plural of Amīr] see anything being done by the auxiliary organization which is against the Jamā'at teachings and traditions, they should immediately call President of the respective auxiliary organization and point it out to him. If it is happening locally, then the Ameer should be informed and it should be brought to the notice of the Qā'id. The Khalīfa of the time must be informed immediately, because it is important to maintain the sanctity of the Jamā'at traditions. But it must be remembered that there can be no direct interference in the programs.

(Al-Fazl International,
28 September 2007, p. 7)

January 20, 2008

Address on the Occasion of the Concluding
Session of the
Refresher Course for Office Holders of
Majlis Anṣārullāh, UK
at Bait-ul-Futuh Mosque, Morden, UK

Anṣār of UK are not as active as they should be. The Anṣārullāh organization should become steadfast and fulfill their obligations towards offering Prayers themselves and by their family members.

The auxiliary organizations should help each other in overcoming their mutual shortcomings and the weaknesses of the Jamā'at. Ḥaḍrat Muslih Mau'ud, Ḥaḍrat Khalīfatul Masīh II (may Allāh be pleased with him) used to say that if our auxiliary organizations and the institution of the Jamā'at become active, our progress can increase many fold.

Looking after the children, recitation, reading and teaching of the Holy Qur'ān are the responsibilities of Anṣār. Teaching of the Holy Qur'ān on the internet, and in the form of face to face classes held in the Majālis and homes should continue. Many Anṣār know Urdu. They should give lectures on excerpts from the books of the Promised Messiah (peace be on him) at their homes. Those who do not know Urdu, but know English, they should give lectures at home on extracts from the book "Essence of Islam."

If you want to become true Anṣār, then you have to show improvement in yourselves and pay attention towards obligatory and voluntary Prayers and recitation of the Holy Qur'ān. You should have an exemplary relationship with your subordinates and superiors. If you bring about a visible change in yourselves, then you can bring about a revolution.

Alongside training of your household, you

should also pay attention to preaching. Moreover, efforts have to be made for training of the new-comers.

Anṣār, especially the office holders should carry out a review of their activities and understand their responsibilities.

Try to overcome your weaknesses and shortcomings and give practical shape to the schemes entrusted to you by the Anṣārullāh organization, the Jamā'at, and the local establishment, or items pointed out by me from time to time.

(Al-Fazl International,
22 February 2008, pp. 9, 12)

April 23, 2008

Address to Majlis-i-Āmila,
Anṣārullāh, Ojokoro, Nigeria

As regards your request for financial assistance for completion of your offices, you should complete the construction yourself.

Anṣārullāh means "helpers of God." Because of your ages, you are experienced and well paid; as such you should bear your own expenses. The Jamā'at cannot look after everybody. The auxiliary organizations should look after their respective needs. They should absorb the newcomers and accept subscription from them even if it very meager. If they are steadfast in their faith, then their spirit of financial sacrifice will also be strengthened. Financial sacrifice strengthens the faith also. You people are experienced. The examples you set today will be followed by others after you.

(Al-Fazl International, 06 June 2008, p. 16)

April 25, 2008

Friday Sermon
Delivered at Al-Mahdi Mosque, Porto Novo,
Benin, West Africa.

The responsibilities of the auxiliary

organizations are limited to their own organization only. One organization cannot interfere in the affairs of the other, nor can they interfere in the programs and affairs of the Jamā'at as they are subservient to the institution of the Jamā'at. It must be remembered that the auxiliary organizations fall directly under the Khalīfa of the time.

However, while making their programs they should consult the Ameer so that there is no clash with the programs of the Jamā'at. It must also be remembered that every member of the auxiliary organization, by virtue of being a member of the Jamā'at, is committed to the institution of the Jamā'at.

(Al-Fazl International,
16 May 2008, p. 6 and 13 June 2008, p. 8)

May 02, 2008

Friday Sermon Delivered in Abuja, Nigeria

The institution of the Jamā'at and the auxiliary organizations should make such programs which help improve the level of morals and virtues of the members of the Jamā'at and the auxiliary organizations. While handling the new-comers, the auxiliary organizations should continuously absorb them.

(Al-Fazl International, 23 May 2008, p. 6)

June 23, 2008

Meeting with National Majlis-i-Āmila,
Anṣārullh, USA
At Bait-ur-Rahman Mosque, Silver Spring,
Maryland, USA

You should undertake to set up at least five water wells in Africa.

The newcomers need greater guidance. They should be made part of the institution of the Jamā'at.

(Al-Fazl International, 15 August 2008, p. 11)

October 26, 2008

Address of Ḥaḍrat Khalīfatul Masīḥ V
(may Allāh be his support)
At the Concluding Session of Annual Ijtimā'
of Majlis Anṣārullāh, UK
Held on 24-26 October 2008 at Islamabad
(Tilford), UK

Remain steadfast to the real principle that Anṣārullāh has to keep progressing while displaying sincerity, trust, obedience and loyalty.

There is a need to review as to whether we, as disciples, fulfill the preconditions referred to for Anṣār historically, and abide by the oath of allegiance at the time of initiation and the oath of Anṣārullāh which we repeat periodically.

If you profess to be Anṣārullāh then you have to be ready for every sacrifice, get rid of complexes, change way of thinking and mould yourselves in accordance with the teachings of the Promised Messiah (peace be on him).

You are being called upon to wage a Jihād against your personal self, a Jihād to improve your condition, a Jihād to bring about improvements and change in yourselves, a Jihād to implement the Qur'ānic teachings in your families and to spread the message to people through preaching.

The preaching programs of Anṣār should be very effective.

You have to set an example for the other auxiliary organizations. You have to be a source of guidance for your wives, who in turn will provide guidance to you children, the next generation and the future nations.

Anṣār should guard against the trials and afflictions of their children and wealth as pointed out in the verse "*Innama Amwalukum Wa Auladukum Fitna*" [The Holy Qur'ān, Ch: 64, Verse: 16].

Anṣār should guard against the tendency of siding with their children against the

decisions of the Jamā'at taken for their guidance. This is an important responsibility of Anṣār to which attention needs to be paid.

Anṣār should pay particular attention to their way of worship and Prayers, which should solely be for the sake of winning the favors of God Almighty alone.

Anṣār should undertake preaching work.

(Al-Fazl International,
26 December 2008, pp.10, 11)

October 19, 2008

Address of Ḥaḍrat Khalīfatul Masīḥ V (may
Allāh be his support)

At the Concluding Session of Annual Ijtimā'
of Majlis Anṣārullāh, Belgium
Held on 18-19 October 2008

Anṣār should realize that the fulfillment of

the oath taken by them is a very big obligation.

In view of the several meanings of "Ḥawārī" (disciple), Anṣār have to go through many trials and tribulations, yet they are required to uphold their oath.

Anṣār have to take lead in piety, establish their relationship with God Almighty and become righteous, improve their standards, failing which we are not worthy of being called Anṣār.

Anṣār should pay greater attention towards financial sacrifice.

Construction of mosques is a very effective way of carrying out preaching work; as such attention should be paid to this aspect.

You should pay greater attention to your own training and training of your children.

(Al-Fazl International,
9 January 2009, pp. 4, 10, 11)

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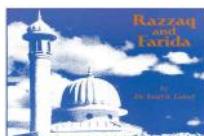
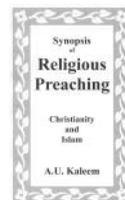
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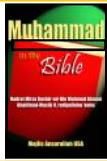
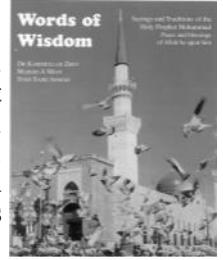
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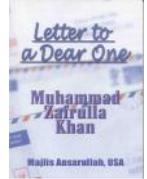
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The Coming of Ahmadiyyat to Mampong, Ashanti, Ghana

Mohammed Antwi,, Dallas Majlis

My great grandfather was from Asante Akyem, a small, rural town located in the southwestern part of the Ashanti region in Ghana. He lived approximately from 1860-1940. He and the members of his tribe practiced Animism, African traditional religion. This involved among other things, ancestral worship. They believed their ancestors communicated with the heavenly God on their behalf. To the Animist, God is too far away to be reached by mere mortals. He lives far off in the heavens, behind the skies and only the dead can reach him. Death is not the end of life but the beginning of a long journey to the land of the ancestors, traditionally called 'Asamado'. In order for the dead to make this arduous and tortuous journey beset with mountains to climb and rivers to cross, the traveler had to be well prepared. The dead, therefore, needed clothes, jewelry, food, sweets, water, and alcoholic beverages for the journey. Messages requesting good luck in life, marriage, children, and good health were given to the dead. Presents to be delivered to dead relatives were also provided.

According to Animism, not every one can make it to 'Asamado'. Only those who had lived noble lives in this world can. The wicked, deformed, untimely death such as by accident or suicide, disqualifies one from entry into 'Asamado'. There are stories of people being turned away at the gate of 'Asamado'. These rejected sprits return to the world roaming aimlessly as ghosts. There are numerous stories of people meeting ghosts at night. Daytime is for humans to pursue life and happiness while night time is for the spirits to come out to find something to eat and to have fun. Venturing out at night

without any tangible reason is an intrusion on the spirits. One dare not challenge the spirits! Special days are set aside to revere them. They are Sunday: Akwasidee, Wednesday: Wukudee and Friday: Fofie. In some villages, farming activities are completely prohibited on these days.

The Fetish Priest or Priestess consults with the ancestors on these days. Early in the morning, women and children get together at the fetish house where the gods were kept. The drummers warmed up the drums for the day's activities. At midday, the celebration begins. The drums begin to talk. Women respond with songs of praise to the ancestors thanking them for their generosity. The onlookers wait impatiently for the arrival of the Priest or Priestess. The drummers frenziedly beat their drums as if possessed. The door to the house of the spirits would suddenly burst open. Several musket sounds would fill the air with thick smoke of gunpowder. The earth will begin to rumble. In the mist of all the confusion, the Priest or Priestess would emerge from the smoke with his 'podua' spiritual powers in hand. The 'podua' is made from a horse's tail. He or she wears a grass woven dress, covering the waist down. The loose ends have beads that rattle with every gesture. The bare chest, face and hair are painted with white powdered clay, and metallic bracelets are worn on the ankles and arms that jingle with every movement. The unearthly appearance sends shudders through the crowd. The Priest or Priestess then greets the people with his/her powerful 'podua', and the people respectfully respond in chorus, "Ayikoo! Ayikoo!" this means "welcome" from the land of the ancestors. S/he would then perform the warrior's dance,

jumping several times in the air with intermittent summersaults. His/her numerous beads and metallic bracelets would crash during the performance, creating a melodious sound to the admiration of all onlookers. In the frenzy, he would jump into a burning fire and dance while the onlookers cheered. This display is to show the powers of the ancestors. The final ritual is for him/her to throw an egg on the ground, to see if the peoples' prayers had been accepted. If the broken shells face up, then the prayers of the villagers have been accepted. On the other hand, if the shells fall face down, then, they would have to offer sacrifices to appease the ancestors. The Priest would slaughter a hen, then a goat, then a sheep, and then a cow. After each animal offering, an egg would be thrown on the ground. This process would continue until the egg shells finally face upwards. The people would joyfully yell "Ayikoo! Ayikoo! Ayikoo!" The children and the uninitiated, witnessing the frenzied slaughtering of animals, the unexplained dance and horrific rituals, naturally would become frightened. The people would then disperse, happily knowing that there would be good health, a bumper harvest and peace at least for now.

Funerals were organized according to one's status. Entertainment groups were hired to play for days. Food and drinks were served for the guests. In the case of the rich and noble, expensive foreign drinks were served. Of course, the guests were expected to make donations towards the funeral. During such funerals, wealth was displayed. It was not uncommon to see money being thrown at dancers as sign of appreciation and a job well done. The festivities continued for weeks and repeated on the fortieth day. Yearly gatherings were organized in remembrance of the dead. At such occasions, food and drinks were also served. In the case of Kings and Queens, the funerals continued for weeks to months. Sometimes, farming and hunting

were banned in order for Mother Earth to mourn the king or the queen. It is reported that slaves were killed and their heads placed in the coffin so that they would continue to serve their master in the hereafter. To make time for such an elaborate funeral to be organized, the corpse was placed in a morgue for months to years. Customary rules expected widows to be indoors, wear black clothes and black head coverings as a sign of mourning. They were also expected to grieve by shedding tears. Any widow who failed to openly shed tears was accused of rejoicing at her husband's death. To avoid such an unfortunate accusation, some women applied onions in their eyes so that they could be seen publicly shedding tears. They had to abstain from eating any traditional food such as fufu (pounded plantain or yam) but could eat rice, or drink soup. They were not to marry or have any relations until a year or two after the husband's death.

Witches are blamed for any and all misfortunes such as sickness, sudden death, infertility, laziness and alcoholism. The fetish priest was the most important person in the community. He supposedly could communicate with the ancestors 'nsamanfoo'. Whoever needed assistance fighting witches consulted the ancestors through the fetish priest who was the medium to the gods. For example, if a child became sick, the parents would consult the fetish priest to ascertain if the child was bewitched or someone in the family had offended the ancestors. The priest would perform rituals, which might cost the parents as little as few eggs, to a chicken, a goat or a cow. The priest would relate to the parents the source of the sickness. He would then charge for the consultation and for any remedy deemed necessary for the pacification of the ancestors and the child's recovery. He could also point to a member of the community as the witch causing the child to be sick. Most often, the witch would be the

Map of Ashanti (from Wikimedia).



The Edinburgh Geographical Institute

J.B. Bartholomew

Scottish Geographical Magazine, 1896

old, the poor, and the downtrodden. Almost always the witch was the most vulnerable member of the community. Once revealed, the witch had no defense. He or she was guilty by public opinion because no one could dare to challenge the priest who spoke for the gods. The head of the clan or the chief might summon the witch, to stop his or her diabolical act. Continuation of the situation might cause him or her severe humiliation. In some instances, the witch might be driven out of the community if he or she failed to rectify the situation. In several instances, the witch would commit suicide to avoid the wrath of the angry members of the community.

The Dream

The rainy season had just ended and the villagers had hardly ended the annual celebration following such bumper harvests when my great grandfather Opanin Kwasi Senya, the oldest son of his father had a dream. In the dream, he saw a man wearing a white robe. The man was light in complexion, not of African origin, had a long beard and was wearing a turban. He appeared to be stationed at or near the coastal region with ships in the background. The man seemed to have a very important and urgent message. People had gathered around him and were listening attentively. The man gestured to Opanin Senya to follow him. When he woke up, he could not forget the dream. He felt serene and refreshed. He could not stop thinking about the man with the turban. He was filled with passion, a sense of awe, a feeling of urgency, to meet this man. He had felt something he had never experienced. His heart was filled with joy mixed with anxiety. He eagerly wanted to meet this "White Man."

His younger brother noticed a change in his behavior. When asked, he anxiously related the dream to him. He told him that it was a matter of urgency for him to travel to the coast to meet this "White Man."

Remember that in Ghana, all non-blacks are classified 'white' so people of Asian descent are classified as white people. After hearing the dream and its urgency, his brother volunteered to go with him.

The journey

They prepared themselves and set out on the journey on foot, which took days. A present day automobile journey takes approximately eight hours. The path they took meandered under tall trees with wide branches joining together to form a canopy. Their bare feet crushing the soft soil made audible noises. Birds and other animals hearing their approach would make gestures announcing their presence. Sometimes, the wild birds got angry when humans invaded their territory and disturbed the peace. They showed their displeasure by flying overhead circling and making frightening noises. Lions and tigers would show their presence as masters of the jungle by roaring constantly. Climbing hills and crossing rivers, they marched on undaunted. They walked from village to village, town to town, day and night. At nightfall, they would gather plantain leaves, put them together and sleep on them. They ate cooked roots, leaves and even bugs for survival. The vegetation changed from thick forest to savanna grassland then to coastal swamps. Finally, they reached the coast. They arrived at the seaport called Saltpond. Surprisingly, the first foreigner they met was the first Aḥmadi Missionary to Ghana. (The first Aḥmadiyya Missionary arrived in Ghana in 1921). The Missionary appeared to them to be similar to the man in the dream. It could be possible the person in the dream was the Promised Messiah (peace be on him) himself. The missionary introduced them to the teachings of Aḥmadiyyat. They stayed with him for several weeks before returning home. It should be remembered that the two

gentlemen had no formal education and the missionary could not speak their native language, so how they communicated is something to ponder about.

Their father passes away

When they returned home, their father had passed away. Traditionally, the older son inherits everything from the father, which includes taking care of the family gods, and the periodic ritual offering to the ancestors. The ritual offering entailed sacrifice of animals to the gods and ancestors. The inheritance automatically made him the leader of the clan, which included three villages, namely, Kwakoko, Anomanyin and Apakerekye. Opanin Senya politely informed the elders that he had accepted the Mahdi (Promised Messiah of Qadian) as , the Imam of the age, and, therefore, his duty from that day onwards was to spread the message of the Promised Messiah. He was not interested in the position entrusted to him by the clan.

His refusal to inherit every thing from his father was an abomination according to tradition. The ancestors would be angry; famine could befall the villages. Rival clans could boast of superiority and make war. Despite all the luxury of being the leader of the clan, Opanin Senya did not budge. He and his younger brother decided to leave their hometown in order to spread the message of the Promised Messiah (peace be on him). It was virtually impossible for them to continue to live in their hometown after rejecting the traditional customs. They, therefore, had no choice but to migrate to about sixty miles east, to a different kingdom called Ashanti Mampong.

Upon arrival, they soon realized that the kingdom was at war. Two Chieftains were fighting for the throne. The opposition Chief, Nana Kwaku Dua, and his supporters had gone to camp at Nyemso in Denkyira kingdom. Both brothers approached the ruling king, Nana Osei Bonsu, for a piece of

land upon which to settle. He agreed, on condition that they did not undermine his administration by supporting his enemy. Opanin Senya replied; “I am here to worship Allāh alone and am not interested in chieftaincy affairs.” The king directed his servants to take his guests across the lake (otadee) up to the hills, and there they settled. They cleared the thick and tall tropical forest and built a house of worship.

War started

A few months into their stay, the peaceful night bird’s songs were interrupted by gunfire. The rebel king and his supporters had attacked the town. The fighting was so fierce that the enemy combatants began to flee. Some wounded combatants came to Opanin Senya for help. He gave them medical assistance and food but warned them to leave at sunlight to avoid detection. He made them aware that he was not interested in any royal disputes.

Preaching

The brothers started calling Adhan routinely. The natives called the area around the Mosque ‘Nyamedanho,’ meaning the house of worship. Surprisingly, despite the existence of numerous churches today, the Aḥmadiyya Mosque is the only house of worship called ‘Nyamedanho’. Opanin Senya and his brother, later to be known as Opanin Ibrahim or Nana Brahima, hired the services of a learned Muslim (Mallam) to teach them basic Arabic prayers. Their daily routine was to visit the neighboring towns and villages on foot with a big bell in hand. They would ring the bell several times to attract the attention of the people. They would then inform them that “Mahdi Aba, Mahdi Aba,” meaning, The Mahdi has come! The Mahdi has come! Come and join him, come and follow him. He is the expected Imam. He is the Promised One.

Gradually, the message was spread to different towns and villages including Nsuta, Boofo, Nprim, Krobo, Npanya and many others.

Opanin Senya passed away around the age of eighty and the banner of leadership went to Opanin Ibrahim. He rallied the community to intensify their preaching activities. A Missionary from Kumasi (36 miles away) occasionally visited on Fridays for Prayers. He would organize teaching and preaching activities. The Community began to grow larger every year. A mission house was later built by the community, where a locally trained missionary stayed.

Nana Ibrahim lived to the ripe old age of about one hundred and six before he passed away. I had the privilege of living with him as

Flag of Ashanti (Wikimedia)



a child. The Community is blessed with primary and middle schools.

The late Yaa Madina, my maternal grandmother and the oldest daughter of Nana Ibrahim narrated this story to me. May Allāh grant them all a lofty place in heaven. Āmīn.

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The Arabic expression anṣārullāh literally means *helpers of God*, and is taken from the Holy Qurʾān (61[Al-Ṣaff]:15, 3[Al ʿImrān]:53).

Anṣār Pledge

Ash-hadu allā ilāha illallāhu waḥdahū lā sharīka lahū wa ash-hadu anna muḥammadan ʿabduhū wa rasūluh

(I bear witness that there is no god except Allāh, He is One, without partner, and Muḥammad is His servant and His Messenger.)

I solemnly promise that I shall endeavor, till the end of my life, for the consolidation and propagation of Islām and Aḥmadiyyat, and for upholding the institution of Khilāfat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilāfat-i-Aḥmadiyya. In-Shāʿ-Allāh.

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