

Al-Nahl

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



Members of St. Louis Jamā'at in 1950 or 1951.

Starting from the right are Mr. Wali, Ibrahim Khalil Senior, Usmaan Khalid, Abdul Qadir, and Ibrahim Khalil Junior (two Khalils are not related).

Picture was kindly provided by a Lajna member, Tanvirul-Nisa Ahmad, of St. Louis.

2010 in Review

Q3Q4/2010 Vol. 21 No. 3-4

About Al-Nahl

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

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Literary contributions, articles, essays, photographs, etc., for publication in the *Al-Nahl* 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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Anṣār Literature Contribution

Al-Nahl is funded from the Anṣār contributions for literature set at \$10/Nasir/year. All Anṣār are requested to pay their contributions punctually to ensure the timely publication of the magazine.

Subscription Information

The magazine is sent free of charge to all

American Anṣār whose addresses are available in the address database kept by Jamā‘at, and are identified as Anṣār in the database. If you are a Nasir living in the States and are not receiving the magazine, please contact your local officers to have your address added, corrected, and/or have yourself identified as a member of Anṣār.

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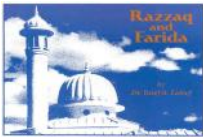
Send your comments on current issues and suggestions to improve the magazine to the Editor by mail or e-mail.

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Anṣār Chanda Literature

The rate of Chanda Literature, for Anṣārullāh, has been set at \$10.00 per year. Members are urged to pay their share of the Chanda Literature as soon as possible. May Allah enable us to fulfill our obligations in a timely manner. Amīn.

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 بُطُوْنِهَا 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’an, 16[Al-Nahl]:69-70)

★
Quarterly
Al-Nahl

★
Vol. 21, No. 3-4
Q3/Q4/2010

★
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Syed Sajid Ahmad

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Dr Wajeeh Bajwa
Sadr, Majlis Anṣārullāh,
U.S.A.

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Al-Nahl is a Publication
of Majlis Anṣārullāh,
U.S.A.,
An Auxiliary of the
Ahmadiyya Movement in
Islam, Inc., U.S.A.



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The Discourses

Sayings of the Promised Messiah, 'alaihissalām
Presented in English by Maulana Naseem Saifi

PERFECT LIVING MIRACLE

The Holy Quran is a perfect living miracle and the miracle of the language is such that it never becomes old, nor it ever dies out. If somebody wants to see any sign (remnant) of the miracles of Moses, where can he find them? Do the Jews have the staff (of Moses) and does it even now possess the power of transformation into a serpent? And so forth and so on. In short, all the miracles that the prophets have shown in the past came to an end with the end of their own life. But so far as the miracles of our Holy Prophet, ṣallallāhu 'alaihi wa sallam, are concerned, they are fresh and living at all the times and in all the Ages. That these miracles are living miracles and death has not been able to stretch its hands towards them, is a clear proof of the fact that the living Prophet is none other than the Holy Prophet, ṣallallāhu 'alaihi wa sallam. The real life is the one granted to the Holy Prophet, ṣallallāhu 'alaihi wa sallam; none else has got it. His teaching is a living teaching because its fruits and its blessings are still there: They are the same fruits and blessings as those thirteen centuries ago. There is no other teaching about which anyone can claim that by following it one has become the recipient of the fruits and the blessings and he has become a Sign (or a manifestation) of God.

We find that with the grace of God the fruits and the blessings of the teachings of the Holy Qur'an are still there and we do receive the Blessings that one can get by sincere following of the Holy Prophet, ṣallallāhu 'alaihi wa sallam.

God has established this dispensation to give the living testimony of the truth of Islam

and to show that the blessings of the Holy Prophet, ṣallallāhu alaihi wa sallam, can be had even now as they were available thirteen centuries ago. That is why hundreds of signs have been shown by now and I have invited the leaders .of all the religions that they should try ta compete with me in this matter. None has came forward ta display and prove the truth of his dispensation.

(Malfūzāt, Vol. III, p. 37)

CONTINUED BLESSINGS

With the Grace of God and through His Mercy, we find that the Fruits and the Blessings .of the teachings .of the Holy Qur'an are there even today and all the effects and Blessings that could ever accrue to the perfectly obedient followers .of the Holy Prophet, ṣallallāhu 'alaihi wa sallam, can be had even now. God has established this Dispensation so that it may be a living testimony to the truth of Islam and it may prove to the world that the Blessings that the perfect obedient followers could have thirteen centuries ago, can be had even today. And the fact is that hundreds .of Signs have been shown so far. We have invited the leaders .of all religions to show us the truth .of their dispensation as compared with what we would show them. But not one .of them has came forward ta accept the invitation of ours.

We take the word .of God to be a perfect miracle and very confidently claim that there is no other Scripture that can be favorably compared with it. I assert with great certainty that anything picked from the Holy Qur'an would prove to be a Sign and a miracle.

Far example, look at the teachings .of the

Holy Qur'an. It is a great Miracle. It conforms with natural demands to such an extent that no other teaching can be compared with it. This teaching goes to perfect and make complete all the blessings of the previous Scriptures.

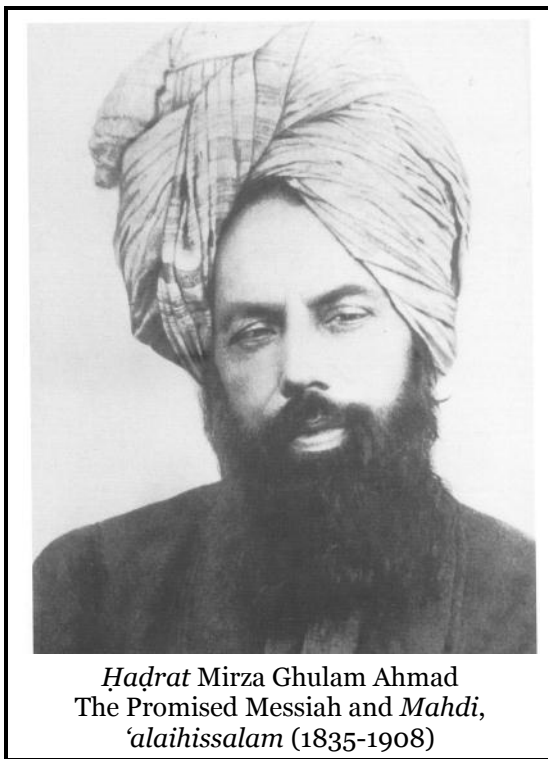
I should like to make mention of just one aspect. The Torah (Whether in view of the prevailing circumstances or because of some sort of necessity) lays stress on retaliation: eye for an eye, tooth for a tooth. As against this, the teaching of the Gospels lays stress on pardoning the offender and showing patience so much so that it says that if one is slapped on one cheek, he should show the other cheek also for being slapped, or going with somebody for two miles if he asks for one mile, or giving away the coat when somebody asks for the shirt.

We find that the teachings of Torah and the Gospels go to the opposite extremes. But so far as the Holy Qur'an is concerned, its teachings are based on wisdom, moderation and the prevailing circumstances. You may look at any teaching of the Holy Qur'an, you will find that it stresses the point that we must find out the circumstances and then decide as to what would really suit the occasion. We do agree that the required outcome of all the teachings is the same but nobody can doubt that the Torah and the Gospels have laid stress only on one aspect—this way or that way—whereas the Holy Qur'an has stressed the point that the demands of the occasion should be kept in view.

(Malfūzāt, Vol. III, p. 38)

PERFECT TEACHINGS

In short, look at the teachings of Islam from any angle you like and you will find that there is a great wisdom in it. It does not go to the extremes, rather, it is well set on the point of moderation and that is why this Ummah is called Ummatan Wasaṭan [2:144]. As to why the teachings of the Old or the New



Ḥaḍrat Mirza Ghulam Ahmad
The Promised Messiah and *Mahdi*,
'alaihissalam (1835-1908)

Testament are not based on moderation does not point to any objection that can be raised about God nor can we say that the teachings of these Books are devoid of wisdom, for, wisdom actually means to put a thing in its proper place. It was necessary that in those days the teachings should have been what they are mentioned in these Books: to punish someone when he should be punished is also wise likewise to pardon someone when he should be pardoned is wise. In those days (i.e., the days of the Torah) the condition of the human beings was such that it necessitated the teaching to lean to one side. The Children of Israel had been slaves of the Pharaohs for four hundred years and, therefore, they were very much affected by their customs; and this also is well known that the subjects are highly influenced by the ways and manners of the rulers, even the religion of the subjects is very much

influenced by the kings. That is why it is said, annāsu ‘alā dīni mulūkihim. During the Sikh rule the generality of the people had become dacoits. Hari Singh used to attack and plunder the marriage parties (going from one place to the other). The Israelites, too, having been slaves to the Pharaohs did not care for justice. They had been maltreated and in their own turn they also had started maltreating others. It was, therefore, very essential to reform them by giving them a lesson in justice. They were told: an eye for an eye and a tooth for a tooth. They had stuck so fast to this teaching that they thought it was a part of their Sharia and religion; they thought if they did not take revenge they would become sinners. When Jesus Christ found them so hard on these points, he had to take them to the other side and, therefore, gave them a teaching that laid stress on total forgiveness and pardon. Had his teaching not been of so great lenience they would not have been reformed.

It is for these reasons that it can be said that both these teachings were appropriate in their times but it must be remembered that these teachings were meant for a specific period of time (and not for ever).

(Malfūzāt, Vol. III, p. 42)

FULFILLMENT OF PROPHECIES

It is mentioned in the Aḥādīth (plural of Ḥadīth) that one should try to see that his dream comes to pass (i.e., if one has seen a dream and it is possible for him to do what he has seen in the dream, he should do it so that it is proved that he had seen a true dream). How much more, then, should he do this in the case of a prophecy from the Holy Prophet, ṣallallāhu ‘alaihi wa sallam. He who has the opportunity to prove the prophecy of the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, true but he does not do so or he is not prepared to do so, he is the enemy of Islam and he wishes to prove the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, a false person,

God forbid; such a person is providing an opportunity to the opponents of the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, to raise objections against him.

The fulfillment of the prophecies of the Prophet, ṣallallāhu ‘alaihi wa sallam, were considered to be faith increasing by his Companions. They were in love with him to such an extent that if ever the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, while going on a journey, said that Prayers would be joined at such and such a place, by way of a prophecy, the Companions would do that, whatever the circumstances. Look at the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, how anxious he was to see his prophecies fulfilled.

Let somebody tell us, why the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, went to Hudaibiyya. Had he been told of any specific time and a period of time? What was it, then, that took him there? He, as a matter of fact, wanted the prophecy to be fulfilled. It is a great secret and an important factor of God-realization and it cannot be understood by everybody: the Prophets and other Divine people are extraordinarily inclined towards the fulfillment of the prophecies.

(Malfūzāt, Vol. III, p. 66)

WHY THE NAME “MUHAMMAD”?

His name is Muhammad because this word means the one who is very greatly praised. Muhammad is the person who is praised in the land and on the skies. There are a lot of people who were very much looked down upon by the worldly people and they were considered to be lowly and dealt with like lowly people but they were greatly honored and praised on the skies. They were truthful in the eyes of God. There are others who are praised by the worldly people—they receive appreciation from all the sides—but they were cursed by the heavens and by God, His Angels and His near ones; they do not praise them.

So far as the Holy Prophet, ṣallallāhu

‘alaihi wa sallam, is concerned he has been praised both on the land and in the heavens. This honor and distinction has been given to none but the Holy Prophet, ṣallallāhu ‘alaihi wa sallam. The large number of pure people who were with the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, was not given to anyone else. Of course Moses, peace be on him, had a nation of millions but they were not as steadfast, of virtuous and courageous as were the Companions of the Holy Prophet, may God be pleased with them. So far as the people of Moses are concerned their condition was such that they were believers at night and renegade during the day.

Comparing the Companions of the Holy Prophet with people of Moses tantamounts to their comparison with the whole world. The people who joined the Holy Prophet were so righteous and Godly and sincere that the like of them cannot be met with anywhere in the world. Great appreciation for them is mentioned in the books of Ḥadīth. So much so that the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, says:

Allāh. Allāh fī aṣḥābī

(i.e., you can find the manifestation of God in the lives of my Companions). The Holy Qur’an also praises them in the words,

يَبْتَئُونَ لِرَبِّهِمْ سَجْدًا وَ قِيَامًا

Yabītūna Li-Rabbiḥim Sujjadañwa Qiyāmā (i.e., they spent their nights prostrating and standing in Prayers) for their Lord [25:65].

(Malfūzāt, Vol. III, p. 83)

MORAL ASPECTS

As I have said it before, various moral aspects that have come to light in the life of the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, are not to be met with in the life of any other prophets because unless an occasion arises, no specific moral aspect can be displayed. Take for example, Generosity.

If some one has not got money with him, how can he display generosity? Also, if man has no opportunity to go to war, how can it be proved that he is a brave person. Same is the case with forgiveness. Only such a person can display forgiveness as has the power to wield over others.

In short, all the aspects of morals are linked with the circumstances and the opportunities. Let all of us ponder over it as to how great is the Grace of God that the Holy Prophet, ṣallallāhu ‘alaihi wa sallam, had the opportunity of displaying all the various aspects of morals.

(Malfūzāt, Vol. III, p. 86)

TRUE LOVE OF GOD

The common aim of the advent of all the Prophets—peace be upon them—is that they should establish the sincere and true love of God; and they should create brotherhood of human beings and make them love one another; unless things take this shape, all is nothing but formality.

So far as the love of God is concerned, only God knows whether it is there or not. But things can be understood with some signs that they are expected to possess, for example, if there is fruit on the lower part of the tree, the fruit is expected to be there on the upper part also. But if there are no fruits on the lower part, how can one be certain that the upper part has any. Likewise, if a man loves his fellow beings and has a sense of oneness with them and also he is moderate as God wishes people to be, then it can be understood that he cherishes love for God.

Thus, looking after the rights of the people and brotherly relation with them give the glad tidings that the man has a tinge of the love of God, as well.

(Malfūzāt, Vol. III, p. 95)

NO ULTERIOR MOTIVES

Our most important duty towards God is

that we should worship Him and this worship should not be based on any personal desire of ours. Even if we are told that there are no paradise and hell, we should continue to worship Him; it should not detract anything from our love for God—the love of a creature for his Creator. The question of the paradise and the hell should not arise at all. So far as sympathy for human beings is concerned, I believe that unless one prays for one's enemy, it cannot be said that one has a clean heart. God says in the Holy Qur'an, Pray to Me and I will answer you. He does not say that if you pray for your enemy, I will not accept your prayer. I strongly believe that to pray for the enemy is the Practice of the Holy Prophet, ﷺ 'alaihi wa sallam. The cause of Ḥaḍrat Umar joining Islam was the prayer of the Holy Prophet, ﷺ 'alaihi wa sallam; he used to pray for him very often. One should not be niggardly towards one's enemies in case of prayers; one must not become a troublesome person. I thank God that I do not find any enemy of mine for whom I have not prayed more than once; there is none like that. And it is the same thing that I am telling you to do; I am teaching you how to do it.

(Malfūzāt, Vol. III, p. 96)

DO NOT BE NEGLIGENT

All of you should listen very attentively and ponder over it seriously for this is the matter of faith. To be negligent, or become slack or to be inattentive can produce very bad results. Those who are negligent in the matter of faith, and when they are addressed They do not listen to it attentively, do not gain anything from what is said to them, even though what is said maybe a very good thing of high standard and very effective. It is this type of people about whom it is said that they have ears but do not hear, they have hearts but do not understand. You should listen very attentively to whatever is said to you, for, he who does not do so;

however long may be the period for which he stays with the beneficial person, he cannot gain anything whatsoever.

When God raises prophets in the world, they are met with by two types of people. One, those who listen to them attentively and these are the people who benefit from the person of the prophets and are the recipients of true virtue and its blessings and fruits. Two, those who not only do not listen to what the prophets say, they even go to the extent of mocking at them and are always scheming and trying to harm them.

(Malfūzāt, Vol. III, p. 142)

TRUE ATTRACTION

There is no doubt about it that the Holy Prophet, ﷺ 'alaihi wa sallam, did not possess any wealth nor did he have any other means to attract the people (by satisfying their greed). Of course, he had two very important things which are real, true and effectively attractive. It is these things that he presented to the world and it is these very things that pulled the people towards him. These two things were: The Truth and a Power of Attraction. It is these very two things that are given to the prophets. Unless both of these things are there, nobody can be benefited by them nor can one help anyone benefit from them. If the Truth is there but the Attraction is not there, it will not do anything. If the Attraction is there but the Truth is not there, that also will not be of any use. There are a lot of people who have the truth on their lips but their hearts are quite unaware of it. That being the case, they are not effective, for the lack of attraction. Whatever anyone of these people says, is not said from the core of the heart and therefore it does not produce the required results.

True Attraction and effectiveness come into existence only when the person who talks of the Truth, also sincerely believes in it and acts upon it with the consequence of emitting bright light and good characteristics.

Unless a man really and truly believes and acts upon what he says, he cannot make his words effective. Such words as are devoid of faith and action, and they are uttered by stinking lips become more stinking when they reach the ears of others. I should even like to say that this kind of unjust and evildoers kill the truth, for, the truth they speak of, is without any blessings and sweet fruits. That being the case, the listeners take such words to be imaginary stories and, therefore, they do not pay any heed to them; that is how they are left deprived.

In short, it should be kept in mind that he who claims to be a reformer and wishes to better the condition of the people, cannot be effective unless he has the Truth on his side and he is also having a sort of pull. Of course, those who do not listen attentively cannot benefit even from those who have the Truth and the Attraction.

(Malfūzāt, Vol. III, p. 143)

LIVING RELIGION

It is not an empty claim that Islam, because of its pure teaching and living results, is distinctively spread all over the world; it has been proved conclusively by God through this servant of His. This servant of His has called upon the followers of all the religions and they have been told that in truth Islam is the only living religion in the whole world at this time. They have also been invited, in case of their being in doubt, to come and stay here and they have been assured that they would witness the proofs. The condition, of course, is that they should truly be seekers after truth; they should not hastily begin to criticize and raise objections.

The Holy Prophet, ṣallallāhu ‘alaihi wa sallam, was raised; to revive the glory and grandeur of God which had been lost to the world at a time when the good natured people could easily know that he was direly needed. The condition of those times itself

was a glaring proof of the fact that he was true in putting forward his claim. The wise people did not even need a miracle to prove the truthfulness of the Holy Prophet, ṣallallāhu ‘alaihi wa sallam.

(Malfūzāt, Vol. III, p. 149)

PHILOSOPHY OF ‘STORIES’

This is not at all worth forgetting that the Holy Qur’an which is the best of the scriptures (and the last law bearing Book) is not a collection of stories. Those who, because of misunderstanding or in an effort to cover the truth, have called this book a collection of stories are devoid of the sense of the truth-realization. The fact is contrary to what these people think; the Holy Qur’an has given a philosophical touch to the incidents mentioned in it, and it must be admitted that by so doing it has laid the previous scriptures and the prophets under obligation. Had the Holy Qur’an not dealt with them as it has, those things would have become a laughing stock in this age.

This, too, is the grace of God that in this Age, which is the Age of the advancement of knowledge and various facts are being discovered, He has established this Dispensation to disclose the heavenly secrets. What was considered to be nothing more than ordinary stories and were being mocked at in this Age of science, has been presented to the world (by this Dispensation) in a philosophical manner.

(Malfūzāt, Vol. III, p. 153)

The Discourses, Naseem Saifi, Freetown,
pp. 127-138.

Minor edits reflect American style, transliteration compliance to the Royal Asiatic Society rules, and suggestions by the editor and the reviewers.

Thanks to Dr BK Ahmad for providing a copy of the compilation.



Message from the Sadr Majlis

Dear Ansār:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Since time immemorial words and pictures have been used to record memorable moments and milestones of life. Majlis Ansārullāh started publishing a special issue of Al-Nahl as “The Year in Review” a few years ago. The intent of this publication is to record significant activities of the Majlis. It is impossible to count the blessings of Allah; it is nevertheless our responsibility to share the Blessings He has bestowed upon us as verification and as inspiration of what can be achieved through constant effort and prayer.

We are blessed to live at a time when technology allows us to keep records of memorable events in the blink of an eye or at the touch of a button. Majlis Ansārullāh is pleased to, once again, present “The Year in Review for 2010,” a humble portrait of significant events and activities including members of this Majlis of the Helpers of Allah. In addition to providing fond memories for current members, it is our hope that this visual and descriptive portrayal will offer an insight into the dedication and progress of Majlis Ansārullāh. It is also our prayer that future generations will find some

inspiration from the achievements of their elders and benefit from it.

Ḥaḍrat Mirzā Ghulām Ahmad Qādiāni (peace be on him), the Messiah and Mahdī of this age says: “blessed is he who adopts righteousness on the occasion of success and delight (Malfūzāt, Vol, 1, Page 99). He also says: “If you are truly thankful then adopt the ways of purity and righteousness and I give you glad tidings that you are standing on the frontier and none can defeat you” (Malfūzāt, Vol, 1, Page 49).

May Almighty Allah enable us to become truly thankful and sincerely adopt the ways that lead to righteousness, Āmīn.

I appreciative efforts of all those who helped in writing, photographing, typesetting, editing, proofreading, photographing, publishing, and distributing this issue. May Almighty Allah forgive our shortcomings and accept our humble efforts, *Amīn*.

وَالسَّلَامُ

Humbly,
Wajeeh Bajwa
Sadr
Majlis Ansārullāh, USA
March 2011

Ansār Leadership Conference 2010

*Held at Baitul-Hameed Mosque, Chino, California
Imran Hayee, Qā'id Umūmī*

By the Grace and Mercy of Almighty Allah, Majlis Ansārullāh USA held Ansār Leadership Conference (ALC) 2010 at Baitul-Hameed Mosque in Chino, California on the weekend of January 23-24, 2010. ALC was attended by members of the national 'Āmila, Nāzimīn and Zu'amā or their representatives from 52 (out of 66) Majālis. A total of more than 80 delegates from all over the US attended the conference. More than twenty five volunteers from the local Majlis made sure that the conference ran smoothly.

Program of conference started on Saturday morning and concluded on Sunday with Zuhr and 'Asr Prayers. Most of the delegates for ALC arrived on Friday evening and stayed in the renovated Mosque providing a pleasant view from the balcony, overlooking the beautiful mountains at the outskirts of Los Angeles, California.

Saturday's program started with Tahajjud and Fajr Prayers followed by breakfast. The opening session of the formal program started with elegant recitation of the Holy Qur'an and its English translation by Munawar Malik, Za'im, Cleveland Majlis on Saturday, January 23, 2010 at 9:00 AM. After the recitation of the Holy Qar'an, the session continued with a poem recited by Mohammed Daud Munir, Qā'id Ta'lim, followed by Ansār Pledge and Du'ā (silent prayers) lead by Sadr Majlis, Dr. Wajeeh Bajwa.

Sadr's Opening Address

The remainder of the opening session contained a brief but concise opening address by Sadr Majlis in which he welcomed the delegates and highlighted the ALC program overview and objectives. He also shared the challenges and opportunities ahead of Majlis

Ansaurillah USA for the upcoming year. He emphasized that the purpose of ALC is to provide a forum in which we can discuss and understand the challenges which may face and find ways to implement instructions given by Khalīfatul-Masīh (ayyadahullāh). He introduced the Officers' Handbook which contains not only the key national goals from each department but also provides a detailed plan of action regarding how to achieve these goals in local Majālis. He emphasized that the following major goals are to be achieved by Majlis Ansārullāh USA in the year 2010:

- Achieve 80% participation in online reporting by Zu'amā
- Encourage Ansār to offer Friday Prayer regularly
- Increase attendance in general meetings by at least 10% where member's attendance in meetings is below 30%.
- Achieve at least 30% participation of Ansār in educational tests
- Initiate and sustain at least one social service activity in each Majlis
- Increase number of dues-paying Ansār by 10%
- Increase number of Majālis holding Ta'limul Qar'an classes to 50%
- Contact all Nau Mubā'i'in at least six (6) times during the year
- Increase number of participants in Tahrik Jadid and Waqf Jadid schemes by at least 5%
- Promote Tahir Scholarship program
- Get email addresses of at least 50% of Ansār
- Visit each Majlis in the region by respective Nāzimīn

After sharing the goals with the Zu'amā, Sadr Majlis continued to accentuate the

original purpose of creation of Majlis Ansārullāh as an auxiliary of Jamā'at. He referred to the quotes by Ḥaḍrat Muṣliḥ Mau'ūd (May Allah be pleased with him) emphasizing that Majlis Ansārullāh has been created to complement the work of Jamā'at and not for creating dissent. He mentioned that Majlis Ansārullāh, as an auxiliary, is an independent entity but should work in cooperation with other auxiliaries and Jamā'at as a whole at all levels – local, regional and national. After the opening address, Sadr Majlis requested all delegates to introduce themselves. When the introductions completed, there was still time left which provided opportunity for Zu'amā to ask questions to Sadr Majlis and the opening session ended on a lively tone.

Panel Discussions

The rest of the Saturday's program was dedicated for departmental plans and this was accomplished through panel discussions. The panel discussions provided Zu'amā an opportunity to understand the plan of each department and ask questions about the implementation of the departmental plans, in their respective Majālis. There were a total of three panel discussions in which relevant departments were grouped together.

Panel Discussion 1: A journey towards physical, moral, and spiritual development

Moderator: Dr. Khalid Ata

Panel: Qā'id Ta'lim, Qā'id Ta'limul-Qur'ān, Qā'id Tarbiyat, Qā'id Health, and Nasir M. Malik

The session started with the moderator's opening remarks explaining purpose of panel discussion on the subject of physical, moral and spiritual development. This was followed by a brief introduction and opening statements by all panelists providing overview of key goals and departmental responsibilities of their respective departments.

Qā'id Ta'limul-Qar'ān, Syed Fazal Ahmad, discussed ways to increase learning of the Holy Qar'ān. He emphasized the need to recite the Holy Qar'ān on daily basis and inculcate its love in our younger generation through personal examples. He also informed the audience of various online resources that can be utilized to learn the Holy Qar'ān at no cost to the user. The Qā'id also invited Ansār to devote at least one week per year as Waqf-e-Arzi and spend that time to teach the Holy Qar'ān to others. Qā'id Tarbiyat, Rafi Malik, emphasized that every member should make genuine efforts to regularly attend Friday Prayers. He encouraged Zu'amā to hold workshops on the topic of "From Father to son" and Moral Training Weeks in their local Majālis. Qā'id Dhahanat wa Sihat Jismani (Intellect & Physical Health), Shamim Ahmad Malik, asked Zu'amā to identify key activities for the promotion of intellectual and physical health in their local Majālis and also encouraged Zu'amā to keep track of such activities. Qā'id Ta'lim, Dawood Munir, stressed on greater participation in the Ta'lim tests. The Qā'id also drew attention towards essay writing and the need to improve writing skills of individual Ansār members. In his opening statement, National Tarbiyat Secretary, Nasir M. Malik enlightened the audience that as Ahmadi Muslims we should always strive to improve ourselves in moral and spiritual spheres.

The audience was encouraged to ask questions from the panelists at the end of their opening statements. As a result, many interesting questions were asked which gave Qā'idīn an opportunity to provide further explanations regarding implementation of their departmental plans at local levels. On some occasions Sadr also graciously offered clarifications to some important issues of general interest. Although questions were still coming in, the session had to be closed in view of time restraints. The moderator thanked the panelists as well as the audience for their time and enthusiastic participation.

Views of Baitul-Hameed, east of Los Angeles,
venue of 2010 Anṣār Leadership Conference (ALC)



Panel Discussion 2: Interacting with the community we live in

Moderator: Naseem Waseem

Panel: Qā'id Tabligh, Qā'id Social Service, Qā'id Publication, and Imam Shamshad A. Nasir

The moderator requested Qā'idīn to give overview of their departmental plans. First, Qā'id Tabligh, Monas Chaudary reminded that the most important number to track during the current year is number of one-to-one contacts. He also offered clarification regarding what will count as "one-to-one contact". He referred to the explanation given by Respected Amir USA that one-to-one contact means 15-20 minutes of one-to-one conversation with somebody about the fundamental message of Islam and Unity of God. Qā'id Social Services, Habeeb Shafeeq mentioned about the key goal of initiating at least one social service activity in each Majlis. He emphasized that the nature of the social service could be any depending upon the demographics and resources of the Majlis. Qā'id Publication, Syed Sajid Ahmed talked about how Publication Department can help in outreach activities by providing copies of the Holy Qar'ān and short pamphlets in many languages for distribution to non-Muslims. He also offered to provide DVDs for the purpose of Public Access Cable Television (PACT) project through which various one hour long programs can be shown to potentially a large number of non-Muslims in many communities around USA.

Many interesting questions concerning the specific Tabligh needs of local Majlis were asked which were answered by the respected panelists. At the end, the moderator requested Missionary, Shamshad A. Nasir to make the closing statement. He emphasized in his closing statement that all Tabligh activities should start with prayers because only prayers can bring fruit to our efforts. He also stressed that the Tabligh activities should be coordinated between auxiliaries and Jamā'at to achieve maximum benefit.

Panel Discussion 3: Taking care of Tajnid and Māl

Moderator: Muhammed Owusu

Panel: Qā'id Tajnid, Qā'id Tahrik Jadid, Qā'id Waqf Jadid, Qā'id Māl, Former Qā'id Māl, and Sadr

Sadr Majlis chaired the panel discussion. He started the discussion by addressing the importance of Tajnid and indicated that accurate number of Ansār in each Majlis is very crucial and the evaluation of each department is based on these numbers. He specifically mentioned the link between Tajnid department and Finance. He mentioned that preparation of each Majlis' budget should be based on the total number of Ansār.

After Sadr Majlis opening remarks, the moderator asked each Qā'id to address the question "What is the most important goal that Zu'amā should pay attention to?" Qā'id Tajnid, Munawar Malik indicated the accuracy of Tajnid in each Majlis is his goal. Regrettably though, most Zu'amā are not reporting accurate number of Ansār in their Majālis. He showed a tracking sheet that the Tajnid department used during 2009. He emphasized repeatedly that Zu'amā should report accurate Tajnid numbers. Former Qā'id Māl, Kalim Rana then discussed the procedures for preparing income and expense budgets. He indicated that it is important to include all members in the budget and to ensure participation in Chanda payment by all Ansār. The moderator, as Auditor of Majlis, also emphasized the importance of reconciling bank statements for those Majālis that have bank accounts. The Qā'id for Waqf Jadid, spoke about the need to increase Ansār pledges to this blessed scheme and spoke at length about the new requirements set by the Khalīfatul-Masīḥ V regarding the collection of Waqf Jadid Chanda in the USA. Qā'id Tahrik Jadid, Bashir Malik could not come due to his engagements related to Humanity First so Sadr Majlis filled on his behalf and



ALC participants during the lunch break in front of the Baitul-Hameed Mosque complex.



ALC participants gather for a group photo.

First Condition of Bai'at
That he/she shall abstain from Shirk (association of any partner with God)
right up to the day of his/her death.

emphasized the whatever has been said about Waqf Jadid, equally applies to Tahrik Jadid. After the brief opening statements, many lively questions were asked to which answers were provided by Sadr Majlis and the respective Qā'idīn.

Other Departmental Sessions

The above three panel discussions covered all the departments of Majlis Ansārullāh USA except the Umūmī (General) and Tarbiyat Nau Mubā'i'in (Training of New Converts). Each of these departments had separate sessions for the benefit of Zu'amā .

Developing bond with Nau Mubā'i'in (New Converts)

The session was initiated by Qā'id Nau Mubā'i'in, Waseem Ahmed who had also invited Maulana Naseem Mahdi, Missionary in charge and Nā'ib Amīr Jamā'at USA and Abdur Rahim Hubbs, Mohtamim Training of New Converts, Majlis Khuddām-ul-Ahmadiyya USA on stage. Qā'id Nau Mubā'i'in opened the session by reciting Surah Al-Nasr. He pointed out that the Holy Prophet (peace and blessings of Allah be on him) and the Promised Messiah (peace be on him) has taught us how to create bonds with new converts. He gave examples from the life of the Promised Messiah (peace be on him) indicating his love and compassion towards the new converts and how it helped create a special bond. He mentioned his own target of contacting all new convert Ansār, at least six times during the year. He then invited Abdur Rahim Hubbs to talk about his experiences. Abdur Rahim Hubbs spoke on the topic of attending to the needs of new converts. He reminded that even minor needs of the new converts should be attended to. He narrated some of his personal experiences with new converts and how he was able to provide financial and job-search assistance, along with spiritual guidance.

Finally, Maulana Naseem Mahdi shared his moving and educating thoughts. He

started by reciting verse 60 of Surah Al-Imran ('And it is by the great mercy of Allah that thou art kind towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee...'). He pointed out that the Holy Prophet (peace and blessings of Allah be on him) as an embodiment of mercy and compassion for the new converts and that it was this love that created a strong bond between him and the new converts so much so that they left everything for him and his Allah. He narrated various examples from the life the Holy Prophet (peace and blessings of Allah be on him) of Islam and his followers. He particularly mentioned how the Ansār of Madina, being inspired by the Holy Prophet (peace and blessings of Allah be on him) made unimaginable personal sacrifices for the sake of helping their new brothers in faith. He said as a community we need to show compassion and special attention to the new members. We need to set high examples of such compassion, same as was shown and taught by the Holy Prophet (peace and blessings of Allah be on him) of Islam and his followers. He also mentioned that the Khalīfatul-Masīh (May Allah be his support) has expressed the importance of bringing new converts to meet him in person so requesting Majlis Ansārullāh to make such plans in which new converts can go and meet the Khalīfatul-Masīh (May Allah be his support).

Online Reporting Demonstration

Department of Umūmī had started a new online reporting system for Zu'amā's monthly reports. In this session, Qā'id Umūmī with the help of Nā'ib Sadr Saf Dom, who helped develop the online reporting system, demonstrated the functionality and features of the newly developed online system. After the demonstration, Zu'amā were allowed to ask questions about online reporting system. Both Qā'id Umūmī and Nā'ib Sadr Saf Dom answered questions

National Majlis 'Āmila meeting, held a day before the ALC, was addressed by Maulana Shamshad A Nasir.



A session at the ALC.

illustrating the ease-of-use and simplicity of the new online reporting system. Sadr Majlis also joined during the Q/A session clarifying further on few important points regarding the future enhancements of in the online reporting system.

Miscellaneous Presentations

Throughout the ALC, there were presentations on topics related to Tabligh, Tarbiyat and Social Work. The highlights of these presentations are given below:

Structure of Islahi Committees

National Tarbiyat Secretary, Nasir Malik, shed light on the new structure of Local Islahi Committees (LICs) as directed by the Khalīfatul-Masīḥ (may Allah be his support). He provided background behind the new structure of local Islahi Committees and talked about the charter of LICs. He shared his thoughts on roles and responsibilities of Zu‘amā being members of LIC. After that, he entertained some questions by Zu‘amā further clarifying structure and need of LICs.

How to Provide Best Guidance to Today’s Youth

Sadr Majlis invited the Qā’id Majlis Khuddāmul-Ahmadiyya of Los Angles East Majlis to talk about how essential is this for parents to be aware of what their children are doing outside of their homes, especially late at night. Qā’id Majlis Khuddāmul-Ahmadiyya, Saif Rehman, shared some of his personal experiences being local Qā’id Khuddām illustrating the fact that ‘being out at late night’ usually means that children are being influenced by bad company. He requested parents to be aware of their children’s whereabouts and develop friendlier relationship with them so that they do not get influenced by peer pressure.

Bicycle Project

Nāzim Gulf Region, Bashir Shams, who has been directed by Sadr Majlis to lead the

Bicycle Project talked about the project details. He mentioned that this project has been blessed by approval from the Khalīfatul-Masīḥ (may Allah be his support). He described that Majlis Ansārullāh is collecting bikes from Great Lakes, Midwest, and Gulf Sates Regions. Collected bikes will be stored at temporary storage places in Columbus, Chicago West, Dallas, St. Louis, and Houston. Abu Bakr Ladd (a Nasir from St. Louis Majlis) will collect bikes from those temporary storage places and deliver them to Houston to be shipped to Africa. He talked about various ways to donate bikes and also shared success stories that how already many bikes have been arranged and the remaining ones have been pledged.

A Number Game

In this session, Maulana Naseem Mahdi, Missionary in-charge and Nā’ib Amīr, delivered a presentation on the topic of “A Numbers Game.” He said that Non-Ahmadi Muslims accuse us that we are only interested in increasing numbers of new converts for reporting purposes. He clarified that we are not interested in increasing numbers but rather we want to save as many souls as possible out of love and sincerity of mankind. He presented the example of the Holy Prophet (peace and blessings of Allah be on him) how he himself so immensely desired a dying Jewish boy to accept Islam— at that time, the Holy Prophet (peace and blessings of Allah be on him) was obviously not interested in increasing numbers but rather saving the soul. He said that our obligation is to convey the message with wisdom and goodly exhortation, and not think about the conversion because conversion can only be made possible by Allah. He explained various levels of conversion, as an example, he mentioned that the concept of Jihad which the Promised Messiah (peace be on him) promulgated more than a hundred years ago, is now being embraced by most of the Muslims around the



More scenes from the ALC.



Second Condition of Bai'at

That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.

world. He said that this is a sort of conversion, that is, people embracing the same ideas as we believe in. At the end, he shared his successful experiences about going to small towns of Canada as a result of the instructions from the Khalifatul-Masiḥ (may Allah be his support). He mentioned how the Khalifatul-Masiḥ (may Allah be his support) wants him to achieve similar goals in the USA. He shared some good tips about holding interfaith dialogues in small towns to convey the message of peace and unity of God throughout the USA so that those souls can be saved.

Concluding Session

The concluding session started with the award ceremony in which best performing Majālis were recognized based upon their performance throughout the year in both large and small Majālis categories. ‘Alam-i-In‘ami was also presented based upon overall performance. The award winning Majālis are listed below:

‘Alam-i-Inami: Dallas Majlis

Large Majālis

First Place:

Dallas Majlis – Za‘im: Mujahid Mahmood

Second Place: Los Angeles East Majlis –
Za‘im: Rashid Mian Syed

Third Place: Philadelphia Majlis – Za‘im:
Syed Fazal Ahmed

Small Majālis

First Place: Houston-Cypress Majlis – Za‘im:
M. Dawood Munir

Second Place: Austin Majlis – Za‘im: Malik
Mohammad Altaf

Third Place: Fitchburg – Za‘im: Muzaffar
Chaudhry

Most Improved Majlis: Indiana Majlis – Za‘im: Waseem Ahmad

After the award ceremony, Sadr Majlis invited presidents of the three local Jamā‘ats (Los Angeles east, Los Angeles West and Los Angeles Inland) to express their thoughts on being the host of this year’s ALC. Presidents’ remarks followed by the concluding address of Sadr Majlis in which he answered many important questions regarding roles and responsibilities of Zu‘amā and Ansār. He clarified important rules and regulations regarding mandatory membership in Majlis Ansārah for all Ahmadi Muslims above forty years of age. He quoted various excerpts from Sabīl-ur-Rashād (a collection of Khulafa’s addresses to Anṣār (may Allah be pleased with them) to emphasize his point. He requested all Zu‘amā to follow the guidelines provided by Qā’idīn about their respective departments, and to timely report any activities taking place in their Majālis. At the end of his concluding remarks, he thanked the volunteers and all delegates and requested Maulana Naseem Mahdi to lead in the concluding silent prayers.

At the end of this report, it will be only fair to mention that the two host Majālis (Los Angeles East and Los Angeles Inland), under the leadership of their Zu‘amā, Syed Rashid and Imran Jattala, did a wonderful job on all fronts including conference venue, arrangements, transportation, accommodation, refreshments and taking care of needs of all the delegates. May Almighty Allah give them and their teams reward for making the ALC 2010 a memorable experience for all the attendees.

Third Condition of Bai‘at:

That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (peace and blessings of Allah be upon him); and shall try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory Prayers) and invoking Darūd (blessings) on the Holy Prophet (peace and blessings of Allah be upon him); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

Various views of the 2010 ALC held in Los Angeles East Majlis.



A Tribute to the Martyrs of Lahore (and their loved ones)

Waseem Ahmad (Indiana Majlis, USA – September 2010)

This is to every mother, every daughter, every wife
Who paid the highest price of love, in this very life

This is to their heads still held so bravely high
This is to every tear that did not leave their eye

This is to the youths too young to fathom why
In Allah's own house, their fathers had to die

This is to the daughter waking in dark to quietly cry
I wish it wasn't him; I wish it was I – I wish it was I

This is to the pallid lips that praised the Lord
With every last breath – with every last sigh

This is to those who heard and answered the call
Those who had hate for none, and had love for all

This is to those who stood firm, and stood so tall
When the bullets went on flying among them all

This is to every drop of innocent blood on the floor
Of each one of those two noble Mosques in Lahore

I smell their sweet fragrance reaching the sky
These blossoms will bring fruit as time goes by

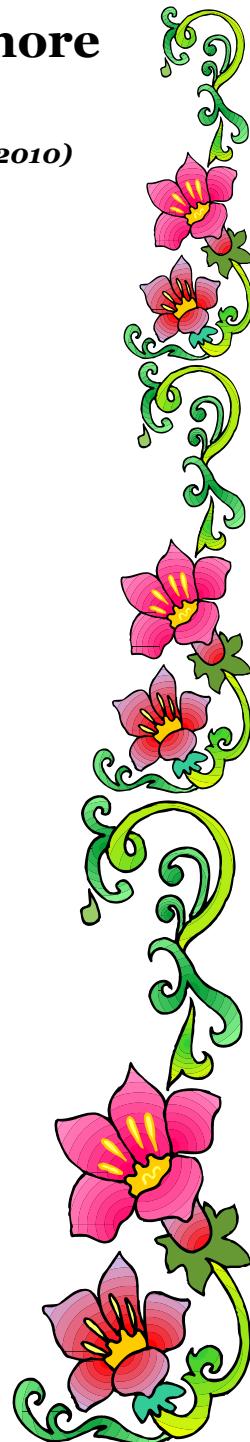
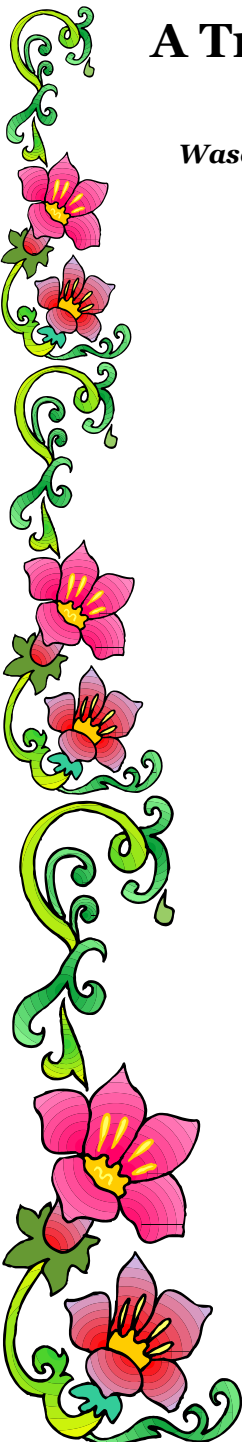
But as for every bullet and every cursed sword
That is aimed at those who only love their Lord:

Their fate is dust and rust, after the battle cry
Come see: Allah's flag will keep soaring high

Doomed is every dark heart and every blind eye
Our love is bound to win, no matter what they try

As day surely follows night, so does this law apply
Those who give Allah their all, they never really die

This is from my heart - to the Martyrs of Lahore
This is my tribute to you - this is not a good-bye



Dr. Wajeeh Bajwa
Gainesville, FL
Sadr

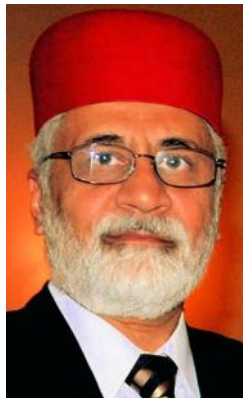
Dr. Wajeeh Bajwa, son of Chaudhry Muhammad Abdullāh Bajwa (Advocate), was born in 1952, in Karachi, Pakistan. He has three brothers and a sister. His grandfather, Chaudhry Muhammad Hussain Bajwa (Wasiyyat Number 7, Talwandi Anayat Khan, Dist. Sialkot, Pakistan), was the first person in the family to accept Ahmadiyyat at the hands of the Promised Messiah, ‘alaihiisalam.

Wajeeh is married to Anisa Bushra Salam Bajwa, daughter of Prof. Sir Dr. Abdus Salam. They are blessed with four children, three sons and a daughter (the youngest son being a Waqf-i-Nau child). In his younger days he played cricket (at University level team), soccer, and table Tennis. His hobbies include gardening, computers, and Do-it-Yourself projects.

Wajeeh earned his Ph.D. in Biochemistry from the University of Glasgow in 1981. Then he spent seven years doing two post-doctoral fellowships in Switzerland and one post-doctoral fellowship at the Hershey Medical Center, PA. In 1987, Wajeeh joined a Biotechnology company in Michigan. He joined Duke University Medical Center in 1998. He was elected President of the National Society of the Research Subject Advocates in 2006. In 2008, he joined University of Florida as Director of Regulatory affairs and in 2010 became Director, Regulatory Knowledge and Support Program, Clinical and Translation Science Institute, University of Florida.

Wajeeh held his first Jamā‘at office at the age of 13 in Model Town, Lahore, Pakistan. Since then he has held several offices at the local and national levels. He was also a member of the International Computer Committee, formed in 1991, by Ḥaḍrat Khalīfatul-Masīḥ IV, rahimahullāh, to assess Jamā‘at’s computer needs and requirements. Some of his recent services include:

- 2010 – to date: President, Orlando Jamā‘at
- 2006 – to date: Sadr, Majlis Anṣārullāh, USA
- 2001 – 2005: President, Association of Ahmadi Muslim Scientists, USA
- 2000 – 2005: Qa’id Umūmī, Majlis Anṣārullāh, USA
- 1995 – 2008: President, Research Triangle Jamā‘at
- 1995 – 1998: National Satellite Fund Secretary, USA
- 1992 – 1994: Nā’ib Sadr, Majlis Khuddām-ul-Ahamdiyya, USA
- 1991 – 1993: General Secretary, Detroit Jamā‘at
- 1990 – 1991: Nā’ib Officer Jalsa Salana, USA
- 1989 – 1991: Qa’id, Majlis Khuddām-ul-Ahamdiyya, Detroit. Majlis won ‘Alam-i-In‘ami.



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Dr. Khalid Ata, Potomac, MD.
Nā'ib Ṣadr Saf Awwal



Munawar Ahmad Saqib, Willingboro,
NJ. Mu'āwin Ṣadr/Qā'id Māl



Mujahid Mahmood, Dallas, TX.
Mu'āwin Ṣadr



Waseem Ahmad, Indiana.
Qā'id Tarbiyat Nau Mubā'i'in



Habeeb M Shafeek Jr., Orlando,
FL. Qā'id İthār



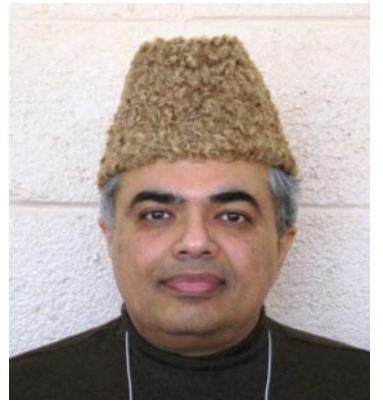
Monas Ahmad Chaudry, Los
Angeles, CA. Qā'id Tabligh



Tahir Soofi Ahmed, Zion IL.
Qā'id Māl



'Abdullāh Ennin, Milwaukee,
WI. Qā'id Waqf-i-Jadīd



Bashir Malik, VA.
Qā'id Tahrīk Jadīd

Naseem Ahmed Waseem
Lehigh Valley, PA
Nā'ib Ṣadr Saf Dom

Naseem Ahmed Waseem, son of Naim Ahmad Waseem, was born in 1965, in Karachi, Pakistan. He has two brothers and a sister. His grandfather, Haji Mohammad Din Tehalvi, Darwesh Qādiān and Sahabi (Companion) of the Promised Messiah, 'alaihissalam, was the first person in the family to accept Ahmadiyyat at the hands of the Promised Messiah, 'alaihissalam.

Naseem is married to Faiza Ayesha. They are blessed with two daughters (both are in scheme of Waqf-i-Nau). In his younger days he played cricket, field hockey, and tracks. His hobbies include gardening, computers, and Do-it-Yourself projects.

Naseem earned his B.Sc. in Chemistry, Zoology Botany from the University of Karachi in 1986. Then he did post-Graduation in Aviation and earned Diploma of Air Traffic Controller. In 1988, Naseem joined Civil Aviation and worked as Air Traffic Controller and Airport Manager at different locations in Pakistan. In 1995, Naseem moved to USA and worked with IBM Global Services and Microsoft in different computer fields. He is currently at Social Security Administration.

In 1974, at the age of 9, being an Ahmadi Muslim, Naseem was beaten in school due to his faith. Naseem assumed his first Jamā'at office as Nā'ib Za'im at Nazimabad, Karachi, Pakistan in 1978. Since then he has held several offices at the local and national levels. Naseem started the project of Qur'an with translation on alislam Jamā'at website with search engine which was completed in two years. Naseem also developed online report form for Zu'amā and Nāzimīn for Majlis Ansārullāh website. Other services are as follows.

- 2010 - to date President Lehigh Valley Jamā'at USA.
- 2010 - to date Nā'ib Sadr Dom Majlis Anṣārullāh USA (Saf Dom)
- 2008 - 2009 Mu'awin Sadr Majlis Anṣārullāh USA.
- 2007 Nā'ib Sadr Dom Majlis Anṣārullāh USA (Saf Dom)
- 2003 - 2006 Sadr Majlis Khuddām -ul-Ahmadiyya USA
- 2001 - 2002 Nā'ib Sadr Majlis Khuddām-ul-Ahmadiyya USA
- 2000 Qā'id Central Jersey (Majlis Won 'Alam-i-In'ami)/Muhtamim Khidmat-i-Khalq
- 1998 - 1999 Qā'id North Jersey/Central Jersey (Won 2nd Best Majlis Award)
- 1997 Nā'ib Qā'id North Jersey/Central Jersey
- 1995 Nāzim Finance North Jersey/Central Jersey
- 1987 Nā'ib Nāzim Khidmat-i-Khalq Nazimabad Karachi Pakistan
- 1986 Nā'ib Nāzim Tarrbiyat Nazimabad Karachi Pakistan
- 1985 Sukkur Hifazat Duty
- 1980 - 1983 Za'im Halqa Nazimabad South Karachi Pakistan
- 1978 - 1980 Nā'ib Za'im Halqa Nazimabad South Karachi Pakistan



Wonderful Prayers from the Holy Qur'an

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Imran Hayee
Minnesota
Qa'id Umūmī

Imran Hayee is from the progeny of Mian Nizam Din, the companion of the Promised Messiah (peace be on him). His parents and extended family resides in Sialkot. He came to the US for study in 1993 and lived in LA West Jamā'at for five years while he completed his Ph. D. from the University of Southern California in 1998. He has since lived in Central Jersey and Silver Spring Jamā'ats where he worked in industry for about six years. Currently, he is residing in Duluth, MN where he is a professor of electrical engineering in the University of Minnesota at Duluth. He is also Tabligh and Wasaya secretary for Minnesota Jamā'at. He has previously held the positions of Muhtamim Tajnid, Muhtamim San'at-o-Tijarat and Muhtamim Atfal in the Majlis Khuddām-ul-Ahmadiyya, USA. He is married and has two kids, 9 and 11.



Rafiuddin Malik
Columbus, OH
Qā'id Tarbiyat

Rafiuddin Malik son of Rasheeduddin Malik, was born in 1964, in Okara, Pakistan. He is the grandson of Late Malik Salahuddin, *Darvesh* Qadian, who authored the book series *Ashab-i-Ahmad* (the companions of the Promised Messiah, alaihissalam). Rafi is the eldest of three brothers. He is married to Saima Malik, daughter of Mobashir Latif Ahmad, Advocate, Lahore, Pakistan. He is blessed with three children, a boy and two girls. Born as an Ahmadi Muslim, he became a Musi in 1986.

Rafi completed his undergraduate studies from the University of the Punjab at F.C. College, Lahore, with a degree in Mathematics. He moved to Toronto, Canada, in 1989 where he worked for Royal Bank of Canada as a Technical Systems Analyst. In 1999, he moved to Columbus, Ohio where he works for Nationwide Insurance as a Software Engineer. He earned his Master's degree in Computer Science and MBA from Franklin University. He loves to read books on computer science to keep abreast with the latest technology.

Over the years, Rafi has had the good fortune to serve the Ahmadiyya Muslim Community in Pakistan, Canada, and the U.S. in various capacities, having held his first Jamā'at office as a Tifl. Some of the services include:

- 2006 – to date: Qa'id Tarbiyat, Majlis Anṣārullāh, USA
- 2006 – to date: Editor *Anṣār* Newsletter, Majlis Anṣārullāh, USA
- 2007 – to date: Na'ib Sadr, Columbus Jamā'at
- 2005 – to date: Secretary Wasaya, Columbus Jamā'at
- 2002 – 2005: Mohtamim Tarbiyat, Majlis Khuddām-ul-Ahmadiyya, USA
- 1999 – 2003: Qa'id Majlis Khuddām-ul-Ahmadiyya, Columbus, Ohio
- 1998 – 1999: Mohtamim Ta'lim, Majlis Khuddām-ul-Ahmadiyya, Canada
- 1993 – 1994: Na'ib Qa'id, Majlis Khuddām-ul-Ahmadiyya, Scarborough, Ontario, Canada
- 1984 – 1986: Za'im Majlis Khuddām-ul-Ahmadiyya, Darul-Hamd, Lahore, Pakistan



Shamim Ahmad Malik
Research Triangle, NC
Qā'id Health

Shamim Ahmad Malik, son of Nasim Ahmad Malik (Advocate), was born in Rabwah, Pakistan. He has two brothers and two sisters. His paternal grandfather, Aziz Muhammad Malik (Advocate) was one of the first persons to accept Ahmadiyyat in his family and served the Dera Ghazi Khan Jamā'at as Amir for a long time. Shamim's maternal grandfather, Maulana Jalalud-Din Shams was a well-known Ahmadi scholar and one of the three Ahmadi scholars given the rank of Khalid-i-Ahmadiyyat by Khalifatul-Masīh II.



Shamim is married to Umerana Malik, daughter of Farooq Ahmad Chaudhry of Lahore Cantt. The couple is blessed with three sons and one daughter. Shamim's eldest son, Umair, and daughter, Madiha are studying in college/university in Raleigh, NC. His second son, Haseeb, a Waqf-i-Nau, is a high school freshman and his youngest son, Wasay, is 15 months old. Shamim played soccer, table tennis and badminton in school and university. He has also widely travelled abroad including the Middle East, Far East and Europe.

Shamim earned his MBA in International Business from Roosevelt University, Chicago in 1983 after completing his MBA in finance from the University of the Punjab, Lahore in 1980. He completed his B. Sc. from Ta'limul-Islam College, Rabwah and by the grace of Allah secured third position in the University of the Punjab. He commenced his banking career from Pakistan in 1984. After completion of academic and on-the-job training, he was posted to Dubai in 1986. He worked at several local and international banks in the U. A. E. and earned International Banking Diploma from the U. K. Institute of Banking. He moved to Canada in 1998 and joined Royal Bank of Canada. He earned the Professional Banking Diploma from the Canadian Institute of Bankers. He was transferred to RBC's subsidiary in Raleigh, NC in 2006 where he continues to work in the credit review department.

Shamim has had the opportunity to serve the Jamā'at at various locations primarily in the area of finance. He served as Secretary Finance in Abu Dhabi Jamā'at for almost six years. He served Majis Anṣārullāh Canada as National Qa'id Finance and National Auditor for almost four years. Currently, he serves as National Qa'id, Dhahanat Wa Sihat Jismani (Physical and Intellectual Health). At the local level, he is serving as Za'im, Research Triangle, Jamā'at Auditor and Secretary Public Affairs.

Conditions of Bai'at
(Initiation into the Ahmadiyya Community)
Pocket-Size Edition
Free

Mohammad Dawood Munir, Cypress-Houston, TX
Qā'id Ta'īm

Born January 21, 1952, Negombo, Sri Lanka. Son of Mohammad Ismaeel Munir, Missionary. Born Ahmadi, his grandfather was the first Ahmadi in his family.

Education: MA. Economics, 1976, University of the Punjab, Pakistan. MBA Accounting & Finance, 1988, University of Houston, Houston.

Jamā'at and auxiliary offices held: Za'īm Majlis Khuddam-ul-Ahmadiyya, Darus-Sadr Janoobi. Za'īm of Majlis Khuddam-ul-Ahmadiyya, Darul-Hamd, Lahore. Qa'id, Majlis Khuddam-ul-Ahmadiyya, Houston. National Mu'tamad, Majlis Khuddam-ul-Ahmadiyya, USA. Za'īm, Majlis Anṣārullāh, Houston. Regional Nāzim, Majlis Anṣārullāh, Central South Region. Secretary Tablīgh, Houston Jamā'at. Qaid Tablīgh, Majlis Anṣārullāh, USA. Qaid Ta'īm, Majlis Anṣārullāh, USA. General Secretary, Cypress-Houston Jamā'at. President, Cypress-Houston Jamā'at (currently).

Sports or other extracurricular activities: Jamā'at Work, Camping, and Gardening.

Profession and offices held (in professional organization, businesses): Accounting & Finance, Self-employed: S&D Bookkeeping & Tax Services, Houston, TX.

Hobbies: Camping & Gardening.

Munawar Aḥmed Malik

Dallas, TX

Qā'id Tajnīd

Munawar Ahmed Malik, son of Malik Mubarik Ahmed, was born on February 15, 1960. He is a fourth generation Ahmadi. His great grandfather, Ḥaḍrat Mian Allah Ditta of Nat, Gujranwala, Pakistan, was among the first 313 Sahabah of Ḥaḍrat Promised Messiah, peace be on him. His name has been mentioned in the Ruhani Khaza'in, Anjam-i-Atham, Volume 11, page 327, number 195. His father Malik Mubarik Ahmed and Mother Mubarika Malik (Late) were blessed to serve Ahmadiyyat in different capacities with Karachi Jamā'at.

Munawar graduated in 1986 from Punjab Medical College, Faisalabad. He was married in 1987 with Nusrat Malik. They have three children, two sons, Zafar Malik and Ahmed Malik, and a daughter, Tooba Malik. Zafar Malik is a Waqf-i-Nau child. Munawar has been blessed to serve Ahmadiyyat from his very childhood as Sa'iq Halqa, Za'īm Halqa, and finance secretary of Ahmadiyya Medical Student Organization in Faisalabad. He moved to USA in 1989 and moved to Dallas in 1994. He has been performing medical diagnostics MRI for the last 18 years.

He has served the Ahmadiyya Community in the following capacities in the US.

2000-current: Vice President of Dallas Jamā'at.

2006-current: Qā'id Tajnid Majlis Anṣārullāh USA.

1998-2000: Qā'id Khudam-ul-Ahmadiyya: Dallas Chapter. Secretary Tablīgh Dallas Jamā'at.

1994-1998: Nāzim Finance, Majlis Khuddām-ul-Ahmadiyya, Dallas.

1992-1994: Property secretary Willingboro Jamā'at.

1990-1992: Qā'id Majlis Khuddām-ul-Ahmadiyya, Willingboro.

Hobbies: Ping Pong, Cricket, reading books and keeping updated on current affairs.

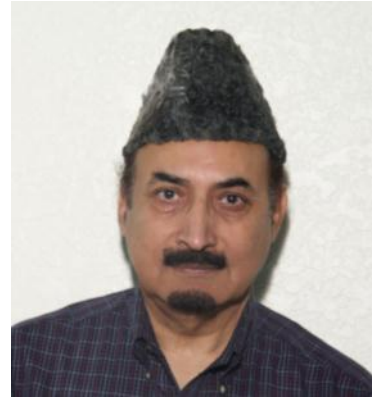




Syed Fazal Ahmad, Philadelphia PA.
Qā'id Ta'limul-Qur'ān



Muhammad K. Owusu,
Northern Virginia, VA. Auditor



Perwaiz Aslam Chaudhry
Silver Spring, MD. Za'im A'lā



Basit Khan, Baltimore, MD.
Nā'ib Qā'id Umūmī



Belal Khalid, Central Jersey, NJ.
Nā'ib Qā'id Ta'lim



Chaudhary Mushtaq Ahmad,
Laurel, MD. Nā'ib Qā'id Ishā'at



Tanvir Ahmed
Nā'ib Qā'id Health.

Mazhar UL Haque
Nā'ib Auditor

Aftab Lubis
Nā'ib Qā'id Māl (Finance)



Imran Jattala
Nā'ib Qā'id Ishā'at

Syed Sajid Ahmad
Minnesota
Qā'id Ishā'at

Syed Sajid Ahmad, son of Syed Sajjad Haider, was born on August 11, 1948, in Gujrat, Pakistan. His grandfather, Syed Muhammad Yusuf was the first person in the family to accept Ahmadiyyat at the young age of sixteen and was then disinherited by his parents as a punishment for his courageous conversion. Sajid completed M.Sc. at the University of the Punjab in 1972 and M.Sc. at the Qa'id-i-A'zam University, Islamabad in 1973-1974. He is blessed with four children, three daughters and one son.



Sajid served the Jamā'at in Pakistan as Nāzīm Atfal (Hafizabad), Nāzīm Ta'līm (Gujrat), Mu'tamad Zila (Gujrat) and Za'im of the Fazl-i-Umar Hostel. He had the blessing to start Khuddām branches at the New Campus in Lahore and at the Islamabad University Campus. He was the founding National Finance Secretary of the Peoples Student Federation (PSF) in Pakistan.

Sajid devoted 3½ years of his life for the service of Islam in West Africa (1974-77) and taught at the Ahmadiyya Secondary Schools in Ghana at Fomena, Potsin, and Salaga. Before departing Ghana for the US in 1977, he handed over the charge of Salaga School to Sahibzadah Mirza Masroor Ahmad, now Khalīfatul-Masīḥ V, ayyadahullāhu ta'ala binasrihil-'aziz.

In the US, he has worked in the semiconductor industry in California and Arizona (Intel), Washington (National Semiconductor), and Idaho (Micron). Currently he is manager of engineering services at the Center for Nanoscale Science and Engineering at the North Dakota State University in Fargo, North Dakota. He holds 54 patents and has published 32 papers and presentations internationally. He has held the offices of Finance Secretary, General Secretary and Chairperson of the Boise section of IEEE. He was awarded an IEEE Third Millennium Medal in recognition for his services to the organization.

In the US, Sajid served Majlis Khuddām-ul-Ahmadiyya as Qa'id West Coast Region (1978-85), Editor Tariq, Na'ib National Qa'id (1984-1986), National Qa'id, (1986-1988) and then as the first Sadr, Majlis Khuddām-ul-Ahmadiyya, USA (1988-89).

He served the San Francisco Jamā'at (inclusive of Sacramento, Bay Point, Oakland, San Jose and Merced) as its Financial Secretary, then General Secretary and then during 1982-84 as its President. He served as the President of the Phoenix Jamā'at during 1986-89. He served as the President, Seattle Jamā'at during 1990-1991.

He has served the Ahmadiyya Muslim Community USA as Editor, Muslim Sunrise during 1998-2004. He has been serving as Secretary of the Children's Magazine Committee since 2001 which publishes Al-Hilal. He has been Member of Qaḍa Board USA for numerous years.

He has served the St. Paul/Minnesots Jamā'at as its Secretary PR, Secretary Waqf-i-Nau and now is its Secretary Ta'līmul-Qur'an and Waqf Ardi.

He served as the Za'im, Majlis Anṣārullāh, St. Paul during 2003-2005.

He served Majlis Anṣārullāh, USA as Na'ib Sadr I during 1994-1999 and has been editor Al-Nahl since 1993 and Qa'id Isha'at, Majlis Anṣārullāh, USA since 2000.

He has published or edited Tariq, Tariq Jr., Ahmadiyya Gazette and Al-Nur previously, has co-authored the hadith book, Words of Wisdom, and compiled the stories "Why Islam is my choice."

National Majlis 'Āmila with the local members of the Bay Point CA Majlis on 7 May 2010,

Right . Maulana Irshad Malhi, regional missionary and Dr Wajeeh Bajwa, Sadr Majlis at the meeting with local members.

Middle.. A group photo with Bay Point Anṣār.

Bottom. National 'Āmila at Oakland, CA on 8 May 2010.





National ‘Āmila at San Jose, CA
on 8 May 2010.

Left. Maulana Irshad Malhi, regional missionary, Musawwir Momen, Za‘īm San Jose, and Dr Wajeeh Bajwa, Sadr Majlis at a meeting with the local Anṣār.

A group photo, below.



Fourth Condition of Bai‘at:

That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.

National Majlis 'Āmila in Atlanta
on 18 September 2010.

Dr Wajeeh Bajwa addressing local
members with Syed Abdu-Shakoor,
local Za'im., right.

A group photo, below.



Annual Report for 2010

Dr. Wajeeh Bajwa, Sadr Majlis Ansārullāh, USA

The Majlis Ansārullāh, USA was established in 1981. Since then, growth has been significant in terms of the number of Majālis as well as membership. In 2010, there were 66 established Majālis in 12 regions and the total membership was approximately 2223. The US Jamā'at currently has 70 chapters; four Jamā'ats did not have sufficient number of Ansār to establish a Majlis.

Through Almighty Allah's Mercy and Grace the Majlis Ansārullāh, USA continues to move forward with members' cooperation, support, and prayers. The year 2010 ended with the following significant achievements, *Al-Hamdu Lillah*.

Tabligh:

Following the directions of Ḥaḍrat Khalifatul Masih V (ayyadahullāhu ta'ala binasrihil-'aziz) visits to small towns was the focus for Tabligh during 2010. The following graph shows the number of small towns/villages visited each month:



In the area of Tabligh most Majālis held bookstalls, book fairs, one-on-one meetings, and numerous lectures were given at churches, schools, and universities.

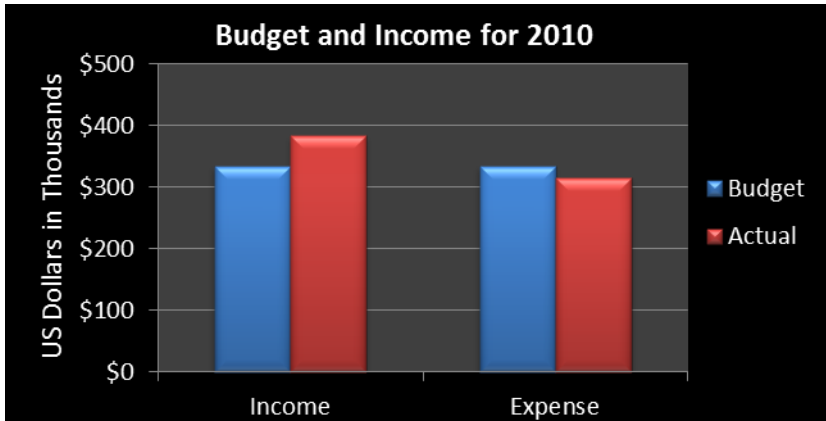
Another prominent feature of Tabligh effort was distribution and broadcast of DVDs on Ahmadiyya viewpoint of Islām. More than 900 DVDs were distributed in 15 communities for broadcast on local TV channels. These videos were broadcasted at least once every week in these communities.

Flyers (English and Spanish) were published to assist in Tabligh efforts of various Majlis. Details of these publications are provided in the publication section.

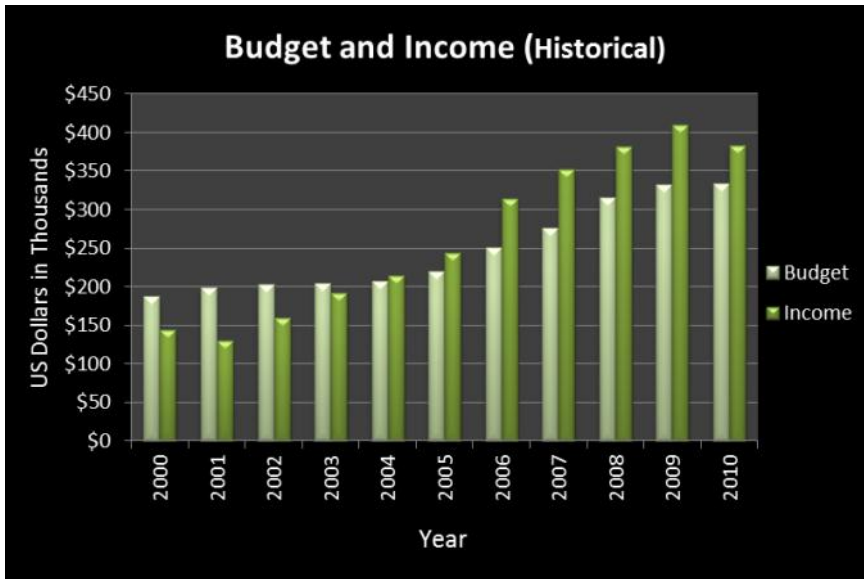
Māl (Finance):

Financial sacrifices of Ansār continue to be strong both for the Majlis itself and also in support of the Jamā'at system. In 2010 total collection was \$383,544.43 which was 14.81% more than the budget of \$334,058, *Al-Hamdu Lillah*.

Income and expense budget and actual collection and expense for 2010 are given below:



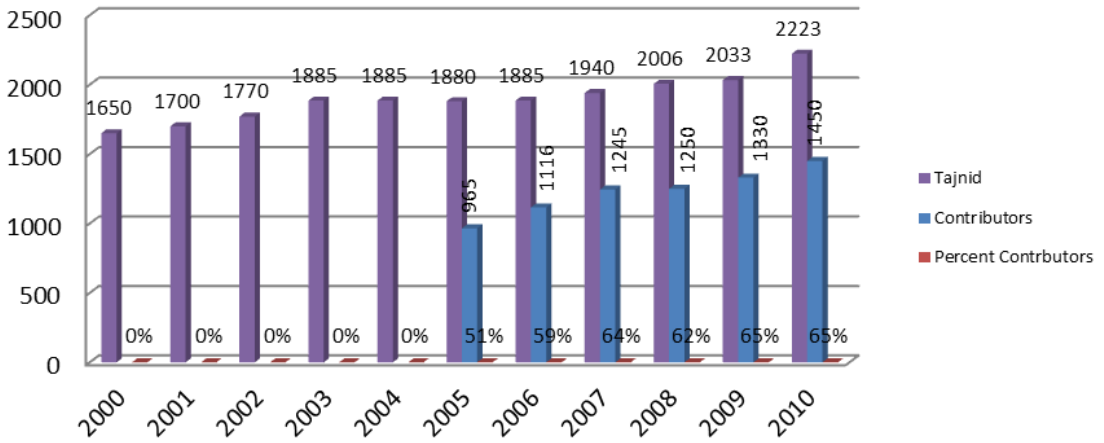
Ansār Income Budget/Collection progression for last 10 years is given below:



Total collection of funds for 2010 is less than 2009; however, this is due to the collection of special funds and not due to the collection of obligatory Chanda. In 2009 collection for Water wells for Africa and Ansārullāh Hall were \$53,509.60 and collections for the bicycle project and Ansārullāh hall in 2010 is only \$28,237.00, a difference of \$25,272.60.

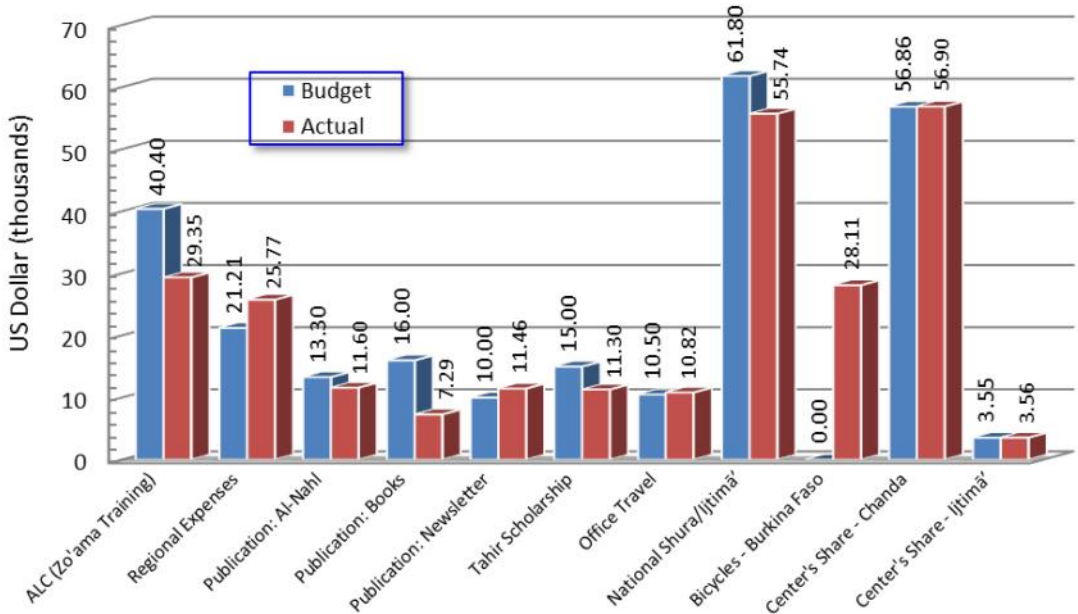
The following graph gives analysis of last 5 years showing total Ansār membership and how many Ansār paid their dues (also shown as percentage of total Tajnid who paid their Ansār dues):

Comparison of Tajnid and Number of Contributors (historical)



Expenditure breakdown: The following chart shows expenditure by various categories:

Major Expenses By Category



Ta'lim:

Annual essay writing competition was held in June 2010. Topics for this year's competition were: 1)- What is the Islamic perspective on domestic violence in all its forms?

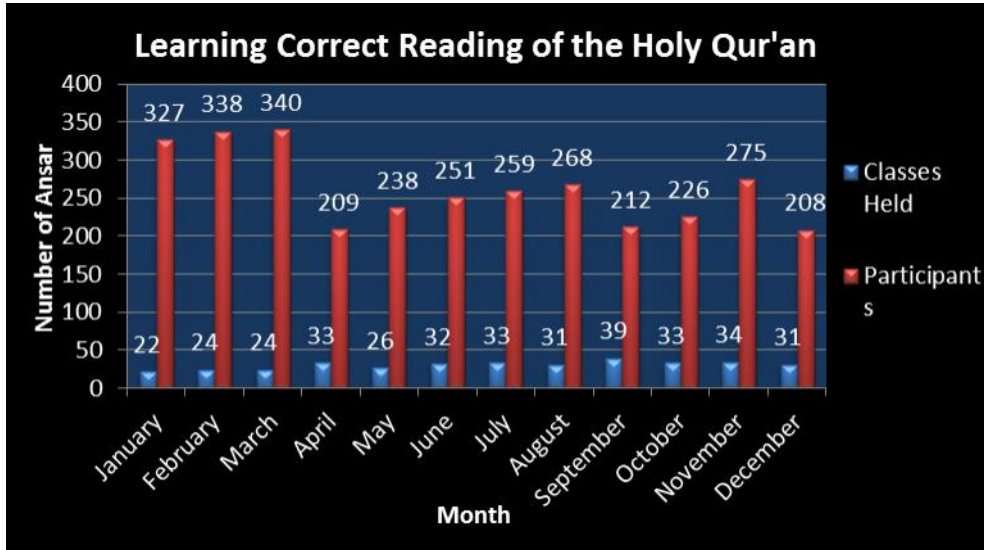
2)- What is the profile of a Muslim husband? Following table gives result of this essay writing competition:

Name	Majlis	Position
Maqsood Ahmed	Milwaukee	First
Iftikhar Ahmad Sheikh	Cypress Houston	Second
Khalid Asad	Potomac	Third

Participation in Ta'lim (education) exams continues to be a challenge. Two exams were conducted during 2010. Total participation by Ansār was around 25% and 65% of Majālis participated.

Ta'limul-Qur'an:

Majlis continues to make an effort in teaching correct reading of the Holy Qur'an. Number of Ansār who are learning correct reading of the Holy Qur'an and number of Majālis holding Ta'limul Qur'an classes were as follows:



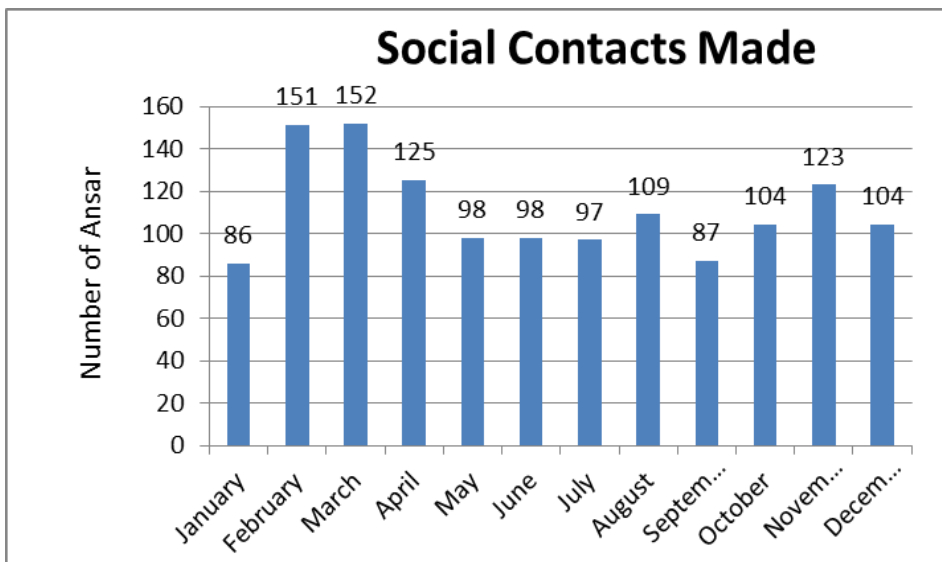
Tarbiyat:

Importance of congregational Prayers and establishing Prayer centers in each Majlis were emphasized. More than 90% Majālis have established Prayer centers with an average of two centers per Majlis.

A Tarbiyat week was held in local Mājalis from March 22 to 28, 2010 with focus on increased individual Tarbiyat activities throughout the week.

Tarbiyat and Social Services departments managed discipline duty at the annual convention of US Jamā'at.

One of the goals to be achieved in the Tarbiyat department was to contact inactive Ansār. The following graph shows number of inactive Ansār contacted during the year.



Publication:

Ansār newsletter was published every month and sent to members via postal service and electronically (e-mail). All issues of the newsletters are available at <http://ansarusa.org/node/34>

Sabilur-Rashad – Review of more than half of the translated work is complete - Project is behind schedule due to extensive work involved.

Following books/flyers/posters were published during 2010:

Book “Approaching the West,” Qty: 1,000 copies

Jesus son of Mary. Qty: 100,000 copies

Bookmarks for New York Majlis. Qty: 20,000 copies

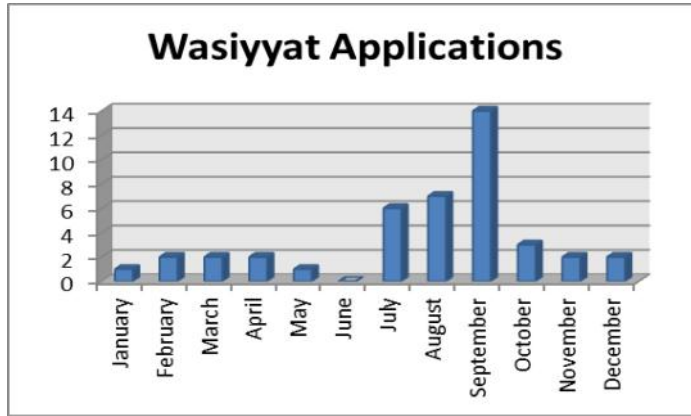
Al-Nahl - first two issues for 2010

A bookstall was arranged at the Jalsa Salana, USA. Total sale of books in 2010: \$2,170

Photo Exhibition: Abdus Sami Khaliq (Charlotte Majlis) has been taking pictures of Ahmadiyya events in the US since the 60s. He has many historical pictures. An exhibition of more than 200 pictures was held at the Annual Convention of the US and at the National Ijtimā’ in October, 2010.

Wasiyyat:

Forty Two members applied for scheme of Wasiyyat in 2010. May Almighty Allah accept their sacrifices, *Amīn*.



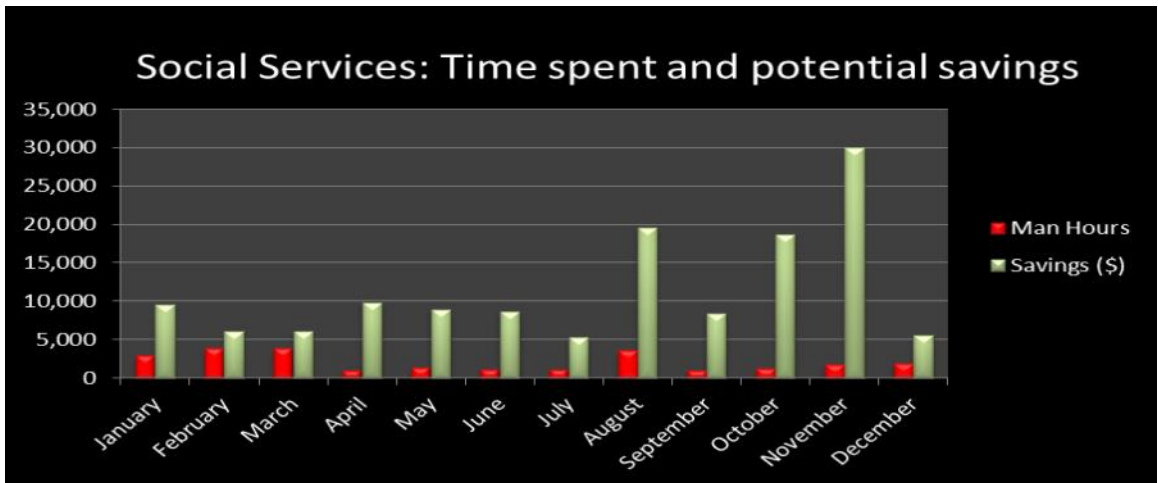
Ithar (Social services):

Ḥaḍrat Khalīfatul Masih V (may Allah be his support) approved proposal by Majlis Ansārullāh to send bicycles to Burkina Faso. This scheme was initiated based on a proposal by AbuBakr Ladd (St. Louis Majlis) that Majlis should collect used bicycles from Ansār in USA and send these bicycles to Burkina Faso. This scheme was initiated in March 2010 but then modified to just collection of funds rather than bicycles. Collected funds were then used to purchase new bicycles. A total of 352 new bicycles were purchased and order was placed on November 18, 2010, *Alhamdolliah*. [Note added at the time of compilation of this report: These bicycles were delivered in Burkina Faso on March 12, 2011, *Alhamdolillah*. Distribution of Bicycles will take place during the Annual Convention of Burkina Faso Jamā'at which will be held from April 1 to 3, 2011, *Insha'Allah*].

Majlis continued to provide MTA System (Muslim Television Ahamdiyya Satellite dish system) to those Ansār who could not purchase one. One MTA systems was provided during this reporting period.

Majlis Ansārullāh provided financial assistance to members who needed help either for paying rent, taking care of utility bills, or other essential needs.

Following graph shows time (hours) spent in social service activities by members:



Dhahanat wa Sihat Jismani (Intellect and Physical Health):

Articles on monthly scheduled health topics were distributed to all Majālis for discussion during the monthly Anṣār meetings.

34% Majālis regularly report physical activities.

The most common activities include:

Walking, jogging

Treadmill, weights etc.

Table tennis

Five (5) homeopathic kits were distributed in 2010

Number of Majlis that have Homeopathic Kits is 35

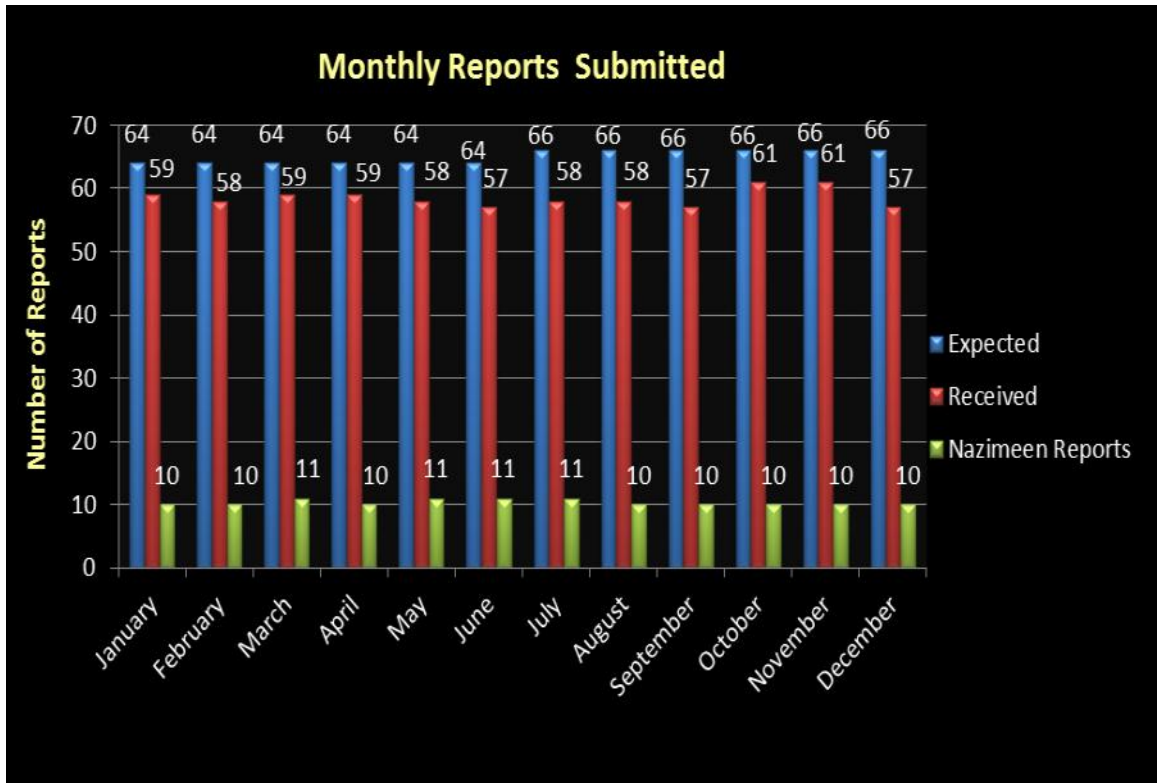
Ansār Tahir Scholarship:

Four scholarships were awarded in 2010 with total scholarship amount of \$11,300.

Monthly Activity Reports:

A total of 702 monthly activity reports were received (out of a possible 780 – which makes the total reports received around 90%). This is the highest number of reports submitted during a fiscal year. Higher number of reports is attributed to constant reminders as well as creation on an online submission process.

The following graph shows trend in report submission:



Ijtimā'āt

National Ijtimā':

The 29th National Ijtimā' of Majlis Ansārullāh USA was held in the Baitur Rahman Mosque, Silver Spring, from October 8 to 10, 2010. As is customary, to the National Ijtimā', the 18th Majlis Shūrā of Majlis Ansārullāh was also held during this time. By the Grace of Almighty Allah, both the Ijtimā' and the Majlis Shūrā were very successful, with a combined total attendance of more than 550 Ansār from all over the USA, highest ever attendance beating the previous highest record of the last year. The record attendance in two years in a row can be attributed in part to the new expansion of Baitur Rahman Mosque featuring a newly built spacious Ansārullāh Hall in the basement and an equally spacious Hall located on the 2nd floor of the Baitur Rahman Mosque. Both halls easily accommodated all activities of Ijtimā' and Shūrā with hall on the second floor serving as the Ijtimā' Gah, and Ansārullāh Hall was used as hospitality (Diyafat) area. The original Mosque Prayer areas were used for Prayers and accommodation. The indoor sports activities took place in the basement area of the Mosque and outdoor sports activities were held in the outside grounds in beautiful sunny weather.

Among the prominent features of the Ijtimā' and Majlis Shūrā were opening and closing sessions, educational, and sports competitions, Talqīn-i-'Amal sessions related to Tablīgh and Tarbiyat, an interactive workshop on health, and "Father to Son" session with Sadr Majlis Khuddāmul-Ahmediyya. A complete report of Ijtimā' 2010 is published separately.

Regional Ijtimā'āt:

Successful Regional Ijtimā'āt were held in all 12 regions with National 'Āmila members participating in each Ijtimā'. The following table gives details of the these Ijtimā'āt (which 'Āmila member attended these Ijtimā'āt):

Region Name	Nāẓim	National Representative
Central East	Farooq Azam Malik	Syed Fazal Ahmad
Central West	Naseer M. Siddique	Imran Hayee
Great Lakes	Naseem Ahmed	Rafiuddin Malik
Gulf States	Bashiruddin Shams	M. Dawood Munir
Headquarter	Perwaiz Aslam Chaudhry	Khaled Ata
Mid West	Nazir Ahmad	Waseem Ahmad
New York	Arshad Janjua	Munawar Saqib
North East	Muhammad Zafar Iqbal	Naseem Ahmed Waseem
North West	Abid Haq	Syed Sajid Ahmad
South East	Nafis Ur Rehman	Shamim Malik
South West	Anis M. Shaikh	Monas Chaudry
Virginia	Basharat Ahmad Wadan	Khaled Ata

Ansār Leadership Conference (ALC):

By the Grace and Mercy of Almighty Allah, Majlis Ansārullāh USA held Ansār Leadership Conference (ALC) 2010 at Baitul-Hameed Mosque in Chino, California on the weekend of January 23-24, 2010. ALC was attended by members of the national 'Āmila, Nāzimīn and Zu'amā or their representatives from 52 (out of 66) Majālis. A total of more than 80 delegates from all over the US attended the conference. More than Twenty Five volunteers from the local Majlis made sure that the conference ran smoothly. A detailed report of ALC activities was published.

Conclusion:

I wish to thank all members of the National 'Āmila, Nā'ib Qā'idīn , Nāzimīn, Zu'amā, Muntazimīn and members at large for their diligence and sacrifices. I also wish to thank the families of all officers and volunteers and pray that Almighty Allah reward them abundantly, *Amīn*.

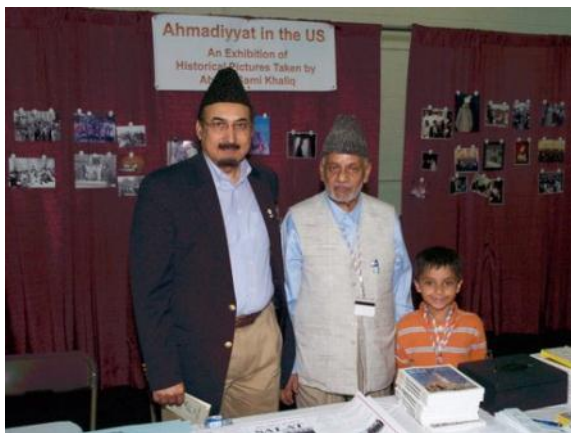
May Almighty Allah enable each and every member of Majlis Ansārullāh, USA to fulfill not only their spiritual and Majlis (Jamā'at) obligations but also their obligations to their families in these difficult financial times. Remember, Almighty Allah does not burden anyone of us beyond our capacity. Rest assured He rewards our sacrifices many times over. Undoubtedly the spiritual path we take as we go forward will be the one our future generations will follow closely.

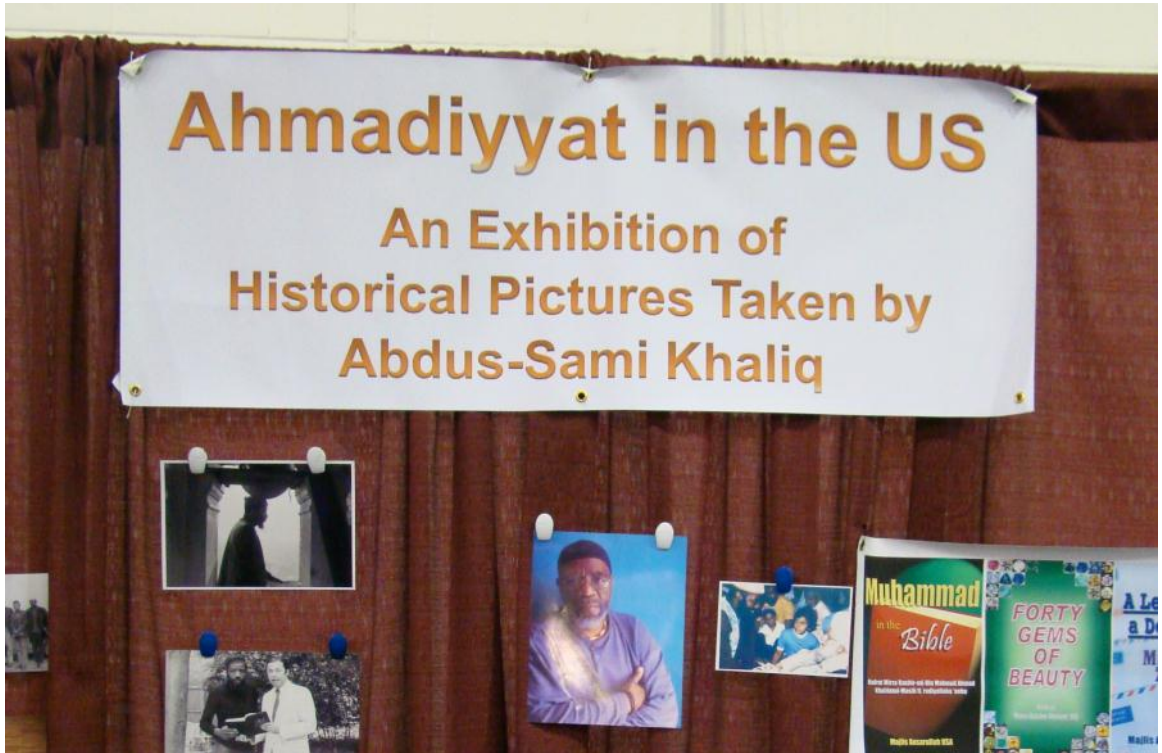
May Allah accept our humble efforts and forgive our mistakes, and guide us to further success through His Grace and Mercy, *Amīn*.

Jalsa Salana USA
attendees viewing
the picture exhibit.



Anşār bookstall at the Jalsa Salana USA.





Pictures taken by Abdus-Sami Khaliq over last decades were exhibited at the Jalsa Salana. Various views from the exhibit appear on this page.



2010 Regions

No	Region	Majalis		Nāzim
1	Central East	Central Jersey, North Jersey, Philadelphia, Willingboro	4	Farooq Azam Malik
2	Central West	Bay Point, Denver, Merced, Oakland, Sacramento, Silicon Valley	6	Naseer M. Siddique
3	Great Lakes	Cleveland, Columbus, Dayton, Detroit, Indiana, Pittsburgh	6	Naseem Ahmed
4	Gulf States	Austin, Cypress Houston, Dallas, Houston North, Houston South, New Orleans, Tulsa	7	Bashiruddin Shams
5	Headquarters	Baltimore, Laurel, Potomac, Silver Spring, York	5	Perwaiz Aslam Chaudehry
6	Midwest	Chicago-E, Chicago-W, Kansas, Milwaukee, St. Louis, St. Paul, Zion	7	Nazir Ahmad to April. Abu Bakr Saeed since May
7	New York	Bronx, Brooklyn, Long Island, New York	4	Arshad Janjua
8	Northeast	Albany, Boston, Buffalo, Fitchburg, Hartford, Rochester, Syracuse	7	Muhammad Zafar Iqbal
9	Northwest	Portland, Seattle	2	Abid Haq
10	Southeast	AL/TN, Charlotte, GA/Carolinas, Miami, Orlando, Res. Triangle	6	Nafis Ur Rehman
11	Southwest	Las Vegas, Los Angeles-E, LA Inland, Los Angeles-W, Phoenix, San Diego, Tucson	7	Anis M Shaikh
12	Virginia	Central Virginia, North Virginia, Richmond, South Virginia, Washington DC	5	Basharat Ahmad Wadan

2010 Nāzimīn



Central West
Naseer Siddique



Great Lakes
Naseem Ahmed



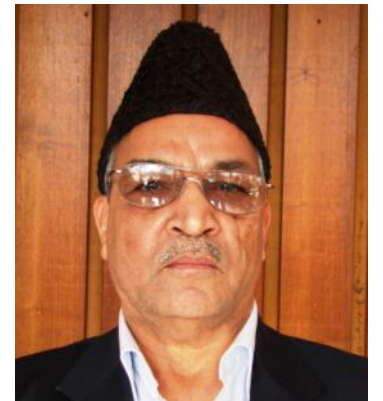
Gulf States
Bashiruddin Shams



Headquarters
Perwaiz Aslam Chaudhry



Midwest
Nazir Ahmad



New York Metro
Arshad Janjua

Dr Muhammad Zafar Iqbal, son of Chaudhry Muhammad Din Wainse (Retired Banker) of Ghazikot, Tehsil Batala, District Gurdaspur, East Punjab, India was born in Jamesabad, Sind, Pakistan on April 9, 1948. He has two brothers and two sisters.

Ch Muhammad Din Wainse was the second person in his family to accept Ahmadiyyat as a student in high school and served under Hadrat Mirza Nasir Ahmad (later Khalifatul-Masih III) in Qadian.

Zafar was married to Rashida (Bajwa) Zafar Iqbal daughter of Major Sharif Ahmad Bajwa, a devotee, Ex-Imam Masjid Fazl, London, UK, and Amir/Missionary In Charge USA. They are blessed with three sons. Zafar lost Rashida in a tragic car accident in 1991 and remarried to Shagufta (Rehman) Zafar Iqbal daughter of Major Sheikh Abdur Rehman of Sialkot.

During his younger years, he played kabaddi, wrestling, and volleyball. His hobbies include gardening and Do-it-Yourself projects.

He received his Matriculate Certificate from T. I. High School Rabwah in 1964 and Intermediate Certificate from T. I. College Rabwah Pakistan in 1966. After he earned his Medical Degree (M.B.B.S. with honors) from Nishtar Medical College, Multan, University of the Punjab, Pakistan in 1971.

He served in Pakistan Army December 1971-April 1975 and worked as a Registrar in Surgery at DHQ Hospital Faisalabad September 1975-June 1976. From July 1976-December 1980, he practiced Medicine in Iran.

He moved to USA in April 1981 and completed his post graduate training in Radiation Oncology July 1981-June 1985 and is currently practicing Radiation Oncology in Auburn, New York.

Zafar has been President of his county Medical Society since May 2009 and served as treasurer in the past. He also has been the Secretary of Upstate New York Society of Therapeutic Radiologists and Oncologists (UNYSTRO) since May 2009.

He had the honor of serving as Secretary Atfal of Darur-Rahmat (Dar Al-Rahmat) Gharbi Rabwah 1961-1964. Zafar had the honor and privilege to serve on Khidmat-i-Khalq duty around Masjid Mubarak during the election of the Khilafatul Masih III.

His other services include:

1999-To-date Nāzim Majlis Anṣārullāh, USA, Northeast Region

1998-2003 Za'īm Majlis Anṣārullāh, Rochester NY Majlis

Regional President Ahmadiyya Muslim Medical Association Northeast Region

2004-2010 Regional Secretary Ahmadiyya Muslim Medical Association Northeast Region

2001-To-date Chapter President Ahmadiyya Muslim Medical Association Rochester/Syracuse NY

2000-2003 Vice President Rochester NY Jama'at

1992-2003 Secretary Talim-o-Tarbiyat, Rochester NY Jama'at

2003-2004 Secretary Finance Syracuse NY Jama'at

2004-2007 Secretary General Syracuse NY Jama'at

2007-2010 President Syracuse NY Jama'at

2010-To-date Secretary Ta'limul-Qur'an/Waqf-i-Ardi, Syracuse NY Jama'at



Northeast
Muhammad Zafar Iqbal

Farooq Malik

M.B.A. International Management, Monmouth University, NJ
M.S. Computer Science, Monmouth University, NJ
M.S. Electrical Engineering, Marquette University, WI
MSc. Physics, Punjab University, Pakistan
President PSF New Campus 1971-1974

Farooq has performed in senior Executive positions for industry leaders such as AT&T, Lucent, Ericsson, Motorola and Sycamore. He worked at Motorola as a Director of Sales.

Farooq served in WFI and MicroAgility as a Senior Vice President & COO. Prior to that, Farooq served as Regional Vice President of Business Development, Sycamore Networks, where he directed Product Line, Sales, Business Development activities for the Mid Atlantic territory. From 1999 to 2001, Farooq was Sr. Director, Business Development for Ericsson, Inc. Farooq served as Director of Product Management, Global Marketing, Sales Operations, and Program Management at Lucent from 1995-2000.

Farooq's career in the telecom industry started at the old AT&T where he worked for more than a decade. He served as Director of Business Operations and Marketing/ Product Manager.

Farooq has been very active in Jama'at activities since at his young age and has held many key responsibilities as below:

1971-1978 Qa'id Khuddam, Jaranwala
1982-1984 General Secretary, Willingboro
2001-To-Date Regional Nāzim Anşār
2001-2008 Za'im Anşār Central Jersey
2002-2005 Secretary Foreign Affairs, Central Jersey
2007-2009 Secretary Umur Amma, Central Jersey
2010-To-Date Secretary Foreign Affairs, Central Jersey



Central East
Farooq Azam Malik



Northwest
Abid Haq



Southeast
Nafis Ur Rehman



Southwest
Anis M. Shaikh



Virginia
Basharat A. Wadan

Sa'eed was born on 12 December 1969 in Tamale in the Northern Region of Ghana. He was born to Muslim parents. His Father had eleven children from two wives. His mother had four children and his step-mother had seven. He was the last of all.

He Attended both T. I. Ahmadiyya Primary and Middle Schools in Tamale, Ghana. He attended both Ghana Secondary in Tamale and T I Ahmadiyya Secondary School in Salaga in 1991. He graduated as a trained teacher in 1994 from Bagabaga Teacher Training College in Tamale Ghana. He taught at T I Ahmadiyya Primary and Junior Secondary from 1994 to 2000.

In Ghana, he served Majlis Khuddamul-Ahmadiyya as Atfal Secretary and later as the Waqar Amal Secretary till 2000.

He was married in September 1999 to Ayesha Sa-eed They are blessed with two beautiful children, Juwairiyah and Waleed Ahmad. In December 6 2000, he migrated to United States of America, Milwaukee to be precise.

In the USA, by the grace of Allah, he has been serving the Jama'at in various capacities. In 2001 he was elected as the Jama'at Ta'lim Secretary to 2006. He served as Qa'id Majlis Khuddamul-Ahmadiyyat Milwaukee from 2001 to 2006. He was appointed as Regional Qa'id Majlis Khuddamul-Ahmadiyyat Midwest Region from 2006 to 2009. He also served as Nāzim-i-A'la for Majlis Khuddamul-Ahmadiyyat National Ijtimā' 2009. In 2010 he was appointed as Na'ib Za'im Saf Dom Milwaukee Majlis Anṣārullāh and Regional Nāzim Midwest Region. Currently he is serving as Tarbiyat Secretary Milwaukee Jama'at, Regional Nāzim Midwest Region and Qaid Taḥrīk Jadīd National. Currently he works in the Health field.



Midwest
Abubakar Bin Sa'eed



Pictures from the CE Ijtimā' held on 19 May, below and next page.



Northeast Regional Ijtimā‘

M. Zafar Iqbal, Nāzīm Northeast Region

The Northeast Regional Ijtimā (Albany, Boston, Buffalo, Fitchburg, Hartford, Rochester, and Syracuse) was held in Albany at Baitun-Noor Mosque, 941 River Road (Rte 5 South), Rotterdam Junction, NY on Saturday May 15, 2010. The first session started on schedule at 9:00 AM, presided over by Dr Muhammad Zafar Iqbal, Nāzīm NE region, with the recitation of the Holy Qur’an by Mubashir Majoka, pledge recitation by Dr Muhammad Zafar Iqbal and Urdu poem recited by Tahir Khokhar of Rochester. Regional Nāzīm, Dr Muhammad Zafar Iqbal, welcomed the participants and Imam Yahya Luqman gave the opening address. He stressed upon the training of children and responsibilities of parents in this regard. He also urged Anṣār to continue pursuing Tabligh work in small towns in the light of the instructions of the Khalīfatul-Masīh.

Educational Competitions session followed consisting of competitions of

Qir’atul-Qur’an, Ḥadīth, impromptu speech and observation and recall. At this time, around 12:30 PM, national representative, Na’ib Sadr, Naseem A Waseem arrived. Then we had couple of indoor sports, namely, musical chairs and arm wrestling. At 1:15 PM a hearty lunch was served followed by the Zuhr/Asr Prayers.

The second session, of sports competitions started at 2:15 PM in the large parking space and lawn of the mosque with events including half-mile walk, volleyball and tug of war.

The concluding session was presided by Naseem Ahmad Waseem. Session started at 3:30 PM with the recitation of the Holy Qur’an and translation by Mubashir Ahmad Majoka of Rochester. Naseem Ahmad Waseem addressed the gathering and gave Sadr Anṣārullāh’s message consisting of three points.

1) A clarification from Khalīfatul-Masīh V regarding essential nature of Chanda Anṣār.





- 2) Anṣār should be a role model.
- 3) Anṣār should activate inactive members.

At this time prize distribution ceremony was held with special recognitions from M. Zafar Iqbal, Nāzīm Northeast Region, of those who made the function a success. This was followed by Anṣār pledge led by National representative Naseem Ahmad Waseem. The session ended with Du‘a led by Naseem Ahmad Waseem at 4:20 PM. Group photo was taken. The attendance was about 30/89 Anṣār. The event was a success overall.

Educational Competitions

Tilawat

- 1st – Mubashir A Majoka
- 2nd – Kusi Ahmad
- 3rd – Tahir Ahmad Khokhar

Ḥadīth

- 1st – Dr Hafeezur Rahman
- 2nd – Dr Nasir M Khan
- 3rd – Kusi Ahmad

Impromptu Speech

- 1st – Dr Hafeezur Rahman
- 2nd.— Dr Nasir M Khan

- 2nd_ Kusi Ahmad
- 3rd–Zafar Ahmad Malik

Observation & Recall

- 1st –Zafar Ahmad Malik
- 2nd_ Dr Hafeezur Rehman
- 3rd –Naeem Ahmad (Fitchburg)

Sports Competitions

1/2-Mile Walk (40-54)

- 1st –Naeem Ahmad
- 2nd –Kusi Ahmad
- 3rd –Nafees Ahmad

1/2-Mile Walk (>55)

- 1st –Manzoor Mannan
- 2nd –Aftab A Naz
- 3rd – Murad Ahmad

Musical Chairs

- 1st –Bashiruddin Mahmood
- 2nd__Kusi Ahmad
- 3rd__Mubashir Ahmad Majoka

Arm Wrestling (40-54)

- 1st –Dr Nasir M Khan

2nd – Akmal Parwez
3rd –Dr Hafeezur Rehman

Arm Wrestling (>55)

1st –Manzoor Mannan
2nd – Aftab A Naz
3rd – Murad Ahmad

Volleyball

1st -Dr Hafeezur Rahman (Albany), Aftab A Naz (Albany), Tahir Mahmood Pasha (Albany), Abdul Qayyum Shakir (Albany), Mubashir Majoka (Rochester), Muzaffar Ahmad (Albany)
2nd _Naeem Ahmad (Fitchburg), Zafar A Malik (Rochester), Sarjo Trawali (Boston), Akmal Parwez (Boston), Dr Munir Ahmad

(Hartford), Kusi Ahmad (Hartford)

Tug of War

1st- Sarjo Trawali, Dr Nasir M Khan, Dr Hafeezur Rehman, Mubashir Majoka, Tahir A Khokhar, Muzaffar Ahmad (Albany), Nasir Majoka (Rochester), Tahir Mahmood (Albany), Abdul Qayyum Shakir (Albany), Murad Ahmad
2nd-Kusi Ahmad, Naeem Ahmad (Fitchburg), Nafees Ahamd (Fitchburg), Bashiruddin Mahmood (Fitchburg), Muzaffar Chaudry (Fitchburg), Akmal Parwez (Boston), Manzoor Mannan (Hartford), Dr Munir Ahmad (Hartford), Kabir Jami (Boston)
Majid Ahmad (Hartford)





Special Recognition

Four individuals, Dr Hafeezur Rahman, President Albany and Aftab Naz, with his Ziafat team, Mudassar Ahmad and Muzaffar Ahmad, for excellent food and other arrangements were recognized and given certificates.

Dr Naseer A Tahir for helping prepare certificates.

Three Atfal were given certificates. Ibraheem and Danial (Dr Hafeezu Rehman's sons) and Ahmad Kusi (Kusi Ahmad's son) for participation in the Ijtimā'.

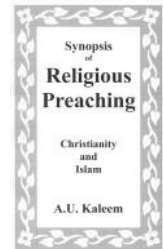
Synopsis of Religious Preaching: Christianity and Islam

Maulana A. U. Kaleem

Christianity: Unity of God. Trinity. Divinity of Jesus. Atonement. Death On the Cross. Muhammad In the Bible. The Second Coming of Jesus Christ.

Islam: Ethics and Observances, Natural Death of Jesus. The Truthfulness of the Promised Messiah and Mahdi. Is There a Substitute for Religion?

Size 5½ in. x 8½ in., 160+ pages. \$2.



Fifth Condition of Bai'at:

That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

Sixth Condition of Bai'at:

That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Qur'ān; and shall make the Word of God and the Sayings of the Holy Prophet (peace and blessings of Allah be upon him) the guiding principles in every walk of his/her life.

Seventh Condition of Bai'at:

That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

Eighth Condition of Bai'at:

That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.





Southwest Region's 10th Annual Ijtimā'

Al-Hamdu Lillah, the 10th Annual Ijtimā' of the Majlis Anṣārullāh USA, Southwest Region, was successfully held on 19 June 2010 at the Baitul-Hameed Mosque, Chino, CA.

The day began early with Tahajjud Prayers commencing at 4:15 a.m. led by Br. Asim Anṣāri, President of the Los Angeles Inland Empire Chapter. Fajr Prayers were held at 5 a.m. and were led by Br. Anis Shaikh, Nāzīm of the Majlis Anṣārullāh Southwest Region. A break ensued, during which participants engaged in Qur'an recital, enjoyed a tasty breakfast, and/or simply rested a while.

The regular first session of the Ijtimā' began shortly after 9 a.m. presided over by Br. Monas Chaudhry who represented the Sadr, Majlis Anṣārullāh, USA. After Qur'an

recital/translation, a recital of the Anṣārullāh Pledge, and a melodious poem recital followed by its translation, Br. Anis Shaikh presented his welcome address. Br. Monas Chaudhry then delivered his opening remarks and led the group in silent prayer.

Educational competitions began in right earnest at 9:40 a.m. They included Tilawat from memory, commentary on one particular Ḥadīth, recital of two couplets from Durr-e-Sameen, prepared speeches on the topic "Love for All, Hatred for None", extemporaneous speeches, observation and recall, and a general knowledge grilling. The last activity was very exciting: The coordinator decided to have two large groups compete, rather than a dozen smaller groups. One could feel the tension in the air as the

group members tried to gain points over their rivals. The result, interestingly, was an exact tie between the two groups, and so all participants emerged as winners!

Lunch and combined Zuhr/Asr Prayers were followed by sports competitions, and that took up a large part of the afternoon. After all participants had trickled back in from their strenuous endeavors, the third session began shortly after 5 p.m., presided over by Br. Asim Anṣārī. Tilawat and poem-recital were followed by a moving speech on Talqin-i-'Amal by Maulana Syed Shamshad Ahmad Nasir, missionary for the southwest region. The speech was followed by a question-answer session.

Br. Jalaluddin Choudhry, President, Los Angeles West Chapter, graciously presided

over the fourth session of the day, which saw the delivery of the reports of respective Zu'ama.

Br. Hameedur Rahman, Naib Amir, USA, presided over the concluding session of the occasion. Tilawat and poem recital were followed by an Ijtimā' report delivered by Br. Imran Jattala, Nāẓim Ijtimā'. The eventful day was rounded off by the presentation of certificates to the numerous winners and the concluding speech of Br. Monas Chaudhry.

The sixty-one participants in the event had an opportunity to either enjoy supper at their leisure in the mosque, or take a box dinner with them. After Maghrib/Isha Prayers, all brothers took leave of each other, with a renewed zeal to make the next event an even better one.

Tug of war at the southwest regional Ijtimā' of 2010.





A group photo (above) and a section of audience (below) at the 2010 southwest regional Ijtimā'.



Group photo and scenes from sports events at the northwest annual Ijtimā', 13 June 2010.







Anṣār gather for a group photo in the shadow of Masjid Baitur-Rahman at the 2010 National Ijtimā'.





Anṣār gather for a group photo in the shadow of Masjid Baitur-Rahman at the 2010 National Ijtimā'.

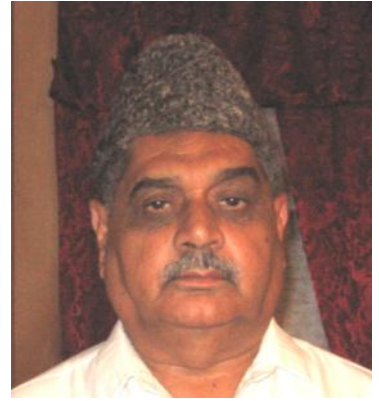
2010
Zu'amā



Alabama/Tennessee, AL/TN
Mubashar A. Zahid



Albany, NY
Pervez Akhtar Nasim Butt



Austin, TX
Malik Mohammad Altaf



Baltimore, MD
Halim Chaudhry



Bay Point, CA
Riaz Ahmad Zahid



Boston, MA
Rashid Ahmad



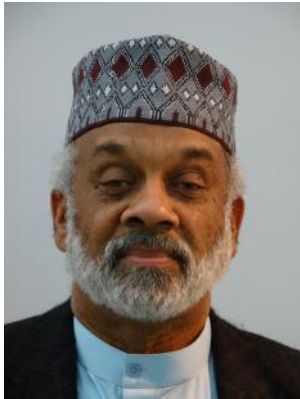
Bronx, NY
Saleem A Cheema



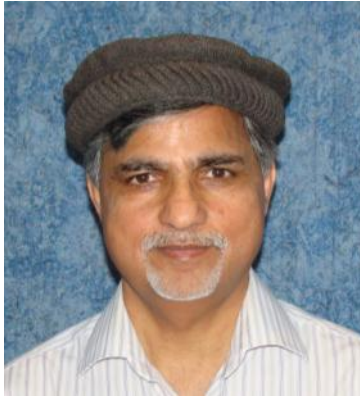
Brooklyn, NY
Rafi Ahmed



Buffalo, NY
Abdul Rahman Niazi



Central Jersey, NJ
Jalaluddin Latif



Central Virginia
Tariq Amjed



Charlotte, NC
Abdul-Haqq



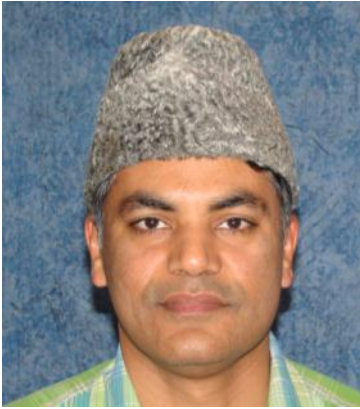
Chicago-East, IL
Muibi Adejumo Olaoye



Chicago-West, IL
Nadeem Ahmad Khan



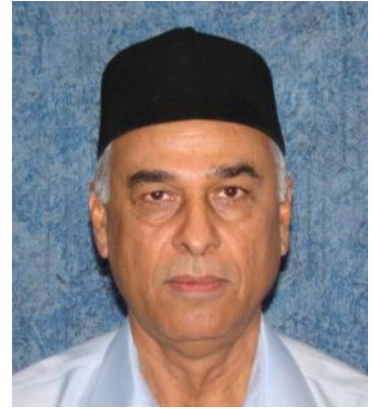
Cleveland, OH
Munawar Ahmed Malik



Columbus, OH
Ahsan Shemaz Syed



Cypress-Houston, TX
Iftikhar Ahmad Sheikh



Dallas, TX
Suhail Kausar

Suhail Kausar is son of Sheikh Amir Ahmad, who was the first in the family to accept Ahmadiyyat. Suhail Kausar was born in 1949 in Mailsi, Pakistan. He has five brothers, one of whom Sajid Naeem was one of the martyrs in Model Town Lahore mosque. He is blessed with two sons, a daughter and three grandchildren. Sports like cricket, squash and table tennis are his favorite hobbies.

Suhail Kausar got his Bachelor's degree in Mechanical Engineering from Engineering University Lahore in 1969 and worked for Packages Limited Lahore for 11 years. As a specialist in Packaging, he worked in Tanzania and Kuwait and established corrugated box as well as folding carton manufacturing factory in Kuwait. Later he established his own folding carton manufacturing plant in Lahore in 1987.

Suhail Kausar was secretary Waqf Jadīd of Model Town Lahore Jamā'at till he migrated to USA in 1997.

He is also National Assistant Secretary Tarbiyat and Secretary Tarbiyat Dallas, Texas.



Dayton, OH
Tariq Chaudhry



Denver, CO
Manzoor Akhtar



Detroit, MI
Rizwan Qadir



Fitchburg, MA
Muzaffar Chaudhry



Georgia-South Carolina, GA/SC
Syed Abdu Shakoor



Hartford, CT
Kusi Ahmad



Houston North, TX
Kalim Ahmad Rana



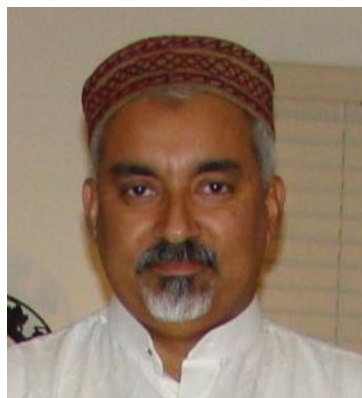
Houston South, TX
Amir Malik



Indiana, IN
Waseem Ahmad



Kentucky
Khursheed Ahmad Khan



Las Vegas, NV
Ahmed Masood



Laurel, MD
Sardar Hifazat Ahmad



Kansas City, KS and MO
Dr. Sultan Habeebu

Dr. Sultan Habeebu, son of the late Maulana Alhaji Muhammad Murtaza Habeebu, Central Missionary and Na'ib Amir of Nigeria for many years, was born an Ahmadi in Agbede, Edo State, Nigeria. Ahmadiyyat reached Agbede through the efforts of Dr. Habeebu's father, who was the first in the family to embrace Ahmadiyyat. He, Dr Sultan Habeebu's father, was sent by his town, Agbede, in 1945 to Lagos, the then capital city of Nigeria, to learn Islam from the then Ahmadiyya Missionary to Nigeria, Maulana Alhaji Fazl Rahman Hakeem, with a view to returning to Agbede to teach the citizens the teachings and practices of Islam. He returned to Agbede in 1947, and successfully championed the propagation of Ahmadiyyat to the whole of the then Midwestern Region of Nigeria (<http://www.ahmadiyyang.org/amjn-post-crisis-period.php>).

Dr. Habeebu has had a brilliant educational career. After earning his MD degree with Honors in 1980 from the University of Lagos, Lagos, Nigeria, he went on to become one of only three physicians in Nigeria in 1986 to win the coveted Commonwealth Scholarship for postgraduate studies in Medicine outside Nigeria. The scholarship funded his PhD in Medical Genetics, a degree he earned in 1990 from the University of Cambridge, Cambridge, United Kingdom (UK). He migrated to the United States in 1994 and was, for many years, a Postdoctoral Fellow in Pharmacology, Toxicology and Therapeutics at the University of Kansas Medical Center, Kansas City, KS (KUMC) before returning to medical practice. Dr. Habeebu is today a Molecular Pathologist and a Pediatric Pathologist. He did his Pathology residency training at KUMC, fellowship training in Molecular Genetic Pathology at Baylor College of Medicine, Houston, TX, and Pediatric Pathology fellowship at Children's Mercy Hospital, Kansas City, MO. He will be taking up his new faculty position this July at St. Louis University, St. Louis, MO (SLU), as a Pediatric Pathologist at Cardinal Glennon Children's Medical Center, Molecular Pathologist at SLU's Department of Pathology, and Associate Director of SLU's Molecular Diagnostics Center. He is a member of many professional medical and scientific societies.

Dr. Habeebu is happily married to Mrs. Mansurah Habeebu, also a born Ahmadi, from Jagbe, Edo State, Nigeria. Her father, Alhaji Braimah Saliu Enahoro, was the President of Ikare Jamā'at in Nigeria for many years, and later, the Treasurer of Auchī Jamā'at. Her brother, Dr. Gani Enahoro, is the Na'ib Amir for the Eastern Region in Nigeria. Mrs. Habeebu is an Attorney and a Registered Nurse. After earning her Master of Science in Nursing (MSN) degree last year, she recently took up a managerial position at the Veterans Affairs Medical Center, Leavenworth, KS. She was the Secretary for Social Services, Lajna Ima'illah, Kansas City for many years, and is currently Lajna's Secretary for Health.

Dr. Habeebu is from a family of doctors; being the eldest, he led the way. He has three brothers: Dr. Yusuf M. Habeebu who is a Psychiatrist, Dr. Muhammad Y. M. Habeebu who is a Radiation Oncologist, and Dr. Abdullahi M. Habeebu who also plans to specialize in Psychiatry. He has three sisters, Ms. Zikrat M. Habeebu (deceased) who was a Teacher, Ms. Sirajah M. Habeebu who is a Pharmacist, and Dr. (Mrs.) Fatimah M. Habeebu-Adeyemi who is a resident in Obstetrics and Gynecology.

Dr. Habeebu has been very active in the Jamā'at and has held many positions over the years. During his stay in the UK, he was the Secretary of the Majlis Khuddāmūl Ahmadiyya (MKA);

1987 – 1988) and Qā'id (1988 – 1990) of Cambridge Jamā'at. During these years he was proactive among the Khuddām in voluntarily providing overnight security watch for the Khalifa at the London Mosque, London, UK. He would travel by train in the evening from Cambridge to London, and return to Cambridge the following morning, on weekends. From 1990 – 1994 he was a Lecturer (equivalent to Assistant Professor in US) in Anatomic Pathology at the Royal London Hospital, University of London, London, UK. At this time he was a member of Catford/South-East London Jamā'at, then based at Lewisham, London, UK. Here he was, from 1990 – 1994, Qā'id, MKA, Ta'lim and Tarbiyat Secretary, MKA, Secretary Isha'at (Librarian) of the Jamā'at, member of the Tabligh Committee, member of the Islahi Committee, and Additional General Secretary. Dr. Habeebu often represented South-East London Jamā'at in interfaith conferences and discussions, and enjoyed teaching Islam and Ahmadiyyat to Khuddām and Aṭfāl. He was well known for his debates with, and defense of Islam against, Christians and Atheists. He migrated with his wife to the US in 1994. Since coming to the US he has been the President of Kansas City Jamā'at (2001 – 2007) and the Za'im Anṣārullāh of Kansas City Majlis (2004 to date).



Los Angeles - East, CA
Rashid Mian Syed

Rashid Syed, son of Late Syed Mohammad Mian “Saleem Shahjehanpuri” (adopted son of Mukhtar Shahjehanpuri), was born in 1948, in India. He has two brothers and three sisters. His grandfather, Syed Mohammad Ali was the first person in the family to accept Ahmadiyyat at the hands of Respected Mukhtar Shahjehanpuri.

Rashid Syed is married to Aisha Almas of New Brunswick, Canada, who accepted Ahmadiyyat in 1975 in Toronto, Canada, at the hands of Respected Late Mustafa Sabit (an Egyptian Scholar). They are blessed with two children, one son and a daughter.

Rashid earned a Bachelor's degree in Civil Engineering, a Bachelor's degree in Public Administration, and a Master's degree in Public Administration from California State University.

After working 38 years as Civil Engineer for the Department of Highways, Ontario, Canada, Cities of Gardena, Lawndale, Cerritos, and State of California, Rashid recently decided to start a new career in property management.

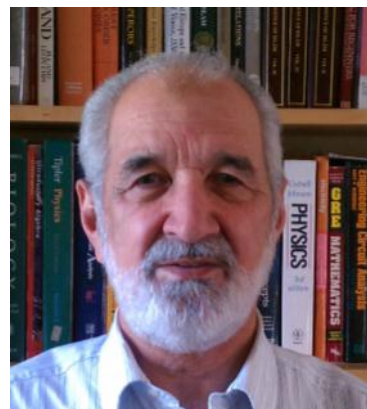
Rashid held his first Jamā'at assignment as Administrator for Bait-ul-Hameed Academy in the newly built Chino Mosque, in 1989-1990, establishing and administering the first Sunday school. Some of his recent services include:

2010 - to date: PR Secretary, Los Angeles East

2006 – to date: Za'im, Majlis Anṣārullāh, Los Angeles, East.

2002 - 2006: Mu'tamad Umūmī, Majlis Anṣārullāh, Los Angeles East.

1990 - 1999: Administrator, Bait-ul-Hameed Academy, LA East



Lehigh Valley
Naseem Mahmood Bajwa



Long Island, NY
Abdul-Razak Qureshi



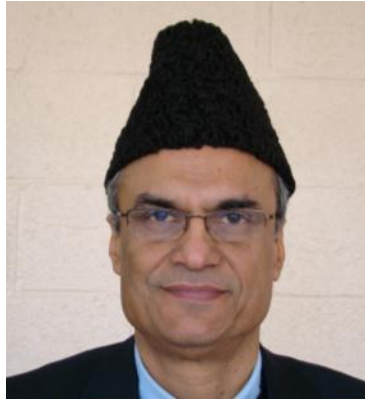
Los Angeles Inland Empire, CA
Imran Jattala



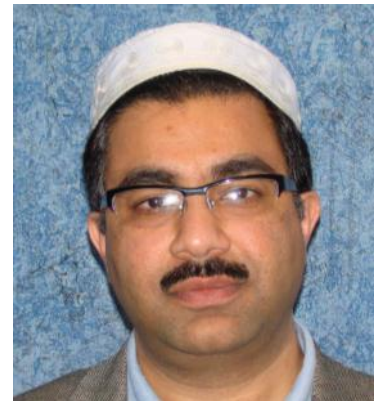
Los Angeles West, CA
Zafar Basith



Merced, CA
Naseer-ud-Din Khan



Miami, FL
Saifullah Cheema



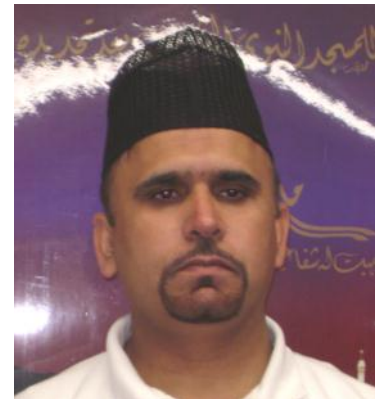
Milwaukee, WI
Syed Imran Mudassar



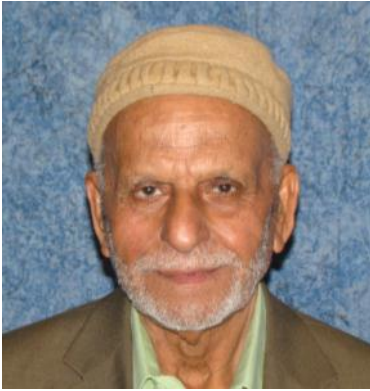
Minnesota
Nasim Ahmad



New Orleans, LA
Tanvir Ahmed



New York, NY
M. Ahmad Chaudhry



North Virginia
Chaudhry Fazal Ahmad



Oakland, CA
Feroz Khan



North Jersey, NJ
Khalid M. Ahmad

Khalid M Ahmad was born in an Ahmadi family at Gojra, Dist. Toba Tek Singh in Pakistan. His maternal grandfather was the Companion (Sahabi) of Promised Messiah (peace be on him). His father was the first to accept Ahmadiyyat in the family. He has three brothers and four sisters. He was Qā'id Khuddāmul-Ahmadiyya of Gojra Chapter during the floods of 1971 and turbulent times of 1974. He earned his M. Sc. from University of the Punjab, Lahore in 1977. After his graduation, he moved to Nigeria and served in the Governments in the States of Plateau and Sokoto. He moved to USA in 1987 where he worked for Prudential and Guardian Insurance Companies.

In 2000, he passed the IRS Special Enrollment Exam and acquired the designation of EA (IRS Enrolled Agent). He also holds the designation of Accredited Retirement Advisor (ARA) from National Society of Accountants and the designation of Fellow of National Tax Practice Institute (FNTPI) from National Tax Practice Institute. He is a member of National Society of Accountants (NSA), National Association of Enrolled Agents (NAEA), National Association of Tax Professionals (NATP), and American Association of Tax Problem Solvers (ASTPS). He has his own Practice in the field of Accounting & Taxation in New City, NY.



Phoenix, AZ
Abdul-Waheed Khan



Pittsburgh, PA
Ahmad Shareef



Potomac, MD
Munawar A. Saeed

Imtiyaz Ahmed Rajayki, Zai‘m Philadelphia

Imtiyaz Ahmed Rajayki, son of (late) Barakat Ahmed Rajayki, a life devotee, Darvesh Qadian and Ex. Nāzīr Umūr Amma and Umūr Kharijīyya, is the grandson of Ḥaḍrat Maulana Ghulam Rasool Rajayki (may Allah be pleased with him), a famous companion of Ḥaḍrat Promised Messiah (peace be on him) was born on 2 February, 1952.

In his youth, Imtiyaz was a star athlete of T.I. High School, Rabwah. He participated in different sports, especially he played cricket up to divisional level. He was also a brilliant Tifl. In one occasion, he won five first prizes. His academic career was also outstanding. He stood first in high school in matriculation exams. His college subjects was Economics, Statistics, Political Science and History. He earned masters in History from the University of the Punjab, Lahore.

Imtiyaz joined Allied Bank (then Australasia Bank) on May 23, 1974, just one day after the first incident of hooliganism took place at Rabwah railway station. After that he was a target of hatred, demotion, transfers and persecution throughout his 14 years banking career in Pakistan. During that period, despite severe persecution, Imtiyaz had great opportunities to serve Jamā‘at; especially from 1985 to 1987 in Gojra, District Toba Tek Singh. He worked diligently with Amir, Qā‘id and Murabbi of the Zila.

He had the honor of being the member of National Majlis-i-Shūrā, Rabwah in 1986 and 1987.

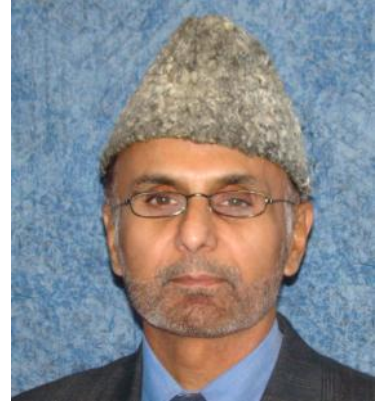
With the permission of Ḥaḍrat Khalīfatul-Masīḥ IV, Imtiyaz migrated to the USA and sought asylum in December 1988. Since then, he has been an active member and office bearer of the US Jamā‘ats along with his wife, Bushra [daughter of (late) Major Arif Zaman, ex. Nazir Umur-i-Amma]; son, Monawar and daughter-in-law, Salma.

Imtiyaz has been blessed with a unique distinction as being the pioneer member of National Langar Khana, USA since 1992. He was one of the two Khuddām (2nd: Dr. Salahuddin) who said LABBAIK to Ḥaḍrat Khalīfatul-Masīḥ IV’s call to establish USA’s own Langar Khana at the end of Jalsa Salana 1991 at Detroit.

Imtiyaz has been an inspiring figure in sports as well as education competitions in Anṣārullāh Ijtema‘at. He has special interest in Arabic language and Qur’anic Tajwid. He compiled some good programs in this regard. Urdu literature is his other passion. He wrote some literary essays, worth reading. Some of his recent services include:

- 2010—to date: Za‘im Anṣārullāh, Philadelphia
- 2006—to date: Secretary Tarbiyat, Philadelphia
- 1997—to date: Secretary Wasaya, Philadelphia
- 2006—2010: Assistant National Secretary Ta‘lim-ul-Qur’an (Research & Development)
- 2000—2002: Regional Nāzīm Anṣārullāh (NE region)
- 1996—2000: National Qā‘id Waqf Jadīd Anṣārullāh
- 1994—1996: Secretary Diyāfat, Tablīgh, San Jose/Bay Point
- 1990—1994: Secretary Wasaya, Philadelphia
- 1988—1990: Assistant Secretary Tarbiyat, Detroit
- 1988—1988: Muntazim Aṭfāl in Qiyādat Khuddām-ul-Ahmadiyya, Rabwah
- 1985—1987: Na‘ib Qā‘id Zila Khuddām-ul-Ahmadiyya, District Toba Tek Singh; Qā‘id Ta‘lim Zila

National Shūrā representative of Gojra for 1986 and 1987.



Philadelphia, PA
Imtiyaz Rajayki



Research Triangle, NC
Shamim Malik



Richmond VA
Khalil Ahmad



Rochester, NY
Zafar Ahmad Malik



Orlando, FL
Fazal urRehman Qureshi

Fazal urRehman Qureshi, son of Attaul Mannan Qureshi and Syeda Maimoona Begum, was born in Rawalpindi, Pakistan.

His grandfather, Hafiz Mohammad Amin, accepted Ahmadiyyat at the hands of the Promised Messiah (peace be on him), and became the first Imam to lead Taravih Salat in Aqsa Mosque in 1897. He was later assigned to serve as the first Imamus-Salat for Masjid Mubarak in Qadian, where he lived for 52 years.

Fazal urRehman is married to Roohul Amin Rehman and is blessed with three daughters.

He completed his education in the Aerospace field and worked with Pakistan International Airlines before moving to the US. He has worked with various US airlines and for the past 12 years has been working with Continental / United Airlines.

In his free time, Fazal enjoys all sports, especially soccer, tennis, table tennis, badminton, and cricket. He also enjoys sightseeing and working around the house.

His first Jamā'at assignment was Halqa Sa'iq in local Jamā'at in Pakistan.

In the US, Fazal urRehman has been a part of Jamā'at in Tucson, AZ - Portland, OR - Research Triangle, NC - North Jersey, NJ, and had the blessed opportunity to serve as General and Education Secretary.

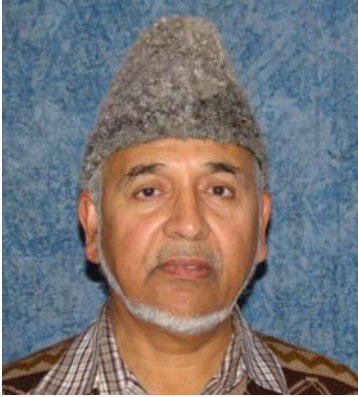
He is currently residing in Orlando, FL and serving Jamā'at in the following capacity: Finance Secretary of Orlando, Florida; Za'im Orlando of Majlis Ansharullah; Secretary Ta'limul-Qur'an and Waqf Aardi (TaQWA) of Southeast Region

Al-Nahl

Al-Nahl is published quarterly by Majlis Ansarullah U.S.A. and is sent free to all Ansar in the U.S. Contact local or national officials for your copy if you are not receiving one.

Ansar

Ansar (Ansarullah News) is published monthly by Majlis Ansarullah U.S.A. and is sent free to all Ansar in the U.S. Copy available from the Sadr Ansarullah or Secretary Isha'at.



Portland, OR
Mubarik Ahmad

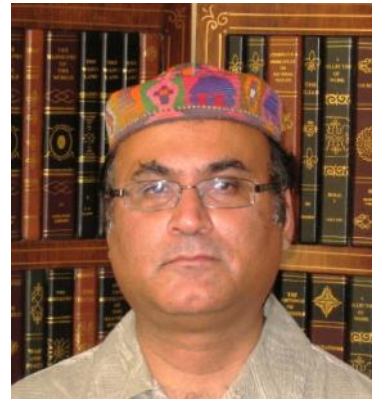
Mubarik Ahmad worked as a Principal at the Ahmadiyya High Schools in Ghana under Nusrat Jahan Scheme started by Ḥaḍrat Khalifatul-Masīḥ III in 1972.

He worked for 2 years at the Ahmadiyya High School at Asokore in the Kumasi area when Maulana Ata Ullah Kaleem was the Amir of Ghana.

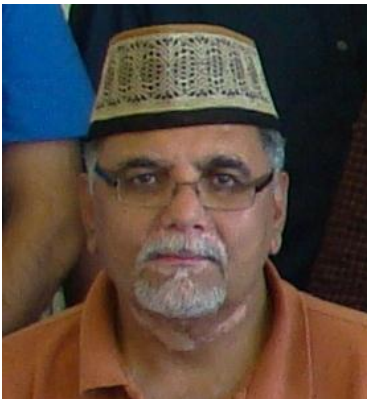
Then for 2 years, from 1974-76, he built a new Ahmadiyya High School at Salaga in the Tamale area and worked as a Principal when Maulana Abdul Wahab Adam came as a new Amir for Ghana. This is the same school where our present Khalīfa, Ḥaḍrat Khalifatul-Masīḥ V, went later in 1977 as a principal and took the charge of the school from Syed Sajid Ahmad.



St. Louis, MO
Azim Aziz



San Diego, CA
Tahir Ijaz



Seattle, WA
Malik Mubarik Ahmed



Silicon Valley, CA
Musawwir Momen



Silver Spring, MD
Mansoor Ahamd Malik



South Virginia
Munawar A. Malik

Munawar Ahmed Malik, was born in January 1953. Ahmadiyah came to his family through his paternal grandfather Malik Muhammed Hussain (may Allah be pleased with him) who visited Qadian in 1894 and entered Ahmadiyyat at the hand of the Promised Messiah, peace be on him. His father, Malik Muhammed Saad (1919-1982) had devoted his life to the service of Islam and served as a missionary in Kashmir, the Punjab and Sindh. He earned his BA from the Sindh University, LL.B. from the Karachi University in 1978 and postgraduate degree in labor administration in 1979 from the National Institute of Labor Administration Training, Karachi. He served as Mu'tamad Majlis Khuddāmul-Ahmadiya and later as president Jamā'at Korangi Karachi Pakistan for 11 years. He is now serving as secretary Tablīgh and Za'im Anṣārullāh South Virginia. He has five children and two grandchildren.



Syracuse, NY
Badar M. Ahmad



Tucson, AZ
Abdul Malik Ahmadi



Tulsa, OK
Qaiser Jalil Qayyum



Willingboro, NJ
Muhammad Aminuddin



Washington, DC
Abdus Samee

Abdus Samee is a graduate of Ta'limul-Islam High School, and Ta'limul-Islam College Rabwah. He is currently the Muntazim Mal for the local Majlis of Anṣārullāh and Secretary Mal for Washington DC Jamā'at.

By profession he is a Certified Public Accountant (CPA) and currently is a U. S. Federal Government Auditor.



York, PA
Zarar Bajwa



Zion, IL
Arif Qureshi

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Anṣārullāh.

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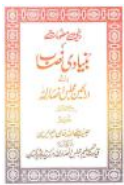
Muhammad in the Bible

(peace and blessings of Allah be upon him)

From Introduction to the Study of the Holy Qur'ān, by Ḥaḍrat Mirza Bashir-ud-Din Mahmud
Ahmad (*Khalīfatul-Masīh II*), radiyallahu ‘anhu. \$1 each.

Basic Religious Knowledge Course

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Majlis Anṣārullāh. \$3.



Letter to a Dear One

Sir Muhammad Zafrulla
Khan



Ninth Condition of Bai'at:

That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.

Departed Souls

A listing of US Anṣār who departed this temporary abode in 2010 on their journey towards eternal bliss in the next life. May their souls rest in peace. Āmīn. The information given for deceased individuals is provided by the family, friends or local administration. Information about some individuals could not be obtained but will be included in the next issues if and when made available. Readers are encouraged to write about the deceased to preserve history and their good example for the next generations to follow.

Name	Majlis	Date of Birth	Date of Demise	Age
Khalifa Saleemuddin Mahmood	Miami	4 January 1924	5 February 2010	86
Chaudhry Muhammad Ashraf	Central Virginia	18 March 1917	17 February 2010	92
<i>Alhāj</i> Dr. Hameed Hassan Syed	New Jersey		February 2010	73
Lt. Col. (Retd.) Safi Ullah Khan	Los Angeles West	22 December 1944	28 April 2010	65
Chaudhry Zafar Ahmad	New York		29 April 2010	90
Abdul-Qadir (Otis Franklin)	Kansas City	6 November 1928	25 May 2010	81
Khalil Ahmad Solangi	Silver Spring	1958	28 May 2010	
Azizullah Moinuddin	Miami	15 January 1937	13 June 2010	73
Lutful-Mannan Khan	Los Angeles East	29 May 1931	4 August 2010	79
Peer Habibur Rehman	Philadelphia	31 July 1950	19 August 2010	60
Masood Ahmad Khurshid Sanori	GA/SC	18 April 1923	23 September 2010	87
Mahmood Khan	Houston North		24 September 2010	44
Abdul-Karim		1 February 1924	21 October 2010	86
Agha Tahir Khan	Brooklyn	28 October 1938	26 November 2010	72

Chaudhry Zafar Ahmad was father of Zahid Ahmad of Houston North Majlis. The story of **Azizullah Moinuddin** appears on page 119 of this issue.

Masood Ahmed Khurshid Sanori

Detailed information about his life and family has been published in the January 2011 issue of the Ahmadiyya Gazette USA, on pages 32-36 in English and in the Al-Fazl International, London, in the 21 January -27 January 2011 issue in Urdu.

Masood Ahmed Khurshid Sanori was born to Maulawi Qudratullah Sanori and Raheeman Bibi as the eighth child out of the fourteen children bestowed on them as the sign of acceptance of the prayer of the Promised Messiah (peace be on him). At the age of sixteen, in 1939 when Sanori Sahib completed his matriculation, Haqrat Muslih Mau'ud (may Allah be pleased with him), allowed him to train as an accountant in his office in Qadian which dealt with the affairs of the farms. He maintained his private studies and completed the Adeeb Fazil and Adeeb Alim exams, and completed the private study of the B.A syllabus. He worked as an accountant with the Arsenal offices in Quetta until around 1945. He engaged in business in Lahore and Karachi. In the US, he served Majlis Ansharullah for many years in various capacities.



Khalifa Saleemuddin Mahmood was son of Khalifa Alimuddin, grandson of Dr Khalifa Rashiduddin, a close companion of the Promised Messiah, peace be on him.

Khalil Ahmad Solangi was born to Asghari Khanum and Haji Naseer Ahmad Solangi in 1958 at Gujranwala. His grandfather, Master Muhammad Bakhsh Solangi, was from Khāra near Qadian and accepted Ahmadiyyat at he hands of Haqrat Khalifatul-Masih II at the age of 18. The family moved near Gujranwals after the partition of the subcontinent. Khalil Ahmad Solangi earned a degree in electrical engineering from Government College Lahore and worked with WAPDA for five years. He was Qā'id District and Division. He moved to Lahore in 1996. After moving to the US, he was elected president of Silver Spring MD in April 2010. He was martyred in the May 28, 2010 terrorist attack on Masjid Darudh-Dhikr in Lahore.



U.S. citizen slain over his religion in his native Pakistan

By David O'Reilly, Inquirer Staff Writer

When Habib Peer closed his Germantown newsstand last year and moved back to Pakistan, his passport made no note of his religion.

Since 1990 he had been a resident and citizen of the United States, where being an Ahmadiyya Muslim is no offense. But in his homeland, Peer's faith made him a target, his family said.

On Thursday, as he drove with a young nephew through the southern city of Sanghar, two motorbikes approached his car. One of the masked drivers fired a handgun twice through the open window, instantly killing the 60-year-old Peer.

His nephew, 13, survived to describe the assassination. "That's just how [the boy's] father died," recalled Mujeeb Chaudhary, Peer's brother-in-law and a Philadelphia pharmacist.

"It was a targeted killing, only because of his religion."

Four years earlier, Peer's brother, Pasha, a physician who cared for the poor of Sanghar, was shot twice in the head as he left his clinic one evening. His killer ran off and was never found.

Widowed the year his brother died, Peer had moved back to Pakistan to care for Pasha's widow, whom he married, and to help raise his brother's children.

Ahmadis follow the Indian mystic Mirza Gulam Ahmad, who in 1887 announced that he was the messiah, or Mahdi, predicted in early Islamic writings as one who would purify Islam near the end of time.

Nearly all Muslims view Ahmad as a heretic, and his followers as inauthentic Muslims. Although tolerated in some Muslim nations, they are especially disdained in Pakistan, whose constitution and passports

identify Ahmadis as non-Muslim.

That nation's four million Ahmadis are forbidden by law to publicly practice their religion, and they can be jailed for blasphemy if they greet Sunni or Shiite Muslims with the traditional "salaam alaykum" or wear Muslim garb.

Mainstream mullahs and imams denounce Ahmadis, with some blaming their presence for the floods ravaging Pakistan. "Some [leaders] even tell their people it is their duty to kill us," said Chaudhary, who came to the United States in 1972 and is president of the 450-member Philadelphia-area Ahmadiyya community.

The failure of the Pakistani government to suppress such virulent talk, he said, is tantamount to "state-sponsored terrorism."

Chaudhary added, "The authorities made very little effort for Pasha, and they will do the same for Habib."

Nadeem Kiani, press attache at the Pakistani embassy in Washington, denied on Tuesday that his government fosters a climate of hostility toward religious minorities, including Ahmadis.

"Yes, they are considered a religious minority," he said, "but they have complete protection and all the constitutional rights."

Kiani said he was not familiar with Peer's murder, but said "if any person is murdered, there are legal ways for the family to prosecute the person accused," although "these can take time."

Nicole Thompson, a spokeswoman for the State Department, said Tuesday that the Obama administration was "in constant engagement with the government of Pakistan on issues of religious freedom."

Teresita Schaffer, former U.S. ambassador to Sri Lanka, said Tuesday that the

Ahmadiyya community's cause "is far down on [the State Department's] list," though recent violence against Ahmadis is among the worst that nation has seen since its founding in the 1940s.

Schaffer cited the May grenade and assault-weapon attacks by the Pakistani Taliban on two Ahmadi mosques in Lahore that left 78 worshippers dead and dozens severely wounded.

Ahmadis, she said, "are a very controversial part of the community. ... The people willing to raise their voices in their defense are few."

In 2002, the House of Representatives issued a bipartisan resolution calling on Pakistan to repeal the second amendment of its constitution, declaring Ahmadis non-Muslim, and its blasphemy laws.

Since then, the Pakistani government has only toughened its blasphemy laws, Chaudhary said.

On Friday, the Human Rights Commission of Pakistan released a statement expressing dismay over Peer's murder and that of another Ahmadi in Karachi earlier in the week.

The commission wrote that it also was concerned by reports of denial of shelter to Ahmadis displaced by massive floods in south Punjab.

Although some Muslims are upset by the resistance to a proposed Islamic cultural



Habib Peer, 60, was an Ahmadiyya Muslim.

center near Ground Zero, Chaudhary said he welcomed such debate as "proof of America's freedom of speech and freedom to practice religion."

In March, he said, the Philadelphia-area Ahmadi community plans to break ground for a new mosque, with dome and minaret, on West Glenwood Avenue near Temple University. The plan, he said, has encountered no hostility from the neighborhood.

Chaudhary said he was delighted when an employee in the city zoning office asked him, "When will you have your jumma prayers?" - Friday services.

"Here it is easy to take for granted," he said, "but this is the greatness of America."

(philly.com. Posted on Wed, Aug. 25, 2010)

Peer Habib-ur-Rehman, son of Peer Fazal-ur-Rehman (Ex-Amir, Sanghar, Sindh, Pakistan) and grandson of Peer Barkat Ali (elder brother on Hafiz Roshan Ali Sahib) and Hafiz Ghulam Rasool Sahib Wazirabadi (from his mother's side), was born in July 1950. He had three brothers and five sisters.

Peer Habib served the Jamā'at as Nāẓim Atfāl for two terms and Qā'id Majlis Khuddām-ul-Ahmadiyya, Sanghar, Sindh, for four terms. He was Qā'id Zila, Sanghar, Sindh, for four terms. He was the official photographer for the Ijtima Khuddām-ul-Ahmadiyya, Pakistan, for two years.

He moved to the US in September 1990. From 1992, he held the office of Qā'id Audio-Video (Sam'ī wa Basri) for Majlis Anṣārullāh, USA. He was also serving as the Assistant National Secretary Audio-Video and MTA, USA. In the restart of Jamā'at official website, www.alislam.org, he assisted the chairman of websites and internet affairs as coordinator.

Philadelphia's Ahmadi Muslim brother, Peer Habeeb-ur-Rahman

August 19th: It is with a heavy heart that we report the martyrdom of Peer Habibur Rehman, a devout member of the Ahmadiyya Muslim Community, Philadelphia, who was currently residing in Sindh, Pakistan. One week into the most holy month of Ramadan, two Muslims who believed in the Messiah have been killed in cold blood, only for their faith.

Mr. Rehman, of Philadelphia, PA, was killed early morning today (9:30 am Pakistan time) in the Sindh Province. He was an extremely active member of Muslim Television Ahmadiyya (mta.tv), the world's first 24-hour free Islamic satellite channel. He, like Dr. Najam al-Hasan, who was martyred just two days ago, was a lion of Islam and will be sorely missed. It is worth pointing out that Mr. Rehman's brother was also martyred in May, 2006. From Allah we are, and to Allah must we return.

The Ahmadiyya Muslim Community will respond as they have always responded—in a manner that does true honor to the Holy Prophet Muhammad (peace and blessings of Allah be on him) and Islam—with peace, prayer, patience, and the pen.

Yet, it should be a point of wonder for those who reflect. A cleric recently declared, “Sikhs are fine, Jews are ok, Christians can live in peace, so can Hindus, but Ahmadi

Muslims should be exterminated and uprooted from Pakistan.” In the meantime, Pakistan continues to face it's worst natural disaster in history. Over 1/5th of the nation is submerged with houses, buildings, and mosques literally uprooted and over 20 million affected. Meanwhile, the overwhelming majority of members of the Ahmadiyya Muslim Community have been largely unaffected.

Floods have affected roughly 500 Ahmadi Muslim families. However, Pakistani news agencies report that clerics have issued edicts forbidding anyone to help members of the Ahmadiyya Muslim Community, with even the police refusing to help.

Indeed, Ahmadi Muslims rely only on God for help.

In the meantime, the Ahmadiyya Muslim Community has dispatched numerous Humanity First teams, sending financial resources, food, medicine, water, and doctors to the hardest hit areas, ready to help anyone who needs help, regardless of faith, creed, or nationality.

May Pakistani leadership come to their senses, and work to save Pakistan ... at least to save whatever is left.

We sincerely hope we are not forced to convey further sad incidences of martyrdoms.

Mubashar A. Nasir, Philadelphia, PA. USA

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

\$2.



Peer Habibur-Rehman of Philadelphia Majlis was martyred on August 19, 2010 in Sindh, Pakistan, *Innā lillāhi wa innā ilaihi rāji'ūn*.

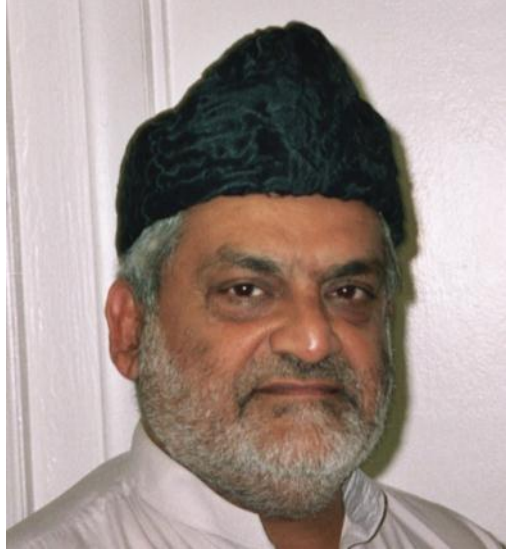
Peer Sahib was always ready to serve the Jamā'at. He served both Majlis Ansārullāh and the Jamā'at in selfless and tireless manner for years. He served Majlis Ansārullāh as Nā'ib Qā'id Ishā'at .

He served the Jamā'at as Vice President of MTA, USA and worked on many projects for MTA and aIslam.org website with great zeal and fervor.

He owned a photography store and newspaper stand in Philadelphia.

He was a classmate of Ḥaḍrat Khalīfatul Masīh V (*ayyadahullāhu ta'āla binasrihil' azīz*) during his studies in Rabwah. While mentioning Peer Sahib's martyrdom, the Khalīfatul-Masīh (*ayyadahullāhu ta'āla binasrihil' azīz*) remembered Peer Sahib with great affection.

In 2006, his brother, Dr Peer Mujeeb al-Rehman, was also martyred in Sindh. Peer Sahib was 60 at the time of his death. He is survived by his wife, two daughters, and a son.

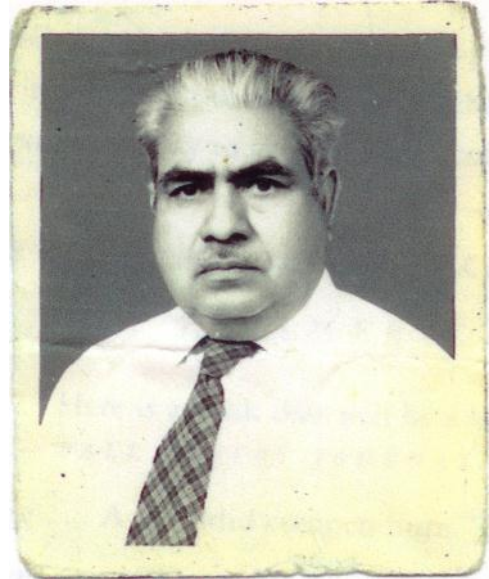


Mir Hassan Syed passed away at Houston, TX at the age of 73 in 2010. He was born in Madras, India. He and his mother were the first to accept Ahmadiyyat in the family. This later led to the Bai'at of other members of the family too.

He was a veterinary doctor by profession. He graduated from India and went to Japan for further studies. He completed his PhD from there. He was the member of the North Jersey Jamā'at for many years before he moved to Connecticut for a little while. After that he settled in Houston, TX.

He had a very outgoing personality. He had the opportunity to host few Jamā'at dignitaries from India and Pakistan during his stay in USA. He had great love for Khilafat and Jamā'at. Allah gave him the opportunity to perform Haj. May Allah grant eternal peace to his soul. Āmīn.

(Khalid M. Ahmad, North Jersey)



Abdul-Karim son of Karim Buksh, Lynnbrook, Long Island, NY, passed away in 2010.

Our Beloved Aba Jan

Tahir Chaudhry, Northern Virginia Jamā'at

On February 17, 2010 after four days of struggling with sickness at Prince William County Hospital, our beloved father, Muhammad Ashraf Chaudhry, succumbed to his illness and passed away, Inna Lillahi Wa Inna Ilaihi Raji'un. With the grace of Almighty Allah, he was a Musi and he joined the scheme of Wasiyyat when he was 25 years old. May Allah Almighty be pleased with him and raise his status in the heaven (Āmin). He was 97 years old and is survived by 7 children, 24 grandchildren and 30 great grandchildren, a family which continues to grow by the grace of Allah.

He had eight Children.

1. Late Mrs Munawer Ahmad
2. Mrs Ijaz Ghumman
3. Mrs Daud Chaudhry
4. Afzal Chaudhry
5. Dr Amjad Chaudhry, National Secretary Diyafat.
6. Mrs Tariq Cheema
7. Tahir Chaudhry
8. Mrs Munir Bajwa

Aba Jan was a combination of many positive virtues and righteousness. He was a humble man, fortunate to have so many blessings in his life. He was polite yet bold, he was loving, hard working, and held Jamā'at Ahmadiyya and Khilafat very near in his heart.

Muhammad Ashraf Chaudhry was born in Ghatialian, Sialkot, Pakistan. His mother passed away when he was only four years old. He was primarily raised by his maternal grandparents, who were non-Ahamdi at that time. But with the grace of Allah Almighty Aba Jan grew up as a very fine Ahamdi due to his strong connection with his father and grandfather. After Aba Jan's grandfather, Chaudhry Ghulam Rasool, became an Ahmadi, the whole village converted to

Ahmadiyyat, by the grace of Allah. His grandfather and father both were Sahabi, Companions of the Promised Messiah, peace be on him.

When he was a child, Aba Jan's father,

Chaudhry Muhammad Munir, was fortunate to meet Ḥaḍrat Mirza Ghulam Ahmad (peace be on him). Aba Jan had the opportunity to visit Qadian several times during his life.

Muhammad Ashraf Chaudhry joined the British Army as Warrant Officer and he was a veteran of World War II. He received numerous medals for bravery during his service in the army. After the partition of Pakistan and India, he left the British Army and joined the Forest Department in Pakistan. Aba Jan served in the Forest Department as Range Officer for over 35 years. He received various awards during his tenure for his loyalty, hard work, and dedication. He was well known in the Department for his honesty and professional demeanor. While in Forest Department, Aba Jan served in various cities of Pakistan, Lahore, Jallu, Sharqpur, Kamoke, Wazirabad, Jhelum and many more. Aba Jan retired in 1985 and lived in Fasil Town Lahore with his family for over 10 years. Aba Jan was a very active member of Jamā'at. The Jamā'at had so much trust in him that many properties of our Jamā'at were purchased under his name. Aba Jan was committed to the cause of Tabligh, he availed



every opportunity to spread the word of Ahmadiyyat. Even during the 1974 riots against our Jamā'at, Aba Jan was brave and showed courage by standing up for his religion and passing out books on Ahmadiyyat in the bazars to non-Ahmadis.

Aba Jan migrated to America in 1989 with his wife. He settled in Fairfax, Virginia with his son Mohammad Tahir Chaudhry. Because of his love for the Jamā'at and spreading the true message of Islam, Aba Jan invited friends and neighbors of other faiths to join him in discussions on religion. Aba Jan lived with his son Amjad Chaudhry in Silver Spring, Maryland for a few years and served the Jamā'at at the MTA transmission facility. He was very active at the Mosque in Maryland. Although he was well into old age, he still used to walk to the Mosque for Prayers. Following that, Aba Jan moved back to Fairfax, Virginia and lived with his son Afzal Chaudhry.

In 2005 Aba Jan was suffering from kidney problems and he developed salinity-amnesia. His doctor put him on dialysis three times a week. Ma Sha Allah, he was still quite energetic and was doing everything by himself. From 2006 to 2010, he underwent several surgeries. With these compounding health issues; Aba Jan became more sedentary in his daily activities. Recognizing the importance of maintaining activity in his life, we found a way to get Aba Jan active once again, we would say to him, "Aba Jan, let's go to the Mosque for Prayers." As his daily Prayers were extremely important in his life, Aba Jan would respond immediately and get ready to go to the Mosque. He gained much pleasure attending Jamā'at events, including Jalsas and meetings. All his life he was extremely thankful to Allah for blessing him with such good health, for taking care of him and for blessing him with such a large family. He never once complained about his illness, about feeling weak or tired; instead he was humbled and thanked Allah everyday



for everything he had in his life.

Our Ami and Aba Jan were the glue that kept whole family together. All the children and grandchildren visited them regularly, to hear their stories, to learn Qur'an, to ask them for prayers. They were such a central part of our family, all our gatherings were revolved around them. They were both the main source of prayers for our family, we see the effect of their prayers as our family continues to grow, by the grace of Allah. His beloved wife, our mother, passed away in 2006 after 68 years of marriage. He was heart broken after her loss. The death of our mother took a toll on his health and it started declining rapidly. After her death, Aba Jan lived with his daughters Iffat Chaudhry, Bushra Cheema and Qayyum Ijaz Ghumman. All his children are so fortunate that they had a chance to care for their parents as their parents cared for them.

In 2007, Aba Jan developed Alzheimer's disease and his memory began deteriorating. He could not remember recent incidents and daily activities. Once I showed him the

expansions of Baitur-Rahman Mosque, he could not remember the years he spent at the Mosque, but when he saw such a grand house of worship, he praised Allah for this beautiful Mosque and told me that Allah will continuously bless Jamā'at Ahmadiyya with such beautiful Mosques.

In 2007, Aba Jan had a chance to meet the Khalīfatul-Masīḥ V (may Allah be his support) at the Jalsa Salana. He was greatly pleased and humbled by this fortunate opportunity. After that meeting, I asked him if he met the Khalīfatul-Masīḥ, he replied no, and asked us as to when he could meet the Khalīfatul-Masīḥ. It was heart breaking that his Alzheimer's had taken this memory from him. I wanted to assure him that indeed he had met the Khalīfatul-Masīḥ so I framed the

picture of him meeting with the Khalīfatul-Masīḥ and placed it on his dresser so he could view that picture every morning.

Aba Jan had a wonderfully warming personality; our fellow Jamā'at members had great respect and love for him and his wife. After paying his dues to Jamā'at, he would spend the rest of his money on the poor and those in need.

Aba Jan will be missed greatly by all of those he left behind. I pray that our family can absorb even the slightest of his positive attributes, and learn from his honorable example. I pray that we remember the sacrifices made by our forefathers in Ahmadiyyat and that we continue on a righteous path, as they did so in their lifetimes (Āmīn).

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Review of Religions

Review of Religions is a publication of the Ahmadiyya Movement in Islam. The object of this monthly magazine is to educate, enlighten and inform readers on religious, social, economic and political issues with particular emphasis on Islam. *In publication for over a hundred years*, this magazine sheds light upon news dealing with contemporary issues with reason, rationality and religious teachings.

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Mahmood Khan was son of Abdul Sami Khan of Los Angeles – East Majlis. He served Majlis Anṣārullāh as Zaʿīm of Houston North Majlis for the 2008-2009 term.

Mahmood Khan was a Mūsī. He is survived by his wife and a two-year old son.

A President's Volunteer Service Award was awarded to Late Mahmood Khan of Houston North Majlis in recognition of his excellent volunteer services to his community.

Mahmood Khan was a Pilot and Senior QA Specialist by profession and worked for Continental Airlines.

He served the Jamā'at and humanity with a great zeal. He flew cancer patients every year just to give them a chance to have fun.



Presented by the President's Council on Service and Civic Participation to

Mahmood Khan

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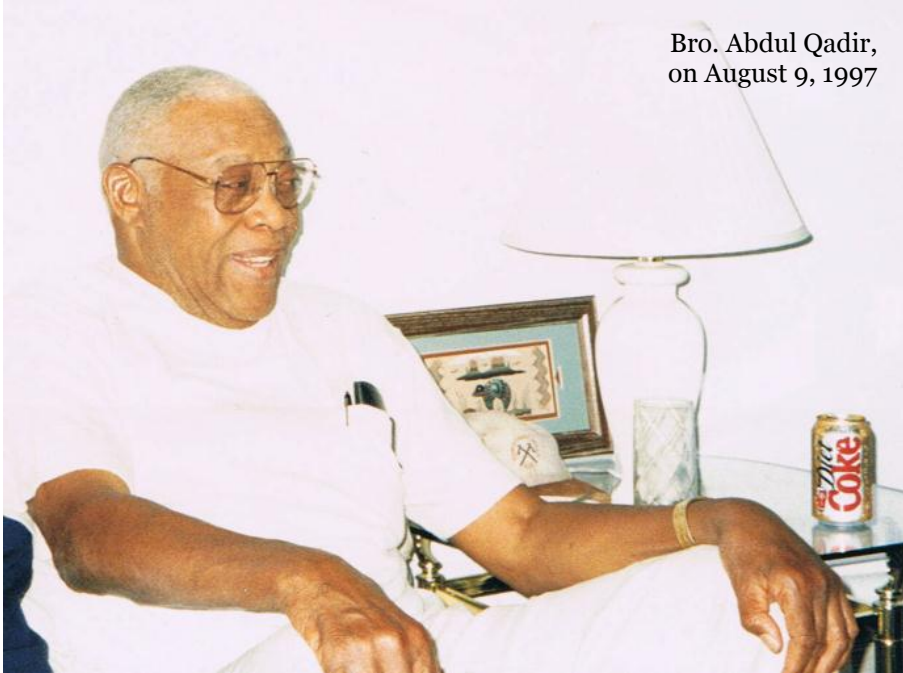
2009

Corporation for
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SAD DEMISE OF OTIS FRANKLIN

1928 – 2010

Sultan Habeebu, MD, PhD, Zaʿim Anṣārullāh, Kansas City Jamāʿat



Bro. Abdul Qadir,
on August 9, 1997

Our Jamāʿat has lost its oldest member, an octogenarian and a convert to Islam from Christianity, Mr. Otis Franklin.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(*Innā lillāhi wa innā ilaihi rājiʿūn*). Otis Franklin was born in Memphis, TN on November 6, 1928, to Mr. Crosset Franklin and Mrs. Kizanna Franklin. At the age of 13 years he moved with the family to East St. Louis, IL, where he completed his secondary school education. He was drafted into the Army during the Korean War. On discharge from the Army following completion of his service, he joined the US Air Force. It was while in the Air Force, stationed at the Wright-Patterson Air Force Base, that he met his future wife, Miss Wanda Greene, in July 1968, in Xenia, OH.

They wedded six months later, on December 14, 1968. The following year, 1969, Mr. Franklin was deployed to Japan; as a result the young couple moved to Okinawa, Ryukyu Islands, Japan. Two years later, in 1971, they were back on US soil, at Offutt Air Force Base in Omaha, NE. He served in the military for 20 years, during which he fought in the Korean War and Vietnam War. He finally retired from the military, the US Air Force, in 1975. On his discharge from the military he worked for the Internal Revenue Service (IRS) for about 10 years. He moved to Kansas City, MO in 1976 and was joined by his wife the following year. They have lived in their current home in Prairie Village, KS since 1979.

Mr. Franklin loved Jazz music, and was a

drummer. He played as a professional musician in small towns, including East St. Louis, IL, Dayton, OH, Kansas City, KS and Okinawa, Japan. He was a tall man at 5' 11.5" with heavy body build. He was an African American with some White and Native American ancestry. He converted to Islam in East St. Louis, IL in 1948 at the young age of 20 years, after listening to a talk by one of our missionaries and attending the Jamā'at Convention. On joining the Jamā'at, Mr. Otis Franklin adopted the Islamic name Abdul Qadir.

Bro. Abdul Qadir was very active in the Jamā'at, especially in Tablīgh activities, right from when he joined the Jamā'at. He used to go out propagating Islam and distributing Jamā'at literature on the streets of St. Louis, MO, often targeting public gatherings and areas with large numbers of pedestrians. On one such occasion he was distributing Jamā'at literature to Christians who had gathered for a meeting in a school in East St. Louis, IL, across River Missouri from St. Louis, MO. Out of the blue, a deputy sheriff appeared and confronted him for distributing Islamic literature. Bro. Abdul Qadir was arrested without any explanation as to which law he had violated; he spent the night in a jail despite efforts by the Jamā'at to secure his release. He was released late the following day. This event is documented in a report received from Sister Tanvirul-Nisa Ahmad, wife of Dr. Naseer Ahmad of St. Louis, MO. Her father was the missionary in St. Louis, MO at the time and the incident is narrated in his weekly missionary report of May 26, 1951, sent to the Vakilut-Tabshir in Rabwah, Pakistan.

Bro. Abdul Qadir was a Mūsī; he dedicated his life to the Jamā'at soon after converting to Islam, as shown by an entry in the missionary's weekly report cited above. He was very active in Kansas City Jamā'at, and he paid his dues (chanda) regularly, at the rate for Mūsīs. Before the formation of Kansas City Jamā'at, he used to send his

chanda directly to the Jamā'at office in Washington, DC. Our local financial secretary put him up as a model for us to emulate, on account of his unfailing regularity in the payment of his chanda. He is remembered by our Jamā'at members as a courteous, jovial, and friendly person, very hospitable and quite unassuming. He and his wife offered their house many times for the Jamā'at to hold our monthly general meetings; Kansas City Jamā'at has no mosque and no Mission House. Bro. Abdul Qadir was always very punctual at all events, probably reflecting his military background. He had a burning desire to meet a Khalifa in person, but was, unfortunately, unable to meet Khalīfatul-Masīḥ V, Ḥaḍrat Mirza Masroor Ahmad (may Allah be his support) during his visit to the US in 2008, due to being hospitalized for a chronic illness. He continued to engage in Tablīgh activities, distributing Jamā'at literature, until his last days.

I have a touching memory of Bro. Abdul Qadir. When we, my wife and I, immigrated to the US in 1994 and contacted our headquarters in Washington, DC to link us with Jamā'at members in Kansas City, Bro. Abdul Qadir was the member who came to visit us. He and his wife became the only friends we had at the time, and they helped us to settle in our new home away from home, Kansas City, KS. Six years passed before we met another Ahmadi, in 2000, as there was no Jamā'at in Kansas City at the time.

Abdul Qadir passed away on May 25, 2010, after a protracted illness. He was 81 years old. Following an Islamic funeral service, including Funeral Prayers in an open field by members of Kansas City Jamā'at, he was buried on May 27, 2010 in the veterans' cemetery Leavenworth National Cemetery, Leavenworth, KS. He is survived by his wife, Mrs. Wanda Franklin, his younger sister, Ms. Lois Tibbs, and his step-son. May Allah bless him with a lofty position in Paradise, Āmīn. May Allah bless the family he left behind with the fortitude to bear his loss, Āmīn.

Lt. Col. Safi Khan

Sabīlur-Rashād is a collection of addresses to Anṣār by the Ahmadiyya Khulafā. Ḥaḍrat Mirza Masroor Ahmad, Khalīful-Masīḥ V, ayyadahullāh, asked Dr Wajeeh Bajwa, Sadr Majlis Anṣārullāh USA to have it translated from Urdu into English. Sadr Majlis assigned this task to me as Qā'id Publications. I requested the Āmila members to refer any Anṣār capable to help in the translation. Our fellow Āmila member, Kalim Rana, referred Col. Safi Khan's name to me. I was much delighted.

I called Col. Safi Khan immediately. He said that he would love to help but he was not well and was going to hospital for two weeks, and that I should send him the material after he is back and then he will start working on it. I told him that In Shā Allah he will be back from hospital before that as this is Allah's work which needs to be done, and has been assigned to us by the Khalīfatul-Masīḥ, ayyadahullāh, and that Allah will not keep him in the hospital so long while His work needs to be completed. I also told him that it is well-known that the service of faith increases one's lifespan.

I started sending him material to translate and he was back much sooner than he had initially thought. He started working on the translations. He had not translated before so in the beginning he was a little slow but as time passed, his speed picked up. The quality of his work continuously improved over time.

He was still not in good health and continued trips between home and hospital but was able not only to help in the translation of Sabilur-Rashad but also helped in some other translations. He translated a portion of Tablīghī Pocket Book too. Allah gave him enough time that both volumes of Sabīl were translated completely during his lifetime. He was able to translate more pages than any other volunteer translator. His translation also was better than all other

translator's and needed none to minimal revision or editing. I am sure that he was pleased that he was given this n o b l e o p p o r t u n i t y u n e x p e c t e d l y



during his last days and that he was able to discharge it successfully. I am also pleased that he materialized right at the time of urgent need and provided efficient and quite useful service to the Community.

May Allah exalt his station in the next world, and allow us to follow his examples. Āmīn. Days of retirement are a very good chance to come forward and serve the cause of Islam. There are diverse needs which need to be fulfilled and help is needed in many areas. (Syed Sajid Ahmad)

Lt. Col. (Retd) Safi Ullah Khan graduated in Electrical Engineering (Communications) from University of Engineering and Technology, Lahore, Pakistan – (1966). he served in the Corps of Electrical & Mechanical Engineering, Pakistan Army – (1966 to 1991). He migrated to USA – 2005: (LA West Jamā'at).

Services to the Jamā'at in Pakistan:

Member Majlis Āmila, International Association of Ahmadi Architects and Engineers (IAAAE), Rawalpindi Chapter, Pakistan.

Member Majlis Āmila, IAAAE, Lahore Chapter, Pakistan.

Member Markazi Majlis Āmila, IAAAE, Rabwah, Pakistan.

Member Majlis Āmila, Majlis Anṣārullāh, Ziamat Dar-uz-Zikr, Lahore, Pakistan.

Member Majlis Āmila, Halqa Lahore Cantonment (South), Pakistan.

Lutful-Mannan Khan was born in Batala, India on May 29, 1931. He was the eldest son of Late Al-Haj Hakeem Fazal ur Rehman Khan (Missionary In Charge of West Africa for almost 30 years). Hakeem Sahib was the son of Ḥaḍrat Hafiz Nabi Baksh (one of the first 313 Sahabis). His mother Soraya Begum was recognized for her great service to the Community by many of the Caliphs.

Mannan Khan, as he was commonly known, moved to Pakistan before the partition. He lived in Lahore for most of his life and moved to the US in 1992. He stayed with his children in Los Angeles and passed away on August 4, 2010.

He was a man of great intellect, loved poetry, enjoyed traveling and spread generosity throughout his life. In Pakistan he was active in politics and started his career as a journalist at the Civil and Military Gazette. Later he endeavored into business and remained self-employed throughout his life.

He is survived by his wife Shamim Tahira Khan, daughter of late Agha Naseer Ahmed Khan, 4 children and 10 grandchildren. Three of the children, Ayesha, Talha and Harris live in the US while youngest daughter Rafida lives in Pakistan.

Mr. Khan was a beloved father and great friend to all who knew him.



My father, the late **Agha Tahir Ahmad Khan** was son of the late Agha Muhammad Abdul Rahim Khan grandson of Agha Karim Baksh Qazalbash Sahabi of the Promised Messiah (peace be on him). He was born in Qadian, the third child to his parent and the first male child. He emigrated to Pakistan in 1947. He was an accountant by profession and also ran printing press business successfully. He was the oldest of the five brothers. He is succeeded by a wife, two daughters, three sons and eleven grandsons. His is a family of nine siblings, six of them still living by the grace of Allah. Two brothers are living in the United States, Agha Tayyab Khan and Dr Agha Shahid Khan of Baltimore. Prior to his demise, he suffered from an acute viral illness which was never completely diagnosed. He is buried in Maqbaratul-Islam, Sykesville, MD. He led a very pious and full life, He had very close ties to Jamā'at Ahmadiyya while growing up in Model Town, Lahore, Pakistan, or in other cities and countries, including USA. May Allah bless him to His Garden and elevate his station and forgive his mistakes and bless his family, Āmīn.

(Agha Usman Khan)

Fitchburg MA Anṣār with Missionary Zafar Sarwar (seated third from right)
and Yusef Latif (seated second from left).



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It is sent free to all Anṣār in the U.S.



Tenth Condition of Bai'at:

That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection demanding devoted dutifulness.

Scenes from the interfaith meeting in Buffalo held on 28 February 2010.



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Central Jersey Local Ijtima

Jalaluddin Abdul-Latif

Central New Jersey held its local Ijtima on 2 May 2010 at Baitul-Hadi in Old Bridge New Jersey. We had 22 Anşār in attendance.

The first event of the day was a quarter mile walking foot race in which 4 Anşār

participated, 2 were under 55 and 2 were over 55 years old. First and second place went to the 2 younger guys and I came in third.





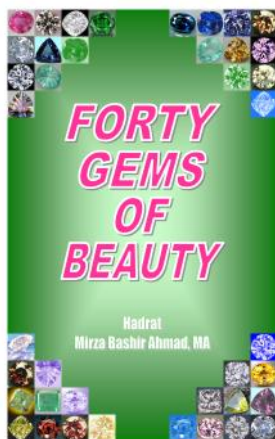


Central Virginia Anşār gather for their local İjtimā on 4 April 2010.





Forty Gems of Beauty



Hadrat Mirza Bashir Ahmad, radiyallahu ‘anhu.

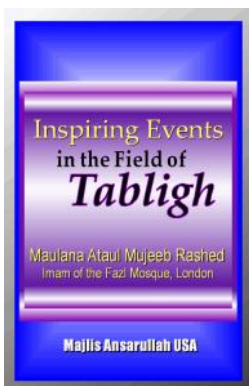
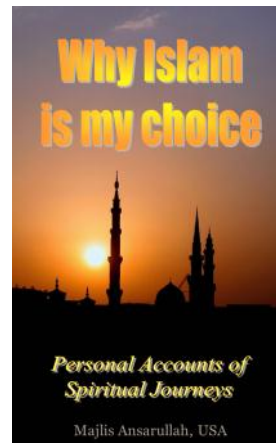
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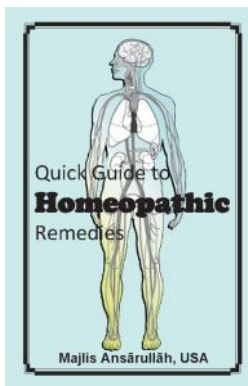
Why Islam is my choice

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Bryan-College Station, TX

Muslim group spreads message of peace

By MAGGIE KIELY

maggie.kiely@theeagle.com

Twelve-year-old Raza Rahman deals with the negative perception many Americans have against Muslims on a daily basis, he said.

Classmates tease him about bringing bombs to school and the terrorist jokes never end.

“I pretty much have gotten used to it,” Raza said. “That’s all they have to bring up to me. I’ve gotten most of my friends to stop. But it doesn’t matter how many times I tell the other students to stop, they just won’t.”

To combat the stereotype many have placed on the Islamic religion, a group from the Ahmadiyya Muslim Community met Wednesday with local leaders and handed out brochures to residents in Bryan spreading the message of “Muslims for Peace.”

“We are not the Muslims the media has presented,” said Mohammed Zafarullah, an imam, or religious minister, in Houston. “We are the Muslims who want to promote peace.”

He came to Bryan with Dawood Munir, president of the Ahmadiyya Muslim Community in Houston.

Munir stressed that while certain sects of Muslims believe that the message behind the Islamic term jihad is to engage in a holy war, that’s not what the Ahmadiyya Muslim Community believes. The English translation of jihad is “to struggle,” he said.

Their messiah taught that killing in the name of God was disgraceful, Munir said, and his followers were instructed to spread the Muslim faith through debate and reasoning.

“After September 11, there were a lot of things in the media about Islam and terrorism,” he said. “Americans were asking

why Muslims weren’t coming out and condemning terrorists.”

That’s what Ahmadiyya Muslims are now attempting to do around the world, he said. It took time to become organized and receive directions from their leader, but Munir and the others said they shared the same sentiments as Americans about terrorism and denounced those who took part.

Munir and Zafarullah have been speaking out against terrorism and spreading the message of Muslims for Peace since July.

People they’ve met have responded “beautifully,” Zafarullah said.

Local Muslim Ahmad Rahman moved to the area from Pakistan with his wife and family in 1985. He’s been helping deliver the Muslims for Peace message in larger cities, and asked Munir and Zafarullah to assist him in emphasizing the points locally.

“We believe in love,” he said. “We believe in peace and harmony for everyone.”

His wife, Bushra Rahman, was with the group of men and spoke out against the stereotype that Muslim women are oppressed.

She was dressed in Islamic garb — wearing a long dress that covered a majority of her body and a head scarf.

Despite what many may think, the traditional outfit makes her feel secure, she said.

Members of the group said they will continue to speak out against Muslim terrorists and hope that someday Americans will see that just because certain Islamic factions commit terrorist acts in the name of their god, the majority of Muslims want peace for all.

Published Thursday, November 04, 2010
12:12 AM

Religious leaders decry plans for Quran burning

Florida church will mark 9/11 by destroying books

By SAFIYA RAVAT

HOUSTON CHRONICLE

Sept. 5, 2010, 11:36AM

Religious leaders gathered in Houston on Saturday to condemn a Florida church's campaign to burn hundreds of Qurans later this week.

Hindu, Buddhist, Jewish, Christian, Sikh, Zoroastrian and Muslim clergy spoke to about 120 people at an interfaith symposium held at the Baitus Samee Mosque in northwest Houston. They discussed the sanctity of scriptures and denounced the ill-treatment of religious books.

“Even if it is a human document merely inspired by encounters of the divine, or generations of my people's wisdom passed down and kept sacred, it is still sacred,” Rabbi Jonathan Siger told the audience.

Notorious past

The symposium was held in response to the Dove World Outreach Center's announcement of a “Burn a Quran Day” on Sept. 11 at their church property in Gainesville, Fla.

The non-denominational church gained notoriety in 2009 for its “Islam is of the Devil” signs posted on the church's lawn.

“Islam is a very oppressive religion, and the Quran is definitely a dangerous book,” said Terry Jones, pastor of the Dove World Outreach Center. “We want to send a clear message to radical Muslims, that in the U.S., we are not interested in shariah law and shariah courts. We have a Constitution, and we hope to uphold it.”

Though the church was denied a burning permit by Gainesville authorities, members still plan to burn “a couple hundred Qurans” on the evening of Sept. 11 to commemorate

those killed in the World Trade Center attacks.

A radical response

Jones agreed that burning books may be perceived as radical, but it is the only way to get their message across, he said.

“The radical Muslims are not interested in dialogue or peace,” Jones said. “Their religion is so radical that they are willing to die for the cause, so our message has to be this radical in order for them to understand.”

The campaign has gained more than 7,000 fans on its Facebook page, and organizers expect several hundred participants at the event.

Many panel members at the interfaith symposium expressed personal and religious disapproval of the church's actions.

“I'm absolutely horrified and beyond disgusted at their behavior,” said Siger of Congregation Jewish Community.

Siger, a former Gainesville resident, likened the burnings to the Holocaust.

“The Jews, particularly, are very familiar with book burnings,” Siger said. “First they burn books, then they burn people.”

Pastor Dale Inman of Calvary Road Baptist Church said not only will the burnings cause hate, but the event also goes against biblical teachings.

“The words of the Bible says that 'All men shall know whom are my disciples because of your love, one for another,' and I don't find burning the Quran a way of promoting friendship and unity amongst people,” said Inman, a panel member at the event.

Similar texts

The irony of Christians burning the Quran,

he said, is that the Quran and Bible have many similarities.

“Many Christians don't know that there are many stories in the Quran that can be found directly out of the Bible; the stories of Adam and Eve, Noah, the flood,” he said. “There are areas that are different, but there are a lot of the same stories.”

While the Muslim community condemns the actions of the church, symposium co-organizer Dawood Munir said he doesn't believe burning the Quran will devalue the book in any way.

“The burning event is promoting bitterness, but it will not hurt the Quran,” said Munir, president of the Cypress chapter

of the Ahmadiyya Muslim Community. “By burning a paper and burning a book, it only hurts the emotions, but it cannot burn the teachings which are in the heart of the people.”

Central to the belief of Muslims, Munir said, is that the Quran is the literal word of God and therefore God himself will protect his book. “So we're not too worried,” Munir said.

Siger told participants that he's pleased the Houston community rejected the bait of hatred and came together to share their love of scripture with mutual respect.

safiya.ravat@chron.com

Dallas TX Majlis Āmila



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Great Tabligh Meeting at Baitul-Basir Library

H. Koya, San Francisco-Bay Area

Al-Hamdu Lillah, we had a great Tabligh session with the Board Members of the (NCIC) Northern California Islamic Council at the Baitul-Basir Mosque Library today from 12:30 PM to 3:45PM.

After the NCIC Board meeting held at the Silicon Valley Baitul-Basir Mosque Library with the kind permission of the president and vice president, I had a sound 2½ Hour Tabligh session based on my recent presentation at the U R I – U n i t e d Religious Initiative, Millbrae Chapter on Ahmadiyya Muslim Community and Pakistan.

To ensure that everyone stayed behind for the discussion, I undertook to provide the lunch so that no one left on pretext for lunch.

This session was held on the request of Brother Nasir Ahmad who attended my presentation at the URI along with Imam Bilal and Brother Dawan Muhammad—all former Nation of Islam members.

Those who attended the discussion today included: Imam Bilal (NCIC CHAIR), Farrukh Shah Khan (NCIC Secretary), Dawan Muhammad (VP), Mertz Dahlan (VP), Nasir Ahmad (Guest), Atif Chaudhary (Ahmadiyya Muslim Community)

DISCUSSION

This long discussion was centered on the advent of a Mujaddid every 100 years as per Hadith of the Holy Prophet of Islam (peace and blessings of Allah be on him). On outlining the evidence of the existence of 13 Imams and their unanimous acceptance, the question was posed about the 14th and 15th

Century Imam/Mujaddid.

The three NOI Brothers naturally posed the obvious question, who is the 14th Century Imam.

I took the opportunity to explain the timely advent of Ḥaḍrat Masih Mau'ud—Ḥaḍrat Mirza Ghulam Ahmad (peace be on him) in the context of the significance of the 14th Century timeline vividly expressed in the Bible, the Vedic teachings, the Hadith and the Holy Qur'an.

Good friend Farrukh Shah Khan, the Wide Angle TV Show Producer and chair of Pakistan Community Center, who recently featured Maulana Mubashir and myself in his TV show on Ahmadiyya

persecution—apparently enjoyed the discussion and had no objection being a pro-Jamā'at Ahmadiyya Muslim.

Mertz Dahlin, former president of South Bay Islamic Association and one of the few Bay Area Caucasian Muslim brothers, said, he had nothing against Jamā'at Ahmadiyya as he had accepted Islam through Ahmadi in the 1960s and his first Nikah was performed by a visiting Fiji Ahmadi in San Francisco.

Brother Dawan also showed deep interest in our discussion and was all praises for Jamā'at Ahmadiyya. Both Mertz and Dawan left a little early due to prior commitments.

Imam Bilal and Brother Nasir Ahmad remained till the end and asked several pertinent questions that most seekers of truth ask us. We parted on the note to pick up the discussion on who is the current Imam in our next meeting.



Participants of the North Jersey Local Ijtima held on 25 April 2010.



Minnesota Anşār gather around Maulana Azhar Hanif in the newly acquired center.



SCAN TV Awards

Imran Ghumman, Seattle WA

There are a number of cities in King County. It is the largest county in Washington state. The program is aired online via web streaming at scantv.org. This web streaming can be viewed all around the world. Our Jamā'at programs were nominated for TV awards for three categories. Special certificates were issued to us. The programs are also played on Comcast channel 77 and broad stripe channel 23 every Sunday from 10:00 AM - 11:00 AM.

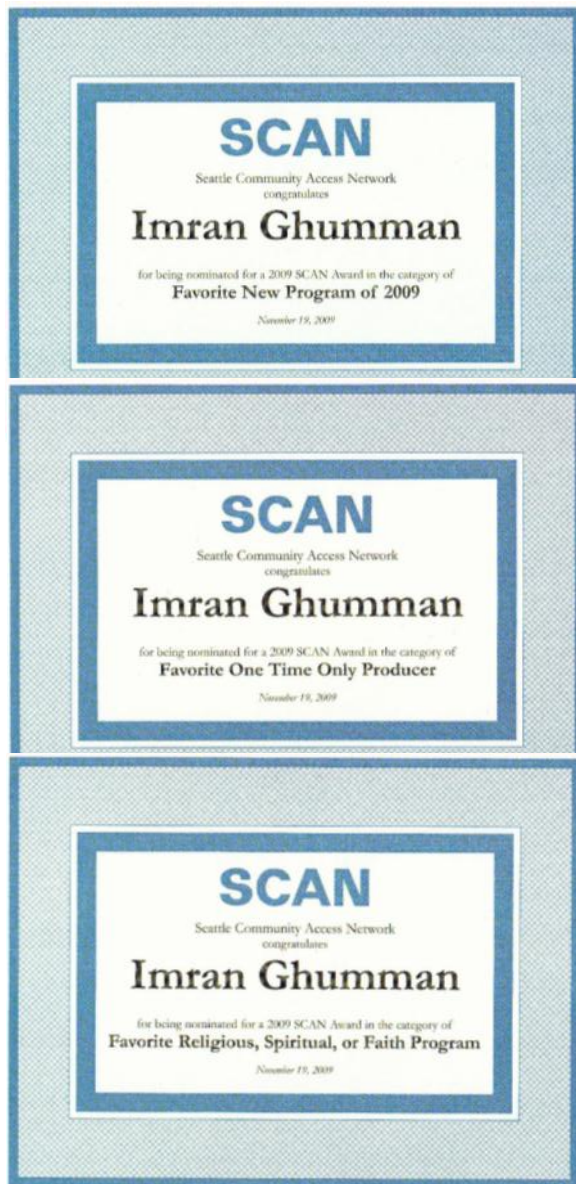
The program was started by Abdul Haye Sial and his friend Asim Bashiruddin around ten years ago.

Jamā'at programs were nominated for SCAN TV awards. SCAN is a public TV channel where Jamā'at programs are being broadcasted. TV administration played three fifteen second clips from the programs during awards ceremony. They became a great source to introduce Ahmadiyyat—The True Islam to around two hundred people present in the hall. These clips are available at the following links for viewing:

<http://www.youtube.com/watch?v=dCA4cx4dStw>

<http://www.youtube.com/watch?v=84ewWGqb9Fc>

<http://www.youtube.com/watch?v=IcrwQU1BQxg>. The ceremony started at around 6:30 PM with refreshments. Keeping in mind an opportunity to meet someone to introduce Ahmadiyyat, I carried copies of “One Community One Leader” with me. During refreshments, I met with a family who also air their programs of growing vegetables at home. In my meeting, I introduced them myself and the Jamā'at. I told them the timing of “Revival of Faith” (the title under which Jamā'at program is aired). I offered them “One Community One leader” DVD, which they happily accepted.



At around 7:30 PM awards session started. By the grace of God, Jamā'at programs were nominated in three categories of:

- 1) Favorite religious, spiritual or faith program
- 2) Favorite One Time Only producer
- 3) Favorite new program of 2009



Scenes from
the Tabligh
day in
Connecticut
on 13 March
2010



Pictures from Los Angeles East picnic on 25 April 2010.



Anṣār at the Los Angeles East and LA Inland Empire local Ijtimā on May 16, 2010.



Newsletter: Ansar Lead By Example

Publisher Philadelphia Jamaat

Volume Number 1

Issue Number 1 Date

August, 2010

Here in Philadelphia we have a group of Ansars that has been blessed to be part of an Inter-Faith Organization. Syed Fazal Sahib and Yahya Muhammad Sahib are work closely with this group out of the Mayor's office. In a meeting in Aug. Fazal Sahib and Yahya Sahib met with Philadelphia School District Superintendent Dr. Arlene Ackerman. They are the only Muslims only this advisory board. Both sides were very impressed with the other. They are working with the school district to get faith groups more involved with the youth in Philadelphia. Being the only Muslims in this group they are giving advise on many issues from an Islamic view point. Yahya sahib invited Dr. Ackerman to his school which she accepted to speak personally to them. It was great occasion for the school. Sadar Mujeebullah Chaudhary Sahib has been elected to the police advisory board here in Philadelphia. Sadar Sahib is part of a over sight committee on police action.

September 2010

Sadar Sahib Mujeebullah Chaudary had his first full meeting with the over sight committee this month. He also is the only Muslim on this board of advisors.

Sadaat Abdullah Sahib is continuing his great work at the homeless shelter. He and other Ansars are not feeding from 150 to 200 people at least twice a month.

The Faith-Base group in conjunction with the city of Philadelphia set-up Medical stale to serve the public. There were four to five doctors that volunteered their service for this cause. The Faith-Base group met with Mayor Nutter of Philadelphia to discuss the problem with so many school student being absent from school and the issues that it is causing. Yahya Sahib has been ask to work with a sub committee to come up with some type of program to address this issue.

Oct./Nov. 2010

These two months once again find Philadelphia Ansars very active with their communities. They continue to be very involved in feeding the homeless under Sadaat Abdullah Sahib. Brothers Sadaat Sahib and Brother Hussain Sahib are leading endeavor to please Allah. Philadelphia's Faith-Base group is working again with the School District of Philadelphia under Fazal Sahib. They are part of a Blue Ribbon Commission on Safe School. They will be working closely with Dr. Ackerman Superintendent of Schools, Mayor Nutter, Pennsylvania Board of Education and the Philadelphia Police Department. This commission met early in November.

Philadelphia Anṣār gathered for their local Ijṭima on 17 April 2010.



Philadelphia Anṣār with Maulana Abdul-Wahhab Adam, Amir Ghana, West Africa.




Building Interfaith Ties:
**AN ISLAMIC RESPONSE TO THE PROPOSED
BURNING OF HOLY SCRIPTURES**

Join us for an interfaith dialogue:
Monthly seminars in the **'Muslims in America'** series

Where: Silver Spring Civic Building, Spring Hall
One Veterans Place, Silver Spring, MD 20910
(corner of Ellsworth Dr. and Penton Rd.)

When: Wednesday, September 8th, 2010, 6:30-7:30 pm

 Sponsored by the Ahmadiyya Muslim Community at (240) 285-4095 or (717) 554-2580

2010 National Ijtimā'



2010 Anṣār Annual Ijtimā' concluding ceremony.

29th National Ijtimā' 2009 And 18th Majlis Shūrā

Imran Hayee, Qā'id Umumi

The 29th National Ijtimā' of Majlis Ansārullāh USA was held in the Baitur-Rahman Mosque, Silver Spring, from October 8 to 10, 2010. As is customary, to the National Ijtimā', the 18th Majlis Shūrā of Majlis Ansārullāh was also held during this time. By the Grace of Almighty Allah, both the Ijtimā' and the Majlis Shūrā were very successful, with a combined total attendance of more than 550 Ansār from all over the USA, highest ever attendance beating the previous highest record of the last year. The record attendance in two years in a row can be attributed in part to the new expansion of Baitur-Rahman Mosque featuring a newly built spacious Ansārullāh Hall in the basement and an equally spacious Hall located on the 2nd floor of the Baitur-Rahman Mosque. Both halls easily accommodated all activities of Ijtimā' and Shūrā with hall on the second floor serving as the Ijtimā' Gāh, and Ansārullāh Hall was used as hospitality (Ḍiyāfat) area. The original Mosque prayer areas were used for Prayers and accommodation. The indoor sports activities took place in the basement area of the Mosque and outdoor sports activities were held in the outside grounds in beautiful sunny weather.

Among the prominent features of the Ijtimā' and Majlis Shūrā were opening and closing sessions, educational, and sports competitions, Talqīn-i-'Amal sessions related to Tabligh and Tarbiyat, an interactive workshop on health, and "Father to Son" session with Sadr Majlis Khuddāmul-Ahmadiyya. Following are some of the highlights of the various Ijtimā' events:

Opening Session

The opening session of the Ijtimā' started right after Friday prayers with the recitation of the Holy Qur'ān. Sadr Majlis Ansārullāh, Dr. Wajeeh Bajwa, then led Ansār in recitation of the Ansār pledge which was followed by recitation of an Urdu poem from Durr-i-Samīn. Sadr Majlis Ansārullāh welcomed all Ansār members and set some ground rules for Ijtimā'. He especially requested all Ansār members to cooperate with the organizers and requested organizers to start and end all the events on time. He also conveyed prayers for the success of the Ijtimā' sent by the Khalifatul-Masīh V (ayyadahullāhu ta'alā binaṣrihil-'azīz). He then invited Missionary in charge, Imam Naseem Mahdi for the inaugural address. Imam Naseem Mahdi, in his address, talked about why disciples of Jesus (peace be on him) were mentioned in the verse Nahnu Anṣārullāh, instead of disciples of Muhammad (peace and blessings be on him) in spite of the fact that the disciples of Muhammad (peace and blessings of Allah be on him) were much superior in status than the disciples of Jesus (peace be on him). He reasoned that because this was going to happen again in the later days when the disciples of Ḥaḍrat Promised Messiah (peace be on him) were going to be asked the same question and their answer was going to be, Nahnu Anṣārullāh. He further emphasized that similar sacrifices were going to be demanded in the later days—this is happening today as well when Ahmadīs all over the world are being asked to offer grand spiritual sacrifices and prove that they are



helpers of Allah in winning the hearts of the people with true peace and love instead of swords and weapons. He further talked about the abundance of the true knowledge and understanding of the Holy Qur'an given to us by the Promised Messiah (peace be on him) as a great blessing. And that this is the message which we are trying to convey to many people by reaching out through various media outlets.

After the inaugural address of Imam Naseem Mahdi, Sadr Majlis requested Imam Naseem Mahdi to conduct a question/answer (QA) session in the prayers area of the Baitur-Rahman Mosque, while the Shūrā proceedings continued at the Ijtimā' site. That concluded the opening session of the Ijtimā'.

Shūrā Proceedings

Majlis Shūrā proceedings took place on Friday immediately after the opening session and then continued on Saturday evening. In the Friday session, last year's approved proposals and implementation reports were presented. New proposals that were not selected for discussion and those selected for discussion were presented to the Shūrā body. Four subcommittees were formed for deliberations on proposals that were accepted for discussion. The four subcommittees were Tabligh, Tarbiyat, Ta'limul-Qur'an, and Finance. Sadr Majlis also appointed a Chairman and a Secretary for each of the subcommittees. The subcommittees met and deliberated on their respective proposals until very late on Friday night, and all committees prepared comprehensive reports summarizing the deliberations in the Saturday evening session which concluded the Shūrā proceedings.

Educational Competitions

Many educational competitions including recitation of the Holy Qur'an, Darsul-Hadith, impromptu speech, general knowledge, and

observation and recall took place during the Ijtimā'. The first three competitions on the list were individual competitions and only one Nasir from each of the twelve regions was allowed to participate. The participants delivered their best performances and judges had a hard time deciding winners. The judges offered comments as they announced the ranking positions which were very educational and beneficial for the audience. During the Impromptu speech competitions, there were many passionate and faith enhancing speeches especially on the topics of Zakāt and how to get rid of Terrorism. The general knowledge competition was a team-based competition and there were a total of twelve teams, one from each region. Although only four members of each team were formally participating in this competition, practically, all of the audience took part in this competition by guessing the answers and evaluating themselves. The most beneficial outcome was that every Nasir learned something new during this session.

Sports Competitions

This year, with the Grace of Almighty Allah, there was an enthusiastic participation in the various sports competitions. In contrast to last year's experience, the weather remained cool and dry on all three days of the Ijtimā'; this allowed for the successful organization of outdoor events. Several keen contestants vied with fellow Anṣār brothers in a most congenial atmosphere. Among the indoor events, competitions were held for table tennis (singles and doubles; two age groups 55+, and below) and darts. The outdoor events included musical ball, basketball hoops, shot put, tug-of-war, horseshoe toss and volleyball. Volleyball matches were played between teams from the various regions of Majlis Anṣārullāh, USA, thanks to special efforts of Regional Nāẓimīn. Cheering crowds provided much encouragement to many an individual and



team participant.

Talqīn-i-‘Amal Session on Tarbiyat

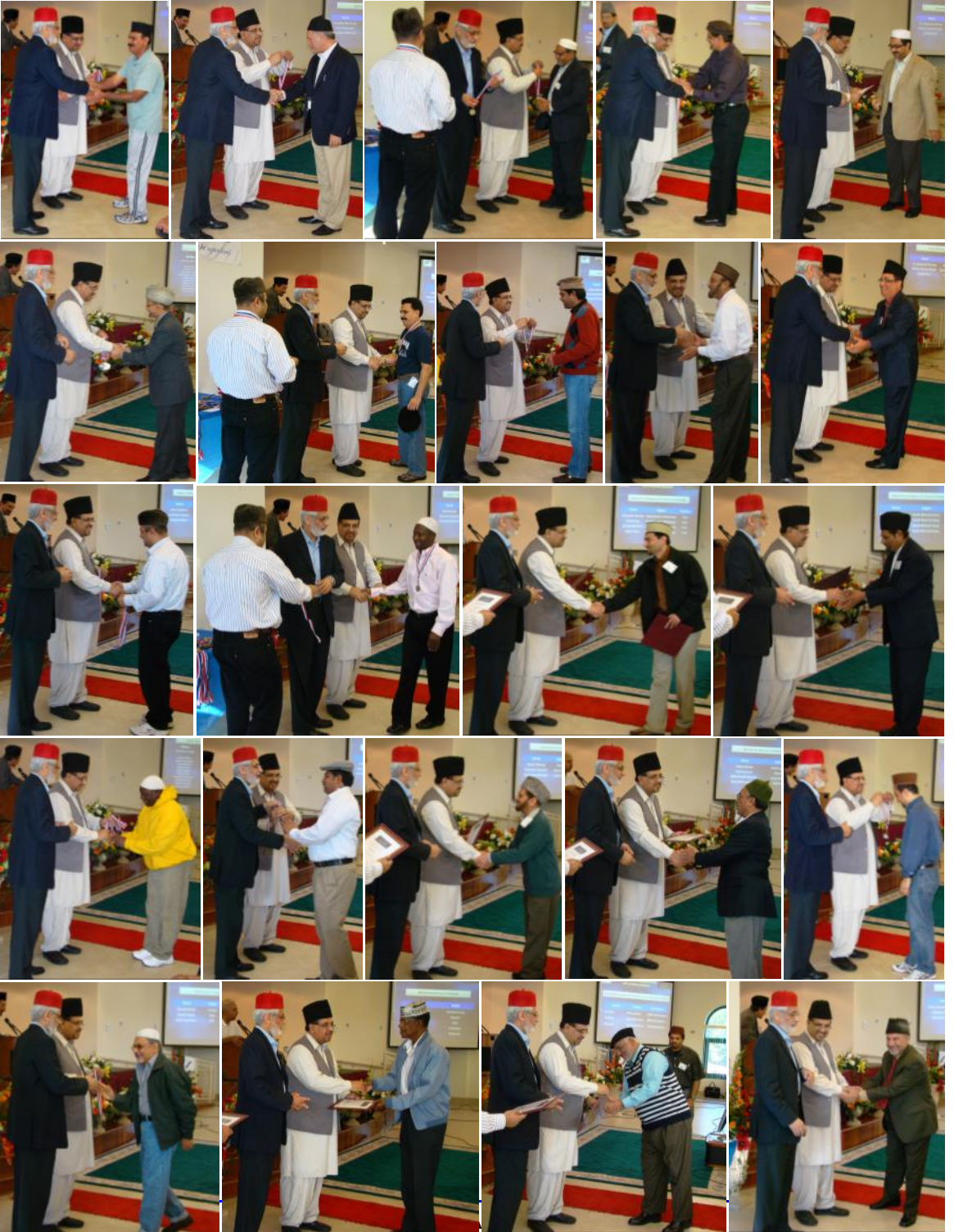
On Saturday, in between educational and sports competitions, two Talqīn-i-‘Amal sessions took place. One session was led by Respected Missionary, Imam Shamshad Nāsir and the other was led by Imam Zafar Sarwar.

In his Talqīn-i-‘Amal session, Imam Shamshad reminded all Anṣār that this is a great favor of Allah upon Ahmadī Muslims that we have accepted the Messiah of this age and through him we have the system of Khilāfat. He quoted Ḥaḍrat Khalīfatul-Masīh V (ayyadahullāhu ta‘ala binasrihil-‘aziz) that the success of any system depends upon how much its followers follow the rules and regulations of that system — this, in fact, is the key of our success. In reference to the obligations of Anṣār, the first and the foremost is obedience as Allah has said in the Holy Qur‘ān, Sami‘na Wa Ata‘na and “O ye who believe! Come into submission wholly and follow not the footsteps of Satan; surely, he is your open enemy.” At the end, he quoted Ḥaḍrat Khalīfatul-Masīh V (ayyadahullāhu ta‘ala binasrihil-‘aziz) again, “This is a great favor of Allah that He has given you this opportunity to accept the Holy Prophet (peace and blessings be on him) and then in this age the Promised Messiah (peace be on him), and the system of Khilāfat, which is a strong handle in your hand, and will not break. But you must remember that if your hands loosen the grip on this handle, you will fall down.”

Imam Zafar Sarwar, in his separate Talqīn-i-‘Amal session talked about profound love, devotion, homage and submission to Allah. He requested all of us to establish profound love, rare dedication and complete and total subservience to the Holy Prophet (peace and blessings be on him).

Talqīn-i-‘Amal Session on Tabligh

Tabligh Talqīn-i-‘Amal segment was held on Saturday, October 9, 2010 at 2 p.m. The session started with Qā‘id Tabligh recognizing and inviting Imam Naseem Mahdi on the stage. Qā‘id Nau Mubai‘in Waseem Ahmad introduced two Anṣār who accepted Ahmadiyyat during this year. One Nāsir was from Dallas and the other from Milwaukee. These two members then briefly addressed the Ijtimā‘ gathering, sharing their feelings with the audience. Qā‘id Tabligh then went over the Qiyādat Tabligh Plan that was given to the Zu‘amā at the start of the fiscal year. Furthermore, to-date measureable results in the areas of one-on-one contacts, visits to focused areas, open houses, bookstalls and book fairs, and number of Da‘īn meetings held by Majālis were reported and all Majālis were encouraged to meet the goals set at Anṣār Leadership Conference. After this, Imam Naseem Mahdi spoke on the topic of “Sīrat of the Holy Prophet (peace and blessings be on him) and Muslims for Peace Campaign.” He drew attention of the audience to the events of Sulh Hudaiyya (peace accord of Hudabiyya) and mentioned the Sīrat of Prophet Muhammad (peace and blessings be on him) prior to and during the negotiation of that agreement. He encouraged Anṣār to draw motivation from the great example of Prophet Muhammad (peace and blessings be on him) and carry out the task of Muslims for Peace campaign and convey the message of Islam to the fellow citizens. He then introduced Wasim Malik, Nā‘ib Amīr, assisting in printing of these flyers and Ali Murtaza, Secretary Tabligh Jamā‘at USA. Both these gentlemen also gave their comments encouraging the members to continue the task of Muslims for Peace campaign. Imam Naseem Mahdi used remaining thirty minutes and answered various questions from the audience pertaining to Tabligh.



Health Workshop

The Health Workshop was held on the last day of the Ijtimā' at 10 am and lasted approximately one hour. The presentation was made by Dr. Tanvir Ahmad, Nā'ib Qā'id, Dhahānat wa Sihat Jismānī and coordinated by Shamim Ahmad Malik, Qā'id Dhahānat wa Sihat Jismānī. The topic of the presentation was the importance of Annual Health Examination. Useful information was provided on Ideal Body Weight, Blood Pressure Control, Diabetes Mellitus, Managing High Cholesterol, Vaccination, Colon Cancer Screen, Eye Examination, Screening for Osteoporosis and Prostate diseases. The 15-minute power point presentation was followed by an engaging question and answer session. Most of the discussion surrounded around balanced diet, cholesterol, diabetes and the importance of regular exercise. Time for the question and answer session was extended due to the interest shown by the audience.

The participants were referred to the Health section of the Ansār USA website for information on various other health topics including exercise. The PowerPoint presentation has been published on the Ansār USA website and a link was provided to all by respected Sadr Majlis after the Ijtimā'.

Son-to-Father Session

This inspiring presentation of Sadr Majlis Khuddāmūl-Ahmadiyya, Dr. Faheem Younus Qureshi, was a continuation of his Ijtimā' presentation from last year. Dr. Qureshi shared the results of a survey done on youth – both Aṭfāl and Khuddām – seeking their opinions about what they like and what they do not like about their fathers' behavior or actions. By sharing the likes and dislikes of children, Dr. Qureshi invoked a lot of healthy and constructive comments from the audience about dos and don'ts of being a father. Dr. Qureshi invoked a healthy debate

by sharing a comment by a son, "father, you smoke, I don't like it". Dr. Qureshi concluded his presentation with a thought provoking video in which he reminded all of us to spend time with our children when they really need us.

Ijtimā' Closing Session

Concluding session was presided by Dr. Ahsanullah Zafar, Amīr Jamā'at USA. Prize distribution ceremony was followed by a comprehensive annual report presented by Sadr Majlis in which he highlighted activities of Majlis Ansārullāh USA throughout the year. Sadr Majlis mentioned goals and objectives of year 2010 and outlined all activities and efforts done by Majlis Ansārullāh USA to achieve those objectives. Sadr Majlis mentioned that this year focus has been on Tarbiyat, Tablīgh and social work activities throughout the USA. He mentioned that details of these activities will be published in the annual report at the end of 2010, In Sha' Allah. After the annual report, Amīr Jamā'at, in his concluding comments, thanked Majlis Ansārullāh USA for their efforts on Tarbiyat, Tablīgh and social work activities. He reminded Ansār about the importance of five daily Prayers and mentioned that followers of Promised Messiah (peace be on him) have been given a unique distinction as a whole so we should really try to follow that target as individual. He further brought the attention of all Ansār to the national Mosque fund which needed to be replenished after seven million dollars in expenses on projects acquiring or renovating various mosques throughout the USA. Ijtimā' concluded with collective du'a led by Amīr Jamā'at USA.

At the end of Ijtimā' report, it is important to recognize selfless efforts of Ijtimā' team. Nazim Ijtimā', Munawar Saqīb, and all of his team members started their work much before the Ijtimā' and continued their hard work well after the Ijtimā' ended.



Prizes and Awards:

At this point, it will not be fair if all of those who participated in various competitions held at Ijtimā', are not recognized. Although, all of them deserve recognition and prayers, a list of ranked positions is given below.

Educational Competitions:

1) Recitation of the Holy Qur'ān

- 1st: Naeem Ullah (Philadelphia)
- 2nd: Sadaqat Ali (Milwaukee)
- 3rd: Abdul Waheed Khalid (Dallas)

2) Darsul-Ḥadīth

- 1st: Mansoor Qureshi (Detroit)
- 2nd: Naeem Ullah (Philadelphia)
- 3rd: Mahmood Ahmed (Gerogia-SC)

3) Impromptu Speech

- 1st: Gulzar Ahmed (South Virginia)
- 2nd: Mansoor Qureshi (Detroit)
- 3rd: Mahmood Ahmed (Gerogia-SC)

4) Religious and General Knowledge

- 1st: Headquarter Region (Potomac Majlis)
- 2nd: Tie between three teams from Great Lakes, South West and Headquarter Regions.

5) Observation and Recall

- 1st: Nadeem Kareem (Tuscon)
- 2nd: Mansoor Qureshi (Detroit)

6) Essay Writing

- 1st: Maqsood Ahmed (Milwaukee)
- 2nd: Iftikhar Ahmed Sheikh (Houston Cypress)
- 3rd: Khalid Asad (Potomac)

Sports Competitions:

1) Darts

- 1st: Masood Khan (LA East)
- 2nd: Saeed Anjum (Zion)

3rd: Baba Trawalley (Research Triangle)

2) Table Tennis Saf Awwal

- 1st: Rafi Ahmed (Brooklyn)
- 2nd: Naseem Ahmed (Detroit)
- 3rd: Hameed Naseem (Tulsa)

3) Table Tennis Saf Dom

- 1st: Nasir Bukhari (Detroit)
- 2nd: Lutfur Rehman (York)
- 3rd: Naseem Khan (Detroit)

4) Table Tennis Doubles

- 1st: Shamim Malik (Research Triangle) and Nasir Bukhari (Detroit)
- 2nd: Lutfur Rehman (York) and Fazal Qureshi (Orlando)
- 3rd: Waseem Malik (San Jose) and Mansoor Ahmad (San Jose)

5) Basketball Hoops Saf Awwal

- 1st: Haleem Chaudhary (Baltimore)
- 2nd: Ataul Raheem Hamid (York)
- 3rd: Tahir Khan (LA Inland)

6) Basketball Hoops Saf Dom

- 1st: Abdul Rehman (Rochester)
- 2nd: Mohammed Mahmood (South Virginia)
- 3rd: Mazhar Mansoor (Silver Spring)

7) Musical Ball

- 1st: Muzaffar Mahmood (Detroit)
- 2nd: Zafar Khursheed (New Jersey)
- 3rd: Mubashar Ahmed (Dallas)

8) Horseshoe Toss

- 1st: Mirza Muzaffar Ahmed (Houston North)
- 2nd: Saifur Rehman (York)
- 3rd: Mansoor Ahmed (San Jose)

9) Shot-put

- 1st: Mazhar Mansoor (Silver Spring)
- 2nd: Naeem Ahmed (Fitchburg)
- 3rd: Naseem Khan (Detroit)



10) Volleyball

- 1st: Great Lakes Team
- 2nd: Central East Team

11) Tug of War

- 1st: North East
- 2nd: Great Lakes

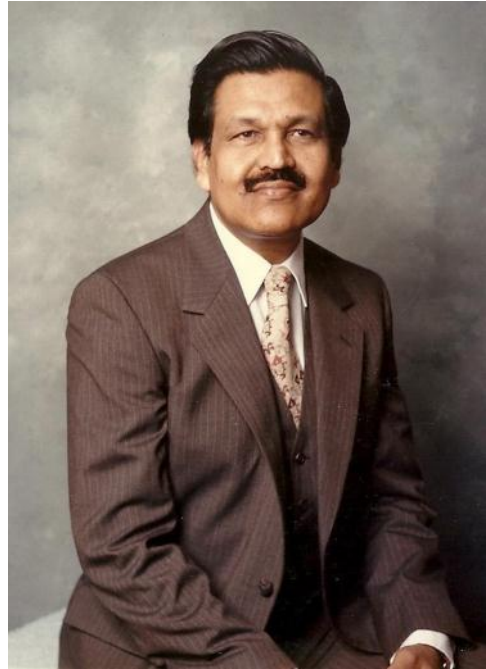


Azizullah Mahmood Moinuddin

S.A. Moinuddin

The life of Azizullah Moinuddin was one that found its center in his deep and abiding faith in Allah. How does such faith develop? Insight into this passion can be provided by stepping back more than seven decades. Azizullah was born in Patna, India, before being moved as an infant with his family further south to Hyderabad. From his childhood, he was intensely inquisitive: he spent his days outside on his family's land in Kachiguda trying to understand the world, communicate with nature, and interact with all he saw. He cared for orphaned animals, bringing home—among others creatures he nurtured—a small deer, which he named Ramu. He cared for the suffering instinctively, and protected the life he recognized as vulnerable. He had friends in the neighborhood as well, boys he could roughhouse and share adventures with, boys who are now men who remember his laughter, the mischievous delight he took in finding new things, new places to explore, and his gentleness with people.

Ironically, for a man who would later excel at his studies and carry knowledge across a wide expanse of subjects, as a young boy Azizullah played hooky whenever he could. On those rich days he would usually bound out of bed to play outdoors, only to soon come back to sit happily with his mother, listening to her stories and basking in her affection and love, caring for her as best he could. She would speak often of the love of Allah, and how precious this relationship was, how Allah was the greatest friend one could have. But by the time he turned ten, his mother was much weakened with illness, and soon after she passed away. His father died only months later.



After the death of his parents and the partition of India by the British, he was moved to Pakistan with the rest of his family. There he found the relatively carefree days of his childhood had vanished. His world was constantly in flux, as he was shifted from one sibling's care to another. He grew up quickly in these years, yet through the tumult, from the grief at the loss of his parents to the abrupt separation from his home, he held tight to a profound awareness of the will of Allah. This awareness grew and held him steady in the years to come. He began to focus more on his studies, and at the age of 14 was awarded a highly competitive scholarship by the Pakistan Air Force to continue his education in England. It was an award that changed his life, but even while he strove to do well in this new school, he struggled with the loneliness of a new country and culture. He found himself alone in a foreign land where he had no one to protect or guide him, at an age when most are still sheltered by our parents' care. It was

then that he began to consciously work toward shaping and understanding his existence, to actively seek out truth, and, it was during these years that he truly began to feel the infinite grace, generosity, and comfort Allah provides. What an amazing discovery when he understood at last, wherever he was in the world, with family or alone, whether you succeed or fail, Allah was your friend and guide. When he was lonely, when he was among those who were unkind, and always when he was searching for answers to the confusions within: Allah sustained. Once Azizullah beheld the treasure of this relationship, he held on to it, through every trial to come in his life. He began in earnest his cherished connection with the Holy Qur'an, poring over its pages while the other boys went out to play. He found the solace he needed in the word of God.

Azizullah accepted Ahmadiyyat in London during his studies in the UK at the age of 17. His decision to convert was based on his readings and an eager acceptance of the teachings of the Promised Messiah. He had learned to discern truth perhaps more readily than many young men his age, and he knew this message was a truth that resonated within his being. He and his older brother were the only ones in his family to convert. Despite the pressures he dealt with from his relatives, he maintained a steadfast hold of Ahmadiyyat, growing stronger in his love of God as the years passed. The more he learned, the more he read, the more he lived, the greater and deeper his love of Allah became. The pursuit of knowledge became for him a way to learn more about his beloved, to glean more insight into the One he had surrendered his life to. He read the Qur'an daily, with elation. He memorized passages from it, and learned enough Arabic to begin to translate it for himself. He read every book on Islam and comparative religions that he could find.

While his faith and natural curiosity led him to read voraciously, the same qualities

galvanized him to explore the world around him. Through his work with the airlines he was able to travel, which gave him great satisfaction. To see the world was to be witness to Allah's majesty, to breathe in the clay that had been molded by his beloved, and he rarely missed an opportunity to enjoy the natural beauties around him. He loved to go on long walks, to garden and grow flowers, play with children, to delight in all that was innocent and pure. He was enchanted by science, technology, flight, and space exploration. In his career of aerospace and electrical engineering, he pushed himself hard, knowing every job was a representation of his integrity.

At the age of 36, he married Khalida Moinuddin. They resided for three years in Saudi Arabia where their first child, Shoaib, was born. While they were happy there, in 1976 the Saudis began to increase the pressure on Ahmadis and the small family found it was necessary to emigrate. Through a series of cascading events which they knew could only have occurred with the help of Allah, they found themselves moving to Florida in 1978. Their second child, Aisha, was born a year later.

As one of the first Ahmadi families in the state, early on they established a room in the lower section of their home dedicated to Salat, which for their children was their first experience with a mosque: a place set apart for dedicated awareness toward Allah. When other Ahmadis began to arrive in Florida, this room became their official gathering place. In this house, meetings and Eids were held regularly for several years. Azizullah was elected the first president of the Miami Jama'at, and he retained this position for ten years. His earnest wish to do the right, his endearing humility and quiet dignity, his vast, enthusiastic knowledge of the Qur'an, the teachings of Ahmadiyyat, and the world at large made him an ideal leader. He was industrious and thoughtful as he tended to the needs of this fledgling group, moved by

the belief that one can serve Ahmadiyyat best when there is heartfelt recognition of the immeasurable mercy and blessings of Allah. To embrace Islam and live within its unique value system was to be truly free. As the Jama'at grew, he continued to contribute his time and energy, always searching for a way to express and share more fully his passion for Islam and his love for Allah.

As a father and husband, he embodied gentleness, kindness, consideration and generosity: his personality in many ways was a natural extension of the love he had for God. For he understood intuitively the truth that makes religion more than just an aspect of life, the sacred truth that makes religion the force that shapes your life. This truth was love. When he chose to love Allah, he wanted to express that love, in every way, all the time, to his utmost ability. His love was not bashful or shy: he spoke of it often, with joy and delight. He wanted the world to know how dear his Lord was, how much affection he had for Allah, and all the amazing things that had been made possible because of God. His heightened sensitivity to the presence of Allah fed into and manifested itself in all segments of his life. It flowed most richly into his relationships, for he recognized the will of God in all His creation; thus, to

respect and care for that creation was to serve the Creator, and to be good to humanity was to be Muslim. His family and friends were, Al-Humdu Lillah, the most fortunate beneficiaries of his unwavering and ardent faith.

In the later years of his life, he faced one of the most difficult trials this world may offer: Alzheimer's disease. Yet to his final days, even as his memories diminished and his awareness of time became altered, he continued to speak of the significance of God and offer Salat regularly. It was moving to all who knew him to see him respond to the Adhan, when very little else would evoke a response from him. He continued to recite from memory complete passages of the Qur'an flawlessly, even when the disease had taken so many of his other gifts. His last spoken word was, "As-Salamu 'Alaikum."

This world was made more beautiful, vibrant, and wondrous for so many because of Azizullah's steadfast journey of faith through it. His life was a celebration of the relationship between Allah and his creation. Those who knew him miss him terribly, but rejoice in the knowledge that they were able to share their space and time with one such as him. May Allah have mercy on us all.

Avail the Opportunity to Play Ahmadiyya Videos on the Cable TV in Your Town

You may want to contact the offices of the city you live in to explore the possibility of playing educational and informative videos about Islam on the Public Access Channels on the Cable TV service in your area. Majlis Ansaullah has prepared about 70 videos on DVDs for this purpose. These one-hour DVDs consist of QA sessions, meetings with English speaking friends, proceedings of annual gatherings, speeches, interfaith dialogs and documentaries. At present these programs are being broadcast in many cities around the US. If they are not playing in your area then there is opportunity to have the Ahmadiyya view of Islam reach thousands of households prescribing the Cable TV.

E-mail ansarishaat@yahoo.com to obtain further info.

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The Arabic expression anṣarullāh literally means *helpers of God*, and is taken from the Holy Qur'ān (61[Al-Ṣaff]:15, 3[Al 'Imrān]:53).

Anṣār Pledge

Ash-hadu allā ilāha illallāhu waḥdahū lā sharika lahū wa ash-hadu anna muḥammadan 'abduhū wa rasūluh
(I bear witness that there is no god except Allah, 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-Ahmadiyya. In-Shā'-Allāh.

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Q3-4/2010
Vol. 21
No. 3-4



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



With increasing participation at the Anṣār Annual Ijtimā's, it is becoming a challenge to capture all participants in a single group photo. A portion of 2010 Anṣār Ijtimā' participants gather for a group photo above. Group photo of a larger group appears on the centerfold in this issue.

Al-Nahl
Published by Majlis Ansarullah, U.S.A.,
An Auxiliary of The Ahmadiyya Movement in Islam, U.S.A.
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Postmaster: Send address changes to
P.O. Box 226, Chauncey, OH 45719

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