

# Al-Nahl

A Quarterly Publication of Majlis Anṣārullāh, USA



Jalal Latif and Yusuf Latif enjoying a moment  
at Jalsa Sālāna at Wilberforce, Ohio (Mid 1970s)

## About Al-Nahl

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

### **Articles/Essays for the Al-Nahl**

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

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).

Please keep a copy of your submissions. We may not be able to return originals unless an arrangement is made beforehand.

All items are subject to review and approval by Majlis Anṣārullāh, USA.

Articles may be edited as necessary. Authors need to contact the editor if they want to see the final version of their articles before publication.

### **Anṣār Literature Contribution**

The *Al-Nahl* is funded by Anṣār contributions for literature set at \$10/Nāṣir/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 Anṣār in the

United States whose addresses are available in the address database kept by Majlis Anṣārullāh, USA. If you are a Nāṣir living in the United States and are not receiving the magazine, please provide your current address at [www.ansarusa.org/tajnid-update](http://www.ansarusa.org/tajnid-update).

Other interested readers, institutions, or libraries in the United States or outside the United States can request a subscription from the editor by sending their mailing addresses to the editor by mail or email.

### **Change of Address**

If you are a member of Majlis Anṣārullāh, USA, and you move or have an address change, please provide your current address at [www.ansarusa.org/tajnid-update](http://www.ansarusa.org/tajnid-update) for uninterrupted delivery of Majlis' publications.

### **Advertisements**

Advertisements are subject to the approval by Ṣadr Majlis Anṣārullāh, USA. Contact the editor to place an advertisement.

### **Comments and Suggestions**

Send your comments on the current issue and suggestions to improve the magazine to the editor by mail or email.

### **Contact Information**

Editor, Rafi Malik, 9008 Quantum Square Drive, Columbus, OH 43240, cell: 614-999-5607, email: [al-nahl@ansarusa.org](mailto:al-nahl@ansarusa.org).

### **Disclaimer**

Majlis Anṣārullāh, USA, does not necessarily agree with the views of the writers expressed in its publications.

## System of Transliteration

In transliterating Arabic words, the following system, adopted by the Royal Asiatic Society, is followed.


ا	at the beginning of the word, pronounced as <i>a, i, u</i> preceded by a very slight aspiration, like <i>h</i> in English word 'honor.'	ط	<i>ṭ</i> , strongly articulated palatal t.
ث	<i>th</i> , pronounced like <i>th</i> in English word 'thing.'	ظ	<i>ẓ</i> , strongly articulated z.
ح	<i>ḥ</i> , a guttural aspirate, stronger than h.	ع	' , a strong guttural, the pronunciation of which must be learnt by the ear.
خ	<i>kh</i> , pronounced like the Scotch <i>ch</i> in 'loch.'	غ	<i>gh</i> , a sound approached very nearly in the <i>r</i> 'grasseye' in French, and in the German <i>r</i> . It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
ذ	<i>dh</i> , pronounced like the English <i>th</i> in 'that.'	ق	<i>q</i> , a deep guttural <i>k</i> sound.
ص	<i>ṣ</i> , strongly articulated s.	ء	' , a sort of catch in the voice.
ض	<i>ḍ</i> , similar to the English <i>th</i> in 'this.'	ن	<i>ñ</i> , nasalized sound like <i>ant</i> in croissant.

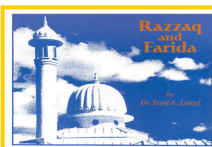


# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿١٦﴾  
 ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۗ يَخْرُجُ مِنْهَا بِطُورِهَا  
 شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٧﴾

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

<p>★                  Quarterly                  Al-Nahl                  ★                  Vol. 26, No. 1                  2015 Q1                  ★  <i>Editor</i>                  Rafi Malik                  ★                  Faheem Younus Qureshi                  Şadr, Majlis Anşārullāh,                  USA                  ★                  Al-Nahl is a Publication                  of Majlis Anşārullāh,                  USA,                  An Auxiliary of the                  Aḥmadiyya Movement in                  Islām, Inc., USA                  ★</p> 	<p><i><u>In This Issue</u></i></p> <table border="0"> <tr> <td>About Al-Nahl .....</td> <td>2</td> </tr> <tr> <td>Message from Şadr Majlis .....</td> <td>4</td> </tr> <tr> <td>Importance of Reading the History of Majlis Anşārullāh .....</td> <td>5</td> </tr> <tr> <td>Şadrān of Central Majlis Anşārullāh .....</td> <td>6</td> </tr> <tr> <td>Instructions of Aḥmadī Khulafā’ .....</td> <td>7</td> </tr> <tr> <td>Interviews of Şadrān, Majlis Anşārullāh, USA .....</td> <td>49</td> </tr> <tr> <td>About Majlis Anşārullāh, USA .....</td> <td>167</td> </tr> </table>	About Al-Nahl .....	2	Message from Şadr Majlis .....	4	Importance of Reading the History of Majlis Anşārullāh .....	5	Şadrān of Central Majlis Anşārullāh .....	6	Instructions of Aḥmadī Khulafā’ .....	7	Interviews of Şadrān, Majlis Anşārullāh, USA .....	49	About Majlis Anşārullāh, USA .....	167
About Al-Nahl .....	2														
Message from Şadr Majlis .....	4														
Importance of Reading the History of Majlis Anşārullāh .....	5														
Şadrān of Central Majlis Anşārullāh .....	6														
Instructions of Aḥmadī Khulafā’ .....	7														
Interviews of Şadrān, Majlis Anşārullāh, USA .....	49														
About Majlis Anşārullāh, USA .....	167														



**Razzāq and Farīda**  
 A story for children written by Dr.  
 Yusef A. Lateef with colorful  
 drawings. \$1.50.

**Approaching the West**  
 Maulānā Mubasher Ahmad  
 Khilāfat—Terrorism—Response to  
 “Obsession”—Sin—Prophets—Suffering—  
 Signs—The Hour. \$5.



# Message from Şadr Majlis

My dear Anşār brothers,  
As-Salāmu ‘Alaikum Wa Raḥmatullāh

Tārīkh-i-Aḥmadiyyat [History of Aḥmadiyyat] is an awesome read. It chronicles the story of—not only the inception of Majlis Anşārullāh on July 26, 1950—but also the foundation of the first Anşār office or headquarters in 1956. Page 400 of volume 18 takes us back to a time when, on February 20, 1956, Ḥaḍrat Muşliḥ Mau‘ūd (may Allāh be pleased with him) laid its foundation stone in Rabwah.

In the USA, Majlis Anşārullāh was born in the summer of 1981. Its rapid growth has since been well documented in our annual reports.

We commemorated this momentous diamond jubilee by holding monthly congregational Tahajjud Prayers in Majālis, nationwide. (As I write these lines, my smartphone is reminding me about August’s congregational Tahajjud in Baltimore tomorrow morning). We interviewed all the previous respected Şadrān [plural of Şadr] of Majlis Anşārullāh, USA, dug up historic pictures, compiled the instructions of

Aḥmadī Khulafā’, and published them in this commemorative issue of Al-Naḥl, which is now in your hands.

Monas Chaudhry of LA East and Zahid Mian of LA West were instrumental in getting and editing the content. Abdus Sami Khaliq of Charlotte, al-Ḥāj Dhul-Waqar Yaquub of Milwaukee, and Naveed Malik of Silver Spring provided the historic photographs. And Rafi Malik of Columbus was the editorial glue. I am deeply thankful to all of them. May Allāh be their reward, Āmīn.

As you flip through the pages of this 75-year commemorative edition, you will notice that the Majlis is now facing the opportunity of institution building.

Many of our members are over the age of 75. Many are struggling with isolation inherent in the modern cultures. How nice would it be if we had a spiritual sanctuary where our elders could live, socialize, and pray. How nice would it be if they could get together for five daily congregational Prayers!

Ḥaḍrat Mirzā Nāşir Aḥmad—the then Nā’ib Şadr of Majlis Anşārullāh—

said, “Your nest is being prepared. It is your responsibility to provide twigs for this nest.” (Tārīkh-i- Aḥmadiyyat, vol. 18, pg. 402)

Now it is our turn, our responsibility, to build similar institutions (or “nests,” if you will) here in the U.S. Majlis Anşārullāh, USA asks you for a twig and you can provide it by stepping forward to help. We are looking for a handful of people who can make this institution building their life’s mission.

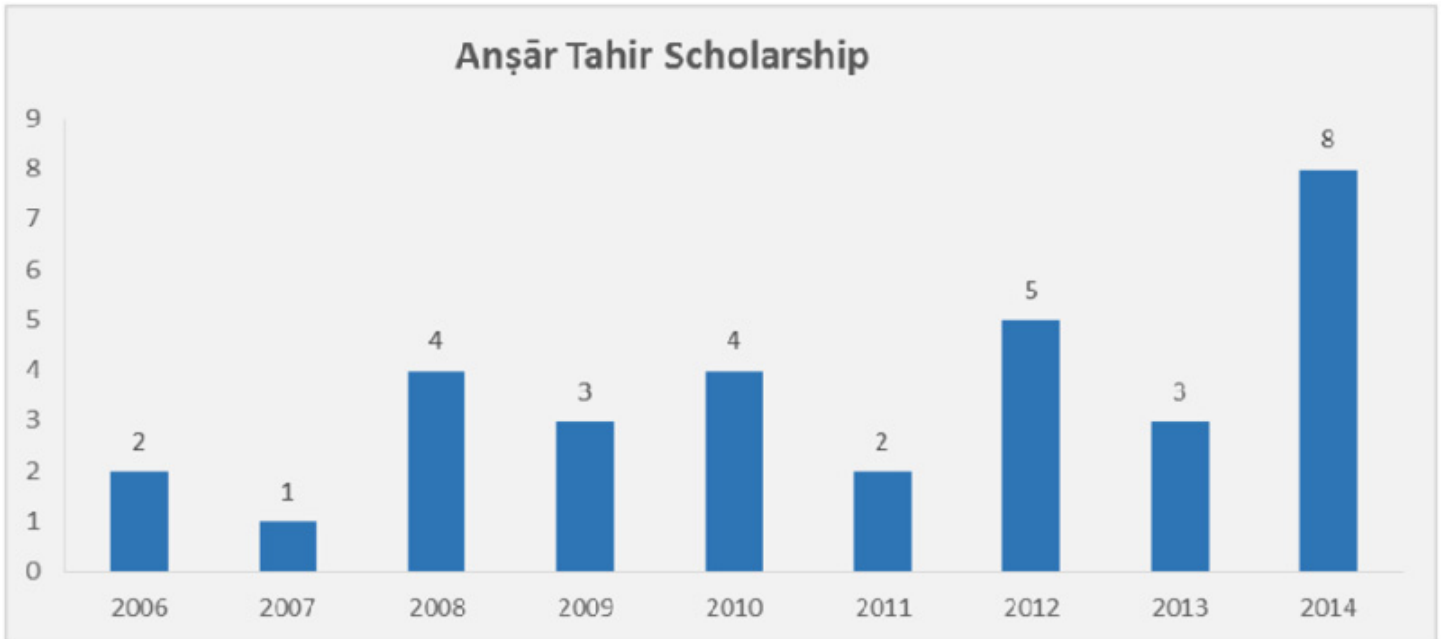
With an unshakeable faith in prayers and Allāh’s support for the mission of the Promised Messiah (may peace be on him), I most humbly request you to offer yourself for this task.

In 75 years, we sure have come afar. But our destination is yet farther.



Wassalām,

Faheem Younus Qureshi  
Serving Majlis Anşārullāh, USA



Majlis Anşārullāh, USA offers Anşār Tāhir Scholarship to Anşār for up to \$4,000 per year per applicant for a maximum of two year training. The scholarship is for vocational training of Anşār to improve their employability. For more information, please contact Mu‘āwin Şadr Finance at [tahir.scholarship@ansarusa.org](mailto:tahir.scholarship@ansarusa.org) or 856-495-6421.



# Importance of Reading the History of Majlis Anṣārullāh

The title “Anṣārullāh” has an extraordinary significance in the history of Aḥmadiyyat and there are many faith-inspiring chronicles associated with this title. Majlis Anṣārullāh is the auxiliary organization of the Jamā‘at whose foundation was laid down by a wise, intelligent, and selfless leader like Ḥaḍrat Muṣliḥ Mau‘ūd (may Allāh be pleased with him). He then nurtured it with his own blessed hands. Maturing through many stages under the extraordinary guidance and patronage of the Aḥmadī Khulafā’, this organization has now become a robust tree, and its branches have spread in many countries of the world.

The Promised Messiah (may peace be on him) has stated:

“Accurate history is an excellent teacher.”

In his famous lecture ‘The Beginning of Differences in Islām,’ expanding on the importance of

history in the progress of a nation, the founder of Majlis Anṣārullāh, Ḥaḍrat Muṣliḥ Mau‘ūd, Khalīfatul Masīḥ II (may Allāh be pleased with him) said:

“Awareness of history is a very significant stimulant in the progress of nations. Any nation that is unaware of its historical traditions can never move towards its progress. Being familiar with one’s ancestors guides one to many lofty objectives.”

While mentioning the importance of the history of the Jamā‘at, Ḥaḍrat Khalīfatul Masīḥ III (may Allāh’s blessing be on him) stated that:

“To know about history, especially your own history, is essential for us, because the life of an individual or a Jamā‘at is not dissociated from the past... Our established history is a prosperous history.” (The Daily

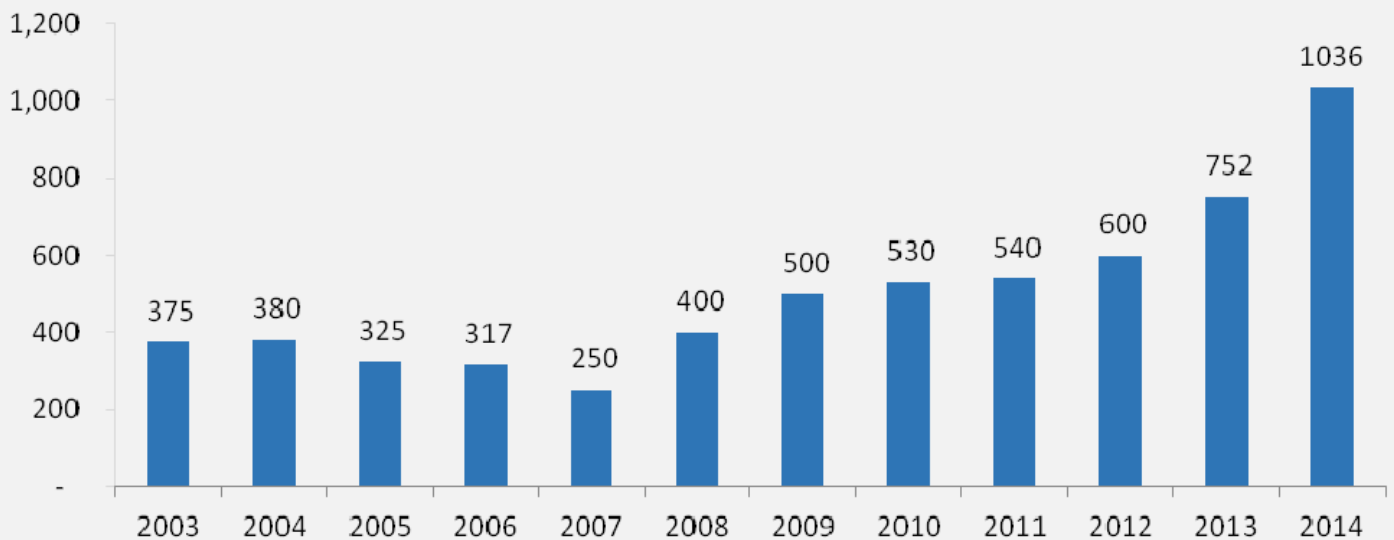
Al-Faḍl, Rabwah, 10th July, 1983)

Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh’s blessing be on him) once stated:

“Without the study of one’s own history, neither can the present be illumined nor the future be clear; hence, the direction just cannot be set.” (The Daily Al-Faḍl, 17th July, 1982).

In light of these statements, it is requested that the members of the Majlis study history, derive strength from the virtuous examples of the elders, and pass on our everlasting and glorious traditions to the next generation. May Allāh give us the strength to always keep in sight our responsibilities associated with our blessed name “Anṣārullāh” and that He may give us the ability to fulfill these obligations to the fullest. Āmīn.

## Historic National Ijtima Attendance



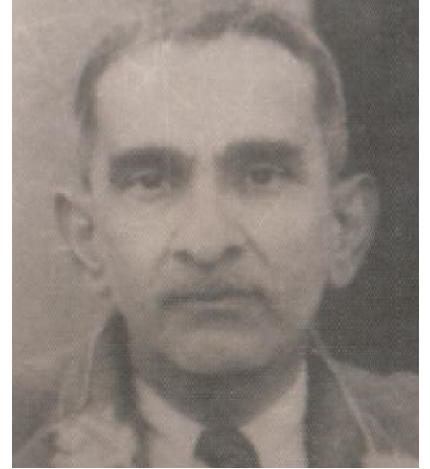
## Şadrān of Central Majlis Anşārullāh



Hadrat Maulānā Sher 'Alī (ra)  
26 July 1940 - 1947



Hadrat Chaudhary Fateh  
Muḥammad Sayāl (ra)  
1948 - 1950



Hadrat Şāhibzādah Mirzā  
'Azīz Aḥmad (ra)  
1950 - 1954



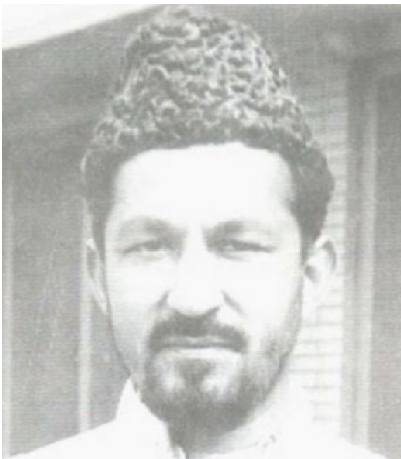
Hadrat Muşliḥ Mau'ūd (ra)  
remained Şadr himself during  
1954 - 1958



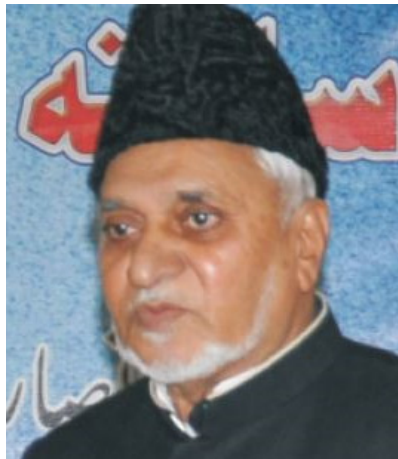
Hadrat Şāhibzādah Mirzā Nāşir  
Aḥmad (Khalīfatul Masīḥ III, rh)  
1959 - 1968  
(remained Şadr even after Khilafat)



Hadrat Şāhibzādah Mirzā  
Mubārak Aḥmad  
1969 - 1978



Hadrat Şāhibzādah Mirzā Tāhir  
Aḥmad (Khalīfatul Masīḥ IV, rh)  
1979 - 10 June 1982



Chaudhry Hameedullah  
10 Jun. 1982 - Nov. 1989 (Central)  
Nov. 1989 - 31 Dec. 1999 (Pakistan)



## Advice for Anṣārullāh by Ḥaḍrat Muṣliḥ Mau'ūd

In his Friday sermon of July 26, 1940 [Al-Faḍl, August 1, 1940], Ḥaḍrat Muṣliḥ Mau'ūd (may Allāh be pleased with him) said:

If our claim were that the Promised Messiah (peace be on him) is a subordinate prophet in accordance with Sūrah Jumu'ah, and it were our creed that the Holy Prophet (may peace and blessings of Allāh be on him) is the messenger in whose prophethood and apostleship the prophethood of the Promised Messiah is included, then we will have to accept that the same mission is assigned to the Promised Messiah which was carried out by the Holy Prophet and the same duties are the responsibility of the Aḥmadiyya Community which were carried out by the companions of the Holy Prophet.

But it is surprising that, on one hand, our friends claim that the Promised Messiah is a perfect shadow and a follower prophet of the Holy Prophet, and it is the responsibility of our community to establish the same law which was established by the Holy Prophet, but on the other hand, a part of the community wants to tread a path other than that of the companions of the Holy Prophet, and does not at all adopt the way which was adopted by the companions of the Holy Prophet. Their example is that of an ostrich. When it is a question of status and rewards, they say that the Promised Messiah is not a separate entity from the Holy Prophet but rather his advent is the second advent of the Holy Prophet, and our status is the same as that of the earlier companions.

The companions had these five responsibilities, and the same five are our responsibilities.

1. To propagate,
2. To teach the Holy Qur'ān,
3. To show the wisdom of Shari'ah,
4. To give good training,
5. To eliminate the weaknesses of a nation and put it on the path of progress.

If we do not carry out these five responsibilities while we call ourselves Companions, we are liars and pretenders.

Anyone who evades propagation,

does not just evade propagation, but rather evades Aḥmadiyyat altogether. Everyone who evades training others, he does not just evade training others, but rather evades Aḥmadiyyat altogether. Anyone who evades explaining the wisdom of Shari'ah, he does not just evade the explaining of the wisdom of Shari'ah, but rather evades Aḥmadiyyat altogether. Everyone who evades purification of souls or taking part in the suggestions to improve the financial or economic condition of the community, does not just evade purification of souls, or participation in the plans of the community's financial and economic well-being but rather evades Aḥmadiyyat altogether. Aḥmadiyyat does not have any need for such person, neither is there any reason for such a person to stay in Aḥmadiyyat. He deceives his own self by saying that he is an Aḥmadi. If he does not deceive himself then he is a liar and a deceit and is not capable of staying in the community of believers.

It is the responsibility of Majlis Anṣārullāh that they conspicuously support the faith of Islām through their actions.

In his Friday sermon of August 23, 1940 [Al-Faḍl, September 13, 1961], Ḥaḍrat Muṣliḥ Mau'ūd (may Allāh be pleased with him) said:

First read the books of your community, memorize them, have their subject matter instilled in your minds. When you become well versed in your beliefs then read the books of the adversaries—not secretly, but rather openly in front of everyone and then refute the arguments of the adversaries emphatically. And stand up against others like a lion, so that no one may dream of deceiving you. Rather, when the adversary prods you, everyone's heart should be filled with the conviction that you certainly will bring some prey.

Therefore, make your men brave like lions. Do not make them mice who hide in their holes. You will see yourself after experimenting that how much strength a community attains spiritually after this. The reality is that if we have truth then how can we be afraid of anything our adversaries say.



An adversary may lodge a million objections; God will annul all his objections.

Create wakefulness in the community. Teach them edicts of faith and religion. Let them read the views of others. If they do not read themselves, read to them, and then tell them the response to every objection.

A mistake often made by members is that the reply is wrapped in emotion, but the content of their reply is weak. The result is that when people see the original objection, they think that their people obfuscate as well. This method is completely wrong. You should explain the argument of the adversary with full strength. Do not neglect any aspect of it so that our and their people may not say that a portion of the objection has been dealt with, but other portions have been ignored.

In his Friday sermon of November 1, 1940 [Al-Faḍl, August 17, 1960], Ḥaḍrat Muṣliḥ Mau'ūd (may Allāh be pleased with him) said:

This is the job of Majlis Anṣārullāh, Khuddāmul-Aḥmadiyya, and Lajna Imā'illāh that they try to create righteousness in the community. The first important item for this is belief in the unseen. They

should create a belief in Allāh the Almighty, angels, Day of Judgment, prophets and on those glorious results that are going to appear in the future. Cowardice, hypocrisy, etc., arise in man only when he does not have in his heart the belief in the unseen. In this condition, man thinks that whatever he has if that is gone, he will have nothing, and for this reason he is afraid to make a sacrifice.

These three auxiliaries should try to instill the belief in the unseen in the heart of every Aḥmadī like a nail. His every thought, every utterance, every action should follow this belief.

This belief cannot be created without the knowledge of the Holy Qur'ān. People who are affected by the false and deceitful theories of philosophers and neglect the teachings of the Holy Qur'ān, they cannot accomplish anything. Therefore, this should be the responsibility of Majlis Anṣārullāh, Khuddām-ul-Aḥmadiyya, and Lajna, and this should be their policy, that they establish these attitudes in the community, and continue an effort towards this goal in every possible way. They should instill these things in the hearts through lectures, lessons, and repeated exams. The books of the Promised Messiah be read again and again until belief in the unseen is created in the heart of every man and woman, young and old.

The second important item is offering Ṣalāt with its full requirements. Nowhere does the Holy Qur'ān explicitly command the rites of Ṣalāt or to engage in Ṣalāt, but whenever it directs attention towards it, it directs to establish Ṣalāt, and to establish means of offering Ṣalāt in congregation. This also includes offering Ṣalāt with sincerity. That is, it is not enough just to offer Ṣalāt, but it is important to offer it in congregation, and it is necessary to offer it in a way that leaves no deficiency in its offering.

Therefore, It is important to establish Ṣalāt, and in this regard, it is important that you yourselves offer Ṣalāt, have others offer Ṣalāt, offer Ṣalāt with sincerity and enthusiasm, be in a clean state, offer it in congregation and with full sincerity. Our members should pay special attention to this.

It is hurtful to me that I have learned about some people that they themselves offer Ṣalāt, but their children do not. It is very important that children also be made regular in Ṣalāt and they should be penalized for ignoring Ṣalāt.

Ḥaḍrat Muṣliḥ Mau'ūd (may Allāh be pleased with him) said in a speech at the annual convention, on December 27, 1941 [Al-Faḍl, October 26, 1960, pp. 2-5]:

If Aḥmadiyyat becomes successful in establishing a relationship with Allāh the Almighty and His servants then it is successful irrespective of the number of its followers. If Aḥmadiyyat does not succeed in establishing a relation between God and His servants, then even if the whole world is called Aḥmadī, Aḥmadiyyat cannot be deemed successful.

The first sign of a relation with Allāh and His servant is the creation of a desire of worship in the heart of the servant. If there is no desire for the worship of Allāh the Almighty in the hearts of the people, it means that there is no love of Allāh the Almighty in their hearts.

I have continuously brought to the attention of the community that it cannot be said about Ṣalāt that a person who does not offer Ṣalāt, or ignores offering it regularly, can still remain a Muslim or an Aḥmadī. Some things are such that a person abandoning them is called weak but Ṣalāt is such a thing that he cannot be called anything [a Muslim or Aḥmadī] if he abandons it.

A person who calls himself an Aḥmadī and then does not offer Ṣalāt, and not offering Ṣalāt does not mean that he never offers Ṣalāt, but even if he misses one Ṣalāt in a year, or misses one Ṣalāt in ten years, he cannot be called an Aḥmadī in any form. If he thinks that he has missed just one Ṣalāt in twenty years, so it does not matter, he is merely indulging in conjecture. If he misses one Ṣalāt in twenty years, he cannot be called an Aḥmadī. Rather as soon as an Aḥmadī misses any Ṣalāt, he leaves Aḥmadiyyat, and until shame and sorrow do not fill his heart again, and until an inclination towards faith is not created in his heart again, he is not considered an Aḥmadī before God Almighty.

Ḥaḍrat Muṣliḥ Mau'ūd (may Allāh be pleased with him) said in his Friday sermon of June 5, 1942 [Al-Faḍl June 7, 1942]:

I envision a great responsibility for Anṣārullāh. They are passing through the latter part of their lives. It is the period when man worries about leaving this world for next. When a person is going to the next world, he is particularly concerned about clearing his account. He is afraid of leaving this world while his account is in disarray, his actions unseemly, and does not have provisions that may be useful in the next world.

As the purpose of Aḥmadiyyat is to strengthen the relationship between man and God, then during such period of his life, and during this part of his life, the extent of feeling a believer has in this respect, cannot be hidden from any person.

Young persons can imagine that if they are remiss in the service of humanity, Anṣārullāh will take care of it, but on whom can Anṣārullāh rely on?

If they will show negligence in discharging their duties, and will not succeed in creating the love of faith in themselves, and then in the hearts of the whole world, and will not make the propagation of Aḥmadiyyat as their foremost objective, and if they will neglect the reality that they are to revive Islām in the world again, then after the period of Anṣārullāh during what age period will they carry out this work?

After the period of Anṣārullāh is the period of the angel of death. The angel of death does not visit to reform, rather it comes to have a person presented for the punishment or reward he has earned. So I once again remind Anṣārullāh that they should understand their duties.

In his Friday sermon of October 22, 1943, Ḥaḍrat Muṣliḥ Mau'ūd said [Al-Faḍl, November 17, 1943]:

Remember that your name is Anṣārullāh, that is, the helpers of God Almighty, meaning that you have been associated with the name of God Almighty, and God Almighty is eternal and immortal, and as such you should also try to be a manifestation of immortality.

You should continue to be the mark of Anṣārullāh, that is, always



uphold the Khilāfat and ensure that this work continues in future generations.

There can be two ways to this end. One way is that your own children are properly trained and the love of the Khilāfat is inculcated in them. That is why I established Aṭfālul-Aḥmadiyya and also created Khuddāmul-Aḥmadiyya. These Aṭfāl and Khuddām are your own children. If Khuddāmul-Aḥmadiyya is trained properly then Khuddāmul-Aḥmadiyya will also be rightly guided, and if Khuddāmul-Aḥmadiyya are rightly guided then the next generation of Anṣārullāh will also be superior.

I have created a ladder. The first step is Aṭfālul-Aḥmadiyya, the second step is Khuddāmul-Aḥmadiyya, and the third step is Anṣārullāh, and the fourth stage is God Almighty. If you impart proper training to your children and at the same time pray to God Almighty, then all these stages will be completed. If your Aṭfāl and Khuddām are well-founded and you also pray and establish a relationship with God Almighty, then there is no place for you lower than heaven, and whoever goes to heaven, he is safe in every respect. If the world tries to attack, it can only attack up to a hundred or two hundred feet in the air, but cannot attack the heavens. As such, if you reform yourselves and pray to God Almighty, then you will establish a relationship with God Almighty, and if you become true Anṣārullāh and establish a relationship with God Almighty then Khilāfat will also remain among you eternally, and it will last even longer than the Khilāfat of Christianity.

After a lot of efforts, the strength of Christians is now almost twice that of Muslims, but the Promised Messiah has prophesied about you that God Almighty will increase your strength to such an extent that a time will come when the followers of other religions, like Hinduism, Buddhism, Christianity, and Shintoism, etc., will be reduced to insignificant numbers compared to you, that is, compared to you their numbers will be as insignificant as the small groups are today when compared to other people.

There is a popular story in our country that when a king was about to die, he called all his sons and asked

them to bring a broom. They brought a broom. The king gave each of them a straw from the broom and asked them to break it, which they did immediately. Then he gave them the whole broom in one piece and asked them to break it. Each of them tried with full strength, but they could not break the broom.

At this, he said to his sons that when he gave a straw to each of them, they broke it very easily, but when he gave them the whole broom, they could not break it in spite of applying their full strength. Similarly, if they were scattered after his death, then everybody will be able to destroy them, but if they remained united, they will become like a strong staff, which no power on earth will be able to destroy. In the same vein, if you break the system of Khilāfat, you will lose all significance and the enemy will devour you. However, if you strongly hold on to Khilāfat, no power in the world will be able to destroy you.

You can see how poor our Jamā'at is, but because of Khilāfat, it has great recognition and it has accomplished such things that other Muslims of the world could not.

I pray that God Almighty makes you real Anṣār because you correspond to this name. Therefore, just as He is eternal, similarly, may He keep your organization alive till the Day of Judgment, and may the Khilāfat also remain in the Jamā'at, and may the soldiers of the Khilāfat also remain steadfast.

Our army is not armed with swords. Many of the Anṣār are so weak that they cannot even carry a club, but still they are the army of the Promised Messiah. It is because of them that Aḥmadiyyat has spread, and, with the blessings of God Almighty, it will spread even farther in the future, and if the Jamā'at becomes stronger, then God willing, its burden will also reduce, because individually one gets tired with time. You should try to spread Aḥmadiyyat among your friends and relatives and preach to them so that next year the strength of our Jamā'at is double its present strength. Through your prayers, piety, and righteousness, you should make such an impression on the youth, that they also start praying and are

endowed with inspiration and vision. A Jamā'at that has a greater number of people endowed with inspiration and vision is stronger, because the arguments put forward by an individual are not as satisfying as those set out by inspiration and vision. May God Almighty be with you.

Ḥaḍrat Muṣliḥ Mau'ūd (may Allāh be pleased with him) said in his opening address at the annual rally of Central Majlis Anṣārullāh on October 26, 1956 [Al-Faḍl, March 21 and 24, 1957]:

You should try to uphold the status of Anṣārullāh, and the meaning of Anṣārullāh is that they [Anṣār] serve faith both financially and spiritually. I have told you that serving the faith spiritually means that you pay attention to God Almighty, and if a drop of rain falls on you, then you should pass it on to others.

Ḥaḍrat Muṣliḥ Mau'ūd said in his address of November 1, 1958 [Al-Faḍl, November 6, 1958, pp. 1-3):

You should also talk about God among your families and keep reminding about Him, so that God is always in our hearts forever, and His love becomes so sharp that not only do we become his lovers but He also becomes our lover.

Remember that nobody can bear his lover's suffering. If you will become the beloveds of God, God will never abandon you. Rather, the enemy will not have yet come out of his house that you will see that God will have come down the empyrean and is guarding your house Himself.

If we have contact with God, God will also have contact with us, and God will always continue to show his care for us, and nobody will dare to look at us with malicious eyes because God's angles will come forward immediately and will come between Him and us, and we will be provided such help that even great kings will crave for it.

May Allāh be with you and help you.

In his address of October 27, 1956, Ḥaḍrat Muṣliḥ Mau'ūd said [Al-Faḍl, March 26 and 27, 1957):

Men should establish Lajna Imā'illāh where Lajna Imā'illāh has not been established. Many women have complained to me that men do not cooperate with them. Some stop

them and tell them not to go to the meetings of Lajna. Some are such that they become a hindrance if the women want to establish Lajna Imā'illāh. This is a dangerous matter. Until the women also serve the faith side by side with men, we cannot progress correctly.

The building of Islām that we erect outside, if the woman is not with us in its preparation, then she will destroy this building.

If you bring the child with you to the meeting, relate the faith to him and advise him, put matters of faith into his ears, but on going home, if that spirit is not in your women that Islām wants to create, then she will say to the child that his father is insane and takes him to the mosques for no reason, and that the child should not go to the mosque otherwise his health will be adversely affected so he should not do so.

This husband may give his child to live a frugal life, but the mother may start saying to the child that his father is giving him that kind of advice because he is stingy, and is calling it a matter of faith while the real reason is that his heart does not want to spend on his child, and that the child can be extravagant and that she is prepared

to help him.

Ponder over this; in a household where there are two swords in action simultaneously, one attacks from the front and the other from the back, it is essential that there can be no peace where two swords are active.

Therefore, first, our community should create a habit of offering Ṣalāt in congregation.

Secondly, the Community should adopt the habit of working hard to discharge their responsibilities, and the task for which a person is designated. He should remember this principle that he is not going to give up even at the expense of his life. Until this kind of spirit is created, the community cannot progress fully.

Thirdly, Lajna Imā'illāh should be established everywhere and the education and reformation of the women be addressed.

Fourthly, establish truthfulness in the community. A nation does not lose as long as truthfulness remains established among it. I observe that, in our community, there is weakness in this respect.

Ḥaḍrat Muṣliḥ Mau'ūd said in his address at the annual convention on December 28, 1946 [January 16, 1947, page 2]:

Preach, preach, and preach until truth prevails and falsehood vanishes with all its misfortunes and evils, and Islām spreads to the whole world, and the world is under the rule of the Holy Prophet (may peace and blessings of Allāh be on him). I invite you to this work. Now it is to be seen who is my helper in the way of Allāh.

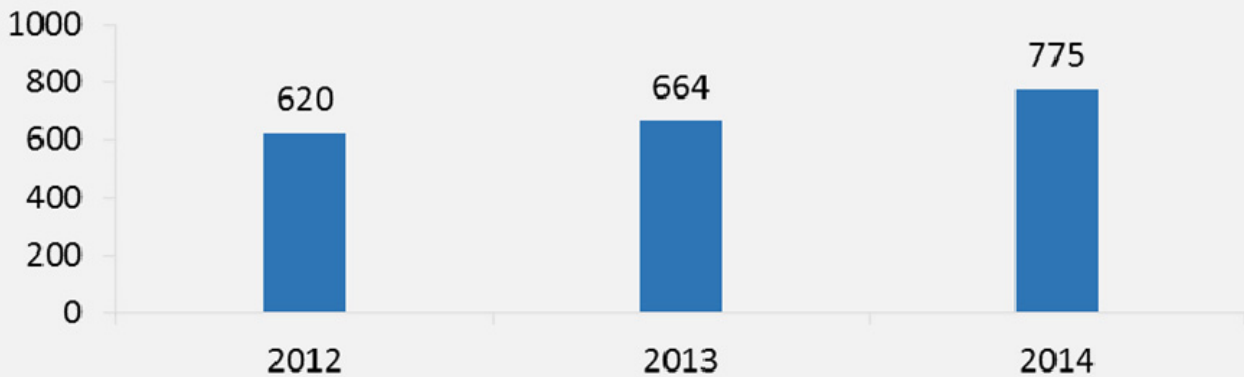
The following message from Ḥaḍrat Muṣliḥ Mau'ūd was relayed through tape recorder on the occasion of the 8<sup>th</sup> annual rally of Central Majlis Anṣārullāh:

“Your name is Anṣārullāh. You have to uphold the respect for this name always. May God Almighty make you Anṣār in the true sense. Āmīn.” [Monthly Anṣārullāh, Rabwah, November 1962.]

The following message from Ḥaḍrat Muṣliḥ Mau'ūd was read out by Maulana Jalalud-Dīn Shams on the occasion of the 10<sup>th</sup> annual rally of Central Majlis Anṣārullāh on November 13, 1964, at 3:00 P.M.:

“My message is that God may enable you to become Anṣārullāh in the true sense of the term. Khalīfatul Masīḥ, Rabwah.” (The Daily Al-Faḍl, November 15, 1964, p. 1)

### General Meeting Attendance Average / Month





# Advice for Anṣārullāh by Ḥaḍrat Khalīfatul Masīḥ III

Addressing Anṣār, Ḥaḍrat Khalīfatul Masīḥ III (may Allāh's blessing be on him) said:

Then the question arises, how can a man emerge victorious from the test and the ordeal in which he is put? In this regard Almighty Allāh has told us two basic things: Do not think yourself righteous and do not claim to be righteous (The Holy Qur'ān, 53 [Al-Najm]:33).

Despite whatever spiritual height you have reached, always believe that the spiritual dress that God has given to you, is just because of God's grace and kindness. If Allāh's grace is taken away, even for a moment, the spiritual robe will separate from you. So everything that a person has is borrowed. Nothing is his personally.

The Promised Messiah (may peace be on him) says:

*“Never claim that you are clean, as God says in the Holy Qur'ān (53 [Al-Najm]:33) that only God knows who is clean. When God cleanses a man then God becomes his protector and provider, he is nurtured in His lap just as a child is in his mother's. It is at this time when God's light falls on his heart and burns all worldly thoughts, and man feels a change in his heart. But he should not be satisfied because the power that has come in him is not permanent, though he thinks that it will never be lost. It is like a wall that is lit when sunlight falls on it. It does not mean that the wall will remain lit up permanently. There is a parable here. When a wall was lit up in sunlight, it boasted to sun, “I am also bright like you.” The sun replied, “when I will not be present at night, where will you get the light?” In the same way, the light which a person gets is never permanent, but rather temporary. To keep it, he needs to ask for forgiveness [Istighfār]. Prophets sought forgiveness regularly because of this fact. They feared that the sheet of Nūr [light] they had been given may be taken away from them. Prophets of higher status sought forgiveness more. He who is not bestowed with this power is always in danger...This is why prophets keep asking for forgiveness. The fact is that the actual Nūr is with Almighty Allāh; prophets*

*or ordinary humans get it from Him only.” [Malfūzāt IV: 96-97].*

Then the Promised Messiah (may peace be on him) says:

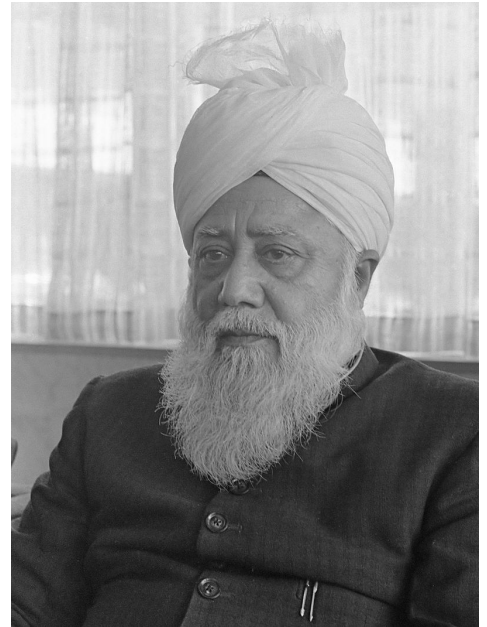
*“In my view, it is the best way to purify oneself—there is no other possible way of purification except that a person should not be arrogant and haughty because of his knowledge, family, and wealth. When Allāh gives sight to someone then one can see that every guidance that saves him comes only from the sky, and for safety, everyone is dependent on light from the sky. The eye cannot see it without light from the sky, it is the inner light that takes away every darkness and creates righteousness and cleanliness. I tell you the truth that man's righteousness, belief, supplication, and cleanliness—everything comes from heaven and it all depends on the grace of God, weather to continue or sever it.*

*Thus the true understanding is to kill the ‘self’ and thinking of the ‘self’ to be nothing and throwing oneself before God with utter selflessness and begging for his grace and kindness. He should ask for guidance in order to kill the feeling of selfishness and generate an urge to do good things. Then if at some time he gets a part of God's grace and his heart is satisfied, then he should not become haughty and boastful, but instead he should progress in meekness and humbleness.*

*I am repeating these facts because God wanted, while creating this Jamā'at, to reinstate in the world His true recognition, which has been lost from the world, and the true righteousness which is not found in the present world.”*

*To maintain that stature at the Jamā'at level requires a great effort, and Jamā'at Aḥmadiyya should never ignore it. Apart from this there are two basic and important things that you should do.*

*The first is to direct your attention to inculcate in the heart of coming generations and those who will join the Jamā'at later, that all blessings, all good things, grace and every thing good can be earned only from the Holy Qur'ān. It is direly*



*needed to cultivate the love of the Holy Qur'ān in the heart of new comers. God forbid if we fail to do this then God will bring other nations to do the job, who will hold the banner of Islām and Aḥmadiyyat high. And if we wish that our generations should also inherit a high spiritual status and are not deprived of the spiritual inheritance we have attained then I say it repeatedly that you should learn the Holy Qur'ān yourself and teach it to others. Try consistently to enlighten your children with Qur'ānic light.*

*The second thing is to pray because our efforts are useless and futile if God's grace is not with us. Only our humble prayers can draw Allāh's grace.*

*So by invoking humble prayers cultivate love of Qur'ānic teachings in the heart of your coming generations, so they are enshrouded by Nūr, and angles may say to God: ‘O, God! the people who preceded us earned a Nūrānī status because of your grace and they inculcated the love of Qur'ānic teachings in the heart of their generations. They were not deprived of Nūr or those who followed them. Shower your Grace on new entrants as you showered your grace on those that preceded them.’ (Excerpts from the concluding address by Ḥaḍrat Khalīfatul Masīḥ III at the Central Majlis Anṣārullāh Ijtimā' on October*

### Allāh has chosen you to create a revolutionary change in the world

Unless you have created the great revolution in the world, you should not sit at ease lest it will be meaningless to be associated with Aḥmadiyyat. And to profess that Allāh has sent us a prophet and He has given a great son from among the followers of the Holy Prophet Muḥammad (may peace and blessings of Allāh be on him) with a grand mission, and this is our faith.

If a Nāṣir attends an Anṣārullāh Ijtimā' and feels that he has performed all the duties—if he thinks like this—then he should be prepared to protect his life and valuable time. It would mean that he is neither ready to be a Nāṣir of the Jamā'at nor its *Khādim*. Of what good is such a faith?

### Understand the true purpose of your life as an Aḥmadi

Appreciate the significance and importance of this and be prepared for it. Make every effort to understand and act upon it. When you reach the limits of your own sphere, it is anticipated, expected, and prayed that you will enter a larger area of responsibility and discharge your duties well, but if you turn your back on the real purpose upon reaching the limits of your sphere—confined to your own limited sphere—then your being there, or not being there, does not make any difference. Then your being an Aḥmadi or not being an Aḥmadi does not mean anything. What benefit has Aḥmadiyyat got from you or what did you gain from Aḥmadiyyat? In the end, you neither got the love of Allāh nor the affection and mercy of the Holy Prophet Muḥammad (may peace and blessings of Allāh be on him) nor did you benefit from the prayers and glad tidings of the Promised Messiah (may peace be on him). Why are you here? Why have you messed up your life? You could have spent the few days in the worldly comfort and enjoyment, although now you put yourself in the discomfort of the hell, but in reality, you neither got the peace of the world nor the blessings of hereafter. You

would be at a big loss.

### Understand your responsibility as a Nāṣir

To talk and bicker is not your responsibility. Pay attention to what goes on within your circle with the intent that you act upon it. It is your responsibility, with this 'Azm [determination] and with 'Azm-i-Ṣamīm [strong determination] to enlighten people within your circle with the understanding that you are being prepared for another special objective. Once you attain this Tarbiyat then you can discharge the rights associated with this purpose. If you do not perform in this manner, then it will mean that your previous Tarbiyat is of no use or benefit.

It is important to think whether you are also unwise given the fact that you had been prepared for a special objective and to some extent you got prepared for it, but then you forgot the very purpose for which you were trained.

### Study the Holy Qur'an

You are born for the victory of Islām. If you are true in your faith then Allāh has ordered you to learn the Holy Qur'an. You will find that it has not only lessons for your guidance, but also information for your honor and respect.

The Holy Qur'an makes the claim that it has provisions of Dhikr [remembrance of Allāh], advice, wisdom and counsel. Therefore, a person can obtain these benefits from the Qur'an.

The Holy Qur'an has all the means for blessings and rewards, honor and wisdom. The Holy Qur'an is a source of all blessings, honor, respect, wisdom, and grace. Only they benefit who ponder over it, learn it from others, and put it into practice. Unless these three things go together, the Holy Qur'an cannot offer you any benefit. If you do not practice these three things, you will not be able to perform your duties, which Majlis Anṣārullāh has placed on you and Aḥmadiyya Jamā'at has entrusted with you. (Excerpts from the opening address by Ḥaḍrat Khalifatul Masīḥ III at Jalsa Anṣārullāh, Karachi,

Pakistan, 1967)

### The main work of Anṣār is of training

In his Friday sermon of August 24, 1979, Ḥaḍrat Khalifatul Masīḥ III said:

Ramaḍān is coming to an end today, however, the responsibilities of Ramaḍān and its blessings do not end with the end of the month. They continue for the entire year. Ramaḍān is a type of a refresher course to build and enforce habits of prayers in hopes that a believer will not forget, and practice the lessons learned during Ramaḍān for the entire year.

Allāh's will is that humans will continue to be steadfast and practice what they have learned during Ramaḍān. Conditions and circumstances will change but the teachings and principles will not—neither will the intentions.

Keeping this basic lesson in mind, I want to convey two points to Khuddām, two to Anṣār, and two to the Jamā'at in general.

To Anṣār, my message is that obtain the agreement of Allāh with humble prayers and that your main responsibility is of training. Pay special attention to training so the future generations understand and fulfill their responsibilities. This training begins at home with your children and dependents and then infiltrates in the extended surroundings. From home to village; village to district; district to country; from country it spreads further and encompasses mankind at large. Your first responsibility is to pray. These prayers vary based on every individual's nature of work, environment, and age. A major portion of a Khādim's prayer is *Rabbe Zidnī 'ilmā* [O my Lord, increase me in knowledge]; he is still learning. He is gaining knowledge of the faith, ethics, and spirituality. He should say to Allāh: O Almighty, you have entrusted me with the responsibility to serve, however, I need the skills for this purpose; that I may be granted the necessities abound these skills. Grant me spirituality so I may know that I can cure my being and others with proper nourishment and training for their souls.

These are the prayers for

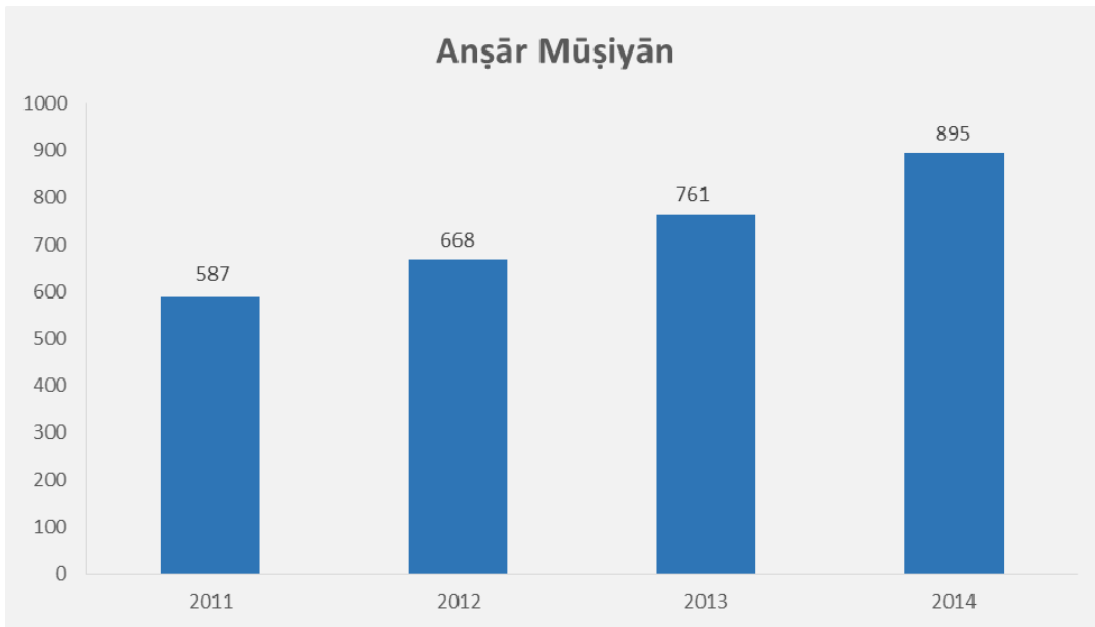
Khuddām. For elders, the prayer is, “O our Lord, make our progeny and those who are connected with us, obedient servant of Yours, create your love in their hearts, make them the solace [coolness] of our eyes, let them not be a source of defamation of our good name. Let not others say that they themselves apparently reached an elevated status in the field of spirituality, but their children went astray; that their future generations fell from the elevated status of their forefathers.” These are their prayers. The responsibility of training progresses hand in hand with prayers. Just like for Khuddām, service and prayer proceed hand in hand, for

Anṣār, the responsibility of training goes hand in hand with prayers.

During the opening address of the Central Majlis Anṣārullāh Ijtimā’ on October 26, 1979, Ḥaḍrat Khalīfatul Masīḥ III said:

Islām is a beautiful religion and neither by words nor with actions has it ever created any means of pain anywhere. Instead, it has created means of happiness and satisfaction for all...Hence it is incumbent on Anṣār to mold their lives according to this example and train their future generations appropriately. Teach Islām to your children in your homes. Teach them the Holy Qur’ān. Narrate the beautiful words of the Holy

Prophet (may peace and blessings of Allāh be on him) to them. Convey to them the teachings of Holy Prophet’s biggest lover, the Promised Messiah (may peace be on him). Read the books of the Mahdī yourselves and encourage your future generations to do the same so that we can fulfill our responsibility of establishing the supremacy of Islām in the entire world; and that we are able to fulfill this responsibility to the fullest; and that we are successful in the sight of Allāh. May Allāh make it so and the task that Almighty Allāh has assigned to us, He Himself grant us the strength to complete it. Amīn.





# Advice for Anṣārullāh by Ḥaḍrat Khalīfatul Masīh IV

## The campaign for Waqf-i-Zindagī

In his opening address at the Ijtimā' of the Central Majlis Anṣārullāh on November 5, 1982 in Rabwah, Pakistan, Ḥaḍrat Khalīfatul Masīh IV (may Allāh's blessing be on him) said:

Today, I wish to exhort Anṣārullāh regarding Waqf-e-Zindagī [dedicating one's Life]. They need to pay special heed to this matter of Waqf. The Jamā'at has a dire need for those who serve. The tasks requiring service are increasing and thus a shortage of workers is being felt in all departments. The elderly as well as the children are included in the announcement of 'Man Anṣārī Ilallāh' [Who are my helpers in the cause of Allāh?] mentioned in the verses of Sūrah Al-Şaff that were just recited in front of you today (61 [Al-Şaff]:15). The young are also included and so are the women. But I am addressing this especially to Anṣār, since Anṣār can fulfill some of our immediate needs.

We have many Anṣār who are nearing the age of retirement, and some have already reached that age and are now not able to find any work. What could be more fortunate for them than to voluntarily dedicate the rest of their lives for the service of Allāh's religion?

Second, those friends who find alternate jobs and means of earning a living, I say to them that you have spent a large portion of your lives earning in this world. Now there is a small challenge facing you for you to now present yourself for the service of your faith, and participate in fulfilling the increasing needs of the Jamā'at. Because, the more Wāqifīn that become available, the faster the triumph of Islām will happen in all the four corners of the world.

Furthermore, such Wāqifīn are needed who are capable of traveling and serving outside the Markaz [Center]. This too will be a form of voluntary dedication [Waqf]. There is, thus, a need for such active and courageous Anṣār who present their names with virtuous intentions ready to serve wherever and in whatever

condition they are assigned to work. They consider this [service] a gift and a blessing from Allāh. Even if they are assigned the most trivial duty they should perform it with happiness as servants of Allāh. Even if they do not have any work assigned to them, and their time is apparently being wasted, they should consider this as standing by for the sake of Allāh. What better life could there be than this? Being idle for the sake of Allāh is better than a thousand chores.

## Waqf-i-Aulād [Dedication of Children]

Another aspect of Waqf is for the young ones to come forth. The Anṣār can provide a significant service in this respect. They can exhort them repeatedly. They can help them realize that a dedicated life [Waqf] is the most peaceful life. It is a life of utmost tranquility and satisfaction. Allāh never lets Wāqifīn go to waste. Those Wāqifīn who faithfully stay steadfast to their oath, Allāh will never abandon them. He does not even abandon their progeny. Eventually, the world too comes following them. The truth is that there is not a more satisfying life than a life being spent in the service of Allāh's religion. Thus, Anṣār need to provide the best education to their children, tool them with the best worldly learning, and then ask them to present their names for the service of the faith. This is a general movement in which Anṣār of the Jamā'at can help significantly. They can spread the word from house to house and start a new trend, so that many Wāqifīn-i-Nau are presented and we are made to select and choose from among them. Inshā'allāh it will be through such fervently devoted persons that a revolution will spread in this world. The world has been made desolate at the hands of the so called 'wise' and now it has arrived at the brink of complete destruction. The 'crazed' devotees of Aḥmadiyyat have to save this world from this destruction. Therefore, we need such devotees.

## Struggle against bad customs

Third, there is the Jihād [struggle]



against bad customs. I assign this task especially to Anṣārullāh. Among the requirements of Taḥrīk Jadīd was one that members turn their lives towards simplicity, while safeguarding against a life of extravagance and indulgence. The path of service to Islām that we are treading requires that we leave aside not only the forbidden things, but also at times even permissible things so that such a society may be created which will help us in achieving our goal. Therefore, strive to create a noble change in your society. Start the work of uprooting those bad customs that slowly over time crept into our society. At wedding celebrations some bad customs are entering into our society. Similarly, lack of Purdah keeps spreading. A Jihād is needed against this. Thus, before the ills of society seep any further, we need to strengthen our defenses and keep our society completely safe from the social maladies of today. I am hopeful that Inshā'allāh Anṣār will play a significant role. Substantial changes will arise through their exhortations and training. Hence, this is not a very difficult task that is being assigned to Anṣār. This is actually equivalent to being counted among martyrs by putting just a smidgen of blood on yourself. With just a little bit of effort of Anṣār a glorious, vast, deep, and long lasting results will manifest. May Allāh, through His grace, give us that strength. May Allāh start speedily

moving the Jamā'at closer by the day towards its much anticipated and long awaited lofty aspirations. Now the heart is restless. May Allāh soon show us that day of triumph when the standard of the Holy Prophet Muhammad (may peace and blessings of Allāh be on him) is being raised above the world, and all other standards are lowered."

In his address at the 22<sup>nd</sup> Ijtimā' of the Central Majlis Anṣārullāh on October 28, 1979, as Ṣadr Majlis Anṣārullāh, Ḥaḍrat Mirzā Ṭāhir Aḥmad offered his advice to Anṣār:

### **The key to moral training—worker's state of heart and intention**

First and foremost is the matter of training. For today's topic I have not selected the details of training. Instead, for the benefit of my brothers who are also workers, I want to explain to them a reality which is the essence of the entire subject of training. The key to training is indeed the worker's state of the heart and intention. You have heard the details of training on various occasions during this Ijtimā'. I want to share with you the type of workers Majlis Anṣārullāh requires and the methods they should adopt for the purpose of training; methods which, by the grace of Allāh, will hopefully bear good fruit. The central point is that your intentions should be pure and only for the sake of Almighty Allāh, and there should not be a shred of doubt of pretense in your approach. When I say this I don't mean that such sick people whose approach has been overcome with pomp and vanity are working amongst us, God forbid! By the grace of Allāh, Aḥmadiyya Jamā'at's quality and standard is so elevated and trials and tribulations are so paramount that an ill-intentioned person dare not penetrate our circle. A hypocrite and insincere person does not have the drive to be abused, get his house destroyed, get his children slaughtered, and then enter the folds of the Jamā'at. This is certainly not what I mean. I assert this from the excellence of the Holy Prophet that when the Holy Prophet's community is mentioned or from where the Holy Qur'an begins with, "guidance for the righteous," I am talking about the

righteous. However, I want to elaborate on the fine lines of guidance upon which the righteous need to tread. Every human who starts anything with pure intention, as you heard in the poetry of Promised Messiah (may peace be on him), cannot rest assured in claiming that his intentions have been purified up through his grave. There are many layers of the human psyche. The defiance of one's ego continues to test even the righteous. Eventually, only those people are safe from these attacks who are indeed innocent in the eyes of Allāh. Anyone short of such standards of righteousness is forever, in a trial.

### **Continuously seek succor via prayer**

Hence, addressing the pure and righteous beings, I state that on the surface, no matter how pure and clean the intentions may appear, avoid getting caught off-guard by the deception of your ego because many times Satan infiltrates the pure intentions of humans. If Allāh's blessing is not included, if succor of Allāh is not sought via continuously praying then, unknowingly, the disease afflicts from one end and like a silent fire it gnaws at a person internally. He only finds out about it when it is beyond control. Hence, according to the teaching of the Holy Qur'an, "defend your boundaries." Only then will your heart be safe. Protect your boundaries in terms of your intentions. Do not even let the minutest bug of vanity and pomp corrupt your intentions. This is only possible with Allāh's blessings and continuous prayers. Those who are experienced amongst you, they have witnessed that—per the teaching of the Promised Messiah—just like a person who enjoys betel leaves, and continuously flips the leaves to trim off the bad portions, in the same way until a righteous person does not guard his faith and intentions he will never be protected. The experienced ones know that this is indeed the truth. This secret has been explained in such a pure language that if forgotten, many a great workers are either deprived of the rewards of their good deeds or at least suffer damage. The key to this concept has been

explained in Sūrah Fāṭīḥah's first verse.

### **Give advice with the deepest humility**

Hence, when you coach someone, be persistent and do so with humility. Never tire nor slow down. If anyone lashes out, continue to tenderly coach. If some members refuse to pay their Chanda, continue to advise them. Even if they badmouth you, feel merciful towards them and continue to advise and coach. If you do so, you would be following in the footsteps of the Holy Prophet. This method never leads to failure. I assert that you will be successful. This is the advice regarding which Allāh says: "surely, reminding is profitable" (The Holy Qur'an, 87 [Al-A'lā]:10)

This position is not given to any illiterate or uneducated person and does not mean that the advice of any illiterate person will never be wasted. Advice from ignorant and fools are many times not only wasted but can cause adverse effects. These can cause rebellion. Translation of this phrase will take into consideration whosoever is addressed here. First and foremost, the Holy Prophet is addressed in this verse. Allāh is addressing the Holy Prophet, "surely, reminding is profitable." O Muḥammad! I have appointed you on the position of giving advice. After giving due consideration to all your good attributes I have given you this authority. You are appointed at such a position that your advice can never go to waste. It will certainly be fruitful.

### **Give priority to Prayer [Ṣalāt] over everything else**

...The first and foremost objective is that you should always give priority to Prayer in the field of action. Once you return, make an assessment of your surroundings [households]. Take stock of your children, and other family members; those younger than you and those older— and spend your days and nights establishing Ṣalāt. The establishment of worship is key to the establishment of the Jamā'at; and due to your wavering of worship, the Aḥmadiyya Jamā'at will waver as well. I am sure that Allāh will not bring about such circumstances. By the

grace of Allāh, the Aḥmadiyya Jamā'at has a guarantee of a thousand years. However, this guarantee cannot be given for all auxiliaries. Normally, this guarantee covers the entire Jamā'at that if Allāh wills and by His grace and blessings, a majority of the Jamā'at will be righteous for a long time. But this guarantee is not for all auxiliaries. Hence, each auxiliary of the Jamā'at is faced with a fear. Therefore, if any Majlis or Jamā'at contains members who are not fulfilling the rights of Ṣalāt then you can rest assured that that Jamā'at or Majlis has been infected. Here also, protect the borders, i.e. in the practical field; once you have cleansed and protected your intentions then in the practical field continue with your efforts with the same enthusiasm. Regarding Anṣār it should not even be thought of that any member of Anṣār is not establishing Ṣalāt let alone that he is not even praying at home. Furthermore, Anṣār should not be thought of that they proclaim to be [we are the helpers of Allāh]Anṣārullāh [we are the helpers of Allāh] and at home their wives and children lead a life of oblivion and ignorance—and yet they themselves are not affected by it; this is impossible. Once you start feeling the pain at home, only then will you be able to get concerned about others. First, conduct this experiment at home and assess your intentions on this scale. If you do not feel extreme pain on the faithless condition of the members of your household, relatives and close acquaintances, then how can it be expected that those who are out of this realm are your brothers but their relationship with you is based on the brotherhood of belief; hence they are a step behind as opposed to those who are at home and are connected with you via a dual relationship. If you are not feeling the pain for the members of your household then whether you call yourself a Murabbī or whatever, you will not be Anṣārullāh because you will be devoid of the basic tenet of moral training. Hence, start at home first. Once you start this practice of training at home the burden of the rest of Anṣārullāh will be eased. Then the seekers of such households—where there are no worshippers—will search, but since all members of Anṣārullāh would have

cleared their households therefore they will have to search elsewhere. But they will not find any household where Ṣalāt is not established. Further lessons on how to decorate your Ṣalāt and make it effective will be handed to you later. Whatever the Holy Prophet has said about Ṣalāt, what he has practically demonstrated is such a vast subject that it has no boundaries. Even if we continue to follow it to the Day of Judgment we will not be able to reach his [Holy Prophet's] level. This is because Allāh has proclaimed the Holy Prophet to be the First. This is not for you to be disheartened; in essence, it is glad tiding that whatever our strength, we continue on this path. For us the final destination is not in sight—there is yet another destination ahead of us. Hence, keeping this glad tiding in sight, the Jamā'at achieves its goals as it continues to do so even today. There exists one such grand segment in the Jamā'at which is the center of the entire world; due to which life continues. There are such pious people surrounding the Khalīfah of the time that their prayers support the skies and maintain a world of spirituality. The rest of the world is spared just because of this segment alone. But we cannot settle on just a few people. We will have to replicate such worshippers within households who can worship with the décor and beauty which is required for the worship.

In a message to officeholders, dated January 1, 1979, as Ṣadr Majlis Anṣārullāh, Ḥaḍrat Mirzā Ṭāhir Aḥmad said:

My dear brothers: As-Salāmu 'Alaikum Wa Raḥmatullāhi Wa Barakātuhū.

This stream of time is pushing forward the vessels of our lives; those who are oblivious of this world, believers and disbelievers, good and bad; and for this perpetual motion there is no hurdle or avoidance; the only difference being that some vessels are such in this stream that are moving without purpose, randomly. Neither do they have a set direction nor any sense of destination, and no understanding of their purpose in life. Then there are many vessels that do have a set direction but are abound a midstream of disaster; towards a

treacherous waterfall—unaware of their condition and end; as if they are merely treading forward so as to plunge with tremendous force into a deep ditch of deadly rocks, shattering to pieces; thus turning into a sad saga of humiliation, failure, deprivation, and death.

Besides these two types of lives there are some completely different types of vessels flowing in this grand stream of time with a fixed direction and purpose that is superior, exalted, and with high standards. They are steadily progressing towards success and prosperity, and with willpower and continuous struggle, they march towards noble purposes competing with each other. These lives are those of the believers. And their mission is the same as that specified by the Holy Qur'an in the following words: "And every one has a goal which dominates him; vie, then, with one another in good works. Wherever you be, Allāh will bring you all together. Surely, Allāh has the power to do all that He wills." (The Holy Qur'an, 2 [Al-Baqarah]:49) That is, "O community of believers! Your mission is to exceed each other in good works." Keeping this aim in mind, and trusting Allāh and imploring Him only for help, we, Anṣārullāh, begin our new year. Our competition is individual as well as collective. It is with those near to us and those unknown to us. Our contest is internal and external. It is a constant struggle of one worker with another in surpassing him in good deeds; a continuous race that will only be discontinued with our last breath. Every chapter competes with another chapter, every province with province and country with country. Our competition is with Khuddāmul-Aḥmadiyya and with Lajna Imā'illāh, and with any religious or non-religious organization that has good intentions. In this great race, prayer, determination, continuous struggle, and trust in Allāh are the fountainheads of our strength.

Hence, my Anṣār brothers, proceed forward and do not stay behind anyone in this blessed competition; and based on your individual courage and ability, compete in all those good works, with a winner's spirit, towards which Allāh and His Khalīfah summon you.



# Advice for Anṣārullāh by Ḥaḍrat Khalīfatul Masīh V

On September 7, 2003, Ḥaḍrat Khalīfatul Masīh V (may Allāh be his helper) stated:

The actual aim and objective of our Jalsas and Ijtimā'āt is that the hearts of all Jamā'at members bow down absolutely towards the hereafter; and the fear of God is generated in their hearts, and that in their devotion, righteousness, and self-control they become an example for others, and extraordinary humbleness, humility, and uprightness is created in them. The world, having become lost in its disgraceful disbelief and its materialistic worship, has forgotten its true Creator, and those who apparently call themselves Muslim have at this time, in reality, gone far away from God. Trustworthiness and honesty are non-existent, and their hearts have become void of righteousness. Lying, haughtiness, arrogance, and conceit have made the roots of humanitarianism hollow.

In this age, Almighty Allāh has presented the objective of the establishment of the Aḥmadiyya Community as such that the love and affection for Almighty God is created in the hearts of people, and that the person who is going away from God, is made to understand this through love and affection, and is brought back closer to God. For the arrangement of this, an important responsibility falls upon us, that we establish our own relationship with Almighty Allāh and become His true worshippers. (Sabīlur Rashād, Volume 4, p. 12)

In his address to Majlis Anṣārullāh, UK on September 14, 2003, Ḥaḍrat Khalīfatul Masīh V said:

Guidance was given for the attention towards five tasks for Anṣārullāh. Previously the establishment of Khuddāmul-Aḥmadiyya had taken place. The Jamā'at's attention was called towards five tasks, and they are:

1. To preach.
2. To study the Holy Qur'ān.
3. To present the wisdom behind the Conditions of Bai'at.
4. To perform good, moral and spiritual training.

5. To eliminate the nation's worldly weaknesses, and to push it forward in the field of advancements.

Ḥaḍrat Khalīfatul Masīh V strongly emphasized the particular point that if the performance of these five tasks was established within us, then, Inshā'allāh, the speed of our progress can increase manifold. Ḥuḍūr expounded upon this further by explaining that these are also the very works of the latter-day people—as these were the five important accomplishments of the companions of the Holy Prophet (may peace and blessings of Allāh be on him). These five important tasks are the ones we have to do in these latter days. Preaching is our responsibility. It is necessary to convey the message of truth. Under all circumstances, and in every way, we have to make the message of Islām and Aḥmadiyyat reach the world, and for that, every effort must be made. The age of Anṣārullāh is such an age at which a lot of facilities have come into being for preaching and there are reasons for that. Changes have taken place in one's demeanor. At this age, normally, one has established control upon his passions. One's way of thinking has also become mature. Then knowledge and experience have also reached a point from where a person can derive benefit for himself, and the methods of preaching can also be taught to the youth. So, in this way, the Anṣārullāh should become intense in the field of Da'wat Ilallāh [calling towards Allāh].

Then the Holy Qur'ān is to be read. Regarding this, Anṣārullāh needs to pay attention themselves, and direct the attention of their children as well. Unless we read the Holy Qur'ān and understand it, and attach ourselves to its teachings, attach its teachings to our future generations, our future cannot be assured. Then the wisdom in the Conditions of Bai'at is to be presented; whichever commandments there are, they are to be presented. For this the acquisition of knowledge is necessary. (Sabīlur Rashād, Volume 4, p. 14)

Inābat Ilallāh [returning to Allāh], means to worship according to the



principles of humbleness, repentance, seeking forgiveness, and bowing in the presence of God. The name of worship is according to these principles.

During the concluding address of the 24<sup>th</sup> Annual Ijtimā' of Majlis Anṣārullāh, Germany on May 31, 2004, while delivering an extremely inspirational address on the subject of Inābat Ilallāh, Ḥaḍrat Khalīfatul Masīh V explained:

The actual aims of Anṣārullāh include the propagation of Islām, the moral and spiritual training of children, and solidarity with Khilāfat. Inābat Ilallāh means, while showing humbleness, while repenting and performing Istighfār, to bow down in the presence of Almighty Allāh, and to elevate our worship according to the principles that He has told us. Anṣār are in that phase of life in which it is necessary to bow towards Almighty God. As age keeps on advancing, love for God keeps strengthening. The hearts of the worldly people also become mellow. However, for an Aḥmadi, the reason for obeying the Imām of the age is because of becoming more bound to giving the rights of God and the rights of His creation. Special attention should be given towards the offering of Ṣalāt and optional Prayers. Since Almighty Allāh

has given the commandment of Aqīm -us-Ṣalāt [the establishing of Ṣalāt], prayers are a great means of attracting the Mercy of Almighty Allāh. For Inābat Ilallāh, prayers, Ṣalāt, and Nawāfil [optional Prayers] are needed. Beside the five daily Prayers, we should perform Tahajjud as well. Almighty Allāh explains:

“Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation of the *Qur’an* in Prayer at dawn. Verily, the recitation of the *Qur’an* at dawn is *especially* acceptable to God.” (The Holy Qur’an, 17 [Banī Isrā’īl]:79)

Pray in light of this verse.

Ḥuḍūr presented the Holy Prophet’s (may peace and blessings of Allāh be on him) instructions that Ḥaḍrat Abū Hurairah (may Allāh be pleased with him) has related: The Holy Prophet has said that on the Day of Judgment, first of all, you will be questioned about Ṣalāt, whether you came for Prayers and performed ablutions thoroughly without hesitation. Some people do offer their Prayers, however in the conduct of their business, they are dishonest. Your Prayers should be such that they protect you.

Ḥuḍūr mentioned about the pledge of 500,000 Euros, on behalf of Majlis Anṣārullāh, Germany, in the assistance of the scheme of building 100 mosques.

Ḥuḍūr said: It is a very important responsibility of Anṣārullāh to perform the moral and spiritual training of the children and for that training it is extremely necessary to present one’s own pious example. Training must be done from the beginning of childhood. Make children habitual in their Prayers from the age of seven. Children watch their own parents offering Sunnah Prayers and optional Prayers in the house. Instruct adolescents in a loving manner to offer Prayers regularly. Some parents do not offer Prayers with regularity. In this situation, how are the children going to offer their Prayers? If, at this age, Prayers are not performed, then when are they going to be performed? The Promised

Messiah (may peace be on him) said that the person who omits even one of the 700 commandments of the Holy Qur’an, he is not from my community. For this reason it is absolutely necessary to keep studying the Holy Qur’an, and to better understand the Holy Qur’an, studying the books of the Promised Messiah is necessary. Under a special program, Majlis Anṣārullāh must arrange for the reading of the books of the Promised Messiah. For the sake of your own children, first reform yourselves. Have gentle manners with your wife, and treat children with love, and become true to your slogan, Naḥno Anṣārullāh [we are the helpers of Allāh].

Inshā’allāh, Islām will make progress. The promises Almighty Allāh has made with the Promised Messiah will, in any event, be fulfilled. For this reason it is necessary that each one of us become a Muttaqī [righteous person] so that we also have a part in this progress. Have mercy on your own selves and become devoted to this path, and become entirely of Allāh. May Almighty Allāh grant us the strength to adorn our lives according to the teachings of the Promised Messiah. Āmīn. (The Monthly Al Nāṣir, Germany, August 2004)

### **Summary of matters of guidance for officeholders**

...Then, in the end, I shall present a summary again of whatever I have spoken about for the officeholders, and all of the previous Khulafā’ have continued saying this. However, after some time passes, some topics are not remembered. This is the reason why regular reminders have to be given; for all those who become new officeholders, who do not understand properly.

### **Summary of directives for officeholders:**

(1) ...it is required that the officeholders themselves show the highest degree of obedience and to give perfect obedience and respect to their superior officeholders. If you do this, then those under you, whether they are Jamā’at members or workers, they will give you their perfect

obedience and respect.

(2) ...Remember to present yourselves with gentleness towards others. You have to win their hearts, be part of their happiness and sadness. If you do not fulfill these natural requirements, then it means that arrogance is in your heart.

(3) ...Umarā’ [plural of Amīr], officeholders, or central volunteers should pray for whosoever is under their direction or is in a supervisory role that he has nobility of character, the spirit of obedience to the Jamā’at, and respect the administration of the Jamā’at.

(4) ...Never give preferential treatment in any matter to any Jamā’at member; keep in mind also that some people are very crooked. I have knowledge of such people who have made it very difficult for the Umarā’, or officeholders, or Jamā’at administration. Nevertheless, tolerate their audacity as far as can be tolerated, and do not make any kind of complaint regarding the trouble they cause. Do not even think of ever taking any kind of revenge. Pray for them and pray for help from Almighty Allāh.

(5) ...That the strength, firmness, and safety of the Jamā’at administration should be given top priority and you should always keep making efforts towards this. Never let yourself be surrounded by sycophants [yes men]. Justice cannot be expected from officeholders who are surrounded by such people. Such officeholders become like putty in the hands of these people. That is why the Holy Prophet (may peace and blessings of Allāh be on him) has given instructions to recite the prayer that may Almighty Allāh never let us be surrounded with bad counselors and advisors.

(6) ...Then this is also a point worth remembering that as long as no blame falls on the sanctity of the Jamā’at administration, use of pardon and kindness should be preferred. Ask forgiveness for those who are accountable for reformation. This is for officeholders. However, in the end I say to Jamā’at members who are not officeholders that they have a huge responsibility: that your obligation is obedience, obedience, and only obedience accompanied with regular

prayers for that. May Almighty Allāh grant us the strength to understand our own responsibilities. (Khuṭbāt-i-Masroor, Volume 1, pp. 531-532)

### **Before raising the slogan of Naḥno Anṣārullāh, ponder over its meanings**

Hence, each and everyone among us should evaluate ourselves before raising the slogan of Naḥno Anṣārullāh [we are the helpers of Allāh]. Have we even pondered over how deep and vast a slogan it is? What kinds of sacrifices will have to be given for this? What are these sacrifices? As I have previously stated, there is not any battle, any cannon, or gunpowder, or a hail of arrows that anyone has to stand in front of. Unlike the eminent companions of the Holy Prophet, you are not required to sacrifice your lives. Yes, these sacrifices also occur but rarely. Allāh Almighty takes these few sacrifices to set examples. But the sacrifices that have to be made in this age, are such that the highest levels of our prayers are to be established. Give the rights of your own society. Monetary sacrifices are to be given.

### **Bring your worship to life**

Hence, it is the duty of Anṣārullāh, and I say it over and over again, to bring your prayers to life. For yourselves, for your children, for your society, for the suffering mankind, for the victory of Islām: beseech prayers with intensity. Generate the worry of the afterlife in your hearts. When the worry of the afterlife will increase, then the attention towards giving the rights of society will also increase. Pay attention to reading and teaching the Holy Qur’ān. Regarding this, Anṣārullāh has made programs and has listened to my sermons. While making sacrifices, give everyone their rights, and try to give the rights to whom they belong. Instead of keeping an eye on the shortcomings of others, look at your own shortcomings. Then reformation can also take place, and attention towards reformation will also be created. Then pay attention to financial sacrifices and fulfilling your pledges. You have pledged to keep sacrificing for the strengthening of Aḥmadiyyat and its propagation—this pledge which was just recited, think

about it, ponder over it. Ask yourself, how much have I tried to fulfill this pledge? How much have you made yourselves ready for it?

### **Every member of Majlis-i-‘Āmila should join the Scheme of Waṣiyyat**

During the addresses in the last days of Jalsa, I have assigned Majlis Anṣārullāh the task of increasing membership in the scheme of Waṣiyyat. Make a concerted effort regarding this. There is a very large population of Anṣār in category of Ṣaff Dom. Remember that your directives will only be successful, will only be useful, when, upon hearing the call of the Promised Messiah (may peace be on him), you will join this scheme, saying Labbaik. For those who have joined it, the Promised Messiah has offered a lot of prayers. And, to whoever these prayers become applicable, his worldly affairs will be taken care of, and his afterlife will also be taken care of. Hence, pay attention in this regards as well. And, first of all, I would say here that all the officeholders should join in this scheme—from National ‘Āmila members to local ‘Āmila members. When every member of an ‘Āmila joins this scheme, only then would he become worthy of telling others about it. (Sabīlur Rashād, Volume 4, pp. 52-53)

Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) instructed that for the victory of the Islām Aḥmadiyyat and for the safety and security of Jamā’at, members keep voluntary fast once a week and offer two Nawāfil every day. He also suggested offering Tahajjud prayers individually and when possible in congregation. He also suggested to regularly repeat those prayers which were initiated at the time of Jamā’at Jubilee and then at the time of Khilāfat Jubilee. He added few more prayers. All the prayers are noted at the end of this article.

Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) sent the following message for the first annual Ijtimā’ of Majlis Anṣārullāh, Liberia held on November 8-9, 2008.

“Adopt the teaching and guidance of the Holy Qur’ān. Follow the Sunnah of Prophet Muḥammad (may peace

and blessings of Allāh be on him) and the Sunnah of the Promised Messiah (may peace be on him). Peace in the world depends on adapting Islāmī teachings because Allāh has given the name “peace” to this way of life. For the peace in the society, eliminate hatred and proclaim peace by practicing it. One of the important responsibilities of Anṣār is to teach the Holy Qur’ān to members of all ages. It will be only possible if Anṣār themselves learn the Holy Qur’ān. So to deliver this responsibility, Majlis Anṣārullāh should seriously make arrangements. Make sure that every Nāṣir is a part of this program either as a teacher or a student...I strongly urge you all to safeguard Khilāfat and keep a strong relationship with it. Upon you, this is a blessing of Allāh while rest of the world is longing for it. All the blessings of Allāh are found in being loyal to the Khalīfah. He is a shield against all the calamities and sufferings. All our developments depend on our strong attachment to Khilāfat.” (Sabīlur Rashād, vol. 4, pp. 237-238)

On the 50<sup>th</sup> anniversary of the monthly *Anṣārullāh* [Rabwah], Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) sent the following message for Anṣār:

“Among the auxiliaries of the Jamā’at, Majlis Anṣārullāh is such that its members have already reached the age where the signs of the end of life start appearing and they see that they are moving towards the end. The fear of the end compels a Nāṣir to bow down to Allāh in purity and find His nearness. One of the sources is the obligatory [five daily] Prayers that have a special status among all forms of worship. A few days ago, we passed through the Holy month of Ramaḍān and I hope that even the weak developed some change in them and all must have paid attention towards the obligatory [five daily] Prayers. The Holy Prophet Muḥammad (may peace and blessings of Allāh be on him) has declared the obligatory [five daily] Prayers the center of all worship. In it, are included all the prayers...so my first advice is to be regular in obligatory [five daily] Prayers and be an example for your next generation. The second advice is to regularly recite the Holy Qur’ān, study Aḥādīth, and



books of the Promised Messiah (may peace be on him). Every time we study these three sources, we get a new meaning for our life. The study of these three will, on one hand, increase your understanding and absorption of knowledge and, on the other hand, it will become an example for your progeny and will also help you in calling others towards Allāh. The third advice is to remind you about financial sacrifices for the sake of Islām. I reminded Anṣār of level two to join the system of Waṣiyyat; all chapters must work on it. The Promised Messiah also prayed for those who enter into this system. Likewise, there are other financial sacrifices Anṣār must take part in. Each Nāṣir should think if he is doing justice by paying his share judiciously. There is another important responsibility and that is attachment with Khilāfat and striving for the stability of Khilāfat. The members of the Jamā'at and Khilāfat are like one body. The members are the limbs and the Khalīfah is the heart and the mind of the same body. Is it possible that the brain orders a hand and the hand refuses to obey and does whatever it wants to do and choose its own direction? If you understand this relationship, and everyone develops such thinking then it is not possible that one may make his own decision and insist on his own scholarly points and deeds. So, all your activity and comfort must be under the guidance of the Khalīfah. Our elders as Anṣār rightly and selflessly delivered sacrifices for the Dīn [religion] and now it is our responsibility to pave the path of goodness for the next generations by striving hard and immersing ourselves in prayers. (Sabīlur Rashād, vol. 4, pp. 294-295)

Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) sent the following message on 2011 Ijtimā' of Majlis Anṣārullāh, Germany:

Many parents in Europe are worried that they have children who are disobedient. The reason for this is that life in the West is easy and full of amenities. The period of training is missed due to negligence and when the time is over then they show helplessness. At the time of ease, a believer should never forget to be thankful to Allāh for His bounties.

Hence be mindful of the training of your progeny and do not let them catch the wrong attitudes of the society. Instill in them the fear of Allāh. Make them steadfast in obligatory [five daily] Prayers. Remind them to read the Holy Qur'ān daily. Their good deeds and service of Dīn [religion] should be a reason of pride for you. If you leave behind a God-fearing and religious progeny it will be a provision for you in this world and hereafter also. (Monthly Anṣārullāh, Rabwah, Nov. 2011, pp. 9-10)

In his address to Majlis Anṣārullāh, Rabwah on Oct. 28, 1966, Ḥaḍrat Khalīfatul Masīḥ III (may Allāh's blessing be on him) said:

“There are two types of responsibilities for Anṣārullāh. As a Jamā'at member delivering responsibilities of Jamā'at better than others and secondly as a Nāṣir delivering the Majlis Anṣārullāh responsibilities.”

In his address to Majlis Anṣārullāh, Karachi on July 7, 1967, Ḥaḍrat Khalīfatul Masīḥ III said:

“Firstly our progeny and those who will join later should be directed towards this realization that all the blessings, all the beauties, all the mercy, and all the goodness can be achieved from the Holy Qur'ān. It is necessary for us to generate love for the Holy Qur'ān in the hearts of newcomers and newborn members. God forbid, if we did not do so then God will raise some other nations who will do that...And spread the light of the Holy Qur'ān around them with your prayers so that the Angels can see you wrapped in the light of the Holy Qur'ān and they can see your progeny and the newcomers wrapped in the light of the Holy Qur'ān...So consider the field of training a real opportunity and with this intention and sincerity acquire the training that as an Aḥmadī you should be able to deliver and fulfill your responsibility in the real sense.” (Anṣārullāh, July 7, 1967)

In his address to Majlis Anṣārullāh, Rabwah on Oct. 29, 1967 Ḥaḍrat Khalīfatul Masīḥ III said:

“To keep the Jamā'at awake it is necessary to study the newspapers and journals issued by the Center. And it is the responsibility of Anṣārullāh to

study and compel others to study those newspapers and journals. It is the responsibility of Majlis Anṣārullāh to keep the Jamā'at awake...To keep the Jamā'at awake, it is necessary that everyone must keep a strong attachment with the Khilāfat...To awaken or to keep the Jamā'at awake, it is important to visit the Center, read the newspapers published by the Center, and keep a strong attachment with Khilāfat and the Center. For this, we have to strive hard because it is our responsibility, our right, and a mercy of God on us...It is the responsibility of Majlis Anṣārullāh to keep the Jamā'at awake. To do so members should join the scheme of Waqf-i-Ārḍī (short-term devotional) and do a minimum of two weeks dedication purely for God. Other than that it was obligated upon Majlis Anṣārullāh to dedicate a little time on a daily basis for the daily needs of the Jamā'at. Anṣār should pay attention to this also and make a program where every member should spare some time on daily basis to spend in the cause of Allāh. Meet on a daily basis and discuss matters of mutual interests. [They should] pay attention to reading and teaching of the Holy Qur'ān. There are many issues of training, optimization, and reformation on which Anṣārullāh should be given some work to do. To some people, God has given the ability to spend in the cause of Allāh over and above their Chanda. Similarly, I believe we should also inculcate the habit of spending time in the cause of Allāh on daily basis...To reinvigorate the Jamā'at, it is necessary that we first reinvigorate ourselves. Our presence should be so evident that there should be no need for anybody to ask or tell that there is a Majlis Anṣārullāh in the area. Rather, our work, our explication, and our prayers should speak for themselves and attract people. They should consider that these are the people who are always lost in the remembrance of God and praise Him. These are the people who are benevolent and are the one who share others grief and are always ready to help. And if they see any grief, suffering, or trouble they always come forward and help as much as they can. If you perform like that then you can attract the world towards you, and

those who are not ready to listen to you today, will listen to you and Allāh will turn many hearts to right direction...We should spend our lives as an active Jamā'at and as an active Majlis. We should correct ourselves and be mindful of the training of our youth, our elders, and our progeny, and those who are under our responsibility. For that, the recitation and teaching of the Holy Qur'ān is very important...The Promised Messiah (may peace be on him) had an Arabic revelation which he translated (in Urdu) himself: 'The one who will leave the Qur'ān, We will cause him suffering with worthless progeny who will be unbelievers. They will fall on this world and they will not have any share from My worship. Such progeny will meet a bad end and will not find repentance and fear of God.'

So if you want to save yourself from the wrath of God and if you do not want your progeny to be

worthlessly evil—who will be falling on this world and will be ignorant towards God—then it is necessary for you that when you learn the Holy Qur'ān, teach it to your progeny also."

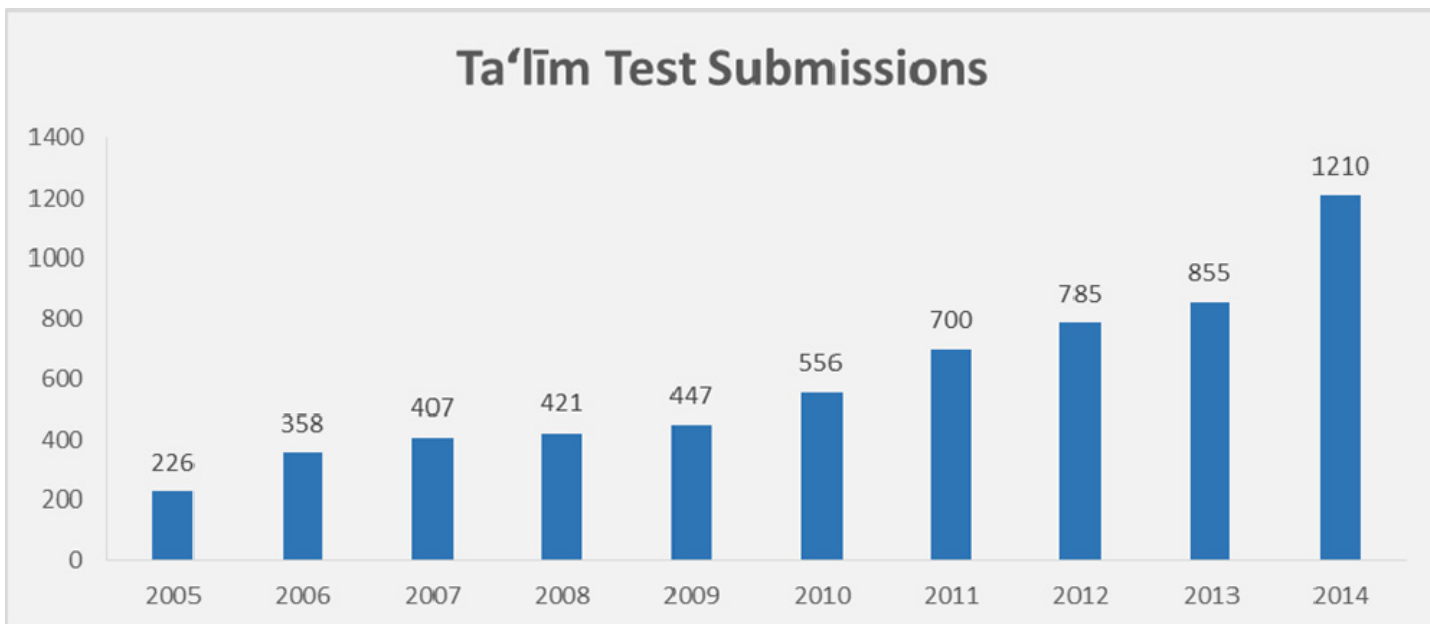
In his address to Majlis Anṣārullāh, Karachi on March 2, 1980, Ḥaḍrat Khalīfatul Masīḥ III said:

"Basically we have only one responsibility and that is to spend our life as a role model with argument, signs, miracles, love, morality, services to humanity, by exposing the beauty of Islām and showing the power of goodness. We will then attract others towards Islām. We have to attract others just as a magnet pulls iron towards itself. Every Aḥmadī has to attract non-Muslims and bring them to the fold of Islām...Your destination is the heart of every non-Muslim; you have to reach there. Here I change the example. To every Aḥmadī the Promised Messiah has given a candlestick and has ordered

them to go to every non-Muslim and remove the darkness from their hearts and make it bright.

Do not rest unless you have inculcated goodness in the next generation. It is the first responsibility of Anṣār that they should not rest unless they have transferred all that they have acquired in the form of goodness. This is not possible without prayers...The first condition is to have clear intentions and piety."

The first thing is glory to God; all the world sings His praise. He likes piety so we should live a pious life. All our programs should revolve around training for piety, so that we start living a pious life. Adopt the attributes of God. Our programs should revolve around adapting God's attribute of raising children. We have to raise all the children in the Islāmic way of life. It is our responsibility to enhance the ability of every child physically, mentally, morally, and spiritually.



## Prayers Prescribed by Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Gracious, the Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise belongs to Allāh, Lord of all the worlds,

الرَّحْمَنِ الرَّحِيمِ

The Gracious, the Merciful,

مَلِكِ يَوْمِ الدِّينِ

Master of the Day of Judgment.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Thee alone do we worship and Thee alone do we implore for help.

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us in the right path —

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those on whom Thou hast bestowed Thy blessings,

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

those who have not incurred Thy displeasure, and those who have not gone astray.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allāh send Your Mercy upon Muḥammad and his progeny as You have sent Your Mercy upon Ibrāhīm and his progeny. Truly, You are Praiseworthy and Glorious.

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allāh send your Blessings upon Muḥammad and his progeny as You have Blessed Ibrāhīm and his progeny. Truly, You are Praiseworthy and Glorious.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

Holy is Allāh with His Praise; Holy is Allāh and He is the Greatest. O Allāh send mercy upon Muḥammad and his progeny.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

‘Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower. (3:9)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

‘O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.’

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

O Allāh! we make You a shield against the enemy and we seek Your protection against their evil designs.

اسْتَغْفِرُكَ اللَّهُ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

Seek forgiveness from Allāh for all the sins and turn to Him whole heartedly.

رَبِّ كُلِّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِي وَانصُرْنِي وَاحْمِنِي

O my Lord, everything is subservient to You. So my Lord protect me, help me, and have mercy upon me.

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

‘Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people.’ (3:148)

يَا رَبِّ فَاسْمَعْ دُعَائِي وَمَزِقْ أَعْدَاءَكَ وَأَعْدَائِي وَأَنْجِرْ وَعَدِّكَ وَانصُرْ عَبْدَكَ وَأَرِنَا آيَاتِكَ وَشَهِّرْ لَنَا حُسَامَكَ وَلَا تَذَرْنَا مِنَ الْكَافِرِينَ شَرِيرًا

O my Lord! now accept my prayers and dilute Your and my enemies. And fulfill Your promise and make your servant victorious. And show us time of Your promises and draw Your sword and spare not wicked from among the disbelievers.





**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.**



Sitting from right to left, Kabeer Huq from Chicago, Abdul Karim from Boston, Yahya Sharif, Imām Shahid Ahmad, Al-Ḥāj Dhul-Waqar Yaqub, Imām Mubashar Ahmad, and Omar Bilal Ibraheem. Standing from right to left: Brother Rasheed Ahmad, Abu Bakr Salahuddin of Chicago, Abdus Sami khaliq, Ahmad Bashir of Baltimore, and Abdul Karim of Chicago . Washington DC, 1970.





A brother recites the Holy Qur'ān at an Ijtimā' and Al-Ḥāj Dhul-Waqar Yaqub and Yahya Sharif sit in the background at Athen, Ohio in 1970.



From right to left, Abdul Karim of Chicago, Ali Raza, Al-Ḥāj Dhul-Waqar Yaqub, and Munir Ahmad of St. Louis. In Dayton, Ohio, 1971



Imām Shukr Ilahee Hussain leading Prayer at the 1972 Jalsa Sālāna at Lake Forest, IL



The late Brother Munir Hamid in the center, surrounded by Al-Ḥāj Dhul-Waqar Yaqub, Abdul Kabeer, Jamal Salam, and others in Philadelphia, 1972

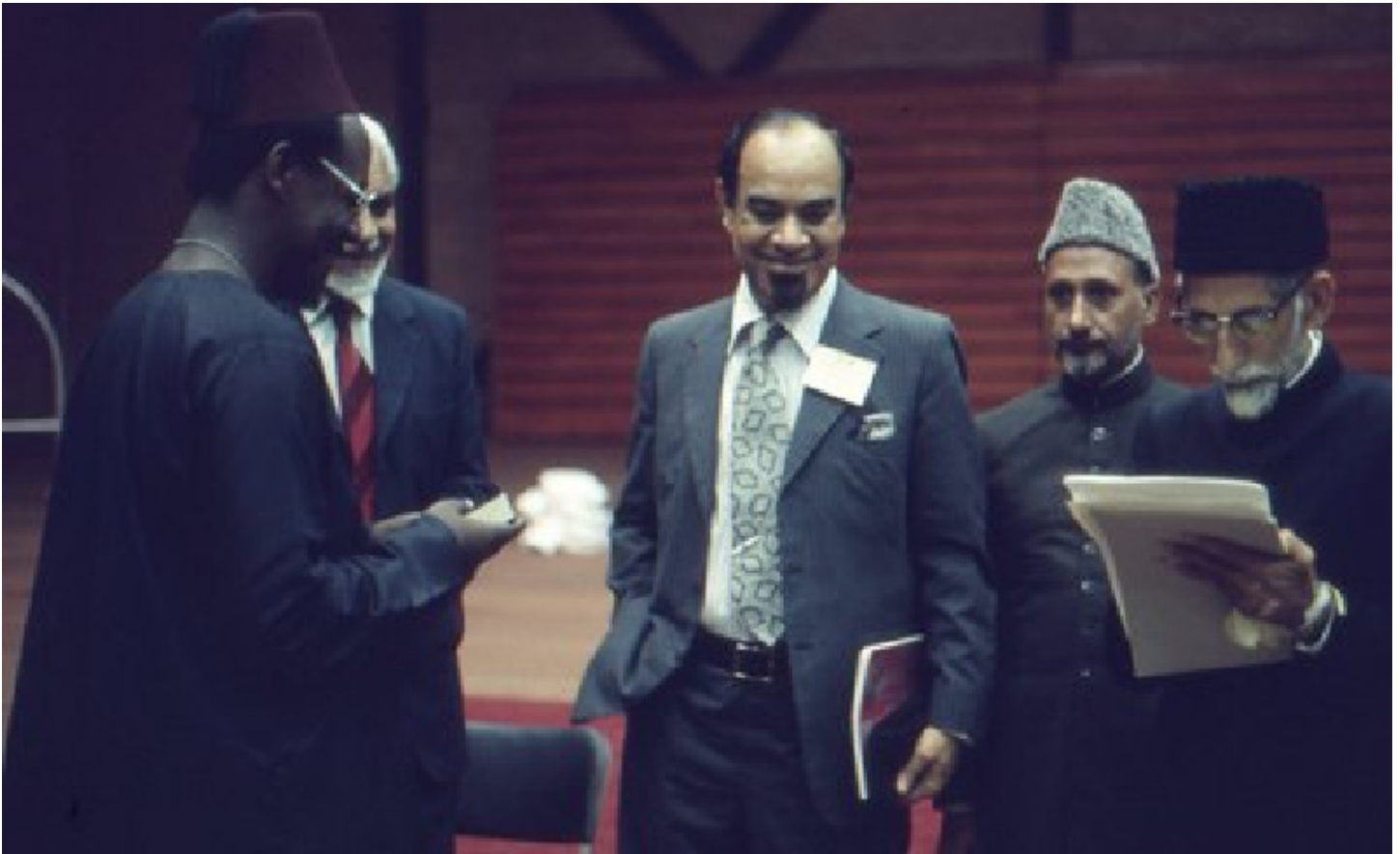




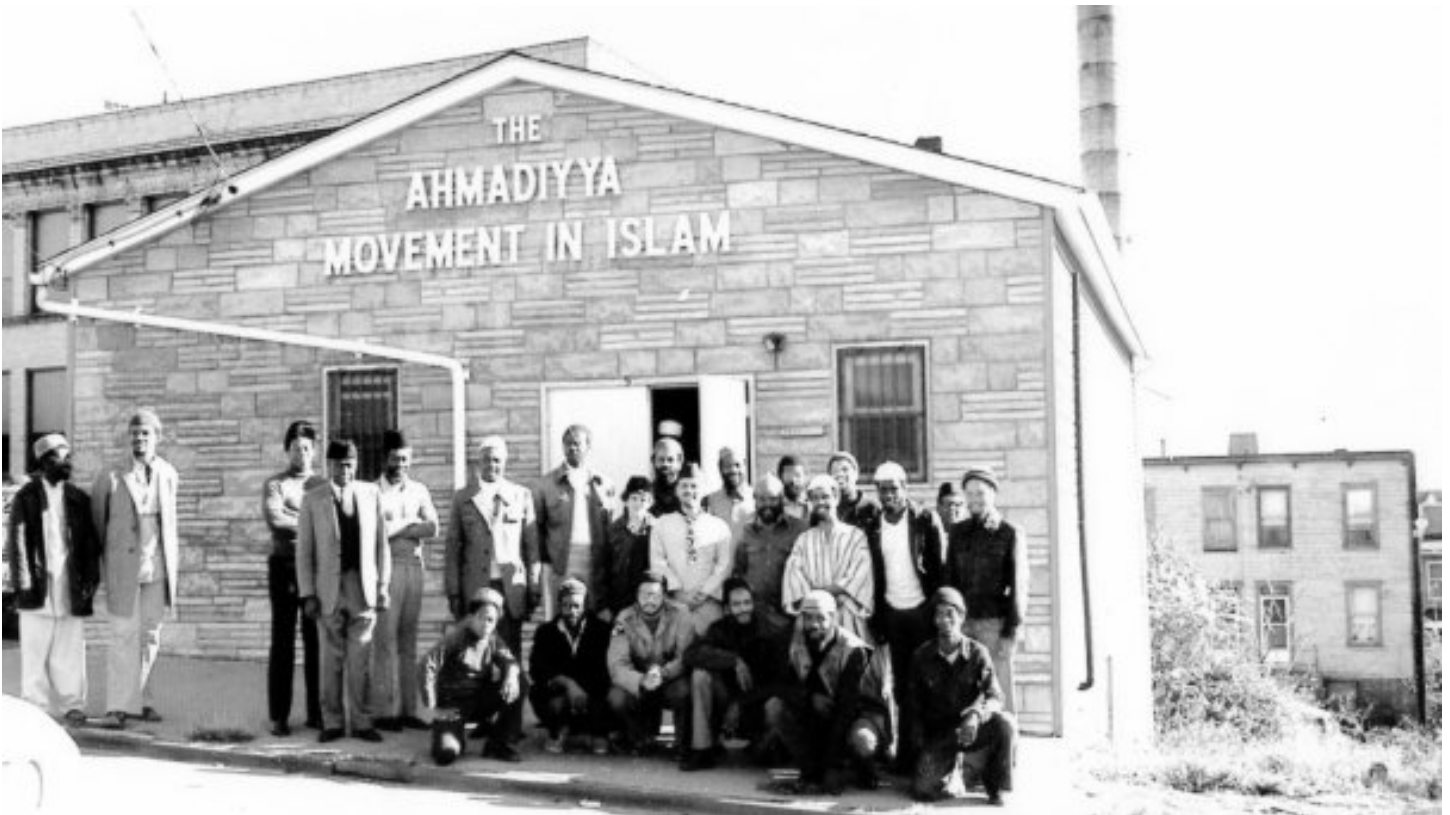
Al-Ḥāj Dhul-Waqar Yaqub smiles while Brother Abdul Kareem of Boston is standing. Standing with a notebook is Ahmad Bashir of Baltimore Jamā'at.



Jalsa Sālāna in Lake Forest, IL, 1972. Al-Ḥāj Dhul-Waqar Yaqub stands first in the line. Behind him is Khalil Abdul Rauf and Kabeer Jami. Habeeb Shafeek Jr. is seen in striped clothes.



From right to left, Imām Ibraheem reading, Imām Shahid is next to him, then Mirzā Muzaffar Ahmad, Brother Bajwa, and Muzaffar Ahmad Zafar at Lake Forest, IL. 1972



Current member of Majlis Anṣārullāh, USA in front of the old Pittsburgh mosque in 1973



In front of Philadelphia Mission House, 1973. Among the members, Bilal AbdusSalam, Imām Bajwa, Jamal Salam, and Brother Mannan are present.





1975. National Ijtima of Majlis Khuddāmul-Ahmadiyya in Athens, Ohio





Brothers at an Ijtimā' at Camp Rabwah, NJ in 1976. Yahya Sharif, Al-Ḥāj Dhul-Waqar Yaqub, Imām Shahid, and Brother Abu Bakr are present.



Current member of Majlis Anṣārullāh, USA in front of the Fazl Mosque in Washington D.C. in 1976.  
Brothers Abdus Sami Khaliq, Al-Ḥāj Dhul-Waqar Yaqub, Yayha Sharif, Imām Mubashar  
Ahmad, Salim Muhaimin of York, and Abu Bakr of Zion are present.





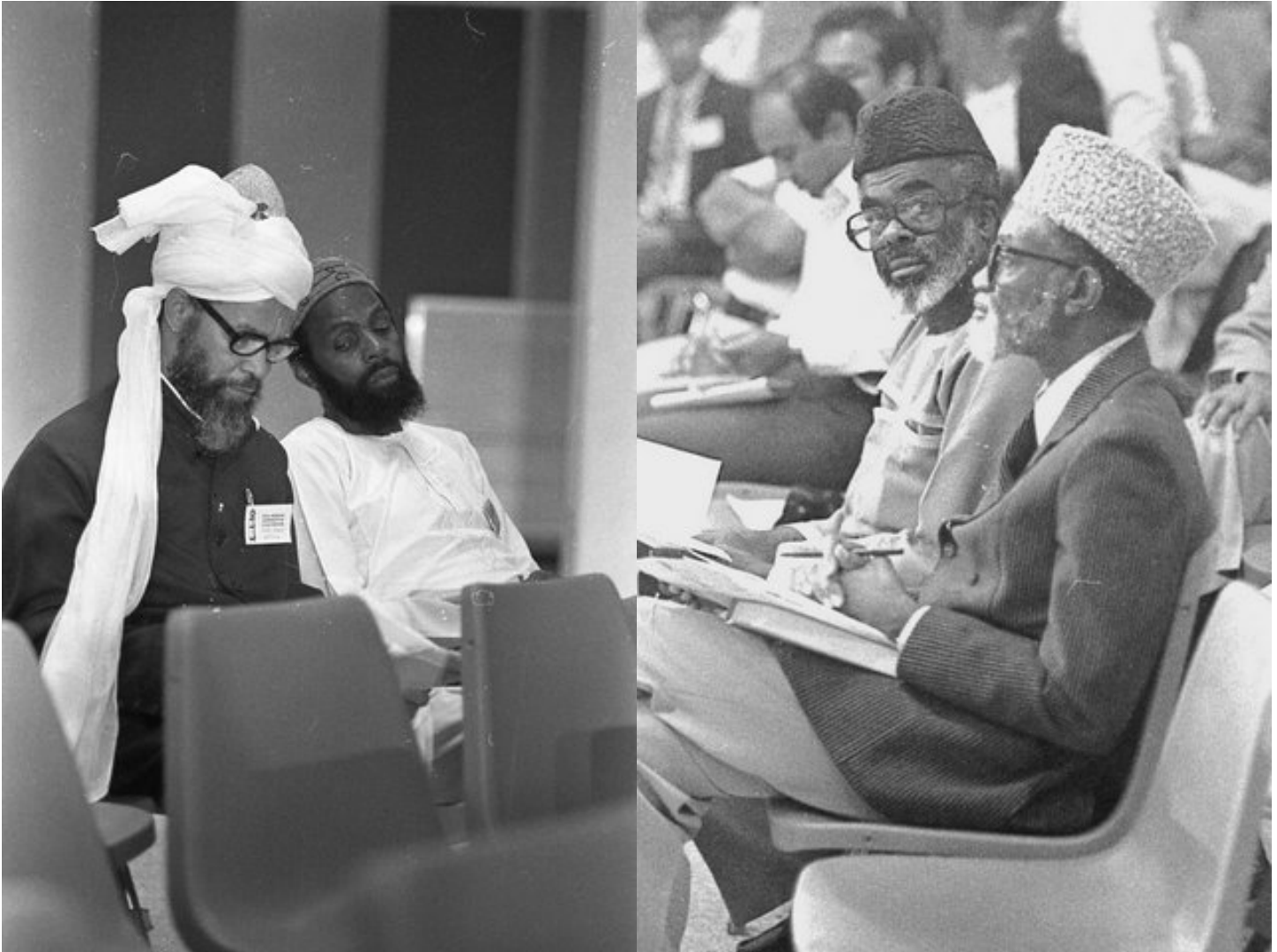
1976. A moment of brotherhood at the American Fazl Mosque in Washington D.C.  
From right to left, Yahya Sharif, Al-Ḥāj Dhul-Waqar Yaqub, Imām Mubashar.

### *Guidelines for Group Photos*

When taking group photos at events such as local and regional *Ijtimā'āt*, the following protocol should be followed to ensure that the group photos are in line with the guidelines provided by the Publication department of Majlis Anṣārullāh, USA.

*For local Ijtimā'*: Front row should have odd number of chairs—5, 7, 9, 11, etc. (if no chairs are being used then odd number of standing people). Nāzim (if attending) otherwise Za'im should be seated/standing in the middle; local President, if present, on the right, then right to the local President should be Nā'ib Za'im Ṣaff Dom; Nā'ib Za'im Ṣaff Awwal on the left to the Za'im, then Muntazim 'Umūmī. After that other 'Āmila members or elders can be seated.

*For regional Ijtimā'*: Front row should have odd number of chairs—5, 7, 9, 11, etc. (if no chairs are being used then odd number of standing people). Representative of National 'Āmila should be seated/standing in the middle; regional Nāzim on the right, host Majlis' Za'im on the left. Zu'amā of other Majālis should then be on either side to fill the chairs and then elders. If a missionary is present, he should be seated right to the person sitting in the center (Za'im, regional Nāzim, or National Representative). The protocol should also be followed for group photos taken at Majlis' other programs—such as general meetings.



Brothers Abid Hanif and Abdul Raqib Wali

Khalil Mahmud of Boston looks at the camera with  
Rashid Ahmad American sitting next to him.  
At the American Fazl Mosque in 1976.





Bahishtī Maqbarah, Qādiān, 1976-77 – Members of the U.S. delegation with the late Ḥaḍrat Mirza Waseem Ahmad. Among others, Hanif Ahmad, Al-Ḥāj Dhul-Waqar Yaqub, Abdus Sami Khaliq, Ḥājī Aminullah, the late Muzaffar Ahmad Zafar, Brother Mustafa, and Muhammad Sadiq are visible.



From right to left: Ḥājī Aminullah, Hanif Ahmad, Al-Ḥāj Dhul-Waqar Yaqub, the Late Mirza Waseem Ahmad, and Muzaffar Ahmad Zafar enjoy a moment in 1976-77 at Bahishtī Maqbarah, Qādiān.





A group of Anṣār in Dayton, 1976. Standing in the front row from right, Muzaffar Ahmad Zafar, Saeed Sharif Ahmad, Masoud Malik. Standing in the back from the right, Abdus Sami Khaliq in red shirt, Al-Ḥāj Dhul-Waqar Yaqub, Fazal Ahmad, and Abu Bakr





Among others, Al-Hāj Dhul-Waqar Yaqub, Abdus Sami Khaliq, Muhammad Sadiq, Abdul Karim, and Ali Raza enjoying Jalsa Sālāna Qādiān in 1976-77



Yesterday's Khuddām, Today's Anṣār – Midwest Regional Ijtimā' of Majlis Khuddāmul Ahmadiyya in St. Louis in 1977. Among others, Brothers Abdul Kareem, Al-Hāj Dhul-Waqar Yaqub, Nasirullah Ahmad, Brother Abdur Rehman, and Brother Abu Bakr are visible.



A group photo taken in Dayton, OH in 1978 – Sitting, from right to left: Ḥājī Aminullah, Habib Shafeek Sr., Imām Ibraheem, Muzaffar Ahmad Zafar, and Al-Ḥāj Dhul-Waqar Yaqub. Habib Shafeek Jr. and Abdul Raqib Wali are standing on both ends.





Dayton, Ohio. 1978 – Sitting from left to right, Al-Hāj Dhul-Waqar Yaqub, Muzaffar Ahmad Zafar, Imām Ibraheem, and Habeeb Shafeek Sr., among others.



Imām Mubashar Ahmad listens with Saleem Muhaimim sitting in the last row. Baltimore, 1979.



From right to left, Abu Bakr of Zion with Al-Ḥāj Dhul-Waqar Yaqub. Dayton, 1979.





A picture taken in Boston during the 1970s. From right to left: Brothers Abdul Raqib Wali, Fazal Ahmad, Abid Hanif, Khalil Mahmud, and Imām Azhar Hanif. Shoaib Mahmud, son of Khalil Mahmud, is also present.



During this meeting in Philadelphia, Brother Muhammad Sadiq sits on the extreme right corner. Jalal Latif, Bilal Abdus Salam, and Rashid Ahmad are visible.





From right to left: Abid Hanif, Abdul Karim of Chicago and Yahya Sharif.



Habeeb Shafeek Sr. is sitting in the middle.



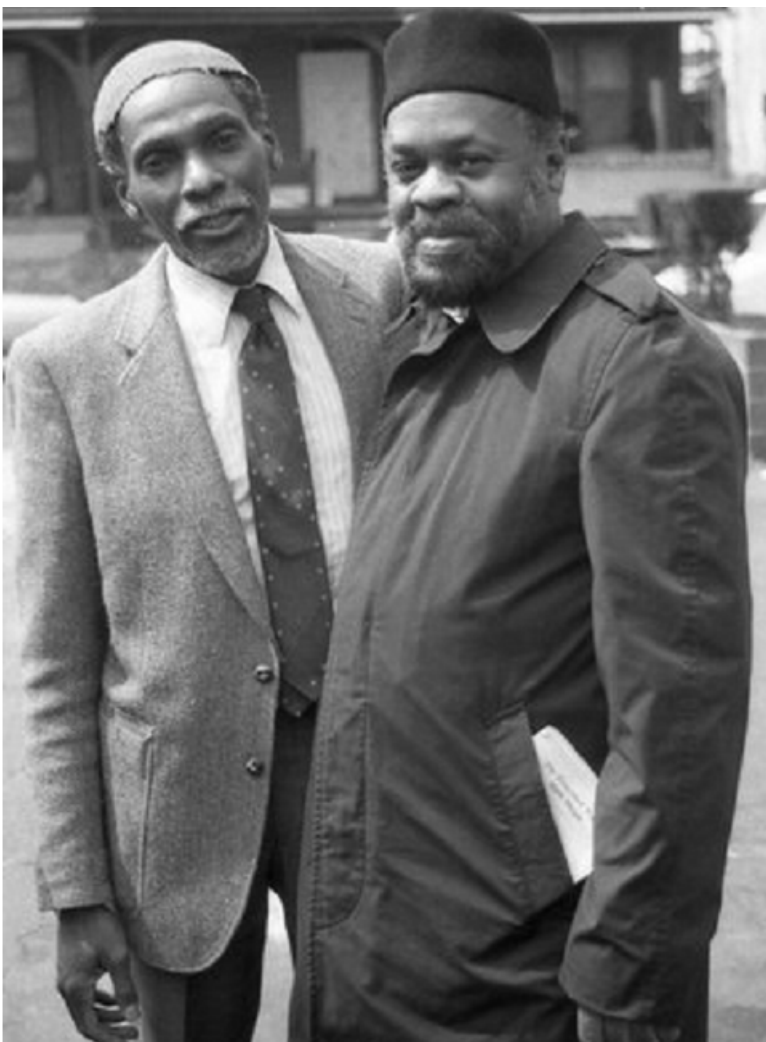
Abid Hanif addresses a conferences. Imām Mubashar Ahmad is sitting on the left.



The American Fazl Mosque hosts Habeeb Shafeek Jr. in the foreground.  
Brother Saleem Muhaimin is sitting in a white hat.



A scene from a Jalsa in New York. Abid Hanif, Rasheed Ahmad American, Jamal Salam, Salim Malik, Masoud Malik, and Missionary Sheikh Mubarak Ahmad are among the attendees.



Brother Munir Hamid standing with Brother Ameen who once served as the President of Washington D.C. Jamā'at



Muzaffar Ahmad Zafar with Nooruddin Latif in Dayton, Ohio





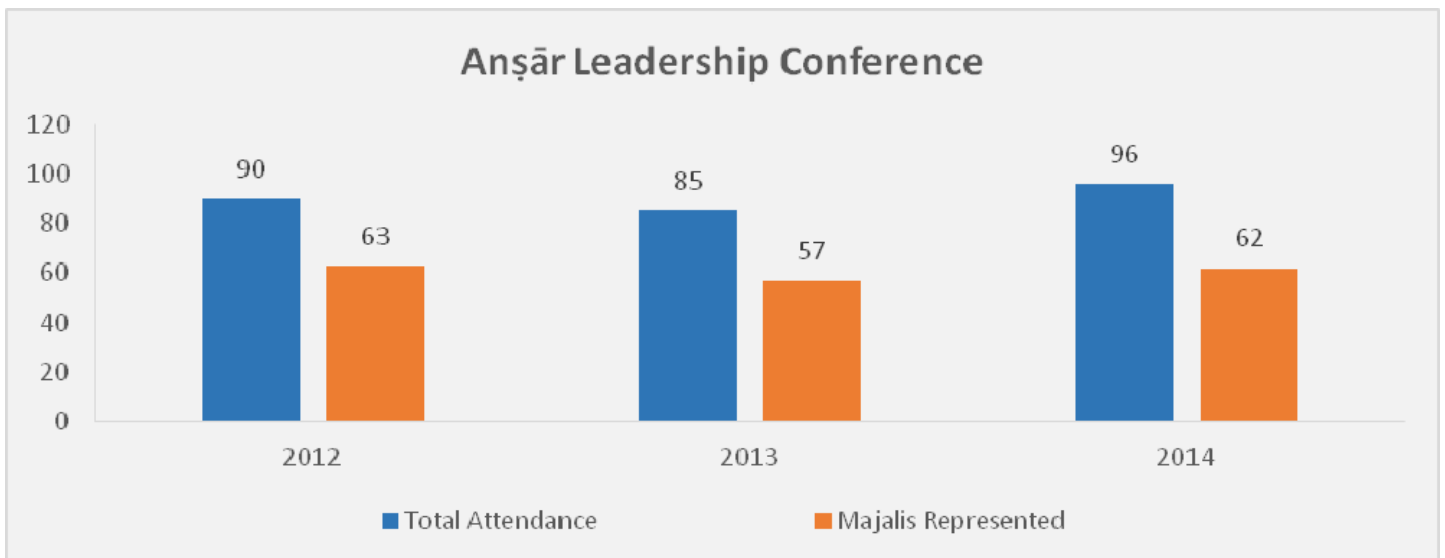
Today's Anṣār were in yesterday's National 'Āmila of Khuddāmul Ahmadiyya. Pictured here in 1980 at the Brooklyn, NY mosque are: Sitting, from left to right: Abdul Karim from Chicago, Nooruddin Latif, Umer Bilal Ibrahim, Major Hamid Missionary. Sitting in the front, from left to right, are Syed Sajid Ahmad, Al-Hāj Dhul-Waqar Yaqub, and Tahir Abdullah. Among those standing in the back are Jamal Salam, Abdus Sami Khaliq, Jalal Latif, Habeeb Shafeek Jr., and Saleem Muhaiman.



1980. From right to left, Mirzā Muzaffar Ahmad, Ḥaḍrat Khalīfatul Masīḥ III (may Allāh's blessing be on him), and Muhammad Sadiq of New Jersey in the foreground.



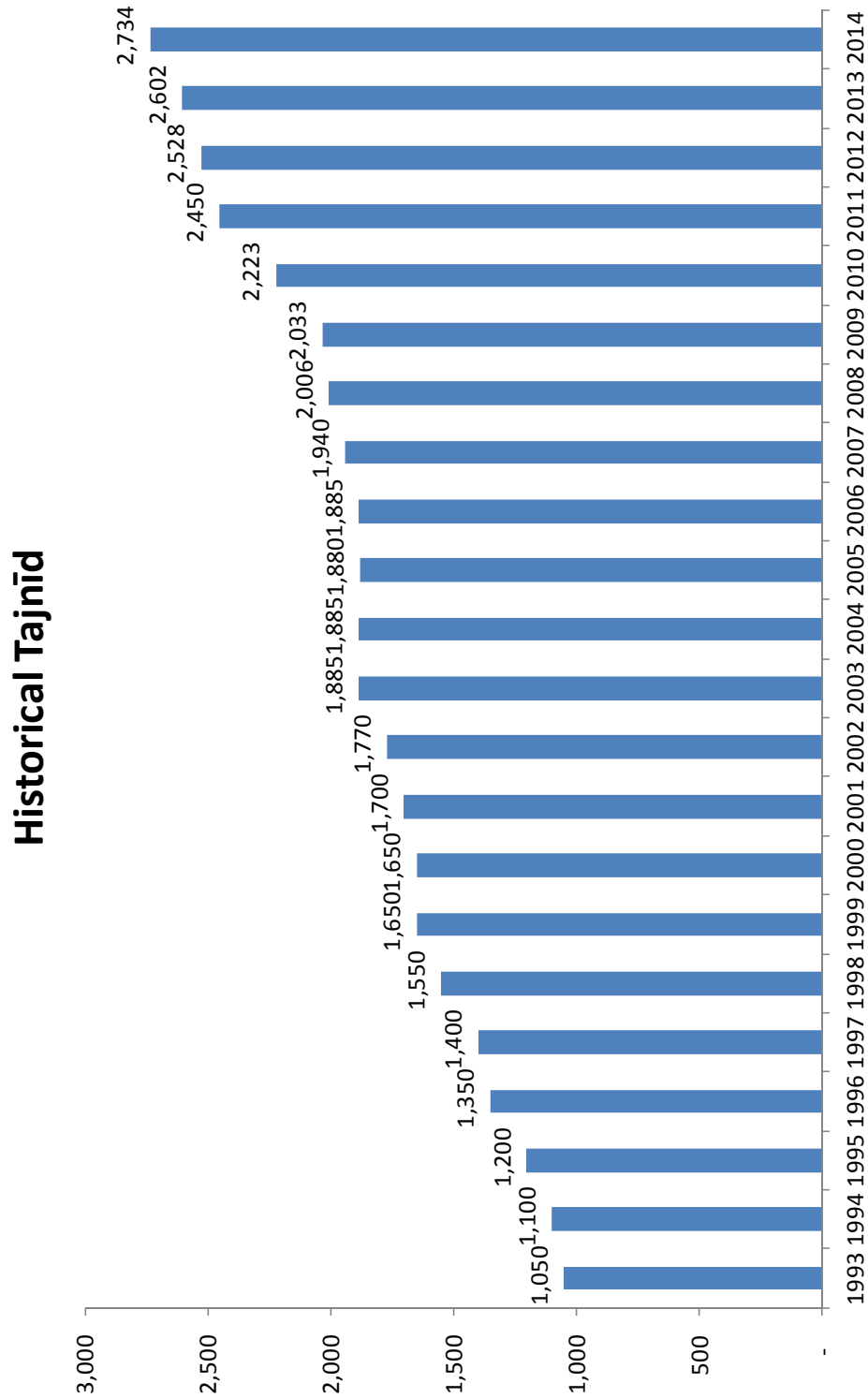
Hadrat Khalifatul Masih III (may Allāh's blessing be on him) during his trip to USA in 1980. Abdul Raqib Wali can be seen in the background.





Majlis Anṣārullāh was established in the USA during the summer of 1981.

Current Tajnīd: 2,835



# Dr. Masoud Ahmad Malik

## Za'im A'la, Majlis Ansharullah, USA (1981 - 1985)

In the summer of 1981, I was appointed as the first Za'im A'la of Majlis Ansharullah, USA by the Sadr of Central Majlis Ansharullah, Rabwah, Pakistan, Haqrat Shahibzadah Mirza Tahir Ahmad (may Allah's blessing be on him). Respected Al-Haj Atallah Kaleem was the appointed national Amir and Missionary in Charge of the USA Jama'at at the time, and it was upon his recommendations that the Center appointed me to this national position. This enabled me to further serve as a member on the Board of Directors of the USA Ahmadiyya Movement in Islam.

Before my appointment to this office, Majlis Ansharullah did not exist in the United States. Therefore, it became my duty to organize and establish a solid foundation for Majlis Ansharullah in the USA. I formulated a small team of local assistants and together we carried out the work required of the U.S. Anshar. As there was no previous model or structural prototype for me to rely on, I had to solely rely on the prayers of Haqrat Shahibzadah Mirza Tahir Ahmad every step of the way.

In 1983, I was elected and approved to serve again as Za'im A'la, of Majlis Ansharullah, USA. With the prayers of Haqrat Shahibzadah Mirza Tahir Ahmad—who had by then become Khalifatul Masih IV (may Allah's blessing be on him)—, I continued to serve Majlis Ansharullah, USA for two more years until the end of 1985. At the 1985 USA Jalsa Sālana held at the University of Wisconsin, Milwaukee, respected Fazal Ahmad of Boston Majlis was elected as the new Za'im A'la of Majlis Ansharullah, USA. After approval from the Center, he began his term of service in January of 1986.

During these years, the auxiliaries were primarily led by the Central Sadr who was stationed at the Center in Rabwah, Pakistan. In each respective country, the Amir was considered to be an ex officio Na'ib Sadr of the auxiliary. In the years to come, some countries appointed a separate national head of the Ansharullah

auxiliary, and this appointee was given the title of Za'im A'la Ansharullah. Later in the early 1990s, however, all of the existing auxiliaries were placed directly under Khalifatul Masih rather than the Central Sadr or Na'ib Sadr (Amir of a country). Along with these changes, the title of Za'im A'la Ansharullah was dropped, and the leader of the Ansharullah auxiliary within each country was given the title of National Sadr Ansharullah.

### Challenges

As I mentioned earlier, I was appointed to be the first national head of Majlis Ansharullah, USA, and with this came many challenges. Not only did I have to familiarize missionaries and members with the idea of a nationally based Majlis Ansharullah, but I also needed to identify and explain its need, formation, and how it should essentially function.

It was with the sheer mercy of Allah and the prayers of Haqrat Shahibzadah Mirza Tahir Ahmad, that I was able to begin this work. In addition to writing letters and making phone calls, I traveled to many Jama'ats across the United States in order to start local Ansharullah Majalis. In June of 1982, Haqrat Shahibzadah Mirza Tahir Ahmad requested Na'ib Sadr of Central Majlis Ansharullah, respected Chaudhry Hameedullah, to visit the United States and determine the progress of Majlis Ansharullah, USA. His main mission was to further promote the goals and purposes of a nationally based auxiliary for Anshar, and to strengthen its activities. After visiting the headquarters of the USA Jama'at in Washington, D.C., he visited many other local Jama'ats and played a hand in forming or reorganizing 18 Majalis in the United States. At the time, there were 24 local Jama'ats established in the country, and by the summer of 1982, 20 of them had an active Majlis Ansharullah.

An additional challenge I faced was to introduce the concept of a Chanda specifically paid by members of Majlis Ansharullah. The requested



contribution was determined to be only 1% of one's salary, and therefore maximum participation and sacrifice from Anshar was critical in order to efficiently run and organize the activities of Majlis Ansharullah. Our first Qa'id Finance was Lt. Col. Saied Ahmad Malik and Ahmad Haleem followed him; both were from Washington, D.C. Majlis.

Challenges also arose with trying to spread and publish literature. Haqrat Shahibzadah Mirza Tahir Ahmad had advised Majlis Ansharullah, USA to introduce Haqrat Sheikh Muhammad Ahmad Mazhar's book "English Traced to Arabic" in the United States. One hundred copies of the book were shipped to the U.S., and it became the responsibility of Anshar members to sell them. By the grace of Allah, we managed to sell them all in a timely manner. Additionally, the Central Majlis Ansharullah advised Majlis Ansharullah, USA to introduce a Rabwah-based Urdu magazine, "Monthly Ansharullah" to the members of Anshar in the United States. We had to establish a system that allowed us to get the magazine in bulk from Pakistan, and then manage to get copies sent individually by mail to different members across the U.S.

With the formation of Majlis Anṣārullāh came the responsibility to organize a national Ijtimā'. The first national Ijtimā' of Majlis Anṣārullāh, USA was held at the Fazl Mosque of Washington, D.C. on the weekend of May 8, 1982. By the grace of Allāh, a total of 55 members from regions across the Northeast, Southeast, and Great Lakes participated in this Ijtimā'. The 1983 Ijtimā' was also held in D.C., and the following two were held in York at Al-Noor Mosque and Dayton Fazle-Umar Mosque respectively. After seeking approval from the Central Ṣadr Anṣārullāh, we also began sending a U.S. delegate to participate in the Central Anṣārullāh Ijtimā' in Rabwah, Pakistan. We would elect our delegate yearly at the U.S. Jalsa Sālāna, and the name of the elected delegate was then sent to the Center for approval. Our first national delegate, respected Fazal Ahmad of Boston Majlis, attended the 1982 Central Anṣārullāh Ijtimā', and the following year that privilege was given to respected Abid Haneef of Boston Majlis. In 1984, the infamous Anti Aḥmadiyya Martial Law Ordinance XX was passed and the government of Pakistan forbade the holding of any more Aḥmadi gatherings of this scale.

Another instruction given by the Central Majlis Anṣārullāh was to encourage our members to study the books of the Promised Messiah (may peace be on him) and subsequently take tests to evaluate what we had learned and retained from them. Implementation of this as well as the memorization of Ṣalāt, its translation, and the split-word translation of the Holy Qur'ān, was largely successful by the grace of Allāh.

### **Inspirational Interaction with Khalīfatul Masīh IV**

I was fortunate to have

worked with Ḥaḍrat Ṣāhibzādah Mirzā Ṭāhir Aḥmad before he became Khalīfatul Masīh. During the time that Ḥaḍrat Ṣāhibzādah Mirzā Ṭāhir Aḥmad served as Ṣadr of the Central Majlis Khuddāmul-Aḥmadiyya in Rabwah Pakistan, I served Majlis Khuddāmul-Aḥmadiyya as Regional Qā'id of Peshawar (now Khyber Pakhtunkhwa Province). I held this position from November 1966 to August 1969, before I came to the USA to pursue a Ph.D. at the University of Nebraska. Ḥaḍrat Ṣāhibzādah Mirzā Ṭāhir Aḥmad was gracious enough to visit and stay with us in Lincoln, NE when he visited the USA for the first time with his family. This was after his participation in "Deliverance of Jesus from the Cross" in UK.

When Ḥaḍrat Ṣāhibzādah Mirzā Ṭāhir Aḥmad and his family visited us in Lincoln, I was teaching and doing research work after completing my Ph.D. at the University of Nebraska. Since then, Ḥuḍūr has called and wrote to me as a professor, even though my career was based on working for the U.S. government. I assisted him in preparation of his book titled "Revelation, Rationality, Knowledge and Truth," and he acknowledged me as a professor on page 9 of his acknowledgements.

I moved to the Washington, D.C. area in February of 1981. Ḥaḍrat Ṣāhibzādah Mirzā Ṭāhir Aḥmad was serving as Ṣadr of the Central Majlis Anṣārullāh; he asked me to start Majlis Anṣārullāh in USA and to work as Za'im A'lā, Majlis Anṣārullāh, USA. Ḥaḍrat Ṣāhibzādah Mirzā Ṭāhir Aḥmad had always been kind and gracious to me, and he has appreciated my meager efforts manifold. In May 1983, at the time of our second Ijtimā' of Majlis Anṣārullāh, USA, I had requested Ḥaḍrat Ṣāhibzādah Mirzā Ṭāhir Aḥmad, Khalīfatul Masīh IV, to send

us a special message for the event. In spite of his countless occupations, Ḥaḍrat Khalīfatul Masīh IV (may Allāh's blessing be on him) found time to send us his well wishes and prayers.

### **Progress of Majlis Anṣārullāh, USA since I was the Ṣadr Majlis**

There is no comparison between the nascent state of Anṣārullāh back in the 1980s and the well-established organization it has now become. There were only 55 members present in the first Ijtimā' in 1982, and with the Grace of Allāh Almighty the attendance reached 1,036 members in 2014. In those early days, we only had one small hall and a few rooms in Fazl Mosque in Washington, D.C. to accommodate the guests. Last year we had to erect a huge marquee in the open grounds of the magnificent Baitur Raḥmān Mosque to accommodate the guests.

For publications, we used to have just a few members receiving the "Monthly Anṣārullāh" paper published in Rabwah. Now all of our Anṣār members are receiving Al-Naḥl and many other publications via the Internet and regular mail.

At the beginning, we had to adopt various strategies to supplement our income for meeting our financial obligations. This included selling audio recordings of Question & Answer sessions of Ḥaḍrat Ṣāhibzādah Mirzā Ṭāhir Aḥmad with non-Aḥmadi guests. We also relied on selling photographs of Khalīfatul Masīh.

When I handed over the charge to the incoming Za'im A'lā, Fazal Ahmad, we had \$1,800 in our account. Of course, now by the grace of Allāh our budget has reached into the hundreds of thousands of dollars.

Send your comments or suggestions to [al-nahl@ansarusa.org](mailto:al-nahl@ansarusa.org)





1<sup>st</sup> National Ijtimā' of Majlis Anṣārullāh, USA was held on May 8-9, 1982







Dr. Masoud Ahmad Malik, Za'im A'la, Majlis Ansharullah, USA, addressing the participants of the 1st National Ijtimā' of the Majlis







In Washington D.C. Brother Abdul Haq sits as Bilal Abdus Salam talks to Omar Bilal Ibraheem of New York



Omar Bilal Ibraheem in a striped cap talks to Nasirullah Ahmad of Milwaukee

# Fazal Abdullah Ahmad

## Za'im A'la, Majlis Ansharullah, USA (1986 - 1992)

By the grace of Allāh, I was able to serve Majlis Ansharullah, USA from January 1986 to December 1992. It would be difficult for me to recall all the details of my service because my memory is not as strong as it once was. It would be fair to say that my ability to do the job was not up to par since communication with planners and schedulers would have been better if I was conversant in Urdu and had closer contact with all involved. I know better than to take credit for any progress that was made at that time. It was all done by the very able brothers that were around me such as Dr. Masoud Malik, Maulānā Mubasher Ahmad, and Dr. Karimullah Zirvi.

### Challenges

As I mentioned above my ability to perform the duty as Za'im A'la, Majlis Ansharullah, USA was not up to par, so based on recommendation of the late Ḥaḍrat Mirza Muzaffar Ahmad, Amīr Jamā'at, USA, in 1989, Mirza Khurshid Ahmad, Ṣadr of the Central Majlis Ansharullah appointed Dr. Karimullah Zirvi as Nā'ib Nāzim A'la of Majlis Ansharullah, USA who helped me greatly with running of the day to day business of the Majlis.

In 1990, I felt the need for a publication specifically for Majlis Ansharullah, USA, and after discussion we came up with the idea of creating a magazine which we named "Al-Naḥl." Once again De. Karimullah Zirvi and

Majeed Mian of Boston Majlis helped greatly with starting Al-Naḥl.

### Inspirational Interaction with Khalīfatul Masīḥ IV

By the grace of Allāh, in 1982, Majlis Ansharullah, USA chose this humble one to represent Majlis Ansharullah, USA at the Central Ansharullah Ijtimā' in Rabwah, Pakistan. This was a very beautiful and important time of my life. I had many opportunities to spend time with Khalīfatul Masīḥ. Spending time in the company of Khalīfatul Masīḥ was the highlight of my wonderful trip.

Another wonderful moment in my life was when Ḥaḍrat Khalīfatul Masīḥ III (may Allāh's blessing be on him) came to United States for the first time. I was still a Khādim and we were lined up at the airport. It was such an exciting moment when we met the true Khalīfah of Islām.

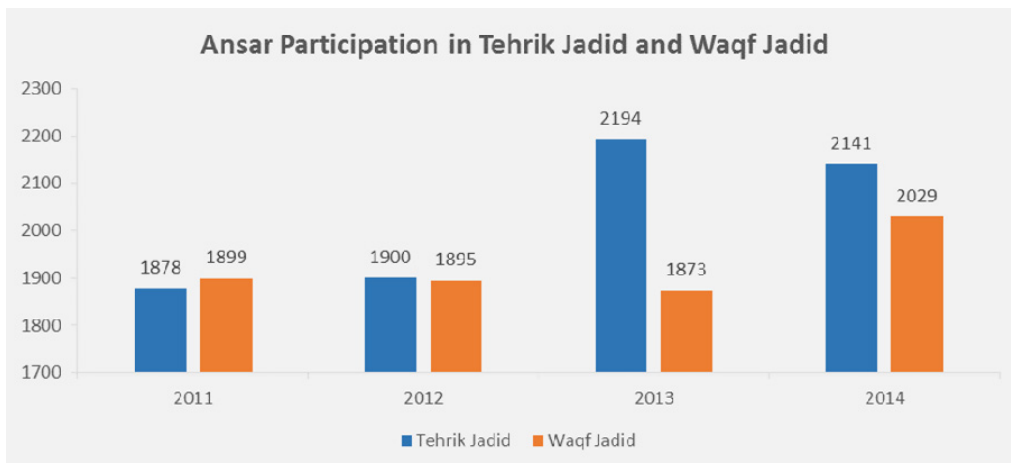
### Progress of Majlis Ansharullah, USA since I was the Ṣadr Majlis

Alḥamdulillāh, tremendous progress has been made since the time of my tenure and when more learned and able people took over the office after me, the Majlis progressed by leaps and bounds. What I really love about these respected brothers who took over that they never criticized me and this shows the true nature of



Islām and the spirit of brotherhood.

I was born a Catholic but after joining Aḥmadiyya Muslim Community, by the grace of Allāh, it changed my life completely. My prayers were answered abundantly like never before and Allāh blessed me with true visions; not just me but my wife also saw a vision while awake. Aḥmadiyyat, the true Islām, has been a blessing for me and it was through the sheer grace of Allāh that He led me to true Islām and also gave me opportunity to serve.



# Fazal Abdullah Ahmad

## Zahid Mian, LA West

In July of 1984, I found myself transplanted from the small town of Rabwah, Pakistan to Boston. Everything was different, but among the starkest differences was that the Jamā'at members were not homogenous—we had African-American brothers and even a Caucasian brother. The five members that will always remain dear to me are: Abid Haneef, Yusuf Latif, Yahya Abdur Rahman, Abdus Sami Khaliq, and of course, Fazal Ahmad (we all called him “Brother Faazal”). These brothers showed dedication beyond imagination. Among other things, these brothers are largely responsible for the purchase of the land in Sharon, MA where our Mission House stands today.

For those that may not be aware, Brother Fazal was an accomplished Civil Engineer who lived near Boston almost his entire life. In addition to his regular work he had a small farm with chickens, lambs, and other animals. He once recounted how much care goes into taking care of the animals, especially in the winter. He gave a tour of the farm and the love he had for the animals was amazing—he could tell exactly how each animal felt at that moment in time. On 'Īd-ul-Adhiyyah, many of the members bought lambs from him for sacrifice. Once I was riding with him in his truck transporting the lambs from his farm to the place where they would be sacrificed. In passing I mentioned that

it is a great service that he provides the members and that Allāh will surely bless him for it. He responded, “You know, it is not easy for me. I take care of these animals for a year. I wake up early in the morning just to make sure they will be set for the day. I have to sometimes take them to the vet when they get sick. I have to do a lot of things just to ensure their safety. And then I have to bring them all to be slaughtered. There's a bond we develop. It's not easy.” He almost broke down. And for the first time I realized what it was like for Ḥaḍrat Ibrāhīm to be willing to sacrifice his son in the cause of Allāh. To this day, whenever I eat meat, especially on 'Īd, I think of him and men like him who work hard yearlong only to sacrifice their bond with the animal.

Brother Fazal was a mainstay in the Boston Jamā'at. He often led Jumu'ah Prayer. He would often draw from his life's experiences to enrich the sermon. He was also very active in Tabligh. Passing flyers might be exciting now, but we used to have weekly Tabligh sessions in the city of Boston/Cambridge and pass out flyers back in the mid-1980s. Sometimes people would say some pretty mean things, but he always kept his cool. He always smiled. In fact, whenever I think of him, I see his smile.

Everyone can say that they love their family. He truly did. His wife and kids meant a lot to him and his youngest son (Ata Ahmad) was a

childhood friend of mine. We often played together and he occasionally stayed overnight at our place. Ata would tell us how much he respects his family members. And through him I found out that Brother Fazal also had African-American foster kids.

He once related a very interesting story. When his mother-in-law was dying he frequently visited her and took care of her. Once she remarked that most sons-in-law are not like this. Why are you so different? Brother Fazal replied: “It's because I'm a Muslim and I've accepted the Promised Messiah.” She replied that then Islām must be a true religion. It was examples like these that impressed us so much. Indeed for many of us he is a shining example of piety and humility, not to mention an honor for the Boston Jamā'at to have a National President of an auxiliary.

After retirement, he moved to a small town in Vermont, which he always wanted to do. While that move may have been good for him, I was really disappointed, more heartbroken I think, when I realized that it would be difficult to meet him again. Since then I have seen him a few times when he travelled all the way back for special occasions and every time I see him it's like meeting a close relative. May Allāh accept his services rendered to the Jamā'at and may He continue to bless him and his family. Āmīn.

### Ordering Anṣār Publications

1. Place order at [www.amibookstore.us](http://www.amibookstore.us)
2. Send payment check to: Anṣār Books, Majlis Anṣārullāh, USA, Aḥmadiyya Movement in Islām, 15000 Good Hope Road, Silver Spring, MD 20905, USA





Bilal Abdus Salam and Al-Ḥāj Dhul-Waqar Yaqub with Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh's blessing be on him)



Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh's blessing be on him) enjoys a lighter moment with American Anṣār at Baituz-Zafar Mosque in New York in 1987. Amīr and Missionary in charge Sheikh Mubarak Ahmad is sitting on Ḥuḍūr's left while missionary and current Amīr Jamā'at Australia, Inam-ul-Haq Kausar is sitting on Huzoor's right.



September 19, 1981. Bashir Bajwa, Prof. Sir Abdus Salam, Maulānā Sheikh Mubarak Ahmad, Amīr and Missionary in charge, USA, Dr. Wajeeh Bajwa, Ṣadr Majlis Anṣārullāh, USA (2006 - 2013), Commodore (Ret.) Rehmatullah Bajwa, Khalilur Rahman



Masoud Malik, Missionary Sheikh Mubarak Ahmad are seen in this group photo with Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh's blessing be on him) during his 1987 tour of USA. Picture taken in New York.



Al-Ḥāj Dhul-Waqar Yaqub shares a blessed moment with Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh's blessing be on him) during his 1987 tour of USA





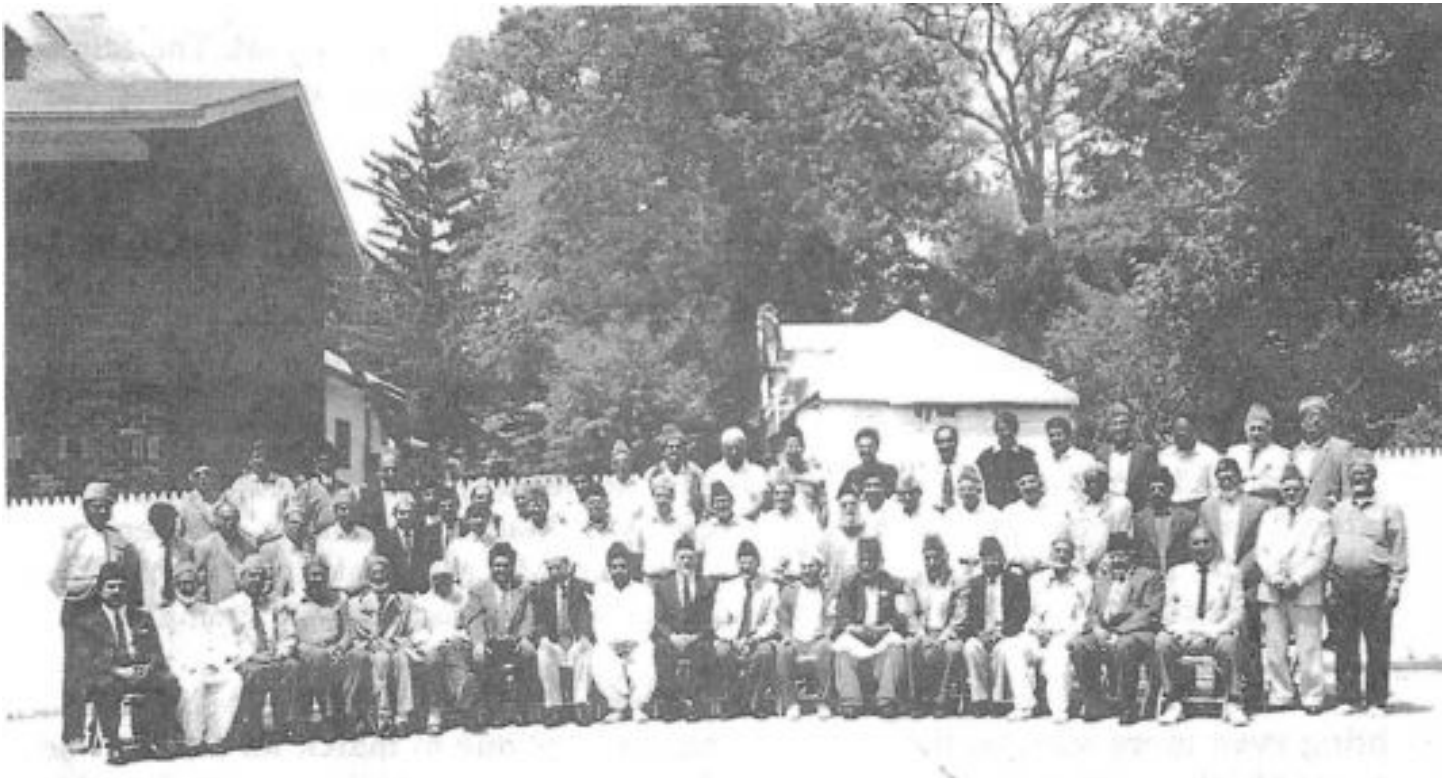
A group photo with Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh's blessing be on him) during his 1987 tour of USA. Among the seated are Missionary Sheikh Mubarak Ahmad, Mirzā Muzaffar Ahmad, and Abid Hanif.



Seating from right to left: Munir Hamid, Masoud Malik, Muzaffar Ahmad Zafar, Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh's blessing be on him), Sheikh Mubarak Ahmad, Abid Hanif, and Hamza Zainuddin. Among the standing, you will find Nasir Malik, Syed Sajid Ahmad and Imtiaz Chaudhry.



9<sup>th</sup> National Ijtimā' of Majlis Anṣārullāh, USA held on May 13, 1990 at Bait-uz-Zafar Mosque in New York



10<sup>th</sup> National Ijtimā' of Majlis Anṣārullāh, USA held on May 11-12, 1991 at Bait-uz-Zafar Mosque in New York



*Assalamo Alaikum wa rehmatalullah wa barakatofu!*

*I have been informed that Majlis Ansarullah, U.S.A. is holding its Annual Ijtema on 11th & 12th May, 1991 and would like to have a message from me for that occasion.*

*You are living in a country which is very advanced in material wealth and the eyes of the whole world are focussed on it with admiration. This situation has given rise to the belief in the minds of certain people that everything that emanates from this land of the rich must be good and pure.*

*But the Holy Qur'an teaches us that what matters with Allah is the purity of man's heart and behavior. Moreover, the Holy Prophet of Islam (peace and blessings of Allah be upon him) has said that Islam started as a religion of the oppressed and the underprivileged and that in the latter days, its renaissance will also take place among people of similar circumstances.*

*Thus, nations possessing affluence are NOT necessarily setting a pattern that should be emulated and desired, as this does not mean that those granted such affluence are close to God.*

*Thus according to the prophecies, outward poverty or abundance of worldly means should not be the goal of a believer. His sole aim should be to adopt such a course which should bring him near to his Creator.*

*I would like the members of Majlis Ansarullah to inculcate in them the spirit of righteousness and purity so that they are counted, in the sight of Allah, among those who are His true servants.*

*Allah be with you.*

*Wassalam,*

*(Signature)*

*Mirza Tahir Ahmad*

*KHALIFATUL MASIH IV*

*London 30 April, 1991*

The message sent by Haḍrat Khalifatul Masīḥ IV (may Allāh's blessing be on him) at the occasion of the 10<sup>th</sup> National Ijtimā' of Majlis Anṣarullāh, USA held on May 11-12, 1991 at Bait-uz-Zafar Mosque in New York





11<sup>th</sup> National Ijtimā' of Majlis Anṣārullāh, USA held on May 9-10, 1992 at Bait-uz-Zafar Mosque in New York

# Dr. Karimullah Zirvi

## Şadr Majlis Anşarullāh, USA (1993 - 1999)

Originally, the Anşarullāh Majālis (chapters) all over the world were under the supervision of Şadr Majlis Anşarullāh with its head offices at the Center, first in Qādiān, India and then in Rabwah, Pakistan. The Head of Anşarullāh in each country was called Nāzim A'lā or Za'im A'lā. Ḥaḍrat Khalīfatul Masīh IV (may Allāh's blessing be on him), announced in his Friday Sermon delivered on November 3, 1989, that in the future, Khalīfatul Masīh would himself supervise all auxiliary organizations. He also mentioned that all over the world and at the national level, the heads of the auxiliary organizations would be designated as Şadr (President).

In May 1989, respected Fazal Ahmad of Boston Majlis was elected Za'im A'lā of Majlis Anşarullāh, USA. In June 1989 Mirza Khurshid Ahmad, Şadr of the Central Majlis Anşarullāh, based on the recommendation of the late Ḥaḍrat Mirza Muzaffar Ahmad, Amīr Jamā'at, USA, approved my appointment as Nā'ib Nāzim A'lā of Majlis Anşarullāh, USA. I helped the Majlis to increase Anşar activities in different ways. In 1991, respected Fazal Ahmad came up with the idea of publishing an Anşarullāh magazine. He named the magazine as "Al-Naḥl" and assigned me the responsibility of publishing the magazine. Majeed Mian of Boston Majlis and I published the first issue of the magazine in May, 1990. Furthermore, I was told by respected Fazal Ahmad to organize the Ijtimā' of Majlis Anşarullāh, USA. Alḥamdulillāh, with some effort soon attendance in the Annual Ijtimā' doubled.

In November 1989, Majlis Anşarullāh, USA came under direct supervision of Ḥaḍrat Khalīfatul Masīh IV and title of the head of the Anşarullāh organization was changed; respected Fazal Ahmad became Şadr Majlis Anşarullāh, USA and I became Nā'ib Şadr.

In 1992, at the occasion of national Ijtimā', which was held at Baituz Zafar Mosque in New York, the late Ḥaḍrat Mirza Muzaffar Ahmad,

Amīr Jamā'at, USA, conducted elections for Şadr Majlis Anşarullāh, USA. I was elected as Şadr Majlis. The following humble efforts were made to improve Anşarullāh activities:

Through letter writing and telephone calls, efforts were made to increase attendance of Anşar at the national Ijtimā'. By the grace of God, every year attendance increased and in the last Ijtimā' during my tenure, which was held at Baitur Raḥmān Mosque attendance was between 350 to 400 Anşar. The total number of Anşar in the U.S. at that time were around 850. Thus at the end of my tenure as Şadr Anşarullāh the Majlis had achieved around 45% attendance at the Annual Ijtimā'.

Since communication with Anşar was through phone and letters, therefore, a directory of Anşarullāh with addresses and phone numbers was prepared and printed in book format.

West Coast Annual Ijtimā' was established and regional Ijtimā'āt were established where none were held previously. I personally attended the regional Ijtimā' at various places that increased attendance in Ijtimā'āt.

Ijtimā' at local level were started. During the first year, attendance was poor but by the time my tenure ended local Ijtimā'āt were well established and had good attendance everywhere.

First Shūrā of Majlis Anşarullāh, USA was held in 1993 at Baituz Zafar Mosque in New York. The attendance was 15-20 Anşar. Efforts were made to establish Shūrā on the pattern of the Jamā'at's Shūrā. By the grace of God, by the end of my tenure, Shūrā of Majlis Anşarullāh was well established and well organized. Shūrā delegates from almost all Majālis participated in Shūrā and Shūrā recommendations approved by Ḥaḍrat Khalīfatul Masīh IV were fully implemented. For example, in one Shūrā, it was decided that Majlis Anşarullāh, USA should contribute \$10,000 towards construction of the guest houses in Qādiān and this amount was presented to the late Ḥaḍrat Mirza Waseem Ahmad, Nāzir A'lā, Şadr



Anjuman Aḥmadiyya, India. Initially, Shūrā was held for two days separately from the Ijtimā'. However, later on, it was decided that to save travel expenses Shūrā should be held with the national Ijtimā'. Thus Shūrā was held on Friday and Ijtimā' was held on Saturday and Sunday. Initially, both events were held in May or June. However, later on, these were moved to September.

Before construction of Baitur Raḥmān Mosque, Ijtimā' and Shūrā events were held at Baitul Zafar Mosque in New York. However, for one time, these events were held in Philadelphia. Later on, all the events were held at Baitur Raḥmān Mosque. When Baitur Raḥmān Mosque was completed, it coincided with Shūrā of Majlis Anşarullāh, USA, so I requested the late Ḥaḍrat Mirza Muzaffar Ahmad, Amīr Jamā'at, USA, to grant permission to hold the Shūrā at the new venue. He wrote back that Shūrā cannot be held at the mosque because there were no chairs. I offered to buy 200 chairs for the mosque on behalf of the Majlis. He appreciated this offer and permitted us to hold the Shūrā at Baitur Raḥmān Mosque. Thus the first event which took place at Baitur Raḥmān Mosque was Shūrā of Majlis Anşarullāh, USA that was held in 1994. The chairs which were donated

by Majlis Anṣārullāh, USA are still being used.

As stated earlier, at the time I became Ṣadr Majlis, Chanda collection was extremely poor. There was no proper system for collection of the Chanda. Sheikh Abdul Wahid was appointed as Financial Secretary. He did great job of collection of the Chanda and at the end of my tenure more than \$100,000 in reserve funds were provided to the new Ṣadr Majlis, respected Nasir Malik.

As stated earlier, under the direction of then Za'im A'lā, respected Fazal Ahmad, I had published the first issue of Al-Naḥl. In my tenure, special efforts were made to publish a good quality magazine. The Center at London had asked the U.S. Jamā'at to publish a special issue of the Gazette about Professor Dr. Abdus Salam. The late Ḥaḍrat Mirza Muzaffar Ahmad, Amīr Jamā'at, USA, told me to publish a special issue of Al-Naḥl about Professor Dr. Abdus Salam. It was a tremendous task to collect all the information for the special issue. I made many calls to the family members of Professor Dr. Abdus Salam and also contacted the Director of the (Abdus Salam) International Center for Theoretical Physics, Trieste, Italy to collect information about Professor Dr. Abdus Salam's tenure at the institute. By the grace of God, a comprehensive and beautiful special issue of Al-Naḥl about Professor Dr. Abdus Salam was published. A copy of the special issue of Al-Naḥl was sent to Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh's blessing be on him). He liked the magazine and wrote that it was a very good issue as it included all the information in one resource. He further wrote that a copy of the magazine should be sent to all Mission Houses throughout the world. Accordingly, I obtained a list of addresses of all the Mission Houses from Wakīlut Tabshīr office, London, and personally sent a copy of the issue to all Mission Houses throughout the world. Besides the Professor Dr. Abdus Salam issue, the following other special issues of Al-Naḥl were also published:

- The Essay Triumphed: Philosophy

of the Teachings of Islām

- Fulfillment of the Prophecy of Solar and Lunar Eclipses
- A special issue of Al-Naḥl about Ḥaḍrat Muftī Muḥammad Ṣādiq (may Allāh be pleased with him)

I felt a need for a Ṣalāt (Prayer) Poster which could be used by Aṭfāl, Khuddām, and Anṣār to learn various aspects of Ṣalāt and Ṣalāt translation. Thus, a colorful Ṣalāt Poster was published which was very useful and became very popular. Great effort went into publishing the poster. It was submitted to the late Ḥaḍrat Mirza Muzaffar Ahmad, Amīr Jamā'at, USA, for approval and guidance. He made some suggestions which were incorporated. Missionary Mubasher Ahmad also reviewed it and made some suggestions which were also incorporated. When a copy of the Ṣalāt Poster was sent to Ḥaḍrat Khalīfatul Masīḥ IV, he liked it to the extent that he advised the Tarbiyat Secretary of the UK Jamā'at to get the poster from Majlis Anṣārullāh, USA for the UK Jamā'at. So a large number of Ṣalāt posters were purchased by the UK Jamā'at.

My first book "Words of Wisdom" was published under the auspices of Majlis Anṣārullāh, USA. The late Ḥaḍrat Mirza Muzaffar Ahmad, Amīr Jamā'at, USA, took personal interest in the publication of this book. He reviewed the manuscript and suggested adding some Aḥādīth. He provided the title for the book: "Words of Wisdom." Moreover, He gave the book to Maulānā Ataul Mujeeb Rashid, Missionary in Charge, UK, to review. His suggestions were also incorporated in the book.

A Shūrā proposal was approved that two parts of the booklet written by Maulānā Ataullah Kalim for National Tarbiyat Department should be reviewed, revised, and published as one book. Accordingly, with the help of Maulānā Ataul Kalim, the book "Synopsis of Religious Preaching" was revised and published by Majlis Anṣārullāh, USA.

A book written for Aḥmadī children by the late Dr. Yusef A. Latif, "Razzāq and Farīda," was published by Majlis Anṣārullāh, USA in 1997.

It was felt that at the Ijtimā',

Anṣārullāh flag should be raised. However, I found out that the Anṣārullāh flag is not available in the USA. So through my younger brother in Rabwah the flag was obtained and placed along with USA flag at the Ijtimā'.

It was decided that the best local Majlis of Majlis Anṣārullāh, USA should be recognized at the national Ijtimā' by giving the 'Alam-i-In'āmī. For this purpose, another flag and a flag pole were purchased. Thus giving of the 'Alam-i-In'āmī to the best Majlis was initiated. In an 'Amīla meeting the criterion for selection of the best Majlis was finalized and provided to all Zu'amā.

With the help of Majeed Mian and the late Salim Nasir, Ta'lim Test initiative was started which is still continuing.

The monthly Anṣārullāh Newsletter was started in January, 1995.

I strongly felt that there should be Anṣārullāh Hall at Baitur Raḥmān Mosque. Approval for the Anṣārullāh Hall was obtained from Ḥaḍrat Khalīfatul Masīḥ IV.

An insignia for Majlis Anṣārullāh, USA was approved by Majlis 'Amīla after lengthy discussions in 'Amīla meetings. T-shirts with the insignia were sold to Anṣār.

Ball-points on which "Majlis Anṣārullāh, USA" was printed were sold at various Ijtimā'āt.

## Challenges

When I took charge in 1993, there were \$480 in a bank account in Boston. However, later, I found out that there was an account of the Majlis in Washington, D.C. from the days when Dr. Masoud Ahmad Malik was Za'im A'lā. This account had \$1,800. Both accounts were closed and a new account was opened in New Jersey.

In a few chapters, Majlis Anṣārullāh was actively functioning, but in some chapters Majlis Anṣārullāh did not exist at all. All Jamā'at Presidents were contacted and where there was no Majlis Anṣārullāh, elections were conducted and Majālis were established. Thus within the first year, in all 29 Jamā'at's in the U.S., Majālis of Anṣārullāh were established.



In those days, the only way to contact with members of Anṣārullāh was through phone or letters. Furthermore, there was no central place in Washington, D.C. to hold National events. The Majlis did not have enough funds to help the ‘Āmila members with travel expenses. Therefore, National ‘Āmila was formed mostly from members living in New Jersey/New York area. ‘Āmila meetings were held quarterly at Baitul Waḥīd Mosque in Clifton, New Jersey. In order to maximize the limited resources for other important activities of Anṣārullāh, such as national Ijtimā’ and Shūrā, food for the ‘Āmila meetings was prepared by my wife. May God Almighty reward her for that, Āmīn.

### **Inspirational Interaction with Khalīfatul Masīḥ IV**

Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh’s blessing be on him) appreciated every little thing we did to improve Anṣārullāh activities. However, sometimes, Ḥuḍūr lovingly reminded us of our mistakes which were made due to inexperience.

Copies of Al-Naḥl were sent to Ḥaḍrat Khalīfatul Masīḥ IV. In one of his letters, Ḥuḍūr wrote, “I am in receipt of a copy of Al-Naḥl from you. Jazākumullāh Aḥsanal Jazā. Māshā’allāh, it is a very good magazine. May Almighty God increase its circulation and make it blessing for people. Convey my Salām filled with love to all the workers and Anṣār.”

At the occasion of the National Ijtimā’ of Majlis Anṣārullāh, USA that was held in Philadelphia, Ḥaḍrat Khalīfatul Masīḥ IV, in his Friday sermon of May 13, 1994, gave a special message for the Majlis Anṣārullāh, USA. The video of the Friday sermon was shown to the participants of the Ijtimā’.

Ḥuḍūr had accepted the recommendation of Majlis Shūrā of Majlis Anṣārullāh USA to give

\$10,000 to Amīr Jamā’at Qādiān, India towards the Guesthouse Building project. I thought that it was my obligation to implement the Shūrā recommendation approved by Ḥuḍūr and during my visit to Qādiān I presented a check of \$10,000 to Ḥaḍrat Mirza Waeem Ahmad, Amīr Jamā’at Qādiān. When I returned from Qādiān, I informed Ḥuḍūr about the payment. When Ḥaḍrat Khalīfatul Masīḥ IV learned about the payment, he admonished me for not sending the money through the Center in London.

As mentioned earlier, the first event that was held at Baitur Raḥmān Mosque was Shūrā Anṣārullāh and since there were no chairs available at the mosque to hold the Shūrā I purchased the chairs for Baitur Raḥmān mosque using Anṣārullāh funds. Again, Ḥaḍrat Khalīfatul Masīḥ IV inquired, “Why was the money spent to purchase chairs while the amount used to purchase the chairs was not mentioned in the budget that was discussed in the Shūrā and approved by Ḥuḍūr? Permission should have been requested from the Center for this expense.”

Chanda Publication for Anṣār was \$5 per year. The amount collected was not enough to support Anṣārullāh publications. Accordingly, a request was made to increase Chanda Publication from \$5 to \$10. Ḥaḍrat Khalīfatul Masīḥ IV wrote, “I am not in favor of increasing the Chanda Publication. However, due to extraordinary circumstances with great hesitation increase in Chanda Publication from \$5 to \$10 is allowed.”

A proposal was sent to Ḥaḍrat Khalīfatul Masīḥ IV for permission to build Anṣārullāh Hall in Maryland and to collect Chanda for that. Ḥuḍūr did not approve the proposal and wrote, “There is no need for Anṣārullāh Hall.” After discussion in the ‘Āmila meeting, I made another appeal to Ḥuḍūr for permission to build the Anṣārullāh Hall. This time,

Ḥuḍūr told me to ask the late Ḥaḍrat Mirza Muzaffar Ahmad, Amīr Jamā’at, USA, to send his recommendation regarding the Anṣārullāh Hall. I contacted late Ḥaḍrat Mirza Muzaffar Ahmad and he accepted my point of view and recommended to Ḥuḍūr for permission to build Anṣārullāh Hall. This time, Ḥuḍūr graciously accepted the proposal and Chanda collection for Anṣārullāh Hall was started.

At the time I served as Ṣadr Majlis Anṣārullāh, according to the Constitution, Ṣadr Majlis could only be elected for three consecutive terms of three years each. I was elected for the third term in 1998 which started in January 1999. During the first year of this term it was decided by Ḥaḍrat Khalīfatul Masīḥ IV that from now on Ṣadr Majlis Anṣārullāh could be elected for three two-year terms only. The circular further stated that elections for Ṣadr Majlis Anṣārullāh should be held immediately. Anyone who has served as Ṣadr Majlis Anṣārullāh for six years shall not be eligible for being a candidate during the special election, so I was not eligible. Thus my term as Ṣadr Anṣārullāh expired at the end of 1999.

While making the closing remarks at the occasion of the national Ijtimā’ of Majlis Anṣārullāh, USA, which was held in September 1999 at Baitur Raḥmān Mosuqe, the late Ḥaḍrat Mirza Muzaffar Ahmad, Amīr Jamā’at, USA, said:

“...Lastly, I would say that the outgoing Ṣadr Majlis Anṣārullāh, Mr. Zirvi, had done exceptionally good work. He has changed Majlis Anṣārullāh from a sleepy and dormant organization into a live one. This good work needs to be expanded and our best wishes and prayers are with the new team”. (Al-Naḥl, p. 10, Spring/Summer/Fall 1999)

Māshā’allāh Majlis Anṣārullāh, USA has made significant progress in recent years. Alḥamdulillāh.

Send detail and pictures of your local and regional events and Anṣār news via e-mail at [newsletter@ansarusa.org](mailto:newsletter@ansarusa.org)



12<sup>th</sup> National Ijtimā' of Majlis Anṣārullāh, USA held on May 8-9, 1993 at Bait-uz-Ḍafar Mosque in New York



Dr. Yusef A. Latif receiving a prize from Dr. Muzaffar A. Zafar, Nā'ib Amīr, USA, at 13<sup>th</sup> National Ijtimā' of Majlis Anṣārullāh, USA held on May 13-14, 1994 in Philadelphia



A group photo of Shūrā delegates of 1994 Majlis Shūrā of Majlis Anṣārullāh, USA; Majlis Shūrā of Majlis Anṣārullāh, USA was the first national event held at Baitur Raḥmān Mosque in Silver Spring, MD



A group photo of participants of the 14<sup>th</sup> National Ijtimā' of Majlis Anṣārullāh, USA in 1995 at Baitur Raḥmān Mosque in Silver Spring, MD





Baitur Raḥmān, 1995 – from left to right, Abdul Raqib Wali, Noorudin Latif, and Bilal Abdus Salam



Brother Noorudin Lateef shares a private moment with Munir Hamid.



Brother Bilal Abdus Salam with Munir Hamid



Delegates in a session of 4<sup>th</sup> Majlis Shūrā held with the 15<sup>th</sup> National Ijtimā' of Majlis Anṣārullāh, USA on September 13-15, 1996 at Baitur Raḥmān Mosque in Silver Spring, MD



15<sup>th</sup> National Ijtimā' of Majlis Anṣārullāh, USA held on September 13-15, 1996 at Baitur Raḥmān Mosque in Silver Spring, MD

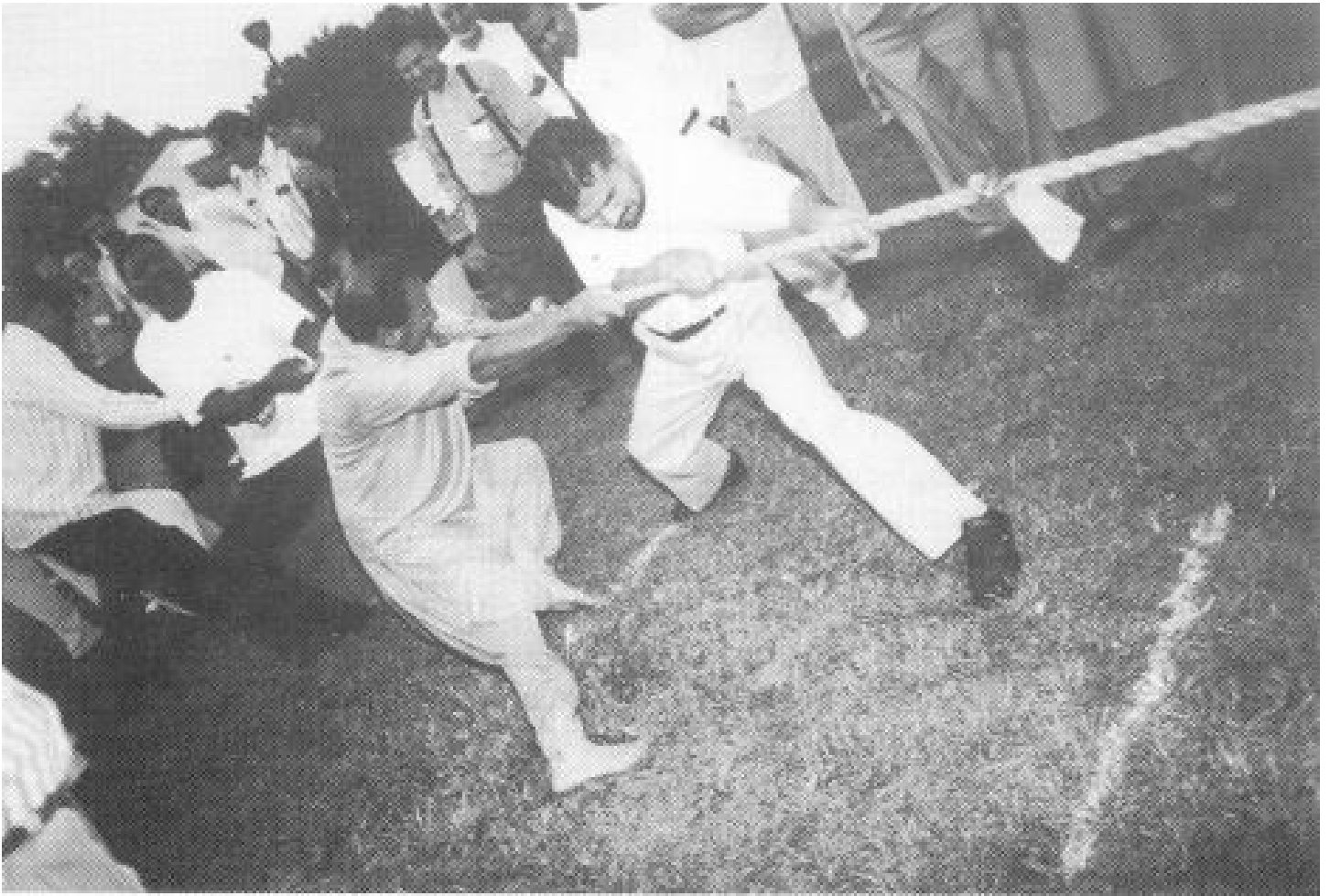




Members with Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh's blessing be on him) during his 1996 tour of USA

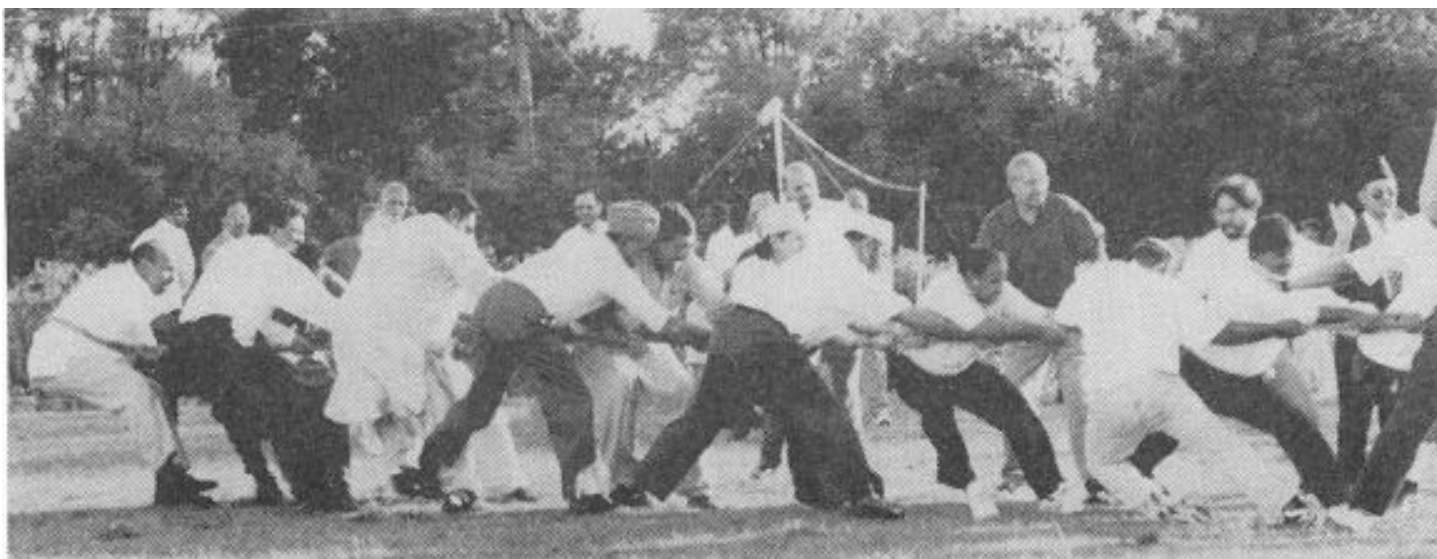


During the visit of Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh's blessing be on him) to New Jersey in 1997. Salim Nasir Malik, Imtiaz Chaudhry, and Karimullah Zirvi are sitting in the front.



16<sup>th</sup> National Ijtimā' of Majlis Anṣārullāh, USA held on September 12-14, 1997 at Baitur Raḥmān Mosque in Silver Spring, MD





17<sup>th</sup> National Ijtimā' of Majlis Anṣārullāh, USA in 1998 at Baitur Raḥmān Mosque in Silver Spring, MD





Delegates in a session of Majlis Shūrā held with the 17<sup>th</sup> National Ijtimā‘ of Majlis Anṣārullāh, USA in 1998 at Baitur Raḥmān Mosque in Silver Spring, MD



Anṣār with Ḥaḍrat Mirza Waseem Ahmad, Nāẓir A‘lā, Ṣadr Anjuman Aḥmadiyya, India, and Ṣadr Majlis Anṣārullāh, USA, Dr. Karimullah Zirvi at 17<sup>th</sup> National Ijtimā‘ of Majlis Anṣārullāh, USA held in 1998 at Baitur Raḥmān Mosque in Silver Spring, MD



18<sup>th</sup> National Ijtimā' of Majlis Anṣarullāh, USA was held in 1999 at Baitur Raḥmān Mosque in Silver Spring, MD

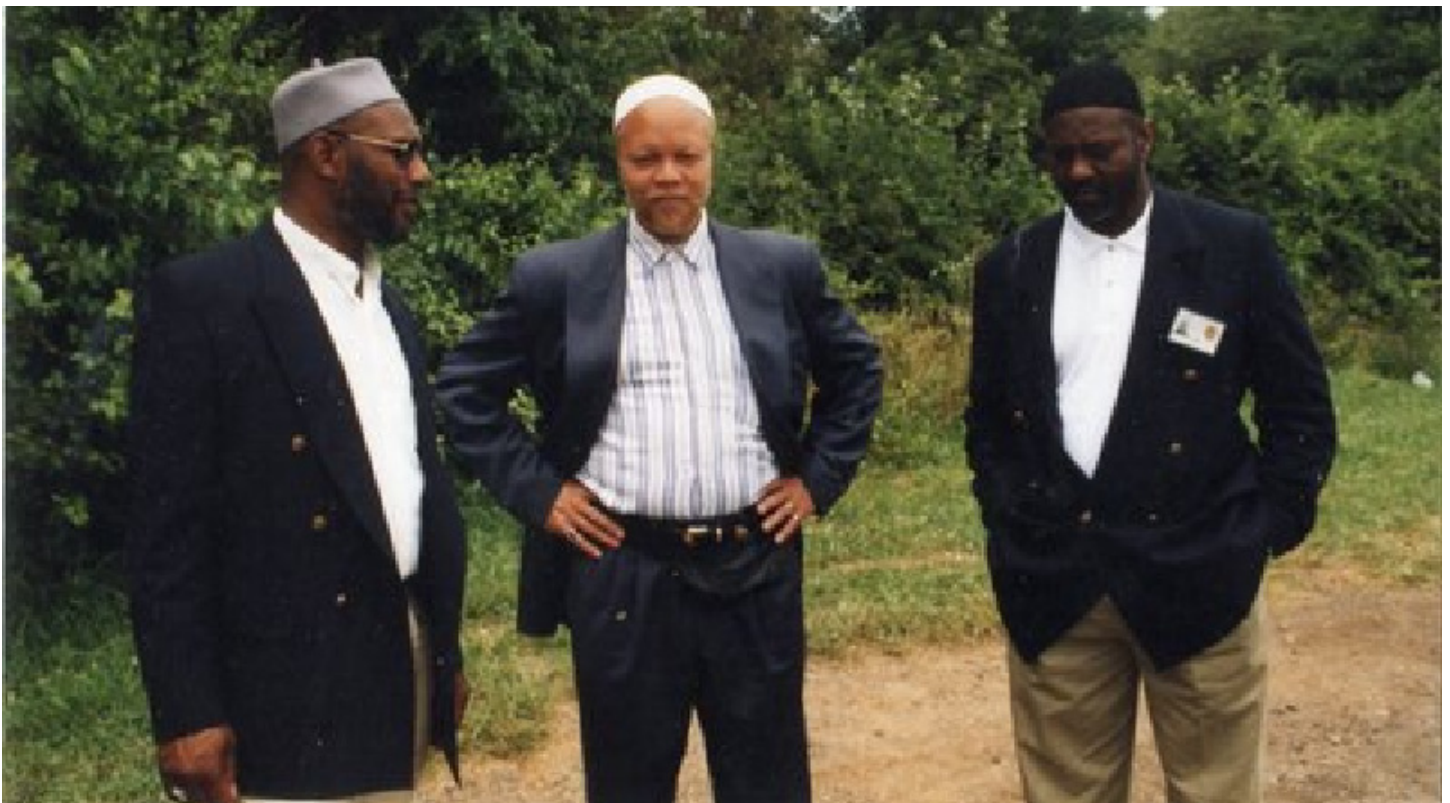


A group photo at the 1999 West Coast Ijtimā' of Majlis Anşārullāh, USA





A group of Anşār with the then Şadr Majlis Anşārullāh, USA, Karimullah Zirvi  
Sitting on chairs, from right to left: Ali Murtaza, Imtiaz Chaudhry, Karimullah Zirvi, Jalal Latif  
Standing from left to right Khalil Mahmud, Naeem Ahmad, Saleem Nasir Malik



Brother Abu Bakr of Zion, Jalal Ahmad of Milwaukee, and Mustafa

# Nasir Mahmood Malik

## Şadr Majlis Anşārullāh, USA (2000– 2005)

In my humble tenure, my focus was to inculcate open communication, transparency, team spirit, standardization, consistency, professionalism, top-down accountability, and developing a “learning and evolving” mindset. I was blessed with a knowledgeable, motivated, committed, passionate, and diverse National ‘Āmila. We set out with a motto—“*Together, we will make the difference. Inshā’allāh.*”

We started by establishing SMART (Specific, Measureable, Action Oriented, Realistic, Time Bound) annual goals and priorities for each department and tracked our progress regularly.

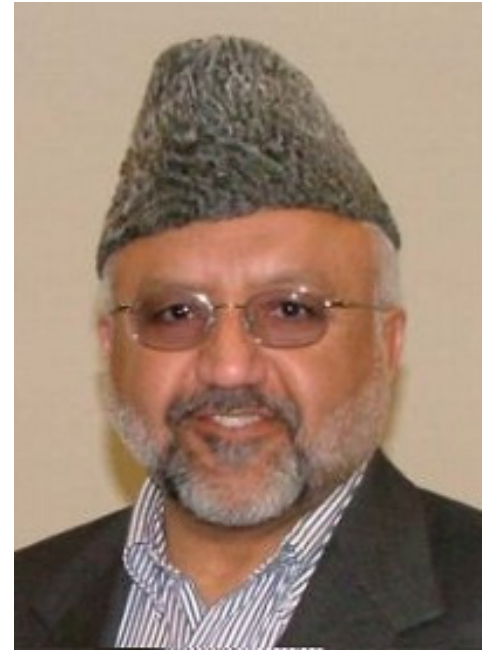
We combined the annual Shūrā with National Ijtimā’ and started our journey towards a ‘paperless’ Shūrā deliberations to improve efficiency, reduce cost, and increase participation. We also rotated National ‘Āmila meetings among various Majālis to enhance direct interaction of National ‘Āmila with local Anşār members and facilitate brotherhood. To improve direct communication with Anşār members, we introduced monthly “Anşār” newsletter and published the quarterly magazine “Al-Naḥl.”

We initiated the annual Anşār Leadership Conference (ALC) for National ‘Āmila, Regional Qā’idīn, and Zu’amā. In the ALCs, we communicated our annual calendar,

goals, and priorities, and solicited support from all concerned. These ALCs were rotated among various Majālis. Through these ALCs, we connected with many Anşār throughout the country. In these ALCs, we asked each participant to introduce himself (family, job, hobbies, role in Jamā’at/Majlis, etc.) This exercise brought us together at a personal level.

We developed templates for all our activities—local as well as national—agendas, meetings, syllabi, reports, etc. We introduced visual projections and interactive programs to improve our communication, discussions, reports, and presentations. We standardized our local, regional, and national Ijtimā’āt. In our Ijtimā’āt, we introduced new competitions (Observation & Recall, Message Relay, English Poem, and Musical Chairs) and new formats for General Knowledge, and Impromptu Speech competitions. We also introduced Diyāfat competition at national Ijtimā’āt by requesting competing Majālis to manage Diyāfat at each meal time during the Ijtimā’.

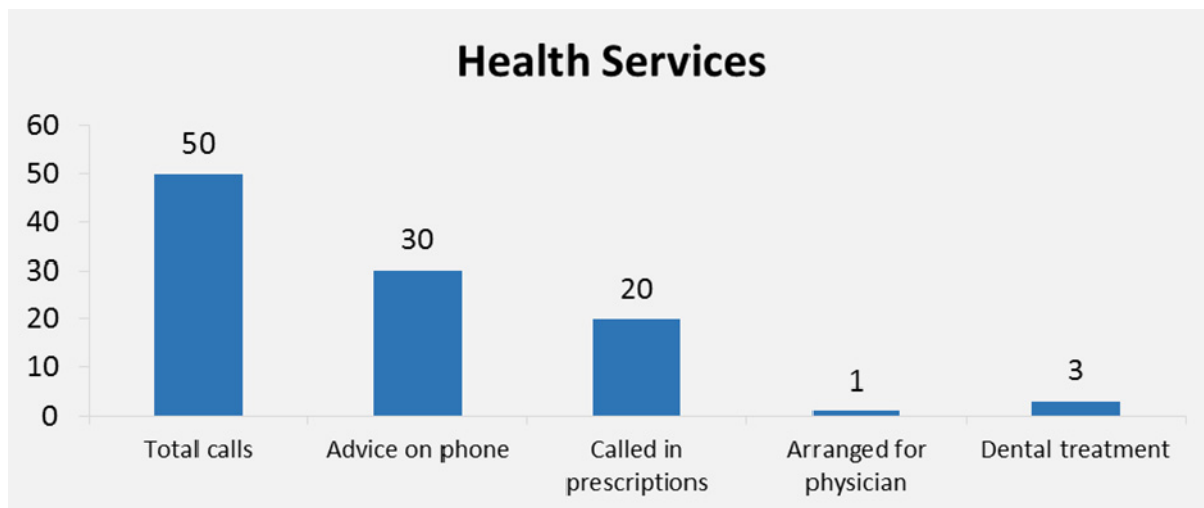
We developed criteria for grouping various Majālis into large, medium, and small, and to evaluate their competitive performance. We introduced several new categories to recognize exceptional contributions by various Anşār, Majālis, and regions. We also introduced the “Lifetime



Achievement Award” for our lifelong, consistent, and exceptional Anşār contributors.

We introduced Anşār Ṭāhir Scholarship for qualified Anşār to promote continuous learning and acquisition of new skills for job/career transitions.

The above humble efforts increased the Majālis count from 37 to 55, Majālis with Chanda collection from 76% (28 of 37) to 100% (55 of 55), annual budget from \$160K to \$220K, national Ijtimā’ attendance from under 200 to above 500.







A group photo at the 2000 West Coast Ijtimā' of Majlis Anṣārullāh, USA



A group photo at an Ijtimā' of Majlis Anṣārullāh, USA





A session in progress at 2000 National Ijtimā‘/Shūrā of Majlis Anṣārullāh, USA



A group photo at 2001 National Ijtimā‘ of Majlis Anṣārullāh, USA



Imām Inam ul Haq Kauser addressing the participants of 2001 West Coast Ijtimā‘ of Majlis Anṣārullāh, USA





Opening of the temporary offices of Majlis Anṣārullāh, USA on the grounds of Baitur Raḥmān Mosque, Silver Spring, MD on May 25, 2003





2003. Anṣār of Rochester Majlis. Seated left to right: Tahir Ahmad Khokhar, Sardar Rafiq Ahmad, Muhammad Zafar Iqbal (Za'īm Majlis), Abdul-Hakim Nasar, Mubashir Majoka. Standing left to right: Abdur Rehman Navaid, Murad Ahmad, Mirza Naseer Ahmad, Naseer Ahmad Tahir, Zareef Ahmad, Muzaffar Ahmad Tanweer, Khalid Abdul Rasheed



Anṣār at the 2003 local Ijtimā' of Los Angeles East Majlis





2003. Anṣār of Atlanta Majlis gather for a group photo with others members of the Jamā'at.



April, 2003. Anṣār of St. Paul Majlis. From left to right: Abdul Rafique Jadran, Muhammad Abdul Khaliq (Jamā'at president), Rashid Ahmad, (Za'īm Majlis), Muhammad Ashraf, Nasim Ahmad, Jamil Ahmad



Anṣār at 2003 local Ijtimā' of Dallas Majlis



Members at 2003 local Ijtimā' of New Orleans Majlis





September 9, 2003. Imām Mubasher Ahmad (Missionary Midwest Region) Falahuddin Shams, Nasir Mahmood Malik (Şadr Majlis), and Hājī Abdul-Karim at an Anşār meeting in Chicago



Anşār of Los Angeles with Şadr Majlis Anşārullāh, USA, Nasir Mahmood Malik, at the occasion of West Coast Jalsa Sālāna 2003





Members at 2003 South regional Ijtimā'



Members from Los Angeles at 2003 West Coast Ijtimā'





22<sup>nd</sup> National Ijtimā' of Majlis Anṣārullāh, USA was held in 2003 at Baitur Raḥmān Mosque in Silver Spring, MD



Group photo of National Āmilah of Majlis Anṣārullāh, USA at 2003 National Ijtimā'



Za'im of Detroit Majlis, Bashir Rohela, receives the 'Alam-i-In'amī award at 2003 National Ijtimā'.



2003. Anṣār of Detroit Majlis having brought home the coveted 'Alam-i-In'amī award.





A session at 2004 Anşār Leadership Conference (ALC) held at Baitul Jamay in Chicago



Participants of the 2004 ALC





Anṣār at the annual Ijtimā' of San Jose area held on July 31, 2004

2004. Members gather for Ṣalāt at the local Ijtimā' of St. Paul Majlis held in a park along the Mississippi River.







2004. Anṣār of Research Triangle Majlis. From left to right: Ahmad K. Dard, Wajeeh Bajwa, Nuruddin A. Latif, Jalaluddin A. Latif, Rasheed S. Azam, Naseer A. Sayed, Naeem A. Sayed



2004. ‘Āmila members of North Jersey Majlis; Za‘īm Majlis, Naveed Ahmad, is sitting in the middle.



Anṣār at 2004 Northeast regional Ijtimāʿ



Anṣār at Midwest regional Ijtimāʿ held on August 14, 2004





Anṣār at 2004 Southwest regional Ijtimā' held in Houston



Anṣār at 2004 Central South regional Ijtimā' held in Dallas





Participants of 2004 Anşār local Ijtimā' of North Jersey Majlis



National 'Āmila members of Majlis Anşārullāh, USA at 2004 mid-year planning and review meeting held at Masjid Mahmood in Detroit





Ansar gather for a group photo at the end of the 2004 ijtima.



Audience during the ijtima proceedings.



Competing teams displaying their answer to a question during general knowledge competition.





Za'im of Dallas Majlis, Mujahid Mahmood, receives the 'Alam-i-In'āmi award at 2004 National Ijtimā'



Participants of 2005 local Ijtimā' of Syracuse Majlis





2005 Anshar Leadership Conference (ALC) held in Dallas, TX. Top: National 'Amila of Majlis Ansharullah, USA  
Middle: National 'Amila, Regional Nazimim, and local Anshar officers with Imam Zafrullah Hanjra  
Bottom: a group photo with local members





Northwest regional Ijtimā' in Seattle  
Top left: Nasir Malik, Za'im of Seattle Majlis, addressing the participants  
Top right: an interesting arm-wrestling contest  
Bottom: Anṣār enjoying a volleyball match





Anṣār with ‘Āmila members of Majlis Anṣārullāh, USA at Fazl Mosque in Washington, D.C.



2005 Majlis ‘Āmila and Regional Nāẓimīn of Majlis Anṣārullāh, USA





National 'Āmila members of Majlis Anṣārullāh, USA with Ḥadrat Khalifatul Masih V (may Allāh be his helper) on June 27, 2005



2005. Anṣār of Silicon Valley Majlis with 'Āmila members of Majlis Anṣārullāh, USA at Baitun Naseer Mosque in San Jose, CA





Group photo and sport contests at 2005 Midwest regional Ijtimā' held in Chicago



2005 Southeast regional Ijtimā' – Walkathon along the beach in Miami





Participants of 2005 Northeast regional Ijtimā'



Participants of 2005 Southwest regional Ijtimā' held in Los Angeles East





Munir Hamid, Nā'ib Amīr of USA Jamā'at addressing the 2005 Shūrā of Majlis Anṣārullāh, USA



Za'īm of Dallas Majlis, Mujahid Mahmood, receives the 'Alam-i-In'āmī award at 2005 National Ijtimā'





Various sessions at 2005 National Ijtimā' and Shūrā of Majlis Ansharullāh, USA held at Baitur Raḥmān, Silver Spring, MD





Anṣār participating in sports competitions at 2005 National Ijtimā'



Dr. Ahsanullah Zafar, Amīr Jamā'at, USA presenting a plaque to the outgoing Şadr, Nasir Mahmood Malik, recognizing his services to the Majlis



Outgoing Şadr, Nasir Mahmood Malik, addressing the national executives at an informal transition meeting



# Dr. Wajeeh Bajwa

## Şadr Majlis Anşarullāh, USA (2006 - 2013)

Following is a gist of accomplishments that Majlis Anşarullāh, USA was able to achieve during 2006-2013, by the grace of Allāh.

Anşār membership increased from 1,800 to 2,600. Of these, 480 are Mūşiyān (plural of Mūşī, one who participates in the system of Waşiyat). Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) made a historic appeal for new Mūşiyān in 2004. In response to that appeal, 350 members applied for the Waşiyat from August 2004 to December 2013, Alḥamdulillāh.

The number of Majālis in Majlis Anşarullāh, USA increased from 60 to 71. In 2006 the entire U.S. was divided into ten regions with approximately 180 members per region. By 2013, number of regions had increased to 12 with approximately 216 members per region.

Majlis Anşarullāh, USA registered the web domain “ansarusa.org” in February 2002 to develop a website to provide resources and information to members and officeholders of the Majlis. Other auxiliaries in the U.S. followed Majlis Anşarullāh’s lead in this area. Majlis Khuddāmul-Aḥmadiyya (mkausa.org) registered its domain in May 2002 and Lajna Imā’illāh registered its domain (lajnausa.net) in January 2008. Website of Majlis Anşarullāh, USA at [www.ansarusa.org](http://www.ansarusa.org) was divided into two sections: one section was open to the public and the other section was password-protected for administrative purposes. This domain was also used to provide official email addresses for all officeholders of the Majlis.

### Ijtimā’āt and Majālis Shūrā

The national annual Ijtimā’ of Majlis Anşarullāh, USA has been held every year since 1982. There were 12 attendees at the first National Ijtimā’. Attendance at the 2013 national Ijtimā’ was more than 750. Besides the national annual Ijtimā’, several local and regional Ijtimā’āt (plural of Ijtimā’) have also been held regularly.

### Departmental Programs

Comprehensive programs were prepared every year for each department and these programs were provided to Zu’amā at the beginning of the year at the Anşār Leadership Conference (ALC). The ALC has been held every year since 2000.

### Administrative

Number of reports submitted by Zu’amā in 2006 was 62%. Number of reports submitted increased to 100% in 2012. This increase was partly due to the implementation of fully electronic reporting system in 2010.

Majlis Anşarullāh, USA provided support (personnel) to Şadr Majlis Khuddāmul-Aḥmadiyya during the visit of Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) in 2012.

Anşār Leadership Conference (ALC) was held every year during 2006 - 2013 period.

Mid-Year evaluations of performance of Majālis for ‘Alam-i-In‘āmī was provided to Zu’amā and Nāzimīn.

### Publications

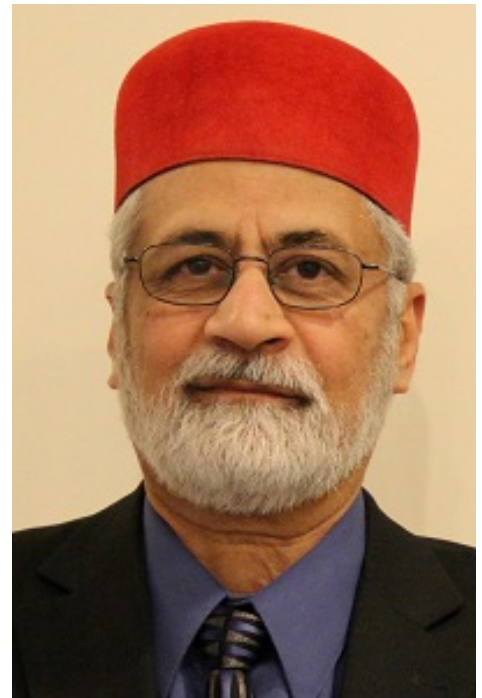
In 1992, Fazal Ahmad, then Za’īm A’lā Majlis Anşarullāh, USA, formally started a magazine for Majlis Anşarullāh, USA and named it “Al-Naḥl” based on chapter Al-Naḥl in the Holy Qur’ān (one issue of Al-Naḥl was published before 1992). By the Grace of Almighty Allāh, Al-Naḥl was regularly published during 2006 to 2013 and mailed to every member free of charge. Special issues during this period were:

- Khilāfat Issue
- Waşiyat issue

Format of Al-Naḥl was changed in 2012 from small booklet style to full-page style.

The other publication activities were as follows:

A monthly newsletter called



‘Anşarullāh News’ was started in January 1995. By the grace of Allāh, the newsletter was regularly published during 2006 to 2013. It is being sent to all members free of charge, both in electronic and paper format.

A small booklet “Muḥammad in the Bible” (may peace and blessings of Allāh be on him) was republished in 2013.

A Prayer poster with photographs depicting all postures of the prescribed prayers, with Arabic text, transliteration and English translation was published in 1995; It was published again in 2008 due to demand.

“Pocket Du‘ā” was published in 2013.

“Approaching the West,” by Mubasher Ahmad, M.A., LLB was published in 2008 and then again in 2011.

“Why Islām is my choice,” personal accounts of spiritual journeys of individuals who have converted to Islām was published in October 2007.

Published several flyers in English, Spanish, and Arabic.

“Wonderful prayers from the Holy Qur’ān,” a pocket size booklet was republished in 2013.

Pocket size “Ten Conditions of Bai‘at” was printed twice for free distribution.

Prayers for Khilāfat Centenary were printed in 2008 and distributed free of charge.

“Forty Gems of Beauty” was re-printed in December 2007 after adjusting spellings for the U.S. audience.

“Homeopathic Remedies,” a translation of an Urdu booklet was published in 2012.

“Points to Ponder,” short stories narrated by the companions of the Promised Messiah (may peace be on him) was published in 2012.

### Property

In 2007, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) approved building of Anṣārullāh Hall as part of Baitur Raḥmān Mosque expansion. Building of the Anṣār hall was recommended by the Majlis Shūrā of 1996. This proposal was approved by Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh’s blessing be on him) in 1998. Majlis Anṣārullāh, USA contributed \$500,000 towards Baitur Raḥmān Mosque expansion. Anṣārullāh hall was inaugurated on October 16, 2009.

### Tabligh

Majlis Anṣārullāh, USA made special efforts to visit small towns from 2009 to 2013. This effort was initiated in response to a directive given by Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) that Tabligh efforts should focus on small towns and villages. From 2009 to 2013 members visited more than 900 small towns across the U.S.

Anṣār actively participated in the following campaigns initiated by the Jamā‘at or other auxiliaries:

- Muslims for Loyalty
- Muslims for Life
- Walk for Humanity

### Education

Educational programs paid special attention to proper recitation of the Holy Qur’ān as well as reading and studying the books of the Promised Messiah (peace be upon him). Two tests based on the education syllabus were conducted every year. In 1997, only 31 (2%) members participated in the first test for that year, while more than 810 members participated in 2012 (33%).

Hard copies of Ta‘līm (education) material was provided to every Nāṣir in the U.S. These books contained material needed for two Ta‘līm tests every year. Electronic version of this material was also made available on the Anṣār website.

### Tarbiyat (Moral Training)

The moral training program focused on creating and maintaining Ṣalāt centers, activating inactive Anṣār, and addressing social and cultural issues in Majālis. The Majlis emphasized the importance of:

- Congregational Ṣalāt
- Regular recitation of the Holy Qur’ān
- Becoming role models for family members and children
- Establishing strong affiliation with Ḥaḍrat Khalīfatul Masīḥ and the Jamā‘at
- Joining the system of Waṣīyyat

### Health

Majlis Anṣārullāh, USA provided homeopathic kits as well as replenished existing kits from 2006 to 2011.

Health Talk—an interactive program providing useful health information pertaining to Anṣār—was made a part of the national Ijtimā‘.

### Social Services

The Anṣār Ṭāhir Scholarship Program was initiated in 2005 to help Anṣār further their education or

acquire new skills to enhance employability. More than 25 scholarships totaling \$75,000 were awarded from 2006 to 2013.

The Majlis provided MTA dish and receiver system or MTABox to those Anṣār who cannot afford to purchase one.

The Majlis provided support to various projects that provide food/clothes to the needy in various areas.

The Majlis assisted members financially.

### Financial Sacrifices

Income Budget and Collection for financial sacrifices of Majlis Anṣārullāh, USA continued to be strong both for the Majlis and in support of the Jamā‘at system.

Anṣār financial contributions increased from \$314,500 in 2006 to \$527,000 in 2013. An increase of more than 40%.

Contributions by Anṣār members for two major Jamā‘at initiatives during 2006-2013 timeframe were:

- Ṭāhir Heart Institute  
\$2,010,466.30
- UK Jalsa Gāh  
\$115,000.00

Other notable efforts by Majlis Anṣārullāh included:

- In 2009 the Majlis contributed \$76,000 to install hundreds of water wells in Africa.
- “Bicycles for Africa” scheme was initiated in 2010. Under this initiative, 350 bicycles and 20 tricycles were donated to Burkina Faso on April 14, 2011 with total contribution of \$38,000.
- Provided funds (\$80,000) to establish model villages in Sierra Leon (Project: provided electricity using solar technology to 6 villages).
- Committed to provide funds (\$400,000) for the purchase of Mosque/Mission House in Haiti.





National 'Āmilah of Majlis Anṣārullāh, USA at 2006 ALC



Participants of 2006 ALC held at Baitus Samee Mosque in Houston, TX



Participants of 2006 Southeast regional Ijtimā'

Sitting on the floor (right to left): Dr. Moneer Sohail (Georgia), Baba Trawalley (RTP)

Sitting on the chairs (right to left): Khalil Akhtar (Georgia), Nuruddin Latif (RTP), Abdul Haqq (Charlotte), Nafis U Rehman (Regional Nāzīm), Abdul Sami Khaliq (Charlotte), Jalal Latif (RTP), Hamid Mahliqa Ahmad (Orlando),

Standing behind (right to left): Mansoor Tahir (Georgia), Saleemullah Sheikh (Georgia), Arif Mahmood Ahmad (Georgia), Ghayyur Mannan Khan (Georgia), Nabil Anwar (Georgia), Miqdad Hussain (Non-Ahmadi guest), Syed Naseer Ahmad (RTP), Abdul Matin Khan (Georgia), Habeeb M. Shafeek Jr. (Orlando), Salmon Ali (Non-Ahmadi guest)



Participants of 2006 local Ijtimā' of North Jersey Majlis





Participants of 2006 Central North regional Ijtimā'



Participants of 2006 Midwest regional Ijtimā'





Anṣār of Boston  
Majlis gather for  
a group photo



Participants of  
2006 local  
Ijtimā' of New  
Orleans Majlis





Participants of 2006 South regional Ijtimā‘



Participants of 2006 Great Lakes regional Ijtimā‘



May 2006. National ‘Āmilah of Majlis Ansarullah, USA with Anṣār of Miami Majlis.



Anṣār at West Coast regional Ijtimā‘ held on June 8-9, 2006





A group photo of participants of 25<sup>th</sup> National Ijtimā' and 14<sup>th</sup> Majlis Shūrā of Majlis Ansharullah, USA held on October 27-29, 2006 at Baitur Raḥmān Mosque in Silver Spring, MD



Za'im of Dallas Majlis, Mujahid Mahmood, receives the 'Alam-i-In'āmī award at 2006 National Ijtimā'



Participants of 2007 ALC held at Baitul Ikrām Mosque in Dallas, TX



National 'Āmila members of Majlis Anṣārullāh, USA at 2006 mid-year planning and review meeting held at Baitul Qadir Mosque on August 25, 2007 in Milwaukee





Participants of 2007 Northeast regional Ijtimā‘ held on June 16-17 at Baitun Noor Mosque, in Albany, NY



Anṣār at 2007 Central East regional Ijtimā‘



A group photo of participants of 26<sup>th</sup> National Ijtimā' and 15<sup>th</sup> Majlis Shūrā of Majlis Ansharullah, USA held on October 26-28, 2007 at Baitun Nāsir Mosque in Columbus, Ohio



Za'im of LA East Majlis, Rashid Mian Syed, receives the 'Alam-i-In'āmī award at 2007 National Ijtimā'





National 'Āmilah of Majlis Anṣārullāh, USA at 2008 ALC held at Baitun Naseer Mosque in Miami



2008. National 'Āmilah of Majlis Anṣārullāh, USA with Anṣār of Willingboro Majlis



January 1, 2008.  
Anṣār of Philadelphia  
Majlis with Amīr  
Jamā'at, USA and  
other Jamā'at  
members  
at the advent of the  
new century of the  
Aḥmadiyya Khilāfat



National 'Āmilah of Majlis Anṣārullāh, USA with Anṣār of Seattle Majlis on August 29, 2008





Anṣār at the first local Ijtimā' of South Virginia Majlis held on March 30, 2008



Anṣār at the local Ijtimā' of Philadelphia Majlis held on April 12-13, 2008



Basit Khan Nā'ib Qā'id Ummūmi	Munawar Ahmed Malik Qā'id Tajnid	Habeeb M Shafeek Jr. Qā'id Ithār	Perwaiz Aslam Chaudhry Zā'im A'lā	Syed Sājīd Ahmad Qā'id Ishā'at	Āsim Anṣārī Qā'id Ta'līmūl-Qur'ān	Bashīruddīn Khalīl Ahmad Qā'id Dhihānat-o-Şhāhat-i-Jismāni	Mohammed Owusu Auditor	Muhammad Zafar Iqbal Nazim Northeast	Chaudhary Mushtāq Ahmad Nā'ib Qā'id Ishā'at	Monas Ahmad Chaudry Qā'id Tabligh
Kalīm Ahmad Rānā, Qā'id Māl	Mujahid Mahmood Mu'awin Ṣadr	Khalid Ata Nā'ib Ṣadr Ṣaf I	Wājeeh Bajwa Ṣadr	Hadrat Mirza Masroor Ahmad Khalīfatul-Mashī V, ayyadahullah	Ahsan Zafar Amir USA	Munawar Saqib Nā'ib Ṣadr Ṣaf II	Rafuddin Mallik, Qā'id Tarbiyat	Zia Shah, Qā'id Tarbiyat Nau Mubā'īn	Chairul Bahri Qā'id Tahrik-i-Jadid	

Majlis 'Āmila of Majlis Anṣarullāh, USA with Ḥaḍrat Khalīfatul Masīh V (may Allāh be his helper) at Baitur Raḥmān Mosque on June 23, 2008





27<sup>th</sup> National Ijtimā' and 16<sup>th</sup> Majlis Shūrā of Majlis Anṣārullāh, USA was held on October 17-19, 2008 at Baitur Raḥmān Mosque in Silver Spring, MD





Za'im of Dallas Majlis, Mujahid Mahmood, receives the 'Alam-i-In'amī award at 2008 National Ijtimā'



Participants of 2008 National Ijtimā' of Majlis Ansharullah, USA





Participants of 2009 ALC



2009 ALC support team with Şadr Majlis





National 'Āmilah of Majlis Anṣārullāh, USA with Imām Inam ul Haq Kauser at 2009 ALC held at Baituz Zafar Mosque in Queens, New York on January 31 - February 1, 2009



National 'Āmilah of Majlis Anṣārullāh, USA with Anṣār of Detroit Majlis on March 7, 2009





Participants of 2009 Northwest regional Ijtimā' held at Rizwān Mosque in Portland, Oregon on June 14, 2009



National 'Āmilah of Majlis Anṣārullāh, USA with Anṣār of Baltimore Majlis on August 15, 2009





2009 National Ijtimā' of Majlis Anṣārullāh, USA in session



Plaque outside the Anṣārullāh Hall opened at the 2009 Ijtimā' (left). Treats served at the opening of the Anṣārullāh Hall.





Participants of 2010 ALC held on January 23-24, 2010 at Baitul Hameed Mosque in Chino, CA



National 'Āmilah of Majlis Anṣārullāh, USA with Anṣār of Bay Point Majlis in May 2010





National 'Āmilah of Majlis Anṣārullāh, USA with Anṣār of Silicon Valley Majlis on May 8, 2010



National 'Āmilah of Majlis Anṣārullāh, USA with Anṣār of Oakland Majlis on May 8, 2010



National 'Āmilah of Majlis Anṣārullāh, USA with Anṣār of Atlanta Majlis on September 18, 2010





Members with Maulānā Abdul Wahab Adam, Amīr Jamā'at Ghana, during his visit to Philadelphia in 2010



Participants of 2010 Headquarters regional Ijtimā' held at Baitur Raḥmān Mosque in Silver Spring, MD





Under the scheme of “Bicycles for Africa” 350 bicycles and 20 tricycles were donated to Burkina Faso in 2010



Abu Bakr Ladd of St. Louis Majlis traveled 6,824 miles and visited many Majālis across the country and encouraged members to plan and visit small town.





29<sup>th</sup> National Ijtimā' and 18<sup>th</sup> Majlis Shūrā of Majlis Anṣārullāh, USA was held on October 8-10, 2010 at Baitur Raḥmān Mosque in Silver Spring, MD



Participants of 2011 ALC held on January 22-23, 2011 at Baitul Naseer Mosque in Miami



Za'im of Dallas Majlis, Suhail Kausar, receives the 'Alam-i-In'amī award for the year 2010 at 2011 ALC





National 'Āmilah of Majlis Anṣārullāh, USA with Anṣār of Boston Majlis on May 14, 2011



National 'Āmilah of Majlis Anṣārullāh, USA with Anṣār of Austin Majlis on July 30, 2011





U.S. Anṣār with local members at Guatemala Annual Jalsa held on December 2, 2011



Dr. Muhammad Sabir (left) co-hosting “Islām Live” with Brother Rashid Ahmad, on Milwaukee Public TV channel





Anṣār at the New York mosque, 2011. From right to left Imam Daud Hanif, Nasirullah Ahmad, Al-Ḥāj Dhul-Waqar Yaqub, and Brother Mohsin.



Anṣār joining hands with National Tablīgh team in New York, 2011. From left to right, Khalid Walid, Abdus Sami Khaliq, and Al-Ḥāj Dhul-Waqar Yaqub.



30<sup>th</sup> National Ijtimā' and 19<sup>th</sup> Majlis Shūrā of Majlis Anṣārullāh, USA was held on October 7-9, 2011 at Baitur Raḥmān Mosque in Silver Spring, MD





Participants of 2012 ALC held on January 21-22, 2012 at Baitus Samee Mosque in Houston, Texas



Members of Majlis-i-‘Āmilah, Majlis Anṣārullāh, USA with members of Zion Jamā‘at during their visit to Zion on August 26, 2012



Members of Majlis-i-‘Āmilah, Majlis Anṣārullāh, USA visited the house and the grave of John Alexander Dowie during their visit to Zion on August 26, 2012.



Members of Majlis-i-‘Āmilah, Majlis Anṣārullāh, USA with local Anṣār at Baitul Jaamay Mosque during their visit to Chicago on August 25, 2012





Anṣār of Philadelphia Majlis serving food at an area homeless shelter on January 29, 2012



Anṣār serving at "Feeding the Homeless/Hungry" drive held on March 10, 2012 by LA East Majlis



Members serving food to economically disadvantaged people at Dallas Majlis' monthly "Feed the Neighbors" event held on March 24, 2012



Muntazim Īthār [Eesaar] (Social Services) of LA East Majlis and his team of six members gathered on June 2, 2012 to distribute 200 bags of food for Majlis' "Feeding the Homeless/Hungry" drive.



Anṣār of St. Louis Majlis passed out water to the needy on July 14, 2012 in the intense heat that gripped the area for many days.



Anṣār of St. Louis Majlis distributed over 100 bag lunches and cold water to the less fortunate in downtown St. Louis on August 5, 2012.





Participants of New York regional Ijtimā' held at Baituz Zafar Mosque on May 6, 2012



Participants of Midwest regional Ijtimā' held at Baitul Jaamay Mosque in Chicago on May 5-6, 2012





**National Majlis-i-Āmilah and Nāzimīn of Majlis Anshārullāh, USA with Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīh Al-Khāmīs (may Allāh be his support), on July 2, 2012 at Harrisburg, Pennsylvania, USA**

**Seated (Left to Right):** Syed Tanvir Ahmed (Qā'id Dhahānat wa Ṣihat-i-Jismānī), Abu Bakar bin Saeed (Qā'id Tahṛīk-i-Jadīd and Nāzim Midwest), Muhammed K. Owusu (Qā'id Tarbiyat ), Monas Ahmad Chaudry (Qā'id Ta'lim), Munawar A. Saqib (Qā'id Māl), Abdul Basit Khan (Mu'āwin Ṣadr-Special Projects), Khaled A. Ata (Nā'ib Ṣadr Awwal), Wajeeh Bajwa (Ṣadr), Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīh Al-Khāmīs (may Allāh be his support), Ahsanullah Zafar (Amīr), Imran Hayee (Nā'ib Ṣadr Saf Dom), Naseem A. Waseem (Mu'āwin Ṣadr-Information Technology), Maqbool A. Tāhir (Qā'id 'Umūmī), Syed Sajid Ahmad (Qā'id Tabligh), Rafiuddin Malik (Qā'id Ishā'at), Rizwan Qadir (Qā'id Ithār), Abdullah Ennin (Qā'id Waqf-i-Jadīd)

**Standing (Left to Right):** Muhammad Zafar Iqbal (Nāzim Northeast), Bashiruddin K. Ahmad (Nāzim Great Lakes), Muhammad Arshad Janjua (Nāzim New York), Syed Abdul Shukoor (Nāzim Southeast), Haleem Chaudhry (Nāzim Headquarters), Syed Fazal Ahmed (Qā'id Ta'limul Qur'ān), Muhammad Dawood Munir (Auditor), Waseem Ahmad (Qā'id Tarbiyat Nau Mubā'īn), Basharat Ahmad Wadan (Nāzim Virginia), Suhail Kausar (Nāzim Gulf States), Muneeb Ahmad (Qā'id Tajnīd)





Za'im of Dallas Majlis, Suhail Kausar, receiving 'Alam-i-In'āmī from Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) at 2012 U.S. Jalsa Sālāna



Members at Virginia regional Ijtīmā' held at Mubarak Mosque on September 22, 2012





31<sup>st</sup> National Ijtimā' and 20<sup>th</sup> Majlis Shūrā of Majlis Anṣārullāh, USA was held on October 12-14, 2012 at Baitur Raḥmān Mosque in Silver Spring, MD





Participants of 2013 ALC held on January 19-20, 2013 at Baitul Hameed Mosque, Chino, CA



Members at first regional ALC of Virginia region held in December 2012



Members at Southwest regional Ijtimā' held at Baitul Hameed Mosque, Chino, CA on September 7-8, 2013





Anṣār of LA West Majlis met with the librarian of UCLA's library, David Hirsch, and provided the books of the Promised Messiah for the library



Anṣār of Dallas Majlis venturing out for door-to-door flyer distribution for Muhammad - Messenger of Peace event



Anṣār of Dallas Majlis participated at a Tabligh stall held at Plano Asia Fest on May 4, 2013



Anṣār of Willingboro Majlis dedicated their time for setting up and serving at the Tabligh booth at the Collingswood Book Festival in New Jersey on October 5, 2013



A Nāṣir of Austin Majlis at Jamā'at's bookstall at the famous Texas Book Festival held on October 26-27, 2013 in downtown Austin, TX



Anṣār of St. Louis Majlis hold a weekly Tabligh Stall at a local flea market - February 26, 2013





Anṣār of St. Louis Majlis at a combined picnic with Khuddām on June 16, 2013



Anṣār of Columbus Majlis gathered for a group photo after Anṣār general meeting held on March 24, 2013

*Left to right: Rafi Malik, Anwar Din, Dr. Mehdi Ali Bashiruddin Qamar Shaheed, Abdus Salam Malik, Ahsan Syed (Za'im), Mirza Mahmood Ahmad, Muhammad Ashraf, Naseer Wasim, Maqbool Bhatti*





US delegation to the 2013 UK Jalsa — Group photo with Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper)



From left to right, Brothers Ali Murtaza, Abdul Karim of Chicago and Al-Ḥāḡ Dhul-Waqar Yaqub of Milwaukee. Chicago, 2013.





Za'im of Willingboro Majlis, Abdul Rehman Minhas, receives the 'Alam-i-In'amī award for the year 2012 at 2013 ALC



National 'Āmilah of Majlis Anṣārullāh, USA presented an award at the National Ijtimā' to the outgoing Ṣadr Majlis Anṣārullāh, USA, Dr. Wajeeh Bajwa, for his outstanding leadership and dedicated service to the Majlis over the past eight years as Ṣadr Majlis.





32<sup>nd</sup> National Ijtimā' and 21<sup>st</sup> Majlis Shūrā of Majlis Anṣārullāh, USA was held on October 4-6, 2013 at Baitur Raḥmān Mosque in Silver Spring, MD



# Faheem Younus Qureshi

## Şadr Majlis Anşārullāh, USA (2014 - Present)

At the beginning of 2014, Majlis Anşārullāh, USA pledged to strengthen our belief in the unseen. Our Khalīfah had given us the marching orders but the outcomes were unseen. So we put our heads down and got to work, with humility and prayers. Based on the directives of Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper), we selected four priority focus areas. Allāh Almighty blessed Majlis Anşārullāh, USA with much success, not only in those four areas, but in all areas.

### **Top Priority: Officeholders reporting their compliance with listening to Ḥuḍūr's Friday sermons**

During the year 2014, we started tracking the compliance of Majlis Anşārullāh, USA's officeholders with listening to Ḥuḍūr's Friday sermons. Though easy on the surface, getting this data in real life was a daunting task. Qā'id Tarbiyat, Yasin Sharif, and Nā'ib Qā'id, Tahir Soofi, worked tirelessly to gather this data under the guidance of Nā'ib Şadr Şaff Dom, Imran Hayee. At the end of second quarter, only 29% of the Anşār officeholders submitted their compliance data. By the end of third quarter, however, that number shot up to 72% of the officeholders.

### **First Priority: Establishing brotherhood by following the Qur'ānic injunction: "Save yourself and your families from a fire" (66:7)**

Ḥuḍūr gave us the task of focusing on self-reformation, for both ourselves and our families. With this inward focus, the Majlis designed, created, printed, and distributed over 2,000 copies of the Anşār Ta'līm-and-Tarbiyat Handbook containing real life scenarios to be discussed in local meetings. Guidance from the Holy Qur'an, Aḥādīth, quotes of the Promised Messiah (may peace be on him) and Khulafā' were included to steer the discussion in the right direction.

And this is where the story got

interesting.

We wanted to make sure that Ḥuḍūr's message is heard by as many Anşār as possible. And frankly, what good is a handbook if members do not show up for the meetings? Keeping this in mind, we tracked the attendance of monthly meetings. Thanks to the efforts of Qā'id 'Umūmī, Maqbool Tahir, and his team.

The engagement was further confirmed by the number of Anşār who completed their Ta'līm tests during 2014. Qā'id Ta'līm, Monas Chaudry, went above and beyond to get us to 50% test submission in the latter part of 2014.

Interactive discussions were held at the regional and National Ijtimā'at. According to estimates, these presentations were attended by over 1,000 members.

Now how do you measure spirituality? While we cannot peek inside someone's heart, there are behaviors which the Holy Qur'an links with the righteous. We present some of those behaviors here.

By the grace of Allāh, this year, over 130 more Anşār joined the blessed system of Waṣīyyat.

Financial sacrifice is another marker of spiritual progress. By the grace of Allāh, our Anşār Chanda participants increased from 1,800 to 2,100+ and the Majlis received \$60,000 more in financial contributions as compared to 2013. Qā'id Finance, Munawar Saqib, and his team's efforts were commendable.

In Taḥrīk Jadīd, 2,141 members participated. Qā'id Taḥrīk Jadīd, Hassiem Abdullah Babatu, sent multiple reminders and made numerous phone calls to break this record. By the grace of Allāh, over 150 new members participated in the blessed scheme of Waqf Jadīd to help the Majlis cross the 2,000 mark.

### **Second Priority: Be the real helpers of Allāh and His creation**

Mottos have to be backed up with actions. In order to be true to our motto of "Helpers of Allāh" the Majlis



embarked on a variety of initiatives designed to strengthen our spirituality and our commitment to serving humanity—both within and outside the Jamā'at.

### **Helping to instill the love of Qur'an**

Despite his health challenges, Qā'id Ta'līm-ul-Qur'an, Syed Fazal Ahmad, set high standards of service and humility by engaging 40 Anşār who taught Qur'an classes at various Jamā'at platforms. Over 400 Anşār participated. Over a dozen new converts were helped with learning to recite the Holy Qur'an. Over 270 Anşār memorized the assigned verses of Sūrah Al-Şaff in 2014.

### **Helping New converts**

Besides providing brotherhood on the local level, the Majlis also helped our new converts travel to spiritually uplifting Jamā'at gatherings. Three converts were assisted to attend the UK Jalsa and meet Ḥaḍrat Khalīfatul Masīḥ V, four converts attended the National Ijtimā' of Majlis Anşārullāh, USA, and five attended the 2014 Jalsa Sālāna of the USA Jamā'at. Qā'id Nau Mubā'i'in (New Converts), Wasim Ahmad, was instrumental in achieving these goals.

## Free Health Services

The Majlis launched a health hotline—716-800-1889—where any member of the USA Jamā'at could call and get their basic health needs met by an Aḥmadī doctor. The hotline number is easy to remember: 1+6 =7 (That's how you remember 716), 800 is the easiest number to remember in the U.S., and the Jamā'at was established in 1889. The service was provided by Qā'id Health, Dr. Lutfur Rehman. Over 50 members called this hotline during the first year to benefit from this service.

## Free Living Will

The Majlis took this service from words to action. At the National Ijtimā', one of our accountants, Khalid Ahmad, and notary public, Haleem Chaudhry, tag-teamed to help members complete their living wills. What costs \$400-\$800 in the real world, was provided for free to 55 members.

## Anṣār Ṭāhir Scholarship

We encourage Anṣār members to retool themselves—as needed—so they remain competitive in an ever changing job market. Anṣār Ṭāhir scholarship pays up to \$4,000 towards such vocational training courses for Anṣār members. Thanks to the efforts of many 'Āmila members, during 2014, the total number of recipients of Anṣār Ṭāhir scholarship doubled.

## Anṣārullāh Trailer at Baitur-Raḥmān Mosque

Nāzīm Headquarters region, Khurram Bashir, helped to renovate the Majlis' trailer at Baitur-Raḥmān Mosque. The trailer is home to local Majālis and is also available to all members of Majlis Anṣārullāh, USA nationwide.

## Anṣārullāh booth at Jalsa Sālāna

Right outside one of the entrances of main Jalsa Gāh was located a large booth of Majlis Anṣārullāh, USA. It was primarily manned by Maqbool

Tahir and Munawar Saqib.

## Third Priority: Strengthening our Communications

### Anṣār Leadership Conference (ALC)

The 10<sup>th</sup> annual ALC was held in Dallas, TX on January 18-19, 2014. Nearly 100 Anṣār officeholders gathered to align their understanding of the National plan at the beginning of the year.

### Personal visits

During the year 2014, members of National 'Āmila visited over 30 Majālis nationwide, including 11 Majālis visited by Ṣadr Majlis himself.

### Meetings

Three in-person meetings of National Majlis 'Āmila and Nāzīmīn were held (Dallas, Virginia, and Detroit). Majlis Shūrā was held in Silver Spring, MD on October 10-11, 2014.

### Phone calls

National 'Āmila members and Nā'ib Ṣadrān (plural of Ṣadr) made periodic phone calls to Zu'amā. To encourage an open dialogue, every Za'im enjoyed a monthly opportunity to jump on a 30-minute conference call with Ṣadr Majlis.

### Conference calls

The Majlis held a monthly conference call of National 'Āmila and a separate conference call with regional Nāzīmīn. The calls are typically attended by over 80% of the concerned officeholders.

### Revamping the Website

AnsarUSA.org is our home in the cyberspace. At times, the website becomes a major source of information dissemination; therefore, the IT team spent over 350 man hours to completely upgrade the aesthetics and functionality of the website. During 2014, there were times when our website was the only one-stop-

shop for critical information. For example, when Dr. Mehdi Ali Qamar was martyred in Pakistan, our team developed a dedicated webpage for him where all the news stories and other relevant information was archived. The webpage has received over 20,000 hits. Our National Ijtimā' page received over 10,000 hits. Departmental pages of Ta'līm, Finance, Publications, and Services each received over 2,000 hits individually.

Mu'āwin Ṣadr IT, Pervaiz Khan, played a critical role in launching the revamped website and managing it with the help of team members.

### Al-Naḥl (our flagship quarterly Anṣār magazine)

This, including the next two bullets, is the detailed work of Qā'id Ishā'at, Rafī Malik. Al-Naḥl was published and mailed to over 2,000 households free of charge.

### Anṣār Connection (bi-weekly e-newsletter)

A new bi-weekly e-newsletter was launched to share first-person stories of righteousness. You can find the archives of these newsletters on our website. About 1,000 Anṣār open these newsletters every month.

### Anṣār (monthly print newsletter)

Our monthly newsletter, Anṣār, was published every month and mailed to all Anṣār free of charge.

### Fourth Priority—National Ijtimā'

If we truly have brotherhood, then we should be galvanized to spend a weekend together and enjoy the company of our elders. With this premise, the Majlis set an ambitious goal to bring over 1,000 Anṣār to this year's National Ijtimā' in Silver Spring, MD. We mailed postcard invites to every member's household, blocked hotel rooms, and added interactive workshops to the Ijtimā'. By the grace of Allāh, 1,036 people attended the Ijtimā' and 23% of them (according to the survey) attended it for the first time.



## Regional Ijtimā'āt

Alḥamdulillāh, 12 regional Ijtimā'āt were held nationwide.

## Miscellaneous Achievements

### Tabligh

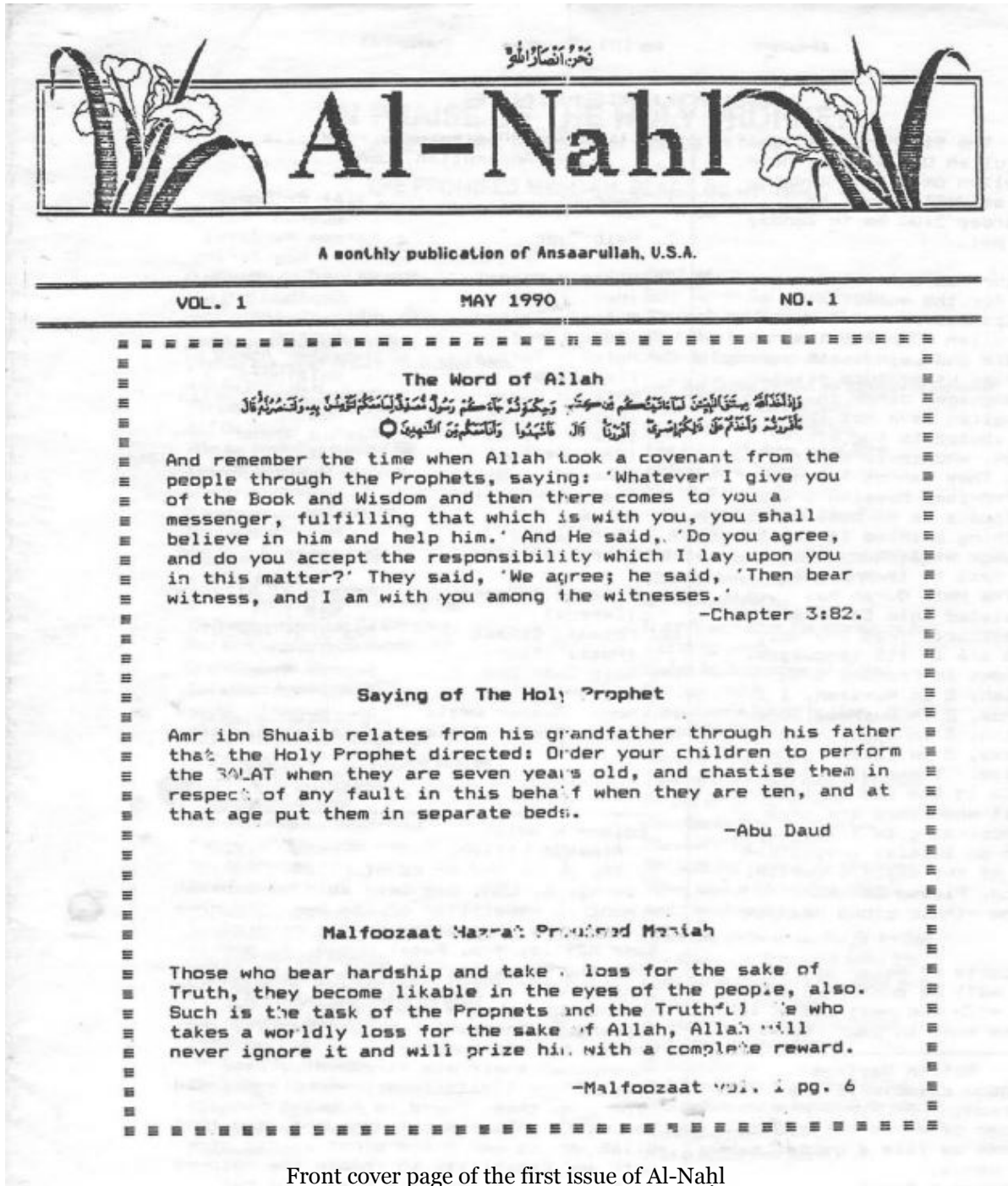
Over 5 members went to Merida, Mexico to support the high energy Tabligh efforts. It is estimated that over 500 guests were engaged in

Tabligh activities across the U.S. during various programs in 2014. Multiple Majālis spread the message of Promised Messiah (may peace be on him) through more than 50 radio programs. New York, Los Angeles, Dallas, and Dayton Majālis were particularly active in Tabligh activities. Majlis Anṣārullāh actively supported and participated in the Muslims for Life and Muslims for Loyalty campaigns by the USA Jamā'at.

## Book Publishing

A book titled "The Disciple," authored by Rashid Arshed of LA Inland Majlis, was published.

In 2015, 1,000 copies of the Constitution of Majlis Anṣārullāh were reprinted in Qadian to be provided to U.S. Anṣār officers. All the outstanding updates, approved by the Center were incorporated in this edition.



Front cover page of the first issue of Al-Nahl





Participants of 2014 ALC held on January 18-19, 2014 at Baitul Ikrām Mosque, Dallas, TX



National ‘Āmila of Majlis Anṣārullāh, USA and Regional Nāzimīn at 2014 ALC

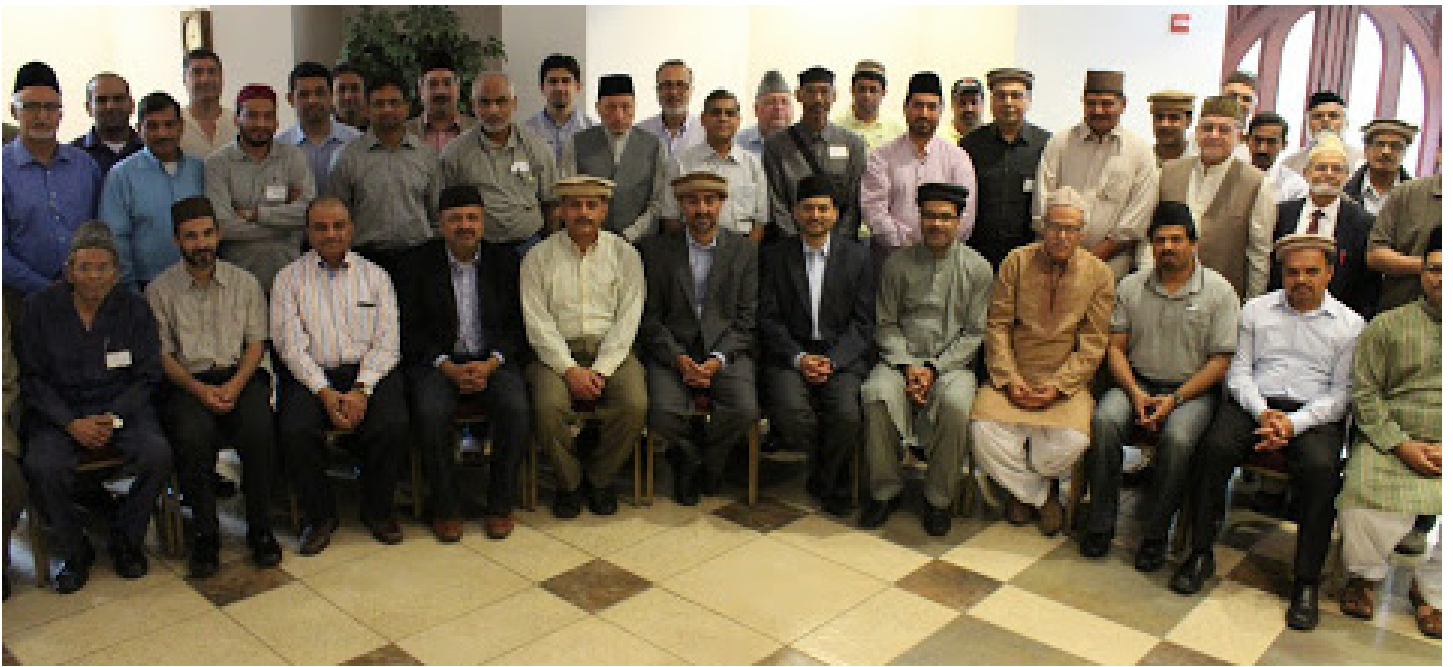


National ‘Āmila of Majlis Anṣārullāh, USA and Regional Nāzimīn with Anṣār of Detroit Majlis on September 13, 2014 at Masjid Mahmood in Detroit





Anşâr with Şadr Majlis Anşârullâh, USA, Faheem Younus Qureshi, at Central East regional İjtimâ‘ held on August 30, 2014 at Al-Naşr Mosque in Willingboro, NJ



Anşâr with Şadr Majlis at Great Lakes regional İjtimâ‘ held on June 7-8, 2014 at Mahmood Mosque in Detroit



Participants at Southeast regional Ijtimā' held on April 5-6, 2014



Members at Midwest regional Ijtimā' held on May 17, 2014 at Baitul Jaamay Mosque in Chicago





Members at Northeast regional Ijtimā' held on May 31, 2014 in Albany, NY



Participants at Northwest regional Ijtimā' held on June 14, 2014 at Aḥmadiyya Muslim Community Center of Seattle





Anṣār at Southwest regional Ijtimāʿ held on June 14-15, 2014 at Baitul Hameed Mosque, Chino, CA



Anṣār at Virginia regional Ijtimāʿ held on September 28, 2014 in Triangle, Virginia





Anṣār of Chicago Northwest Majlis with Ṣadr Majlis Anṣārullāh, USA, Faheem Younus Qureshi, during his visit on April 20, 2014

Sitting, left to right: Mohammad Latif, Mohammad Rafi Ahmed, Imām Inamul Haq Kauser (Regional Missionary, Midwest Region), Munum Naeem (Nā'ib Amīr, USA Jamā'at), Faheem Younus Qureshi (Ṣadr Majlis Anṣārullāh, USA), Khalid Aziz Ahmed (Za'īm, Chicago Northwest Majlis), Laiq Ahmad Munir, Abrar Hussain, and Mubashir Babar Ahmed

Standing, left to right: Muhammad Vickar Ahmed, Mir Ahmed Naser, Mumtaz Malik, Mansoor Khan, Muhammad Zakria, Nadeem Ahmad, Munawar Khan, and Tariq Javaid



Anṣār of Willingboro Majlis with Ṣadr Majlis Anṣārullāh, USA, Faheem Younus Qureshi, during his visit on March 2, 2014





Anṣār of Dallas Majlis actively participate in the local Jamā'at's "Feed the Hungry" program



Anṣār of New York Majlis serving at the Senior Nutrition Assistance Program (SNAP) Center on May 14, 2014



Potomac Majlis' Anṣār participated in a soup kitchen on July 27, 2014, to help feed people during the month of Ramaḍān



Anṣār of LA West Majlis held a "Food for Homeless" event on July 28, 2014 to mark the end of the month of Ramaḍān



Anṣār of Dayton Majlis at a food distribution event held on July 19, 2014



Anṣār of LA West Majlis held a "Food for Homeless" event on July 28, 2014 to mark the end of the month of Ramaḍān





Anşār of Dayton Majlis offered information about Islām and Aḥmadiyyat to a pastor of a local church visiting the mosque, on January 12, 2014



Anşār of Dayton Majlis hosted guests from a local church and a Muslim friend and answered their questions about Islām and Aḥmadiyyat, on March 15, 2014



A Nāşir of Dayton Majlis attended seminar on “The Real Jesus” in Lutheran church in Kettering, Ohio and subsequently offered Aḥmadiyya view on many issues



A Nāşir of Dayton Majlis answering questions about Islām to residents of a senior center, on October, 14, 2014

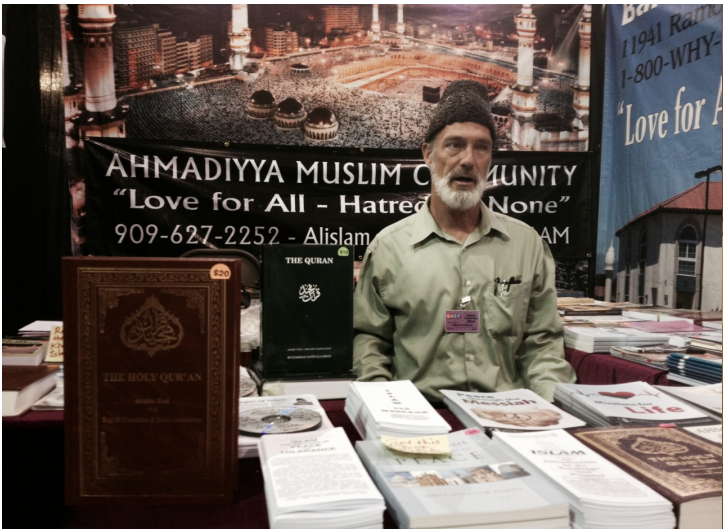


Anşār of Willingboro Majlis at a Tabligh Stall in a local flea market held on February 23, 2014



Anşār of York Majlis at a Tabligh Stall at a venue for “Race against Racism”





A Nāsir of LA East Majlis at the Qur'ān exhibition in LA County Fair arranged by the Majlis on August 29-31, 2014



Anşār of New York Majlis at a stall at Book Expo America held in New York on May 29-31, 2014



Anşār of Syracuse Majlis with U.S. Rep. Dan Maffei during their visit to the representative's office



Anşār of Dayton Majlis and Imām Azam Akram with John Agenbrood, the Mayor of Springboro, Ohio, during their visit to the mayor's office on December 4, 2014



A Nāsir of Cleveland Majlis in discussion with visitors to a bookstall held at Cleveland State University on April 23, 2014

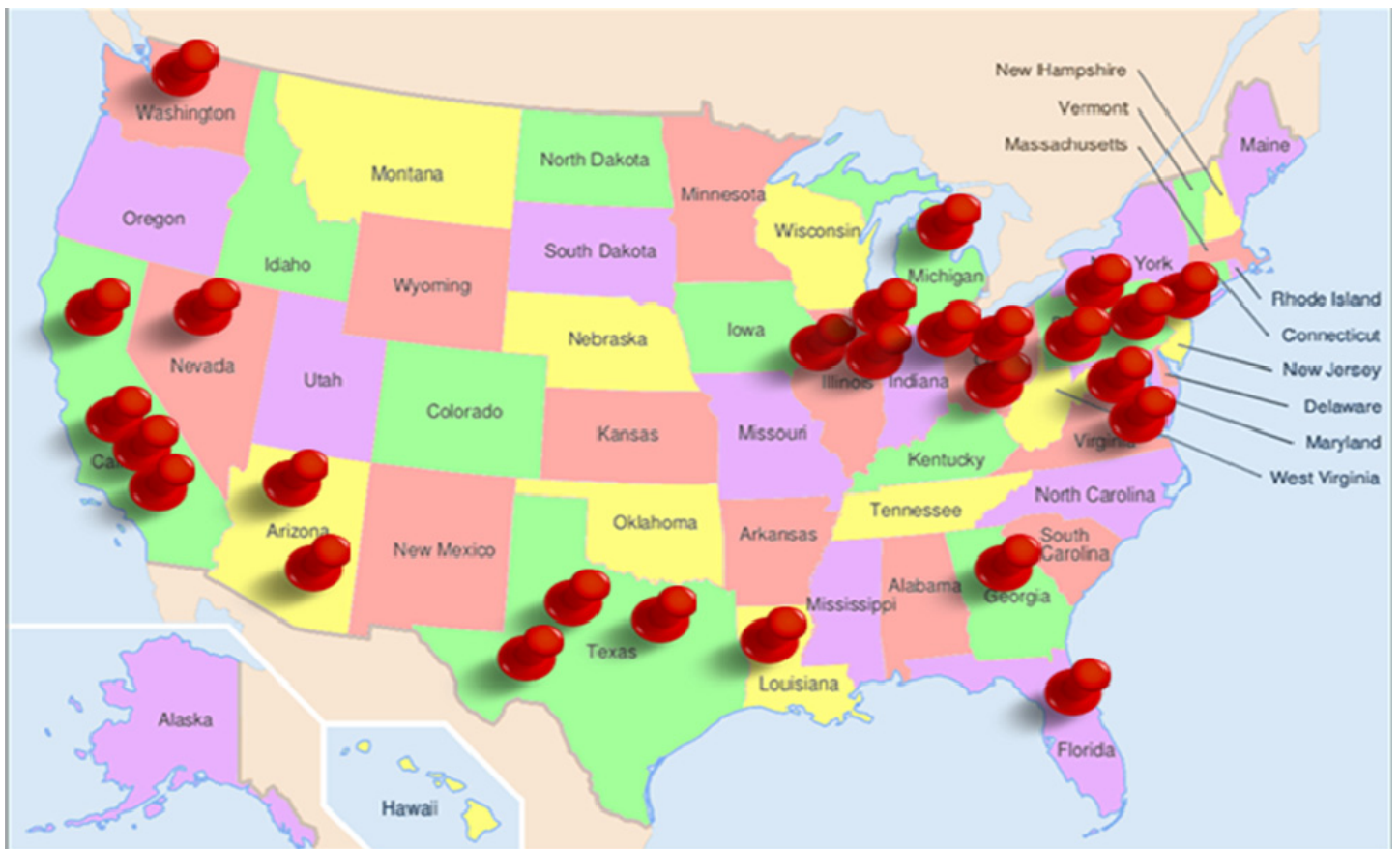


Anşār of Dayton Majlis at a bookstall held on Martin Luther King Day, January 20, 2014; members also participated in the MLK Day Parade, carrying a Jamā'at's banner





Za'im of Willingboro Majlis, Tahir A. Tasneem, with Şadr Majlis, having received the award of 'Alam-i-In'āmi for 2014



In 2014, members of National 'Āmila visited over 30 Majālis nationwide, including 11 Majālis visited by Şadr Majlis.





33<sup>rd</sup> National Ijtimā' and 22<sup>nd</sup> Majlis Shūrā of Majlis Anṣārullāh, USA was held on October 10-11, 2014 at Baitur Raḥmān Mosque in Silver Spring, MD, where 1,036 Anṣār from all over the USA attended the Ijtimā', the highest ever in any Anṣār National Ijtimā', surpassing the goal of 1,000, Alḥamdulillāh.





The theme of the 2014 National Ijtimā was: Becoming the Men of God

# Majlis Anṣārullāh, USA

Majlis Anṣārullāh, USA, is an auxiliary of the Aḥmadiyya Movement in Islām, Inc. USA,  
15000 Good Hope Road, Silver Spring, MD 20905, USA.  
It consists of Aḥmadī Muslim men above the age of 40.  
The Arabic expression Anṣārullāh literally means 'helpers of God'  
and is taken from the Holy Qurʾān (61 [Al-Ṣaff]:15, 3 [Āl ʿImrān]:53).

## Anṣār Pledge

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

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

(I bear witness that • there is none worthy of worship • except Allāh. • He is One • (and) has no partner, •  
and I bear witness • that Muḥammad (may peace and blessings of Allāh be on him) •  
is His servant and messenger.)

I solemnly pledge that • I shall endeavor • throughout my life • for the propagation • and consolidation •  
of Aḥmadiyyat in Islām, • and shall stand guard • in defense of • the institution of Khilāfat. • I shall not  
hesitate • to offer any sacrifice • in this regard. • Moreover, • I shall exhort my children • to always remain  
dedicated • and devoted to Khilāfat. • Inshā'allāh.

## National ʿĀmila, Majlis Anṣārullāh, USA

2015

Ṣadr:	.....Faheem Younus Qureshi
Nāʾib Ṣadr Awwal:	.....Suhail Kausar
Nāʾib Ṣadr Ṣaff Dom:	.....Imran Hayee
Qāʾid Umūmī (General Secretary):	.....Maqbool Ahmad Tahir
Qāʾid Taʾlīm (Education):	.....Monas Ahmad Chaudry
Qāʾid Tarbiyat (Training):	.....Mohammad Yasin Sharif
Qāʾid Māl (Finance):	.....Syed Imran Mudassar
Qāʾid Īthār [Eesaar] (Social Services):	.....Basharat Ahmad Wadan
Qāʾid Tabligh (Preaching):	.....Muzaffar Ahmad Siddiqi
Qāʾid Dhahānat wa Ṣiḥat Jismānī (Intellect and Physical Health):	.....Lutufur Rehman
Qāʾid Waqf Jadīd:	.....Sarjo Trawalley
Qāʾid Taḥrīk Jadīd:	.....Hassiem Abdullah Babatu
Qāʾid Tajnīd (Membership):	.....Muhammad Shahid Mahmood
Qāʾid Ishāʾat (Publications):	.....Rafiuddin Malik
Qāʾid Taʾlīmūl Qurʾān (Education of the Holy Qurʾān):	.....Syed Fazal Ahmed
Qāʾid Tarbiyat Nau Mubāʾīʿīn (Training of New Converts):	.....Rizwan Alladin
Auditor:	.....M. Dawood Munir
Muʾāwin Ṣadr (Finance):	.....Munawar Ahmad Saqib
Muʾāwin Ṣadr (Information Technology):	.....Pervaiz Ahmad Khan
Muʾāwin Ṣadr (Special Projects):	.....Hadi Ahmed
Special Member (Former Ṣadr):	.....Wajeeh Bajwa
Special Member:	.....Syed Sajid Ahmad





Photo Courtesy: Alhaj Dhul-Waqar Yaqub



Al-Naḥl

Published by Majlis Anṣārullāh, USA

An auxiliary of the Aḥmadiyya Movement in Islām, USA

15000 Good Hope Road, Silver Spring, MD 20905

Printed at Fazl-i-Umar Press