About Al-Naḥl

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

Articles/Essays for the Al-Naḥl

Literary contributions, articles, essays, photographs, etc., for publication in the Al-Naḥl can be sent to the editor at his 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-Naḥl 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.

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 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, 7544 Lawton St, Galena, OH 43021, cell: 614-999-5607, email: al-naḥl@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 a, i, u preceded by a very slight aspiration, like h in English word ‘honor.’

ط t, strongly articulated palatal t.

ث th, pronounced like th in English word ‘thing.’

ظ z, strongly articulated z.

ح h, a guttural aspirate, stronger than h.

ع ’, a strong guttural, the pronunciation of which must be learnt by the ear.

خ kh, pronounced like the Scotch ch in ‘loch.’

غ gh, a sound approached very nearly in the r ‘grasseye’ in French, and in the German r. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.

ذ dh, pronounced like the English th in ‘that.’

ق q, a deep guttural k sound.

ض s, strongly articulated s.

ع ’, a sort of catch in the voice.

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

Dear Brother,

As-Salāmu ‘Alaikum Wa Raḥmatullāh

The year 2018 was marked by two blessed meetings of the national leadership team of Majlis Anşārullāh, USA with Ḥaḍrat Khalīfatul-Masīḥ V (may Allāh be his helper), one before the beginning of the year and one towards the end.

The first meeting took place in December 2017 just before the new ‘Āmila assumed responsibility on January 1, 2018. A large group including new and old national ‘Āmila members, Nāẓimīn A'lā and Zu'amā visited Ḥuḍūr in London to seek his guidance. Although, the group included some outgoing ‘Āmila members, Nāẓimīn A'lā and Zu'amā, majority of the visiting members were going to start their new roles in about a month.

It was also my first year serving as Şadr Majlis. When Ḥuḍūr approved my name to serve in this capacity, I was nervous and did not have a clue where and how to start. The situation was not very different with other new ‘Āmila members. This nervousness began to alleviate soon after we had our first official Mulaqāt with Ḥuḍūr on December 2, 2017. Ḥuḍūr guided us all with his utmost love and kindness responding not only to questions which we could ask but to those, which we could not even spell out. Alḥamdulillāh, we all came out of the meeting totally refreshed and prepared to embark upon our new journey.

Right after the meeting with Ḥuḍūr, all Qā'idīn finalized their departmental plans and goals incorporating Ḥuḍūr’s direction while Zu'amā took charge of implementing those plans in their respective Majālis. At that time, I began to realize that I had a wonderful team of Anşār brothers who worked tirelessly to keep the Majlis rolling without any hiccups or feeling of discontinuation. That’s only possible with the divine guidance which trickles down to us through the blessings of Khalīfat.

Throughout the year, national ‘Āmila members, Nāẓimīn A'lā and Zu'amā worked hard to reach the targets set forth with the guidance of Khalīfatul-Masīḥ. Although, we made mistakes as well as faltered at times during the course of entire year, we remained focused and held fast to the guidance of Ḥaḍrat Khalīfatul-Masīḥ which always steered our direction back to the upward path.

The second meeting of the National ‘Āmila of Majlis Anşārullāh, USA with Khalīfatul-Masīḥ took place on November 2, 2018 during the course of Ḥuḍūr’s visit to USA. This time was perfect for a meeting with Khalīfatul-Masīḥ because the year 2018 was about to end soon and the plans for the following year were being put together. Ḥuḍūr guided each and every Qā'id with his usual kindness providing specific guidance for their departmental goals. Once again, Khalīfatul-Masīḥ had carved out a path for us and we were committed more than ever before to continue our journey on that path.

The highlights of the journey of 2018 are captured in this annual issue of Al-Naḥl. I hope you will enjoy this. While doing so, I would humbly request your prayers for Qā'id Ishā'at, Rafī Malik and his family who spent countless hours working tirelessly to take you through this journey with memorable pictures and faith inspiring stories. I would also request prayers for Nā'ib Qā'id Ishā'at, Naveed Malik for designing the cover, Nā'ib Şadrān and Qā'idīn for sharing their part of the journey.

With love and prayers,

Imran Hayee
humbly serving, Majlis Anşārullāh USA

---

[The Promised Messiah (may peace be on him) said: Allāh is very benevolent. The ocean of His benevolence is very deep and it will never deplete. Its seeker and solicitor has never been deprived. So you should get up during nights and beg for His blessing.]

[ハウスラット・カリファット・マシシィひ(Allah be his helper), Sep. 20, 2015]
Alḥamdulillāh, just before the beginning of the year 2018, a delegation of 100 members of Majlis Anṣārullāh visited London during the first week of December 2017 to seek guidance from Ḥaḍrat Khalīfatul-Masīḥ V (may Allāh be his helper) before the beginning of the new year. The delegation consisted the national ‘Āmila for 2017 as well as the newly approved national ‘Āmila for 2018. The newly approved Zu'amā for 2018 were also part of the delegation.

The purpose of the visit was to seek guidance from Ḥuḍūr before starting the new year so that the new year’s departmental plans are made in light of Ḥuḍūr’s latest directives and expectations. During the visit, Ḥuḍūr blessed the delegation with generously long audience providing guidance on various departmental plans and issues specific to Majlis Anṣārullāh USA. Ḥuḍūr also graciously granted an official meeting to Ṣadr Majlis who was recently approved by Ḥuḍūr to carry the responsibility as Ṣadr Majlis Anṣārullāh USA for the year 2018.

During both these meetings, Ḥuḍūr provided valuable advice and rejuvenated the spirit of all new officeholders. The national ‘Āmila members incorporated Ḥuḍūr’s latest directives and guidance in their departmental plans and Zu'amā directly heard from Ḥuḍūr what he expects from the members of Majlis Anṣārullāh USA on a day to day basis. Although, Ḥuḍūr provided guidance on almost all aspects involving Majlis Anṣārullāh, Ḥuḍūr emphasized more on Tarbiyat and Tablīgh.

Following are the highlights of various departmental goals for the year 2018 set forth in light of Ḥuḍūr’s direct guidance, and the progress made during the year.

Tarbiyat

During the year 2018, Tarbiyat department had two main goals. First goal—inspired by the direct audience with Ḥuḍūr—was to ensure that members of Majlis Anṣārullāh develop a habit to listen to Ḥuḍūr’s Friday sermons every week and discuss the subject matter with their family members to adapt their lives according to the wishes and expectations of Ḥuḍūr.

To achieve this important goal, Tarbiyat department continued the lead to disseminate Friday sermon as early as possible to all members through electronic media. In addition to this, Tarbiyat department also dedicated the theme of the monthly meetings around Friday sermons of Khalīfatul-Masīḥ. In each monthly meeting, a synopsis of the selected Friday sermon was presented followed by two main discussion scenarios. After each scenario, a few variations of the same scenario were added to push the discussion further in the hope that it would further spark the discussion among our brothers and would help us self-analyze ourselves and bring about those pious changes in us which Ḥuḍūr expects from us.

Two additional features were introduced to monthly meeting guide this year. After the first scenario, a list of potential action items was shared with all brothers highlighting various activities that we can do to change our
lives according to Ḥuḍūr’s guidance. Similarly, after the second scenario, a few examples from the selected Friday sermon were suggested which could be used to stimulate discussion among our family members. After all, Ḥuḍūr has repeatedly reminded us to “save yourselves and your families from a fire.” (The Holy Qur’ān, 66 [Al-Taḥrīm]:7). Qā’id Tarbiyat, Moyenuddin Sirajee, worked with Nā’īb Ṣadr, Mansoor Qureshi, and Mu‘āwin Ṣadr, Rizwan Alladin in selecting Friday sermons and designing interactive scenarios for the monthly meeting guide to make the monthly meetings such an enjoyable experience for all Anṣār. May Allāh the Almighty bless them and their families for their hard work and dedication.

According to the monthly reports collected each month, the total number of Anṣār who regularly listened to Friday sermons was 1,907 (59% of the Tajnīd) and number of those who discussed the subject matter among their family members was 1,291 (40% of the Tajnīd).

Majlis Anṣārullāh USA continued to emphasize Ḥaḍrat Khalīfatul-Masīḥ’s call for at least 50% of Chanda-paying Anṣār to join the System of Waṣiyyat. After Amīr Jamā’at USA, respected Ṣāḥibẓādah Mirza Maghfoor Ahmad gave us a powerful reminder at the 2016 annual Ijtimā‘ of Majlis Anṣārullāh USA, we started to emphasize this effort and the number slowly kept increasing. By the end of December 2018, there were at a total of 1,154 Anṣār Mūṣiyān or new Waṣiyyat applicants (~40% of Chanda-paying Anṣār). This number keeps growing, although slowly and is still well below the 50% target needed. Majlis Anṣārullāh USA will keep bringing its members’ attention to Ḥuḍūr’s expectation in the coming years, Inshā’llāh.

**Tablīgh**

During the meeting with Ḥaḍrat Khalīfatul-Masīḥ V (may Allāh be his helper), Ḥuḍūr emphasized that Majlis Anṣārullāh should involve as many Anṣār in vast spectrum of Tablīgh activities. This was in line with Ḥuḍūr’s already approved Shūrā proposal for the prior year in which it
was recommended that Majlis Anşārullāh, USA should identify a variety of Tablīgh activities in light of Ḥuḍūr’s previous guidance on Tablīgh and involve all Anşār in Tablīgh activities. As a result, the major goals of Tablīgh department for the year 2018 were set as follows.

Alḥamdulillāh, members of Majlis Anşārullāh USA have an ingrained passion for the field of Tablīgh and are always striving hard to improve their efforts year by year. In order to fully gauge these efforts and make better plans for the future, following three goals were assigned to local Majālis in the year 2018.

1. Maximize the number of Anşār participating in at least one Tablīgh activity a month.
2. Organize a monthly group Tablīgh activity to maximize the Tablīgh efforts & enable participation.
3. Bring guests to Jalsa Sālāna USA & Anşār National Ijtimā'.

Based on the guidelines from the Anşār Tablīgh Shūrā proposal, no specific Tablīgh activity was highlighted, instead the focus was given to participation and all Anşār were asked to participate in the following activities based on their own capacity and local Majlis resources.

- Congregational Tahajjud Prayers for success in Tablīgh
- Dāʾīn Ilallāh class / Regional Tablīgh Conference
- Coffee Cake & True Islām
- Flyer & book distribution
- Qur’ān Exhibition
- Bookstall
- Interfaith symposium
- Conversation with neighbor/colleague/stranger about Islām, Aḥmadiyyat
- Inviting a non-Muslim or non-Aḥmadi guest at home/mosque
- Visit rehab facilities and prisons to introduce Islām, Aḥmadiyyat
- Publish a blog about Islām, Aḥmadiyyat
- Publish a letter to the editor or an op-ed on Islām, Aḥmadiyyat

According to the reports submitted by Zu’amā for the year 2018, the overall participation of Anşār engaging in Tablīgh activities is around 23%. Māshā’Allāh, few large Majālis had significant average participation over the year (e.g. Baltimore 80%, LA 62%, Central Jersey 50%, Seattle 66%). Overall 10 Majālis had participation of 37% or higher.

With a few exceptions, majority of Majālis were able to conduct at least one group activity a month and many Majālis were holding several different group activities involving their Anşār in Tablīgh. In total, 2,335 group activities were organized by Majlis Anşārullāh USA in 2018. Majority of Majālis reported organizing Coffee Cake & True Islām activities, flyer distribution, setting up book stalls, inviting friends & neighbors to Sīratun-Nabī Day, Masiḥ Mau’ūd Day, Muṣliḥ Mau’ūd Day, organizing interfaith events, open mosque events, visiting incarceration campuses, providing videos to local TV channels and organizing Dāʾīn class. An average of 194 activities were organized by the Majlis on any given month. Also,
according to the reports, a total of 17 Majālis brought at least one guest to Jalsa Sālāna or Ijtimā'.

‘Umūmī

The major goal of the ‘Umūmī department for 2018 was to increase attendance in monthly meetings. Four years ago, Majlis Anṣārullāh USA changed the monthly meeting format to include interactive discussions around various real-life Tarbiyat related scenarios. Two years ago, it was further enhanced with technology by adding multimedia features. This year, all the previous features were kept as such but the interactive discussions were moved one step further by adding variations of discussion scenarios.

Alḥamdulillāh, over the last 4 years, the attendance in Majlis Anṣārullāh’s monthly meetings has gradually increased but still below the goal of 50%. This is an expression of our strong brotherhood and is merely due to Allāh’s Grace.

Another major goal of ‘Umūmī department was to ensure that all Majālis submit their monthly reports. The team of Qā'id ‘Umūmī, Mahfōoz Sheikh and Nā’ib Qā'idīn, Mujeeb Chowdhry and Waseem Ahmad made innumerable phone calls to achieve this goal and almost 100% of Majālis submitted reports every month. The ‘Umūmī department made sure that each Za'īm gets feedback from the ‘Umūmī department after report submission. The ‘Umūmī department also regularly held conference calls with Nāzīmīn A'lā and Zu'amā and submitted reports to Ḥuḍūr (may Allāh be his helper) every month. May Allāh the Almighty abundantly reward the entire ‘Umūmī team, Āmīn.

Ta’limul-Qurān

During the year 2018, the department of Ta’limul Qurān focused on making sure that all Anṣār recited the Holy Qurān with its translation and/or commentary regularly. Qā'id Ta’limul Qurān, Munir Malik worked very hard to motivate Anṣār to recite the Holy Qurān daily. Total of 8 Majālis reported 100% Anṣār reciting the Holy Qurān regularly. 16 Majālis reported
75-99% Anṣār reciting the Holy Qur’ān regularly. The rest of the Majālis reported that less than 50% of their Anṣār members recited the Holy Qur’ān regularly. On average 60-95% of Anṣār were reciting the Holy Qur’ān regularly.

Ta’lim

The Ta’lim syllabus for the year 2018 was Kashtī-i-Nūḥ (Noah’s Ark) for the whole year based upon the directive of our beloved Imām. In addition, selected verses from the Holy Qur’ān were also part of the Ta’lim syllabus.

Nā’īb Qā’id Ta’lim (IT), Adil Mian had developed an amazing application to run the test online under the leadership of Qā’id Ta’lim, Karim Sharif.

During the year 2018, two Ta’lim tests were offered to Anṣār and many Anṣār took the tests online as shown in the tables on the right.

An overwhelming majority of Anṣār (70%) found it easier to complete the test on their mobile phones. In contrast, 26% and 4% attempted on a desktop or a tablet, respectively. As many as 37% Anṣār returned after their first login to complete the test. The Majālis target was to achieve 50% participation of the Tajnīd. 28 Majālis achieved this target with three Majālis achieving 100% participation. However, there were 45 Majālis that remained below the target of achieving 50% participation.

We received very positive feedback from the Anṣār who took the tests. Here are some glimpses of that feedback:

“This has been my greatest experience to come back and start doing the test, very easy and very good learning experience. Jazākallāh!”

“Very friendly and easy to use. I loved the links for references when I made mistake. I enjoyed its Urdu version a lot.”

“Excellent format: it not only gives you second chance but also gives you the chance to read and revise...”

“Stimulates you, motivates you to

<table>
<thead>
<tr>
<th>Ta’lim Test I Participation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Anṣār participated</td>
</tr>
<tr>
<td>Honorable Mention</td>
</tr>
<tr>
<td>Nāṣir-i-Âhmadiyyat</td>
</tr>
<tr>
<td>Mubashir-i-Âhmadiyyat</td>
</tr>
<tr>
<td>Attempted in English</td>
</tr>
<tr>
<td>Attempted in Urdu</td>
</tr>
</tbody>
</table>

* Includes 235 incomplete tests (less than 20 questions attempted)

<table>
<thead>
<tr>
<th>Ta’lim Test II Participation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Anṣār participated</td>
</tr>
<tr>
<td>Honorable Mention</td>
</tr>
<tr>
<td>Nāṣir-i-Âhmadiyyat</td>
</tr>
<tr>
<td>Mubashir-i-Âhmadiyyat</td>
</tr>
<tr>
<td>Attempted in English</td>
</tr>
<tr>
<td>Attempted in Urdu</td>
</tr>
</tbody>
</table>

* Includes 298 incomplete tests (less than 20 questions attempted)

<table>
<thead>
<tr>
<th>Completion Level</th>
<th>Criteria</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honorable Mention</td>
<td>Answered at least 20 questions correctly</td>
</tr>
<tr>
<td>Nāṣir-i-Âhmadiyyat</td>
<td>Answered 40 questions correctly</td>
</tr>
<tr>
<td>Mubashir-i-Âhmadiyyat</td>
<td>Answered all 50 questions correctly</td>
</tr>
</tbody>
</table>
study the books of the Promised Messiah (alaihissalām).”

“It's wonderful experience in renewing previously learned/forgotten material.”

“One of our 80-year old brother Hamza does not miss any Ansār Ta‘līm test; it was hard for him to read the computer screen; our dear brother Abdul Latif becomes his eyes and ears. If this doesn’t inspire those who have yet to complete the test then I don’t know what will.”

**Finance**

Alḥamdulillāh both the income budget and number of participants keep growing year after year. In 2018, we had a record number of participants with 2,560 Ansār who paid Ansār Chanda. It was first time ever that number of Chanda-paying Ansār crossed the 2500 mark. The total collection ($915,965) also surpassed the income budget of $835,240.

Although, the members of the Jamā‘at of the Promised Messiah (may peace be on him) always show a generous heart whenever they are asked for financial sacrifices, the team of Qā'id Finance, Zahid Mian along with his team of Mohammed Layeequddin Ahmed, Hisham Qureshi, and Nā’īb Ṣadr, Dawood Munir worked tirelessly towards these
growing tends. May Allāh grant abundance to all of them and bless their families, Āmīn.

**Taḥrīk Jadīd and Waqf Jadīd**

Hassiem Babatu and Mooda Shiraz Mantara—our Taḥrīk Jadīd and Waqf Jadīd Qā'idīn, respectively—rolled up their sleeves like previous years and helped the respective National teams in order to increase the participation towards these blessed schemes. Alḥamdulillāh, 2,468 and 2,615 Anṣār participated, respectively, in the blessed schemes of Taḥrīk Jadīd and Waqf Jadīd. May Allāh the Almighty abundantly reward them, Āmīn.

**Free Health Services**

Qā'id Dhahānat wa Ṣiḥat Jismānī (Intellect and Physical Health) and his team provided health related services throughout the year. In addition to our Health Hotline—716 800 1889—free clinics were held by Dr. Ashraf Meelu in Silver Spring, MD and by Dr. Jamal Zia in South Virginia throughout the year. Allopathic and Homeopathic clinics were held at National Ītimā' to hundreds of members. Other services provided include health presentations at national and regional gathering, monthly meetings material, articles for publications, support equipment and funds for gymnasium and health related activity to Majālis. Qā'id Health, Dr. Syed Tanvir Ahmad and Nā'ib Qā'idīn Health, Irfan Chaudhry and Dr. Manoon Bokhari, are to be thanked for their hard work.

**Īthār Related Activities**

During the year of 2018, Majlis Anṣārullāh spent $35,540 at national level and $41,000 through local Majālis which totals to $ 76,540 spent on Īthār activities such as Anṣār Ṭāhir Scholarship (8 scholarships), grave site expenses, direct financial help to refugees and other members in need including some non-Muslim families. Nā'ib Ṣadr Šaff Dom, Abdul Hadi Ahmad and Nā'ib Ṣadr, Dawood Munir led the efforts to provide financial assistance to the needy and Anṣār Ṭāhir Scholarships to the

---

**Number of Participants in TJ and WJ**

<table>
<thead>
<tr>
<th>Year</th>
<th>Taḥrīk-e-Jadīd</th>
<th>Waqf-e-Jadīd</th>
</tr>
</thead>
<tbody>
<tr>
<td>2015</td>
<td>2274</td>
<td>2270</td>
</tr>
<tr>
<td>2016</td>
<td>2283</td>
<td>2288</td>
</tr>
<tr>
<td>2017</td>
<td>2415</td>
<td>2373</td>
</tr>
<tr>
<td>2018</td>
<td>2615</td>
<td>2468</td>
</tr>
</tbody>
</table>

---

**2018 Īthār Services Spend**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nationally</td>
<td>$35,540</td>
</tr>
<tr>
<td>Locally</td>
<td>$41,000</td>
</tr>
<tr>
<td>Total</td>
<td>$76,540</td>
</tr>
</tbody>
</table>

---

**Health Services**

<table>
<thead>
<tr>
<th>Service</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total number of calls to Health Hotline</td>
<td>150</td>
</tr>
<tr>
<td>Allopathic consults at National Ītimā'</td>
<td>100</td>
</tr>
<tr>
<td>Homeopathic treatments at National Ītimā'</td>
<td>200</td>
</tr>
<tr>
<td>Patients seen at free clinic by Dr. Meelu</td>
<td>264</td>
</tr>
<tr>
<td>Free clinic by Dr. Jamal Zia</td>
<td></td>
</tr>
</tbody>
</table>

---

**Īthār Spend by Category**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Help to non-Muslim Americans (grocery and utility bills)</td>
<td>$4,100</td>
</tr>
<tr>
<td>Help to new converts</td>
<td>$1,200</td>
</tr>
<tr>
<td>Help to poor families in Pakistan</td>
<td>$4,800</td>
</tr>
<tr>
<td>Help to a Khadim for CDL</td>
<td>$4,000</td>
</tr>
<tr>
<td>Help to refugee families</td>
<td>$25,000</td>
</tr>
<tr>
<td>Water for Life</td>
<td>$900</td>
</tr>
</tbody>
</table>
deserving. May Allāh the Almighty abundantly reward them and their families. Āmīn.

Qā'id Ithār, Basharat Wadan took the lead to motivate Ānsār from all Majālis to participate in Ithār related activities. Out of total 73 Majālis, 72 Majālis participated in Ithār activities. Ānsār from local Majālis visited sick members a total of 3,419 times. This includes multiple visits to the same sick member. Similarly, a total of 3,613 visits to the elderly and 1,040 to constrained members. The constrained members were such members who could not come to the mosque because of their job, distance or any other constraint. In addition to the visits, Majālis arranged 120 Feed the Hungary programs. See a detailed report of Ithār activities on page 65.

**Anṣār Ṭāhir Scholarship**

Anṣār Ṭāhir Scholarship pays up to $4000 towards vocational training courses. During 2018, 8 scholarships were awarded to Anṣār to improve their chances in the job market by undergoing vocational training. Many of them have successfully gained employment. Thanks to the National Ṭāmila members who served on the committee to review these applications in a timely fashion.

**Majālis visits**

Keeping with the spirit of brotherhood, members of Anṣār National Ṭāmila visited 67 Majālis during the year 2018. Almost all Ṭāmila members visited a Majlis with Nā‘īb Ṣadrān and Mu‘āwin Ṣadrān took the bigger share. We are grateful to our Zu‘amah and local members who, at times, accommodated these visits even on weekday evenings. By extending their hospitality, they rekindled the values of the Holy Prophet (may peace and blessings of Allāh be on him) who said: “Putting up a guest for one night is obligatory. If you find a guest at your door in the morning, then this (hospitality) is (like) a debt that you (the host) owe him.” (Ibn Mājah)

**Publications**

Anṣār Connection, our e-
newsletter, was published and electronically shared with all registered members biweekly. In 2018, a total of 26 issues were published and shared with approximately 3,300 Anṣār brothers. The average open rate was roughly 31%. In addition to the e-newsletter, 3 printed issues of Anṣār newsletter were published and mailed to every Nāṣir in 2018 especially to cater the need of those brothers who are not very computer savvy. The contents of Anṣār Connection mainly consisted of motivational messages from national ‘Āmila members and short stories from Anṣār from various Majālis describing various events in the Majlis.

In 2018, the year-end issue of Al-Nahl for 2017 was published as well. Rafi Malik, Qā’id Publications, spearheaded not only this magazine, but also our print and biweekly electronic newsletters, and many other publications in between. International scholars of Islām Aḥmadiyya have consistently praised the quality and content of Al-Nahl. May Allāh the Almighty abundantly reward him and his family for his dedicated and tireless efforts, Āmīn.

Anṣār Leadership Conference (ALC)

The 14th annual ALC was held at Baitul Ḥameed Mosque, Chino, CA. Over 100 members from 65 Majālis attended this event. The ALC report can be found on page 69 of this publication.

National Ijtimā’

The central theme of the 2018 National Ijtimā’ was “He united your hearts in love” (3:104). More than 1,350 members attended the Ijtimā’, Alḥamdulillāh. National Ijtimā’ report is presented on page 14.

Testimonials

By the Grace of Allāh, an overwhelming majority of brothers who attended the National Ijtimā’ enjoyed the experience. Participants of the national Ijtimā’ provided excellent feedback in the survey. Some of the comments from the Ijtimā’ survey are presented in the following.

“Great Ijtimā’, very spiritual, uplifting.”

“Had a great time.”

“I can’t wait for next year and excited to know where it will be held.”

“Alḥamdulillāh, the event was great and spiritual. We learned new things and received Allāh’s closeness and also met some friends and family.”

“All arrangements were excellent, and all the events held were also excellent. I really appreciated and am thankful to the management and all the volunteers for this great event and arrangements. Jazākallāh Khair.”

“Amazing brotherhood and great to learn from so many well-versed and experienced brothers about Islām and life in general.”

“All programs were great, Alḥamdulillāh. Heartwarming speech by Dr. Sohail was excellent. Imām Abubakar’s inclusion was great idea. Please add more religious competitions, e.g., essay competition, religious competition based on selected writings of Promised Messiah (alaihissalām). Jazākallāh for an excellent Ijtimā’.”

“Another blessed and spiritually uplifting Ijtimā’ with excellent program and attendance. Allāh bless all the organizers and helpers.”

“I have, by the Grace of Allāh, had the opportunity of attending many Anṣār Ijtimā’āt. Every year, with the blessings of Allāh, the quality of the Ijtimā’ has improved.”

“Jazākallāh! Alḥamdulillāh, everything was picture perfect. Loved the BBQ.”

Regional Ijtimā’āt

Alḥamdulillāh, 13 regional Ijtimā’āt were held nationwide. Our regional Nāẓimīn A’lā have lifted the Majlis significantly with their hard work. Pictures from regional Ijtimā’āt are included on pages 89-93 of this publication. A workshop on Rishta Nātā was held at the regional Ijtimā’āt as part of program during 2018. The objective was to acquaint the membership to the Rishta Nātā process.

Efforts of every Nāṣir, every Za’īm, every Nāẓim A’lā, and every ‘Āmila member—who is striving to saying Labbaik to Ḥaḍrat Khalīfatul-Masih— are deeply appreciated. May Allāh Almighty immensely bless them and their families in this world and the hereafter, Āmīn.

‘Āmila meeting with Khalīfatul-Masih

The yearend coincided with the blessed visit of Ḥaḍrat Khalīfatul-Masih V (may Allāh be his helper) to the US during which Ḥuḍūr graciously visited the Anṣār housing project location and also held an in person ‘Āmila meeting in which Ḥuḍūr provided guidance to all Qā’idin which helped them set the goals for the following year. The details of Ḥuḍūr’s visit and ‘Āmila meeting are given on pages 54-58.

The Promised Messiah (may peace be on him) said: Allāh is very benevolent. The ocean of His benevolence is very deep and it will never deplete. Its seeker and solicitor has never been deprived. So you should get up during nights and beg for His blessing.

[Ḥaḍrat Khalīfatul-Masih V (may Allāh be his helper), Sep. 20, 2015]
The 37th National Ijtima’ of Majlis Anşarullāh, USA was held at Baitur-Raḥmān Mosque, Silver Spring, MD, on Friday, September 21 to Sunday, September 23, 2018. The 26th Majlis Shūrā of Majlis Anşarullāh USA was also held during this time. The central theme of the Ijtima’ was “He united your hearts in love” (3:104). More than 1,350 members attended the Ijtima’.

Among the highlights of the Ijtima’ were congregational Prayers including Tahajjud, Dars, opening and closing sessions, educational and sports competitions, interactive workshops, service-oriented booths, and a grand BBQ lunch on Saturday. This year a new event, Urdu poem competition, was added to the program. This was a very welcome addition and the hall was filled with melodious voices of the devotees.

Ijtima’ sessions were held in a marquee at the outside grounds of the mosque. Shūrā sessions were held in Anşarullāh Hall. Meals were served in a separate marquee, next to the main marquee. Lajna Hall and women’s Prayer hall were used for accommodation. Rooms at a nearby hotel were also reserved for Ansār to stay on their own expense. Sports activities took place at the outside grounds of the mosque.

Majlis Shūrā started on Friday, September 21, 2018 at 9:00 AM and ended at 7:30 PM. Opening session started with the recitation of the Holy Qur’ān followed by silent prayer. After remarks by Ṣadr Majlis, implementation reports of last year’s approved proposals were presented by Shūrā subcommittee chairmen and secretaries. Next, new proposals that were selected for discussion for 2018 Shūrā were presented. Printed copies of proposals that were not selected for Shūrā discussions were provided to Shūrā delegates.

This year, there were two proposals approved by Ḥaḍrat Khalīfatul-Masīḥ V (may Allāh be his helper) for discussion: General and Finance. Two subcommittees were formed. Ṣadr Majlis appointed chairman and secretary of each subcommittee. The subcommittees met and started deliberations of their respective proposals right after the opening session.

While subcommittees were holding their meetings, Ṣadr Majlis held a special session with Shūrā delegates who were not part of any subcommittees.

After the Jumu’ah Prayer and opening session of National Ijtima’, the final session of Shūrā started at 4:45 PM. The chairman of each subcommittee presented comprehensive reports with recommendations. The recommendations were deliberated by Shūrā body which were sent to Ḥaḍrat Khalīfatul-Masīḥ V (may Allāh be his helper) for approval. Final Shūrā session ended at 7:15 PM. Over 225 Shūrā delegates attended the Shūrā proceedings.

The opening session of the Ijtima’ started after Jumu’ah Prayer, at 3:00 P.M. and was presided by Ṣāḥibẓādah Mirza Maghfoor Ahmad, Ameer Jama’at USA.

After the opening session, two parallel interactive workshops were held—“Journey of a successful marriage” moderated by Dr. Farooq Paddar and “Our rights and duties towards our grandchildren” jointly conducted by Anwar M. Khan and Ahsan M. Khan. The latter workshop was unique in the sense that it was conducted by a father-son team. That gave a balanced perspective of all the incidents narrated and also helped in giving contextual substance to all the discussion. The workshop was a big success and was repeated the next day for those who missed it the first day.

Saturday, as always, was the day of competitions. Sports competitions started off early morning followed by educational competitions that
included Recitation of the Holy Qur'ān, Impromptu Speech, Urdu Poem, and General Knowledge competitions which were well contested, and participants showed enthusiasm and preparation.

This was followed by Health Talk—Assisting the Elderly, moderated by Rizwan Alladin, Mu'āwin Ṣadr (Special Projects). The panel consisted of Drs. B.K. Ahmad, Tanvir Ahmad, Anas Mirza, and Irfan Ahmad. The talk was very informative and gave a very good synopsis to help in aging gracefully and acting with maturity with a reference from the Holy Qur'ān (17: 24-25). It was a lesson, not only for those who are aging but also for those who are obligated to help them age.

Subsequently, Dr. Sohail Hussain narrated his journey of accepting Ahmadiyyat while still in college. This emotional story of a pious trek towards the truth brought tears in the eyes of many. He narrated how his acceptance of the truth changed his whole life and gave it a new meaning, a new mission towards which he is still hurrying at ever increasing pace with great success.

Later in the afternoon, four workshops were conducted including “Believing in God in today’s materialistic world by Nasir Ahmad and a workshop in Urdu for new immigrants. The other two workshops on the topic of marriage and grandchildren were a repeat. This was followed by a speech by Dr. Mansoor Qureshi on the topic of “Why Khilāfat matters in our everyday lives.” Simultaneously, there were booths for helping Anṣār with multitudes of critical issues such as: writing an official will, applying for Social Security/Medicare, and Retirement Resource Directory.

“BBQ de Grande,” the much sought-after event, started early evening and went through till late night. It was sumptuous as always with such a variety that words fail to even minimally describe.

Sunday, being the closing day, is always a short day. There were speeches on “The message of Noah’s Ark matters the most today” and “Blessings of Service to Khilāfat” by Imam Yakub Abubakar of Ghana. The concluding session had the annual report by Imran Hayee, Sadr Majlis Anṣārullāh and the concluding address and silent prayer by Ṣāḥibẓādah Mirza Maghfoor Ahmad, Ameer Jama’at USA.

Free services including health tests and completing a living will were also offered. Free health screening was offered throughout the event. Homeopathic clinic was also open for the benefit if members. Many members were served between the two clinics.

During the Ijtimā’i, Anṣār participated in various educational and sports competitions. Prizes were given to recognize the performing individuals and Majālīs. See awards detail on the next page.

A survey was conducted on the final day of the Ijtimā’. The survey results are presented on pages 17-29.
2018 Awards

Educational Competitions Awards

Recitation of the Holy Qur'an
1st
Iqbal Rana (LA East)
2nd
Hammad Malik (Central East)
3rd
Abdul Khan (Gulf States)

Tag of War
1st
Headquarters Region (Ijaz Bajwa, Jawad Bajwa, Mubashir Bajwa, Jasarat Wahla, Khaliq Cheema, Bilal Abdul Lateef, Usama Virk, Ehtesham Zia, Zahid Wahla, Shaukat Wahla, Naveed Wahla)
2nd
Northwest Region (Rasheed Reno, Mubasher Shah, Nadeem Shah, Muzaffar Ahmad, Abdul Quddus, Kum Beng, Saleem Uddin, Tayyab Mahmood, Zafarullah Sheikh, Waqar Ahmad, Dr. Ata ul Karim)

Volleyball
1st
Virginia Region (Suleman Chaudhry, Abdul Hayee, Mahmood Athwal, Inam Virk, Imran Saeed, Daud Ahmed, Farhan Mirza)
2nd
Northeast Region (Waqas Asgar, Hamid Masood, Dr. Naeem Ullah, Abdul Minas, Muhammad Saeed, Abdul Majeed, Yasser Ahmad)

Sports Competitions Awards

Horse Shoe Toss
1st
Mahmood Ahmad (New York)
2nd
Shafqat Wahla (Headquarters)
3rd
Ahsan Allad (Long Island)

Darts
1st
Wali Shaikh (Central West)
2nd
Lataf U Salim (Headquarters)
3rd
Iabal Majeed (Chicago)

100-Meter Race (Ṣaff Awwal)
1st
Abdul Majeed (Chicago)
2nd
Mohammad Saeed (Central East)
3rd
Hameed Naseem (Gulf States)

100-Meter Race (Ṣaff Dom)
1st
Zia ur Rehman (Southwest)
2nd
Adnan Mirza (Headquarters)
3rd
Rasheed Ahmad (Gulf States)

Table Tennis (Ṣaff Awwal)
1st
Aftab A. Naz (Northeast)
2nd
Fazal U. Qureshi (Gulf States)
3rd
Nafis Ur Rehman (Southeast)

Table Tennis (Ṣaff Dom)
1st
Iqbal Rana (LA East)
2nd
Hammad Malik (Central East)
3rd
Abdul Khan (Gulf States)

Table Tennis (Ṣaff Dom)
1st
Iqbal Rana (LA East)
2nd
Hammad Malik (Central East)
3rd
Abdul Khan (Gulf States)

Tag of War
1st
Headquarters Region (Ijaz Bajwa, Jawad Bajwa, Mubashir Bajwa, Jasarat Wahla, Khaliq Cheema, Bilal Abdul Lateef, Usama Virk, Ehtesham Zia, Zahid Wahla, Shaukat Wahla, Naveed Wahla)
2nd
Northwest Region (Rasheed Reno, Mubasher Shah, Nadeem Shah, Muzaffar Ahmad, Abdul Quddus, Kum Beng, Saleem Uddin, Tayyab Mahmood, Zafarullah Sheikh, Waqar Ahmad, Dr. Ata ul Karim)

Volleyball
1st
Virginia Region (Suleman Chaudhry, Abdul Hayee, Mahmood Athwal, Inam Virk, Imran Saeed, Daud Ahmed, Farhan Mirza)
2nd
Northeast Region (Waqas Asgar, Hamid Masood, Dr. Naeem Ullah, Abdul Minas, Muhammad Saeed, Abdul Majeed, Yasser Ahmad)

Sports Competitions Awards

Horse Shoe Toss
1st
Mahmood Ahmad (New York)
2nd
Shafqat Wahla (Headquarters)
3rd
Ahsan Allad (Long Island)

Darts
1st
Wali Shaikh (Central West)
2nd
Lataf U Salim (Headquarters)
3rd
Iabal Majeed (Chicago)

100-Meter Race (Ṣaff Awwal)
1st
Abdul Majeed (Chicago)
2nd
Mohammad Saeed (Central East)
3rd
Hameed Naseem (Gulf States)

100-Meter Race (Ṣaff Dom)
1st
Zia ur Rehman (Southwest)
2nd
Adnan Mirza (Headquarters)
3rd
Rasheed Ahmad (Gulf States)

Table Tennis (Ṣaff Awwal)
1st
Aftab A. Naz (Northeast)
2nd
Fazal U. Qureshi (Gulf States)
3rd
Nafis Ur Rehman (Southeast)

Table Tennis (Ṣaff Dom)
1st
Iqbal Rana (LA East)
2nd
Hammad Malik (Central East)
3rd
Abdul Khan (Gulf States)

Tag of War
1st
Headquarters Region (Ijaz Bajwa, Jawad Bajwa, Mubashir Bajwa, Jasarat Wahla, Khaliq Cheema, Bilal Abdul Lateef, Usama Virk, Ehtesham Zia, Zahid Wahla, Shaukat Wahla, Naveed Wahla)
2nd
Northwest Region (Rasheed Reno, Mubasher Shah, Nadeem Shah, Muzaffar Ahmad, Abdul Quddus, Kum Beng, Saleem Uddin, Tayyab Mahmood, Zafarullah Sheikh, Waqar Ahmad, Dr. Ata ul Karim)

Volleyball
1st
Virginia Region (Suleman Chaudhry, Abdul Hayee, Mahmood Athwal, Inam Virk, Imran Saeed, Daud Ahmed, Farhan Mirza)
2nd
Northeast Region (Waqas Asgar, Hamid Masood, Dr. Naeem Ullah, Abdul Minas, Muhammad Saeed, Abdul Majeed, Yasser Ahmad)

Education Department Awards

100% Participation in Ta’līm Test
Central Jersey (Za’īm: Abdul Nasir)
Georgia- Caroliina (Za’īm: Ghayyur Mannan)
Kentucky (Za’īm: Mansoor Ahmad)

Finance Department Awards

Service to Local Majlis in Finance
Southwest Region
Mazhar ul Haq (LA Riverside)
Badar Mansoor (LA Inland)

Service to Local Majlis in Finance
Southwest Region
Mazhar ul Haq (LA Riverside)
Badar Mansoor (LA Inland)

Life Long Service
Jalaluddin Abdul Latif (Central Jersey)
2018 Ijtimā‘ Survey Results

I was spiritually uplifted by this year’s National Ijtimā.

410 responses

Based on my experience, I will recommend others to attend next year’s Ijtimā.

409 responses
Journey of a Successful Marriage [Friday & Saturday]

405 responses

Our Rights and Duties Towards Our Children/Grandchildren [Friday & Saturday]

398 responses
Health Talk [Saturday]
399 responses

Story of a Convert [Saturday]
411 responses
Believing God in Today’s Materialistic Age [Saturday]
368 responses

Workshop for Immigrants/Refugees (Urdu) [Saturday]
379 responses
Why Khilafat Matters in Our Everyday Lives [Saturday]
361 responses

Blessings of Service to Khilafat [Sunday]
383 responses
The Message of Kishti-i-Nuh Matters the Most Today [Sunday]
390 responses

Health Tests (diabetes, blood pressure, cholesterol, etc.)
388 responses
Writing an Official Living Will
381 responses

- Excellent: 58%
- Satisfactory: 20.7%
- Poor: 19.2%
- Not Applicable: 2%

Applying for Social Security, Medicare and Medicaid
381 responses

- Excellent: 59.8%
- Satisfactory: 18.6%
- Poor: 20.2%
- Not Applicable: 2%
Food quality was
424 responses

Food setup/distribution was
418 responses
Accommodation
413 responses

- Excellent: 39.7%
- Satisfactory: 21.1%
- Poor: 35.4%
- Not Applicable: 0%

Stage and Displays
417 responses

- Excellent: 63.5%
- Satisfactory: 33.6%
- Poor: 0%
Recitation of the Holy Qur'an
410 responses

Impromptu Speech
398 responses
General Knowledge
396 responses

Urdu Poem
392 responses
Anṣār Ṭāhir Scholarship

Majlis Anṣārullāh, USA is offering Anṣār Tahir Scholarship to Anṣār for up to $4,000 per year per applicant for a maximum of two-year training (maximum amount is $8,000 per applicant). The scholarship is for vocational training of Anṣār to improve their employability. The scholarship will be granted on first-come, first-served basis. There is no deadline for the application. In most cases, payments will be made directly to the training institution. Applications should be submitted through the local Zaīm Anṣārullāh. Applicants will be selected based on the following criteria: The applicant is a bona fide member of Majlis Anṣārullāh, USA in good standing. The applicant has identified a new or alternate career path and is capable and willing to undertake successful completion of the proposed training. Direct inquiries to: Tahir.Scholarship@Anṣārusa.org.
“He has united his heart and his love”
Anşār participated in a 4K run on Saturday morning
Ijtima transportation team
Anşar traveled form across the country to participate in the National İjtimā’
Khalīfatul-Masīḥ Visits Anṣār Housing Complex

*Nasir Bukhari, Nāẓim A’lā Great Lakes Region*

Located in the southwestern Harford County, Maryland, is Joppatowne which is bordered to west by Gunpowder River and Little Gunpowder Falls—forming the Baltimore County line. Nearly 20 miles from downtown Baltimore and about an hour-long car ride from Baitur Raḥmān it is far enough from the loudness of a large city and yet at a close enough distance to Jamā’at’s headquarters. By the grace of Allāh, these characteristics make it an ideal location for Ahmādis who may be retired or planning on retiring soon. Hence the choice of location for establishing the Anṣār Housing Complex, “mini peace village,” comprising of 48 townhomes and a community center. As of today, 14 homes are either built or are in move-in condition; 4 homes have already been occupied.

In 2018, our beloved Imām, His Holiness Ḥaḍrat Mirzā Masroor Ahmad, Khalīfatul-Masīḥ V (may Allāh be his helper) blessed the US with his presence during the months of October and November. On October 30th, towards the end of his visit Ḥuḍūr visited the Anṣār Housing Complex. Ḥuḍūr’s motorcade pulled up around 10 AM and was greeted by Majlis Anṣārullāh’s National ‘Āmil members and Nāẓimīn A’lā who were anxiously awaiting Ḥuḍūr’s arrival. After the initial greetings, Ḥuḍūr proceeded to inspect the house which he himself has purchased. There, he met with Gemcraft Builders’ owners—the construction company developing the project. Ḥuḍūr inspected the entire house and was provided details regarding the size, materials and locality in general. Ḥuḍūr was also briefed on the projected building completion and move-in dates of the intended residents. Refreshments were served to Ḥuḍūr and his entourage. Ḥuḍūr left the house after leading silent prayer. Ḥuḍūr graciously granted Majlis Anṣārullāh USA’s National ‘Āmil members and Nāẓimīn A’lā an opportunity to take group photo outside his house.

Next, Ḥuḍūr visited the homes of each of the four families that have already moved in to the complex. Ḥuḍūr took the time to go to each home and greeted and prayed for all the new homeowners. Residents had refreshments and snacks prepared for all the guests. By the grace of Allāh, Ḥuḍūr accepted the invitation of all residents, visited and inspected their homes. Ḥuḍūr individually spoke to all residents and congratulated them on their move and this new phase in their lives.

After spending almost two hours at the complex, Ḥuḍūr’s motorcade left for Baitur Raḥmān to resume the activities for the rest of the day. Carving out time—from a packed schedule—to visit the Anṣār Housing Complex and spending extra time on detailed visits to all residents' homes is clear indication of how our beloved Imām is concerned about the future of Jamā’at members’ residential arrangements. Ḥuḍūr’s interest in visiting the Anṣār Housing Complex enhances the innate sense of caring for the elders of our community which is a cornerstone of giving rise to wholesome and positive societies worldwide. This phenomenon of caring—which is fast diminishing—must be instilled in our future generations so we can all hope and anticipate a positive atmosphere for us and our loved ones in the times to come. May Allāh help us in doing so. Āmīn.
A meeting of National ‘Āmila members and Nāẓīmīn A’lā of Majlis Anṣārullāh, USA was held with Ḥaḍrat Khalīfatul-Masīh V (may Allāh be his helper) on Tuesday, October 30, 2018. The meeting was presided by Ḥuḍūr and started at 6:15 PM with silent prayer led by Ḥuḍūr (may Allāh be his helper). Ḥuḍūr asked each ‘Āmila member questions related to their respective departments and Nāẓīmīn A’lā about their respective regions and offered guidance. The minutes of the meeting are presenting in the following.

Mahfooz Shaikh, Qā’id Umūmī

Ḥuḍūr asked about the total number of Majālis. Qā’id Umūmī replied that there were 73 Majālis and 13 regions. Ḥuḍūr asked how many Majālis submitted monthly reports. Qā’id Umūmī said that we received 100% reports every month. Ḥuḍūr asked if they just send reports or really do something. Qā’id Umūmī answered that not all Majālis hold all the activities but every Majlis was holding some activities and sending reports. Ḥuḍūr asked if we send report to the center every month. Qā’id Umūmī replied that we did regularly send monthly reports to the center.

Munir Ahmad Malik, Qā’id Ta’limul Qur’ān

Ḥuḍūr enquired what we were doing in the area of Ta’limul Qur’ān and what the progress was. Qā’id Ta’limul Qur’ān explained that in light of Ḥuḍūr’s sermon our primary goal is that 100% of our Anṣār recite the Holy Qur’ān with translation every day. Currently, based on monthly reports from all Majālis about 2,100 Anṣār recite the Holy Qur’ān regularly which is 62% of total number of Anṣār. Ḥuḍūr asked about the total Tajnid and Qā’id Ta’limul Qur’ān responded that Tajnid was 3,362.

Karim Sharif, Qā’id Ta’lim

Ḥuḍūr asked about Waqf-i-‘Ārḍī (short-term devotional) which is part of Ta’limul Qur’ān responsibilities. In response to this question Qā’id Ta’limul Qur’ān responded that last year 52 Anṣār had the opportunity to do Waqf-i-‘Ārḍī and that for this year, we do not have the data yet for W’āqfīn-i-‘Ārḍī. Ḥuḍūr advised to pay attention to this area also which falls under Ta’limul Qur’ān department.
affectionately remarked, so you wanted to put more emphasis on this book and kept it for the whole year. Qâ‘id Ta‘lim responded in the affirmative. Ḥuḍūr then asked about how many Anṣār have read the book. Qâ‘id Ta‘lim informed Ḥuḍūr that we administered an online test between May and July and 1,542 Anṣār participated in it. Ḥuḍūr remarked, “so that is 50% of Anṣār?” Qâ‘id Ta‘lim responded that it was close to 50%

Moyenuddin Sirajee, Qâ‘id Tarbiyat

Ḥuḍūr asked about the Tarbiyat plan. Qâ‘id Tarbiyat mentioned about two major goals for this year, one goal was to listen to Friday sermons and the other to encourage members to join the System of Waṣiyyat. Ḥuḍūr commented, why were we not promoting congregational Prayer? Qâ‘id Tarbiyat explained that this year we were working along with the Jamā‘at program and promoting congregational Ṣalāt among Anṣār during Ṣalāt Ashra. Ḥuḍūr advised to promote Ṣalāt in congregation and evaluate that aspect of Tarbiyat. Then Ḥuḍūr wanted to know more about the Friday sermon listening plan. Qâ‘id Tarbiyat mentioned that we were evaluating the participation by measuring how many members were listening to at least one sermon in a month. Ḥuḍūr inquired why we were promoting only one sermon per month. At that time, Ṣadr Majlis explained that, in that evaluation we were asking how many Anṣār listened to at least one sermon and discussed its content with their family members. Ṣadr Majlis explained that we emphasize on listening to all sermons, but the goal was set to encourage Anṣār to make the sermon part of everyday lives and discuss the contents of sermons with family members.

Then Qâ‘id Tarbiyat mentioned about the second goal which is to join the System of Waṣiyyat. Ḥuḍūr pointed out that we must not promote Waṣiyyat to the members who were older than 65 years; members should join much earlier.

Later, during the discussion, Ḥuḍūr exhorted that we should inspire Anṣār brothers for five daily Prayers by sharing inspirational quotes from the Holy Qur‘ān, Aḥādith, writings of the Promised Messiah (may peace be on him) and Khulāfā‘. According to Ḥuḍūr’s advice, these quotes must reach to every Naṣīr. Ḥuḍūr also exhorted us to ensure that every office bearer must be regular in five daily Prayers including at least three in congregation, especially Fajr, Maghrib, and ‘Ishā‘. He asked us to listen to Ḥuḍūr’s address at 2018 UK Anṣār Ijtima‘ and get guidance from that address.

Tahir Soofi, Qâ‘id Tarbiyat Nau Mubā‘ī‘īn

Ḥuḍūr asked how many Nau Mubā‘ī‘īn were in the Majlis. Qâ‘id Nau Mubā‘ī‘īn replied that we had 45 Nau Mubā‘ī‘īn. Ḥuḍūr asked if they were only from the last 3 years. Qâ‘id Nau Mubā‘ī‘īn replied in affirmative. Ḥuḍūr inquired what programs we had for them. Qâ‘id Nau Mubā‘ī‘īn informed that we encouraged them to use online resources of free-Islamic-course.org and whynamadi.org. Ḥuḍūr said that they should begin to know the daily Prayers, understand the claims and the purpose of the Promised Messiah (may peace be on him). Ḥuḍūr asked Qâ‘id Nau Mubā‘ī‘īn if he was in contact with the 11 new converts this year. Qâ‘id Nau Mubā‘ī‘īn replied in the affirmative.

Muhammad Ahmad, Qâ‘id Tablīgh

Qâ‘id Tablīgh informed Ḥuḍūr about the Tablīgh department’s goals of the year. Qâ‘id Tablīgh mentioned that there were three goals: (1) Participation (2) Group Tablīgh activity (3) Bringing guests to Jalsa Sālana/Ijtimā‘. Ḥuḍūr asked how many Dā‘īn we had. Qâ‘id Tablīgh informed that we have 165 Dā‘īn. Ḥuḍūr asked how many Bai‘ats Anṣārullāh had last year. Qâ‘id Tablīgh informed that based on reports, we had 11. Ḥuḍūr then asked Qâ‘id Nau Mubā‘ī‘īn if he had contacted those who did Bai‘at and he replied yes.

Hassiem Babatu, Qâ‘id Taḥrīk Jadīd

Ḥuḍūr asked how many Anṣār had participated in Taḥrīk Jadīd as of that day. Qâ‘id Taḥrīk Jadīd explained that we had 1,632 participants as of the end of the 3rd quarter. Ḥuḍūr asked what our goals were for Taḥrīk Jadīd. Qâ‘id Taḥrīk Jadīd explained that our goal was to have 90% participation. Ḥuḍūr asked how we were motivating the brothers to participate. Qâ‘id Taḥrīk Jadīd informed that we send excerpts from past sermons and inspiring stories from our elders who made sacrifices in Taḥrīk Jadīd, and also remind them monthly to participate. Ḥuḍūr asked if all of this was not inspiring them and Qâ‘id Taḥrīk Jadīd responded “not enough.” Ḥuḍūr asked if we monitored participation monthly and Qâ‘id Taḥrīk Jadīd explained that we once did but now we only ask to remind Anṣār to participate. Ḥuḍūr said that we have to come up with ways to motivate the brothers and monitor participation monthly.

Mooda Shiraz Mantara, Qâ‘id Waqf Jadīd

Ḥuḍūr inquired about 2018 participation. Qâ‘id Waqf Jadīd informed that so far 1,600 have participated and that, in 2017, our participation was 2,435. Ḥuḍūr asked why only less than 50% participation so far. Qâ‘id Waqf Jadīd responded that members tend to pay in last couple of months, so this number will increase. Ḥuḍūr asked if refugees and new converts participate in Waqf Jadīd. Qâ‘id Waqf Jadīd informed that this data was not available.

Syed Tanvir Ahmad, Qâ‘id Dihānāt wa Śiḥat Jismānī

Ḥuḍūr inquired about department’s goals and if they were met. Qâ‘id Dihānāt wa Śiḥat Jismānī responded that our goal is to have at least 30% members exercise regularly and more than 30% Anṣār are doing exercise. He also mentioned that we had a help line to provide second opinion or help with other issues to Anṣār in USA.

Mansoor Bhatti, Auditor

After introduction and upon Ḥuḍūr’s question about auditing local Majālīs, the Auditor responded that he receives local quarterly Audit reports.
Huđūr asked if the Auditor personally visited the Majālis for a physical audit or just take their word for it? Auditor responded that he does not visit and that we get reports but we ask for more information if we feel the need for it. Huđūr also advised that one of the roles of Auditor is to physically audit the Majālis.

Muhammad Shahid Mahmood, Qā'id Tajnīd

Huđūr asked about Tajnīd department’s goals and how these goals were achieved. Qā'id Tajnīd informed that goal was to have 100% correct information of all Anṣār and that to achieve this, we held Tajnīd drives. Then Huđūr inquired if Muntazimīn just provide Tajnīd numbers or collect information. Qā'id Tajnīd informed that we ask Muntazimīn to go door to door or contact personally to collect/verify Tajnīd information. Huđūr asked if Qā'id Tajnīd shares information with the Jamā'at. Qā'id Tajnīd informed that at the start of the year, we get data from the Jamā'at but then we update the information throughout the year.

Basharat Ahmad Wadan, Qā'id Ithār

Huđūr asked if we have adopted any ‘Water for Life’ or any other project. Qā'id Ithār responded that this year we helped with one well in Pakistan. Huđūr remarked that for such a big Majlis with so many high-income members, only one was not enough. Huđūr advised to adopt a big project. Qā'id Ithār informed Huđūr that he was planning to include that in next year. Qā'id Ithār mentioned that this year goal was to visit elderly, sick, and inactive members.

Rafi Malik, Qā'id Publications

Huđūr asked: do you have any organs of your Majlis. Qā'id Publications responded that we had 3 periodicals: a bi-weekly e-newsletter, a print newsletter (3-6 issues yearly), a yearly magazine Al-Nahl with year-in-review reports. He said that the e-newsletter was distributed to ~3,300 Anṣār and was opened by ~33% of recipients. Huđūr said that members were not much interested in reports, create content that interests them. Also, urge members to read Al-Ḥakam. Qā'id Publications informed Huđūr that we urged Anṣār to write short stories and included them in our newsletters, based on Huđūr’s instructions about creating shorter content and that this year we received 95 short stories from local Majālis and published over 40 stories via e-newsletter and our website. Huđūr said, Māshā'allāh.

Zahid Mian, Qā'id Finance

Huđūr asked how many members paid Chanda. Qā'id Finance informed that our goal was to have 2,700 Anṣār participate this year. Last year participation was 2,500. Huđūr asked about the average Chanda amount. Qā'id Finance informed that average Chanda was $303 annually but if we removed non-earning members that average was $453. Huđūr asked if we had a minimum Chanda. Qā'id Finance informed that minimum was $36 per year. Huđūr advised to be gentle and not to force that issue.

Salman Khalid, Mu‘āwin Ṣadr (IT)

Mu‘āwin Ṣadr (IT) informed Huđūr that he took care of IT needs including Anṣār USA website, reporting site, conducting survey. Huđūr asked if he had data on how many people checked/clicked on pages. Mu‘āwin Ṣadr (IT) responded that he did not have that information. Huđūr mentioned that this information could be collected easily these days.

Rizwan Alladin, Mu‘āwin Ṣadr (Special Projects)

Huđūr asked about the effectiveness and impact of monthly meeting slide content. Mu‘āwin Ṣadr (Special Projects) responded that it was pretty positive but he did not have pertinent data.

M. Dawood Munir, Nā‘ib Ṣadr

Huđūr asked about assignments. Nā‘ib Ṣadr replied that he helped Finance, Taḥrīk Jadīd, Waqf Jadīd, and Audit departments and also administer Anṣār Ṭāhir Scholarship. Huđūr asked about this scholarship and who received it and whether it was for Anṣār? Nā‘ib Ṣadr explained that scholarship was awarded to those Anṣār who were laid off or who wanted to improve their skills for better work and that $4,000 were awarded per year with maximum of $8000 per Nāṣir.

Abdul Hadi Ahmed, Nā‘ib Ṣadr Ṣaff Dom

Nā‘ib Ṣadr Ṣaff Dom informed Huđūr that he helped with Iṯār and Health departments and also served as Nāẓim A’lā for National Ijtimā’.

Suhail Kausar, Nā‘ib Ṣadr Awwal

Nā‘ib Ṣadr Awwal informed Huđūr that he was assigned to help Nāẓimīn A’lā. Huđūr asked what the outcome was. Nā‘ib Ṣadr Awwal responded that it was working well.

Mahmood Ahmad, Nāẓim A’lā New York Region

Huđūr inquired about Tajnīd in the region. Nāẓim A’lā informed that there were 323 Anṣār. Then Huđūr asked how many were active. Nāẓim A’lā replied that about 40% were super active and rest gradually active and less active. Then Huđūr lovingly smiled and smilingly asked if Nāẓim A’lā was super active. Nāẓim A’lā responded with a No. Then Huđūr said “first you have to be super active.” Nāẓim A’lā said, “Inshā’allāh Huđūr.”

Sarjo Trawalley, Nāẓim A’lā North East Region

Nāẓim A’lā informed Huđūr that Tajnīd of his region was 205.

Atta-e-Karim Chowdhry, Nāẓim A’lā Northwest Region

Nāẓim A’lā informed that in his region there were 87 Anṣār and 2 Majālis. Huđūr remarked that’s it? Nāẓim A’lā explained that Seattle Majālis was not that large but area of his region was scattered up to Idaho and Utah.
Imtiaz Rajeki, Nāẓim A'lā Southeast Region

Nāẓim A'lā informed Ḥuḍūr that there were 6 Majālis and Tajnīd was 212 members.

Abdul Basith Zafar, Nāẓim A'lā Southwest Region

Nāẓim A'lā informed Ḥuḍūr that he had 8 Majālis and Tajnīd was 297.

Shahid Malik, Nāẓim A'lā Virginia Region

Nāẓim A'lā informed Ḥuḍūr that his region had most Tajnīd 393 and 5 Majālis. Nāẓim A'lā mentioned that 12% of Anṣār Tajnīd was in Virginia Region.

Iftikhar Sheikh, Nāẓim A'lā Gulf States Region

Nāẓim A'lā informed Ḥuḍūr that he had 8 Majālis in Gulf States Region and Tajnīd was 313.

Abu Bakar Bin Saeed, Nāẓim A'lā Midwest Region

Ḥuḍūr asked how many Majālis were in his region. Nāẓim A'lā replied that he had 5 Majālis and Tajnīd was 144. Ḥuḍūr asked if they were active in congregational Ṣalāt. Nāẓim A'lā requested Ḥuḍūr to please remember us in prayers; not very many of us were active. Ḥuḍūr said remember that small mosque in Tamale (Ghana); it used to be full of members offering Prayers all the time. Ḥuḍūr asked to remind them as that was all you could do.

Khurram Bashir, Nāẓim A'lā Headquarters Region

Nāẓim A'lā informed Ḥuḍūr that Tajnīd was 392 with 5 Majālis.

Nasir Bukhari, Nāẓim A'lā Great Lakes Region

Nāẓim A'lā informed Ḥuḍūr that he had 7 Majālis and Tajnīd was 202. When Ḥuḍūr inquired how many were active, Nāẓim A'lā said that about 40% were active. Nāẓim A'lā further mentioned that he knew many Anṣār personally who performed Ṣalāt in congregation but got missed from reporting.

Mirza Anas Ahmad, Nāẓim A'lā Central East Region

Ḥuḍūr asked how many Anṣār were there in his region. Nāẓim A'lā replied that there were 325 members with 5 Majālis and then named all Majālis in CE Region. Ḥuḍūr asked how many were active and offered congregational Prayers. Nāẓim A'lā replied that they were active members but needed Ḥuḍūr’s prayers about congregational Prayers. At this point, Ḥuḍūr (looking at Ṣadr Majlis) said that Prayers were the most important. Everyone should be offering five daily Prayers and that at least three Prayers (Fajr, Maghrib and ‘Ishā’) should be offered in congregation.

At the end, Ḥuḍūr asked if anyone had any questions. Ṣadr Majlis asked two questions:

1. Can buyers in Anṣār Housing Complex rent their homes to anyone/non-Ahmadi?

Ḥuḍūr asked if there were any restrictions in the contract. If not, then they could rent to anyone.

2. How should we handle the financial situation given the fact that we had litigation going on now?

Ḥuḍūr asked, “Didn’t you think about it before? Your Amila should decide how to take care of it.”

The meeting concluded with silent prayer led by Ḥuḍūr (may Allāh be his helper). At the end of the meeting, National ‘Āmila members and Nāẓimīn A'lā had the honor to have a group photo taken with Ḥuḍūr (may Allāh be his helper).

---

Reading Al-Ḥakam

Ḥaḍrat Khalifatul-Masih V (may Allāh be his helper) has expressed his desire that Anṣār regularly read Al-Ḥakam—Jama’at’s very first newspaper that started in the lifetime of the Promised Messiah (may peace be on him) and now launched again. Let us all say Labbaik to our Imām’s desire by start reading Al-Ḥakam on a regular basis to stay informed and be the recipients of Allāh’s blessings by responding to the call of Khalifatul-Masih.

Read at alhakam.org
My Journey to Aḥmadiyyat

Ibrahim Naeem, Za‘īm Los Angeles West

I was born as Daniel Howard Wilhight into a family of pious Evangelical Pentecostal Christians in December 1948. The church we attended was founded by one of my mother’s older sisters and many of my aunts, uncles, and cousins also attended the same church. It provided a very nurturing environment for me and my siblings; and, it established a consciousness of religious principles that was the foundation of my moral and spiritual training.

My mother was a most dutiful and pious lady who provided special attention to rearing her children to be courteous, respectful, and responsible. She took particular care to inculcate proper social etiquette, self-confidence, and self-pride. My father was a man of few words. He was good-natured and kind. He studied the bible daily and was a pious example for many. As one of the church deacons, he often taught the adult Sunday School class and the pastor sat as his student in these classes.

I was blessed to come from a family where spiritual and moral training was paramount. Not only in my father’s house, but in all (well almost all) of my aunts and uncles’ homes also. Because my family name represented a certain standard of conduct, the adults in the community held me to that standard as well. As a boy, when playing with other friends and our behavior became mischievous, I would be the first to be reprimanded by those who knew my family. Often it sounded like this, “Wilhight! You know you don’t behave like that. You better go home before I call your mother.”

This was a blessing that I didn’t appreciate until much later in my development. It was a benefit of my loving parents and family. May Allah have mercy on them all and raise their status in Paradise.

I reached my adolescence as the decade of the 1960s began. The term 1960s does not refer specifically to the 10 years of that decade, rather to the period of tumultuous inter-related political, social, and cultural upheaval beginning in roughly 1963 with the assassination of President Kennedy and ending about 1974 with the Watergate scandal of President Nixon. This was the period I developed from adolescence to manhood. And the events and the tenor of the times shaped my perspective and outlook as a young African American man.

On November 22, 1963, President John F. Kennedy was assassinated. I was in the 10th grade. I was not only shocked, but the reality of my vulnerability began to sink in. If the President of the United States, the most powerful man in the world, was not safe in his own country and from his own people, then just how vulnerable was I? Civil Rights Leader Medgar Evers had been assassinated in June 1963. This was just the beginning of my psychological unmooring as the 1960s roared on with more violence particularly directed to African Americans standing up for our human rights and those who dared support our cause. James Chaney, Andrew Goodman, and Michael Schwerner, civil rights activists disappeared in Mississippi in 1964 and were found murdered. In February 1965, Nation of Islām icon Malcolm X was assassinated in New York City. Viola Liuzzo was killed by the KKK in 1965 after participating in the Selma to Montgomery march with Dr. King. April 4, 1968, Rev. Dr. Martin Luther King, Jr. was assassinated in Memphis. Two months later, on June 6, 1968, Former US Attorney General and US Presidential candidate Robert Kennedy was assassinated in Los Angeles. This degree of violence particularly against those working to further the advancement of civil rights or perceived to be sympathetic to that cause was purposeful and communicated quite clearly the determined resistance to this type of social change.

The social and political movement of Negroes to attain full status as American citizens was a powerful force in shaping the future of this country and was a huge influence on the minds of the youth of that era. Reverend Dr. Martin Luther King Jr. is the iconic figure of that movement; however, many youths were more attracted to the leaders who were more militant and confrontational in their approach to addressing the injustices. In stark contrast to the church-based Civic Rights Movement was the Nation of Islām – a pseudo-Islāmic Movement whose spokesman was the fiery, reformed ex-con known as Malcolm X. The Nation of Islām advocated self-help, and separation from whites. Malcolm’s straight talk and manly stance was appealing to young men, who questioned the strategy of Dr. King in putting women and children in imminent danger during his marches and, who questioned the benefit or sincerity of integration.

The Nation of Islām was my first contact with and concept of Islām. It was a positive experience which provided not only the notion of an alternative theology from Christianity, but also an alternative political perspective. The passivity of Christianity of turning the other cheek became juxtaposed with the concept of equitable retaliation. Of course, the strained and distorted theology of the Nation of Islām did not appeal to me; however, the concept of a world religion called Islām was worthy of...
exploration and consideration.

The Viet Nam war was raging in the mid-1960’s just as I was graduating from high school and my generation provided fresh cannon fodder for the war machine. I was opposed to the war and used every means to resist going into the military. The body-bags rolled in as the death count spiraled upward. Young men died far too young in a war they did not understand compelled by a draft system that fed the voracious war machine.

One of the byproducts of the war in Southeast Asia was the influx of drugs... not only large amounts of high-grade marijuana and hashish, but highly addictive heroin. Heroin flooded the Black communities across the country. This was certainly a strategy to suppress the growing black consciousness and militancy.

The movie industry provided an assist to this effort to suppress positive Black consciousness by, allowing Black film makers to make movies of the Black experience that glamorized street life and criminal enterprise. Although it was a joy, on one hand, to see Black life depicted on the big screen, it also was another method of exploitation and mind-control. It became the desire of many young men to emulate the slick street hustler and gangster. And I fell prey to both scourges of drugs and criminal lifestyle.

The Holy Qur’an has a verse that epitomizes my spiritual state at that time: “Or their deeds are like thick darkness in a vast and deep sea, which a wave covers, over which there is another wave, above which are clouds: layers of darkness, one upon another. When he holds out his hand, he can hardly see it: and he whom Allāh gives no light for him there is no light at all.” (24:41)

The young man who grew up in a pious family was no longer recognizable. I was engrossed in the street life. I was living with a young lady and fathered my first son in this sad state. I became a heroin addict and a petty gangster. In January 1970, I was sentenced to 10-25 years in the Ohio State Reformatory in Mansfield, OH. If any of you have ever seen the movie “Shawshank Redemption”, that is the prison that I spent most of the three years that I served. That is also where I first was introduced to Orthodox Islām. There was a room dedicated as the Sunni mosque in the prison on the same floor where I worked as a member of the prison newspaper staff. The Imam came from Cleveland on Fridays and, although I was curious, I never attended the service on Fridays. However, I did interview the inmate Imam for an article on Islām. I began learning the orthodox Islāmic principles and some mosque etiquette.

We had a Black Culture Club on the same floor near the newspaper office. I spent a lot of time there, because they had a very good library of books on Black history, culture, and contemporary Black thought. There I was introduced to the writings of the Pan-Africanists such as a Kwame Nkrumah, Jomo Kenyatta, Sekou Touré, Marcus Garvey, and other thought leaders like Frantz Fanon. That is also where I encountered the Autobiography of Malcolm X and learned that he had become a Sunni Muslim after leaving the Nation of Islām. He died as El Ḥājj Malik El Shabazz.

Although I never seriously thought of becoming a Muslim at that time. I had an entirely new perspective on Islām. My body, mind, and soul were healing from the abuse my previous lifestyle had wrought. I chose the name Ibrahim Naeem to represent a new path I was destined to tread. And after 3 years and two months, I was paroled from prison in May 1973.

I realized the tremendous deficit I had to overcome. My beloved mother had died the year before I was incarcerated. My father had been supportive throughout my time in prison and he had remarried just before my release. I had shame and disgraced my family and shocked my community. And, I had a young family to raise. I was an African American man with a felony conviction. My only path forward was through education.

I enrolled in Kent State University in January 1974 and undertook my studies with a sense of purpose and urgency. I now used the name I had chosen for myself, Ibrahim Naeem, and everyone got to know me by that name although legally my name hadn’t been changed. I connected with some Sunni Muslims on campus and began attending Jumu’ah from time to time.

The R&B group Kool & the Gang came to give a concert at Kent State. I didn’t attend the concert. I stayed in my favorite place on campus, the Institute of African American Affairs, an oasis of Black culture and learning. Kool and the Gang were Muslim, and they travelled with a Sheikh. Sheikh Muhammad didn’t attend the concert either, instead he gave an unscheduled, unsolicited lecture in the Umbari Umbayo Hall. I was fortunate to be there. After his lecture, we chatted, and I decided to take my Kalima Shahada right there. I was now a Sunni Muslim.

That summer, I went back to my hometown Middletown for the break. One day while at Douglas park, I heard conga drums and went to investigate. There I met one of my classmates who had gone to each public school I had attended. Doug Watson had been my classmate from kindergarten through high school. We re-established our friendship. I told him that I was a Muslim. He expressed his interest in Islām and we began studying Islām together. Doug adopted the name Abdallah and we often said prayers together and shared any literature on Islām we found.

Abdallah enrolled in barber college in Dayton, Ohio. He drove the 25 miles from our hometown to Dayton each weekday. One day he came to visit me with exciting news. He had found a mosque on Randolph Street in Dayton. This was great news, but it was what he said next that was most shocking. “You won’t believe who I saw in the mosque!” “Who?”, I replied. “Sonny Marbury”... “and he is totally changed!” This was unbelievable to me. I’ll explain.

In “street life,” one’s reputation is built on their toughness, street smarts, and encounters with the law. One’s reputation precedes them. Although I had never personally met Sonny Marbury, his reputation was well known. One of his best friends and partners in crime was Big June whom I knew well. Although, I never knew his real name. Big June and Sonny were well known in the streets with reputations larger than life. I had been
a “wannabe.” These guys were the real thing. So, to hear that Sonny was in the mosque and was “totally changed” shocked me. I had to see for myself.

The following Sunday, we went to the mosque. I met the Imam, Respected Mian Ibrahim Sahib, Dhul-Waqaq Yaqub, Ḥājjī Aminullah, Habeeb Shafeek, Abu Bakr, Umar Farooq, and others. I didn’t meet Sonny Marbury. Instead I met a most distinguished, thoughtful, and pious gentleman named Dr. Al- Ḥājj Muzaffar Ahmad Zafar. **He was totally changed.**

The love and brotherhood in the mosque were palpable. Brother Zafar was a leader, a guide, and a friend to the members of the Jamā’at, particularly for the young African American men many of whom came to Ahmadiyyat from organizations with militant Black Nationalist orientations. His positive influence in mitigating the anger and frustrations of these young Black men cannot be overstated. It was his example of respect for Niẓām-i-Jamā’at (Jamā’at’s system) and his devotion to Khilāfat that spoke the loudest.

I was introduced to the basic beliefs of Ahmādīs. My interest was in the concept of the second coming of the messiah, as my Christian upbringing made this topic most relevant to me. I left the mosque with several books (Invitation to Ahmadiyyat and Ahmadiyyat: The True Islām) and the phone numbers of several of the brothers. I also left with the question of what about this religion could change Sonny Marbury into Muzaffar Ahmad Zafar.

I began reading the books and pamphlets and a whole new understanding opened to me. The unanswered questions I had from Christianity were answered with clarity and logic. The dubious interpretations of Biblical scripture I had been taught were obliterated with the light of the Promised Messiah’s (may peace be on him) books. I signed Bai’at in 1975 and began my journey as an Ahmadi Muslim.

In July 1978, I moved to Los Angeles to attend grad school at USC. Although, I knew no one in the Los Angeles Ahmadi community, by the grace of Allāh, it only took one phone call to contact the Jamā’at. I looked in the telephone book for the name Ahmad because I assumed there may be an Ahmadi with that last name. Next, I looked for the name Muzaffar since Respected Brother Muzaffar Ahmad Zafar had been a major influence in my accepting Ahmadiyyat. I found the telephone number for a person named Muzaffar and dialed it. When he answered I said, “As salaam alaikum”? He returned the greeting. I asked, “Are you Ahmadi”? The answer was “Jee” (Yes). Alhamdulillāh! I had found my new home. And by His Grace, I have maintained my relationship with the Los Angeles Jamā’at to this day and have been honored to serve in various capacities.

I would like to acknowledge those special, beautiful people who have embraced me, nurtured me, and supported my development; however, time will not permit, nor do I dare attempt their mention for fear of omissions. Let me encourage all of us to embrace and nurture new converts as your spiritual children. It is because of the love and support of so many that I can say, “Alḥamdulillāh, I am an Ahmadi Muslim.”

---

**If you have the love of the Holy Qur’ān in your hearts, rest assured, no power in the world can overcome you.**

_Hadrat Muslih Mau‘ūd (may Allāh be pleased with him)_
Suppressing Ego

Suhaib Kausar, Nā‘īb Ṣadr Awwal

The creation of humankind by God Almighty has special distinction and significance from other creations in many respects. They have been blessed with not only all the necessary physical characteristics comprehensively fulfilling the purpose of their creation but have also been gifted with the Divine guidance for enhancing spiritual status in order to optimize their utilization. God has bestowed them with inherent feelings, emotions, instincts and intellect as raw ingredients, which contain impulsive inclinations to sway human actions to either of the positive or negative directions. Our Creator, Who is the Knower of everything including human nature and psyche, has, thus provided the most effective means of molding these human attributes with appropriate mix to make them a purposeful and beneficial organ of the human society.

Transformation of Natural State into Moral State

The purpose of institution of Prophethood by God is to guide in regulating and integrating all the human faculties with optimum composition to evolve into a Divine desired model. This purpose is fulfilled by teachings supplemented by practical demonstration of the Messengers’ life examples to inspire trust and confidence to the people in accomplishing the objective.

The Holy Prophet (may peace and blessings of Allāh be on him) fulfilled this assigned mission by teaching the Holy Qur’ān, the final comprehensive Divine book of guidance, and purifying human kind by manifesting his own excellent model. The Promised Messiah, Ḥaḍrat Mirzā Ghulām Aḥmad Qādiānī (may peace be on him), raised in the current era to carry on his Master’s work, has illustrated this phenomenon in his Divinely-guided speech published in ‘Philosophy of the Teachings of Islām’. He says:

“The time of true morals, whether good or bad, begins when a person’s reason becomes mature and he is able to distinguish between good and bad and the degree of evil and goodness, and begins to feel sorry when he misses an opportunity of doing good and is remorseful when he has done some wrong.”

He further highlights:

“In short, all the natural qualities of man as courtesy, modesty, integrity, benevolence, jealousy, steadfastness, chastity, piety, equity, sympathy, bravery, generosity, forbearance, endurance, bountifulness, sincerity, loyalty etc., when they are manifested on their proper occasions under the guidance of reason and reflection would all be accounted moral qualities. In reality, they are the natural states and impulses of man and are designated moral qualities when they are exercised deliberately on their proper occasions. A natural characteristic of man is that he desires to make progress and, therefore, through following a true religion and keeping good company and conforming to good teachings he converts his natural impulses into moral qualities. No other animal is invested with this characteristic.

Ego as Natural Instinct

Ego is one of the natural instincts invested in humans for the grooming of their personality. It can be defined as self-esteem, self-respect, self-worth and self-importance. This is an innate characteristic, which exists even at early phase of human life. We observe that even babies react negatively to any act of hurting their ego. Therefore, it can be inferred that God considered ego to be a necessary natural characteristic of human nature. Ego also grows with the human growth, like those of other attributes, its nature being influenced by the surrounding environments.

Ego can be transformed from natural instinct into a good moral quality if it is gowned and exercised with conscious intensions for personal and societal benevolence. However, conversely it can also become a harmful vice and source of bitterness because of its boastful expression hurting the ego of others in the society.

Community Living for Human Survival and Progress

Human beings have been blessed with all the necessary physical organs and support system to endure but have also been made dependent upon others to survive and live purposefully. It is part of the Divine plan and scheme to make the human beings coexist and live in a society and community. Although we may not be able to achieve our defined goals in this physical world with our apparently limited physical structure, but it is due to God given enormous intellectual and mental capabilities as well as working jointly with other human beings that we could put the vast natural resources at our disposal into our service.

It is, therefore, imperative that we must have regulated interactive guidelines to make the community cohesive and supportive in order to complement each other’s capabilities and efforts. Positive and compassion-

The Promised Messiah (may peace be on him) said: Congregational Prayers are mandatory for a man, a healthy man.

[Ḥaḍrat Khalīfatul-Masih V (may Allāh be his helper), Sep. 20, 2015]
encouraged and discord-inducing practices need to be curbed by highlighting and promoting consciousness of their negative influences and consequences.

**Ego and Health of Society**

Ego has a very influential and significant role in the health of a society. It can destroy the cohesive and collective fabric of the community, if it is allowed to remain beyond the conscious endeavors to regulate its natural inclinations. Expression of ego towards other members of the community, verbal or implied, can create negative feelings and impulses, which leaves a lasting impact on mutual relationships.

There is a saying, which is well certified by many who experience, that 'The injuries inflicted by sword can heal, but the ones caused by the tongue never vanish.' It can also be verified by reflecting upon our own individual experiences of injuries, caused both by physical as well as by egoistic behavior of someone around us. It is difficult sometimes to recall injuries caused by physical mishap after a lapse of time, but bitter memories of egoistic and insulting behavior inflicted by someone never go away.

God Almighty, who is our Creator and is Knower of everything apparent or hidden, has thus explicitly admonished us to shun this undesired behavior in order to create a humane environment in the society. He says in the Holy Qur’ān:

“And walk not in the earth haughtily, for thou canst not thus rend the earth, nor canst thou reach the mountains in height” (The Holy Qur’ān, 17 [Bani Isrā‘īl]:38)

In fact, God has identified ‘false pride’ as one of the characteristics of the disbelievers, as mentioned:

“But those who disbelieve are steeped in false pride and enmity” (The Holy Qur’ān, 38 [Al-Zumar]:3)

This is a matter of deep concern for a believer to learn that this act of pride and expression of ego can deprive him of all his good deeds and related endeavors. Natural response expected of a believer, thus has to result in serious reflection and self-analysis to align him with the dictates of Divine guidelines. Therefore, seventh condition of pledge given to us by the Promised Messiah (may peace be on him) demands:

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

**Ego and Arrogance**

It is quite difficult to draw a distinction between ego and arrogance as one state of expression leads to the other. Arrogance may be defined as ‘overbearing pride’ or ‘offensive display of superiority or self-importance.’ It can, however, be deduced that inappropriate expression of ego may end up in arrogance, which is also a major irritant in poisoning inter-societal relationships. It embitters the relationships at all levels, and it would not be inappropriate to classify this evil as one of the most influential cause of family, local, national and international rifts.

The Promised Messiah (may peace be on him), who was raised by God Almighty to bring about enormous reformation to the entire humanity in the present era, in order to align them with true and original teachings of Islām has highlighted and diagnosed this specific evil in very explicit way. He says:

“I admonish my community to shun arrogance, as arrogance is hateful in the eyes of God, the Lord of Glory. You may not perhaps fully realize what is arrogance. Then listen to me as I speak under the direction of God.

Everyone who looks down upon a brother because he esteems himself more learned, or wiser, or more proficient than him is arrogant, inasmuch as he does not esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something. Has God not the power to afflict him with lunacy and to bestow upon his brother, whom he accounts small, better intelligence and knowledge and higher proficiency than him? So also he who, out of a mistaken conception of his wealth, or status, or dignity, looks down upon his brother, is arrogant because he forgets that God bestowed his wealth, status and dignity upon him. He is blind and does not realize that God has power to so afflict him that in a moment he might be reduced to the condition of the lowest of the low, and to bestow upon his brother whom he esteems low greater wealth than him. In the same way he who takes pride in his physical health, or is conceited of his beauty, or good looks, or strength, or might and bestows a scornful designation on his brother making fun of him and proclaims his physical defects is arrogant, for he is unaware of God Who has power to afflict him with such physical defects as to render him worse than his brother and to bless the latter so that his faculties should not suffer decline or be stultified over a long period, for He has power to do all that He wills. So, he who is neglectful of Prayer on account of his dependence upon his faculties is arrogant for he has not recognized the Fountainhead of all power and strength and relies upon himself. Therefore, dear ones keep all these admonitions in mind lest you should be accounted arrogant in the estimation of God Almighty unknowingly. He who out of pride corrects the pronunciation of a word by his brother partakes of arrogance. He who does not listen courteously to his brother and turns away from him partakes of arrogance. He who resents a brother sitting next to him partakes of arrogance. He who mocks and laughs at one who is occupied in Prayer partakes of arrogance. He who does not seek to render full obedience to a commissioned one and Messenger of God partakes of arrogance. He who does not pay full attention to the directions of such a one and does not study his writings with care also partakes of arrogance. Try, therefore, that you should not partake of arrogance in any respect so that you may escape ruin and you and yours may attain salvation. Lean towards God and love Him to the utmost degree possible and fear Him as much
as anyone can be feared in this life. Be pure hearted and pure intentioned and meek and humble and free of all mischief so that you may receive mercy.”

Suppressing Ego through Enhancing Worship

Realization to suppress ego can only stem from self-analysis and consciousness in order to be convinced of the fact that this vice is a major source of straining relationships within our circle of influence. We have to choose between becoming a source of peace and tranquility for the society or become a slave of uncontrolled ego affecting peace of the community. Responsible and mature choice would obviously be selecting the former option.

The role model we can look up to for any moral reformation can be no other than the Holy Prophet (may peace and blessings of Allah be on him), who has been blessed with the title of ‘Mercy for the entire humanity’ by God. In spite of the fact that he was the best of the best human being and he was also made aware of this fact by God Almighty, but he was still a perfect symbol of humility and gratitude worth emulating. It was because of his deepest love and compassion for all, which made him the magnetic nucleus for all around him. Their love of him surpassed even those of their next of kin’s, making them always ready to sacrifice all their loved ones over his safety and pleasure. We, therefore, have a rational reason to explore what qualities and attributes he possessed to make him the most beloved and revered person in history as is also personified by his attributive name of ‘Mohammad.’

The Holy Prophet (may peace and blessings of Allah be on him) had the deepest love of God any human being could ever have and thus praying to God would draw him the highest pleasure. His name ‘Ahmad’ signifies this quality to explain as the one who praises and loves God to a superlative degree. He would spend countless hours in supplicating before his beloved God without even caring for his swollen feet because of prolonged standing in Prayers. He was thus blessed in imbibing Divine attributes and understanding of His expectations, which translates into compassionate caring of fellow human beings.

Worship is, therefore, an effective way of managing and suppressing the expression of ego. This develops a righteous and profound understanding that all perfections belong to God and whatever good we have been blessed with, are merely through Divine grace, for which no amount of gratitude is enough to reciprocate. Showing of ego and arrogance to our fellow human beings is tantamount to demonstrating denial of God’s gracious blessings and bounties. The more we worship, the more we infuse inner feelings of humility transforming into our humble behaviors towards others. This phenomenon is fully manifested by the life and character of the Holy Prophet (may peace and blessings of Allah be on him). He did not like his followers to hurt the feelings of other Prophet’s followers by any expression of his superiority over others, although God had declared him to be ‘The Seal of the Prophets.’ Enhancing our efforts in worship to develop escalating relationship with God does result in more humility and suppression of any expression of ego and arrogance by making us increasingly conscious of our fallibility and vulnerability.

It is quite evident by studying into the history of all God loving people that there is strong affinity between their worship and devotion to God with their humility and meekness, as they develop deep understanding of their abilities as merely result of God’s grace. A tree full of fruits always bows down, a sign of humility evident in God’s creation and is a metaphor for the people of understanding to reflect.

This phenomenon is reflective of the fact that their consistent, devoted worship and supplications brings them closer to God creating better understanding of His attributes and expectations. Therefore, all their actions and deeds reflect manifestation of His commands and expectations. In the process, their own entity seems insignificant to them, which is absolutely dependent upon the grace and blessings of their beloved Creator. Obvious outcome of their worship results in humane and humble behavior to their fellow human beings, devoid of any hint of ego or arrogance. They believe that their conduct is aligned with the desired decree of their God by promoting an environment of love and compassion in the society. Their example is worth following, as their life radiates illuminating light with their success evident to all.

References:

- The Holy Qur’ān
- Philosophy of the Teachings of Islam by Mirzā Ghulām Ahmad Qādiānī
- Naẓūlul Masīḥ

Hadrat Khalifatul-Masih V (may Allah be his helper) has urged us to listen to his Friday sermons. It is imperative that we listen to Ḥuḍūr’s sermons regularly in order to benefit from the advice of the divinely guided Khalifatul-Masih. Friday sermon are available in various languages at alislam.org/friday-sermon
Serving Our Brothers and Communities

Basharat Ahmad Wadan, Qā'id Īthār

By the Grace of Allāh, the department of Īthār has been working to serve our brothers and communities with the help from local Majālis. Some of the initiatives in this arena in 2018 have been the following:

- Visiting the sick and elderly
- Visiting inactive members
- Feed the Hungry
- Helping refugees
- Help with finding jobs
- Waqār-i-'Amal (Dignity of Labor)
- Blood drives
- Distribution of gifts
- Free medical assistance

The following table shows the amount spent during the year on various Īthār activities such as Tahir scholarship (8 scholarships), pay for grave site expenses, financial help, help to refugee families.

### Total 2018 Īthār Spend

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nationally</td>
<td>$35,540</td>
<td></td>
</tr>
<tr>
<td>Locally</td>
<td>$41,000</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>$76,540</td>
<td></td>
</tr>
</tbody>
</table>

The breakdown of local spend by category is as follows.

#### Īthār Spend by Category

<table>
<thead>
<tr>
<th>Category</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Help to non-Muslim Americans (grocery and utility bills)</td>
<td>$4100</td>
</tr>
<tr>
<td>Help to new converts</td>
<td>$1200</td>
</tr>
<tr>
<td>Help to poor families in Pakistan</td>
<td>$4800</td>
</tr>
<tr>
<td>Help to a Khadim for CDL</td>
<td>$4000</td>
</tr>
<tr>
<td>Help to refugee families</td>
<td>$25,000</td>
</tr>
<tr>
<td>Water for Life</td>
<td>$900</td>
</tr>
</tbody>
</table>

The summary of Īthār activities by local Majālis in terms of events held is as follows.

#### Number of Īthār Events Held

<table>
<thead>
<tr>
<th>Activity</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Visiting the sick</td>
<td>3,419</td>
</tr>
<tr>
<td>Visiting the elderly</td>
<td>3,613</td>
</tr>
<tr>
<td>Visiting inactive members</td>
<td>1,040</td>
</tr>
<tr>
<td>Feed the Hungry</td>
<td>120</td>
</tr>
<tr>
<td>Helping refugee families</td>
<td>134</td>
</tr>
<tr>
<td>Helping find jobs</td>
<td>36</td>
</tr>
<tr>
<td>Waqār-i-'Amal</td>
<td>185</td>
</tr>
<tr>
<td>Blood Drives</td>
<td>5</td>
</tr>
<tr>
<td>Distribution of gifts</td>
<td>180</td>
</tr>
<tr>
<td>Total events held</td>
<td>8,732</td>
</tr>
</tbody>
</table>

#### Visits

Members visited sick and elderly (Aḥmadis and non-Aḥmadis) in nursery homes and hospitals and presented fruits and flowers.

#### Inactive Members

Many Anṣār who have not been able to come to mosque and meetings for a long time were visited by Anṣār to establish brotherhood connection. Local Majālis exceeded the goal of visiting 1,500 such members, Alḥamdulillāh.

#### Feed the Hungry

Under the Feed the Hungry program 18,000 people were served this year with 120 Feed the Hungry drives. LA Inland Majlis made 1,000 sandwich every month for people in shelter homes. Dallas Majlis regularly delivered 2-weeks’ worth of groceries to 26 elderly homes. These efforts were recognized and appreciated by the Office of the Mayor of Dallas.

#### Helping Refugee Families

Various Majālis helped refugee families in settling down, assisting them with enrolling in schools, buying household items, helping them fill forms, providing help in acquiring furniture, obtaining driver licenses, providing ride to Jumu‘ah and other Majlis’ events, assisting them in finding jobs most suited to their skills, plugging children in to the school system and higher education, and encouraging them to take English as a second language courses.

#### Helping in Job Search

36 members were helped with finding a job or were advised and guided on finding a suitable job.

#### Waqār-i-'Amal

Local Majālis arranged 185 Waqār-i-'Amal events such as mosque cleanup, construction, upgrade, painting, Audio & Video and electrical work, fencing, cooking, serving food, snow removal and home maintenance for non-Aḥmadis, and cleaning adopted streets. Many of these activities helped save thousands of dollars of the Jamā'at.

#### Blood Drives

5 Majālis arranged the blood drives.

#### Gift Distribution

4 Majālis distributed 180 gifts to children and refugee families on ‘Īd, and to neighbors during Christmas.

#### Free Medical Assistance

Dr. Ashraf Meelu of Laurel Majlis set up a weekly medical camp every Friday in the basement of Baitur Rahmān Mosque in Silver Spring, MD seeing patients with no medical insurance. A total of 264 patients were seen during the year with an average of about 6 patients a week, providing prescriptions and second opinion.

Send your feedback and comments to al-nahl@ansarusa.org.
Anṣār of New York Majlis visiting a Nāṣir brother in hospital

Anṣār of Central Jersey Majlis served free hot breakfast at a local church
New York Majlis conducted a blood drive at Baituz-Zafar Mosque, Queens, NY on September 30, 2018.
Chicago Ansār at an Adopt-A-Highway activity

Waqār-i-‘Amal by Syracuse Ansār
Anṣār Leadership Conference (ALC) is an annual gathering of Zu'amā, Nāẓimīn A'lā and National ‘Āmila members to review plans for the rest of the year. Qā'idīn explain the targets set for their departments. The forum is used to engage in intellectual discussions on ways to become more efficient and productive in achieving Majlis’ short and long term goals.

This year ALC was held at Baitul Ḥameed Mosque, Chino, CA. Over 100 members from 65 Majālis attended this event. This ALC was special as more than half of Majālis had new Zu'amā taking over the charge from this year.

Program started on Saturday morning at 9 AM with recitation of the Holy Qurān. After the pledge, Ṣadr Majlis offered his opening remarks. Ṣadr Majlis talked about Majlis’ priorities for 2018 and expectations from all the officers. In addition to Qā'idin presenting their annual plans, several special sessions were also held that covered the following topics:

- How to hold an effective monthly meeting?
- Services (Jobs, Health, Scholarship)
- Introducing resources available at Anṣār website
- How to submit monthly report?
- Challenges with collecting data for monthly report

An interesting interactive workshop “How to lead my Majlis” was conducted by Rizwan Alladin, Mu‘āwin Ṣadr Special Projects. The workshop discussed the challenges a Za’īm faces with real work juggling with priorities and meeting deadlines.

On Sunday, Imām Irshad Malhi delivered a speech on the topic of “Friday Sermons - our live connection with Khilāfat.” A special presentation “Fulfilling Ḥuḍūr’s wish on Waṣiyyat” was covered by Qā'id Tarbiyat.

‘Alam-i-In'āmī along with Majālis ranking for 2017 was announced. Awards were distributed by Ḥaḍrat Khalīfatul-Masīḥ V (may Allāh be his helper) during Majlis Anṣārullāh USA visit to London in December 2017.

The ALC program ended with concluding remarks and silent prayer by Ṣadr Majlis at 11:30 AM.
Anṣār participating in interactive workshop “How to lead my Majlis”
2018 ALC Survey Results
Number of Surveys submitted: 75

Survey by Ṣaff

<table>
<thead>
<tr>
<th>Ṣaff Awwal</th>
<th>31%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṣaff Dom</td>
<td>68%</td>
</tr>
<tr>
<td>Not specified</td>
<td>1%</td>
</tr>
</tbody>
</table>

Was this your first ALC?

<table>
<thead>
<tr>
<th>Yes</th>
<th>22%</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>65%</td>
</tr>
</tbody>
</table>
How productive was your ALC experience?

- Very productive: 85%
- Somewhat productive: 13%
- Not productive: 0%

How inspiring was your ALC experience?

- Very inspiring: 85%
- Somewhat inspiring: 15%
- Not inspiring: 0%
What do you think about the speed of the program?

- Just right: 43%
- Fast but enjoyable: 48%
- Fast and painful: 1%
- Slow: 1%

How were the overall logistical arrangements of ALC?

- Very good: 71%
- Good: 25%
- Average: 3%
- Poor: 0%
How effective was the “Juggling with priorities and meeting deadlines” workshop?

An ALC session in progress
2018 Planning Survey Results
Number of Surveys submitted: 155

My Za'im calls or talks to me related to an Ansarullah matter
155 responses

- 34.8% Once or twice a month
- 20% Occasionally
- 45.2% Rarely or never

I attend Ansar monthly meetings
155 responses

- 36.1% Every month
- 56.8% A few times a year
- 9% Rarely or never

Regarding Huzoor’s desire of 50% Chanda-paying Ansar joining the System of Wasiyyat, I am
155 responses

- 32.9% Already a Moosi, Alhamdulillah
- 9% Ready to join the System of Wasiyyat
- 54.2% Planning to join in 2018
- 9% Not ready to join
I listen to or read Huzoor’s Friday Sermons
155 responses

- Every week: 67.7%
- Once or twice a month: 18.1%
- Occasionally: 12.3%
- Rarely: 0%

I discuss the subject matter of Huzoor’s Friday Sermon with my family/children
155 responses

- Every week: 31.6%
- Once or twice a month: 21.3%
- Occasionally: 13.5%
- Rarely: 33.5%

I recite the Holy Qur’an and read its translation or commentary
155 responses

- Most days of the week: 51%
- Two or three days in a week: 25.2%
- Once a week: 12.9%
- Occasionally: 11%
I offer at least one Salat in congregation at mosque, Salat center, or home
155 responses

My participation in Ansar meeting would increase if (you can select multiple options)

- My Za'im personally called me to invite: 14.8%
- Our local Majlis' Ansar were more welcoming: 16.1%
- Meeting would start and end on time: 23.9%
- I had more time: 27.7%
- None: 1.9%
During the last year, I was involved in the following Tabligh-related activities (multiple options)

<table>
<thead>
<tr>
<th>Activity</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literature/pamphlets distribution</td>
<td>31.6%</td>
</tr>
<tr>
<td>Participation in Coffee, Cake, and True Islam or any other Tabligh event</td>
<td>41.3%</td>
</tr>
<tr>
<td>Invited a non-Muslim or non-Ahmadi guest at home or any Jama’at event</td>
<td>28.4%</td>
</tr>
<tr>
<td>Had a conversation with a friend/colleague about Islam and Ahmadiyyat</td>
<td>70.3%</td>
</tr>
<tr>
<td>Attended a Jama’at Tabligh meeting or Da’een illallah class</td>
<td>35.5%</td>
</tr>
<tr>
<td>None of the above</td>
<td>12.9%</td>
</tr>
</tbody>
</table>

2018 ALC participants gather for a group photo at Baitul Hameed Mosque, Chino, CA

**Tajnīd Updates**

Has any of your contact information—mailing address, phone number, or email—changed?

On our website: ansarusa.org/tajnid-update
Via email: qaid.tajnid@ansarusa.org
2018 National Majlis ‘Āmila

Şadr Majlis
Imran Hayee
Minnesota

Nā‘ib Şadr Aswal
Suhail Kausar
Dallas, TX

Nā‘ib Şadr Şaff Dom
Abdul Hadi Ahmed
Research Triangle, NC

Nā‘ib Şadr
M. Dawood Munir
Houston, TX

Mu‘āwin Şadr (Special Projects), Rizwan Alladin
Long Island, NY

Mu‘āwin Şadr (IT)
Salman Khalid
Seattle, WA

Qā‘id Umūmī
Mahfooz Sheikh
Dallas, TX

Qā‘id Tarbiyat
Moyenuddin Sirajee
Los Angeles, CA

Qā‘id Ta‘limul Qur‘ān
Munir Ahmad Malik
Phoenix, AZ

Qā‘id Ta‘lim
Karim Sharif
Boston, MA

Qā‘id Īthār
Basharat Ahmad Wadan
Fairfax, VA

Qā‘id Publications
Rafi Malik
Columbus, OH
National Āmila members and Nāẓīmīn A’lā gather for a group photo during National Āmila meeting on January 12, 2018 at Baitul Ḥameed Mosque in Chino, CA

Group photo of National Āmila members and Nāẓīmīn A’lā during National Āmila meeting on May 5, 2018 at Baituz-Zafar Mosque in Queens, NY

National Āmila and Nāẓīmīn A’lā at August 18, 2018 meeting at Masroor Mosque in Manassas, VA
Anṣār of Philadelphia Majlis with Ṣadr Majlis during his visit on March 3, 2018
Anṣār of Willingboro Majlis with Ṣadr Majlis during his visit on March 4, 2018

Anṣār of Columbus Majlis with Ṣadr Majlis during his visit on March 14, 2018
Anṣār of New York Majlis with Ṣadr Majlis during his visit in May 2018

Nā‘īb Ṣadr Awwal, Suhail Kausar with members of Fitchburg Majlis on February 10, 2018 during his visit to NE region
Nāʿib Ṣadr Awwal, Suhail Kausar with members of Boston Majlis on February 10, 2018 during his visit to NE region

Nāʿib Ṣadr Awwal, Suhail Kausar with members of Hartford Majlis on February 9, 2018 during his visit to NE region
Qā’id Ta’līmul Qur’ān, Munir Ahmad Malik participates in monthly meeting of Oshkosh Majlis during his visit
## 2018 Regions

<table>
<thead>
<tr>
<th>No</th>
<th>Region</th>
<th>Majālis</th>
<th>Nāẓīm A'lā</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Central East</td>
<td>Central Jersey, Lehigh Valley, North Jersey</td>
<td>Anas Ahmed Mirza</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Philadelphia, Willingboro</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Central West</td>
<td>Bay Point, Merced</td>
<td>Khurram Shah</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sacramento, Silicon Valley</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Chicago</td>
<td>Chicago East, Chicago Northwest, Chicago</td>
<td>Khalid Aziz Ahmed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Southwest</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kansas, St. Louis</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Great Lakes</td>
<td>Cleveland, Columbus, Dayton</td>
<td>Nasir Bukhari</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Detroit, Indiana, Kentucky, Pittsburg</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Gulf States</td>
<td>Austin, Cypress Houston, Dallas, Fort Worth</td>
<td>Iftikhar Ahmad Sheikh</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Houston North, Houston South, New Orleans,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tulsa</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Headquarters</td>
<td>Baltimore, Laurel, Potomac</td>
<td>Khurram Bashir</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Silver Spring, York</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Midwest</td>
<td>Iowa, Milwaukee, Minnesota</td>
<td>Abubakar Bin Saeed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Oshkosh, Zion</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>New York</td>
<td>Bronx, Brooklyn</td>
<td>Mahmood Ahmad Bhutta</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Long Island, Middletown, New York</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Northeast</td>
<td>Albany, Binghamton, Boston, Buffalo</td>
<td>Sarjo Trawalley</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fitchburg, Hartford, Rochester, Syracuse</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Northwest</td>
<td>Portland, Seattle</td>
<td>Atta Karim Chowdhry</td>
</tr>
<tr>
<td>11</td>
<td>Southeast</td>
<td>AL-TN, Charlotte, Georgia-SC</td>
<td>Imtiyaz Rajayki</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Miami, Orlando, Research Triangle</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Southwest</td>
<td>LA East, LA Inland, LA Riverside, LA West</td>
<td>Abdul Basith Zafar</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Las Vegas, Phoenix, San Diego, Tucson</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Virginia</td>
<td>Central Virginia, North Virginia, Richmond</td>
<td>Shahid Malik</td>
</tr>
<tr>
<td></td>
<td></td>
<td>South Virginia, Washington DC</td>
<td></td>
</tr>
</tbody>
</table>
2018 Regional Nāẓimīn A'lā

Nāẓim A'lā Central East
Anas Ahmed Mirza
Central Jersey

Nāẓim A'lā Central West
Khurram Shah
Bay Point, CA

Nāẓim A'lā Chicago
Khalid Aziz Ahmed
Chicago, IL

Nāẓim A'lā Great Lakes
Nasir Bukhari
Detroit, MI

Nāẓim A'lā Gulf States
Iftikhar Ahmad Sheikh
Houston, TX

Nāẓim A'lā Headquarters
Khurram Bashir
Silver Spring, MD

Nāẓim A'lā Midwest
AbuBakar Bin Saeed
Milwaukee, WI

Nāẓim A'lā New York
Mahmood Ahmad Bhutta
Queens, NY

Nāẓim A'lā Northeast
Sarjo Trawalley
Boston, MA

Nāẓim A'lā Northwest
Atta Karim Chowdhry
Vancouver, WA

Nāẓim A'lā Southeast
Imtiyaz Rajayki
Orlando, FL

Nāẓim A'lā Southwest
Zafar Abdul Basith
Los Angeles, CA
Anṣār at Virginia regional Ijtima‘ held on May 12, 2018 at Masroor Mosque, Manassas, VA

Anṣār at Southeast regional Ijtima‘ held on March 24, 2018
Anṣār at Central East regional Ijtima’ held on May 12, 2018 at Baitul Hādı Mosque in Old Bridge, NJ

Anṣār at Central West regional Ijtima’ held on March 17, 2018 at Baitul Baṣeer Mosque in San Jose, CA

Members at Chicago regional Ijtima’ held on May 13, 2018 at Baitul Jaamay Mosque in Glen Ellyn, IL
Members at Great Lakes regional Ijtima’ held on April 28, 2018 at Baitun Nāṣir Mosque in Columbus, OH

Anṣār at Gulf States regional Ijtima’ held on April 28, 2018 at Baitus Samee’ Mosque in Houston, TX

Members at Headquarters regional Ijtima’ held on April 29, 2018 at Baitur Raḥmān Mosque in Silver Spring, MD
Members at Midwest regional Ijtima held on Aug 19, 2018 at Baitul-Qadir Mosque in Milwaukee, WI

Members at New York regional Ijtima held on April 28, 2018 at Baituz-Zafar Mosque in Queens, NY

Members at Northeast regional Ijtima held on May 6, 2018 in Albany, NY
Anṣār at Northwest regional Ijtimā‘ held on April 14, 2018 at Baitul Ehsān, Monroe, WA

Anṣār at 17th Southwest regional Ijtima‘ held on April 28, 2018 at Baitul Ḥameed Mosque in Chino, CA
Prescribed rates of Anṣār Chanda are based on take-home pay after taxes and mandatory insurance.

**Membership:** 1% of take-home income (minimum $2/month)

**Ijtimā’:** 1/8th of Membership Chanda (or 0.125% of income; minimum $1/month)

**Publication:** $10 per year

**Sample Chanda Calculations:**

<table>
<thead>
<tr>
<th>Take-Home Pay</th>
<th>Annual Chanda</th>
<th>Membership + Ijtimā’ + Publication</th>
</tr>
</thead>
<tbody>
<tr>
<td>$1,000/month</td>
<td>$145</td>
<td>$(120 + 15 + 10) or $12/month</td>
</tr>
<tr>
<td>$28,000/year</td>
<td>$325</td>
<td>$(280 + 35 + 10) or $27/month</td>
</tr>
<tr>
<td>$52,000/year</td>
<td>$595</td>
<td>$(520 + 65 + 10) or $50/month</td>
</tr>
<tr>
<td>$68,000/year</td>
<td>$775</td>
<td>$(680 + 85 + 10) or $65/month</td>
</tr>
</tbody>
</table>

Use calculator at ansarusa.org/calculator to determine Chanda for your income.

**Please estimate next year's Chanda** and inform your Muntażim Finance to record your 2017 budget (later, it can be adjusted up or down if circumstances change).

For any questions, please contact Qā‘id Finance at qaid.mal@ansarusa.org
Anṣār at Baltimore Majlis’ local Ijtimā’ held on April 1, 2018 at Baitus Ṣamad Mosque

Anṣār at Houston North Majlis’ local Ijtimā’ held on March 4, 2018 at Baitus Samee Mosque
Anṣār at LA Inland Majlis' local Ijtima' held on April 15, 2018 at Baitul Ḥameed Mosque, Chino, CA

Anṣār at North Jersey Majlis' local Ijtima' held on April 29, 2018 at Bait ul Waḥid Mosque, Hawthorne, NJ
Anṣār at Phoenix Majlis’ local Ijtima‘ held on March 18, 2018

**Free Medical Service:** Don’t have health insurance? Send us an email at services@ansarusa.org or call us at 716-800-1889 from 9 A.M. - 5 P.M. EST and we may be able to help.

**Job Seekers:** If you are in the market looking for better employment opportunities in the United States, Majlis Anṣārullāh, USA can help you with your search.

Visit our website at ansarusa.org for more information on these services.
Members of Majlis ‘Āmila of South Virginia Majlis with Ḥaḍrat Khalifatul-Masīḥ V (may Allāh be his helper) at the inauguration of Masroor Mosque in Manassas, VA on November 3, 2018
New York Majlis’ monthly meeting in progress on November 11, 2018

Anṣār participating in discussion at a monthly meeting of Oshkosh Majlis
Anṣār of LA Inland Majlis at 4th of July Parade—LA Inland Jama’at received Sweepstakes Award at the parade

Members of LA Inland Majlis with the Mayor of City of San Bernardino at Religious Founders Day on March 22, 2018
Anṣār of New York Majlis participating in a New York street co-naming ceremony on August 31, 2018
Anṣār of New York Majlis participating in African American Day Parade in NYC on September 16, 2018
Anṣār of New York Majlis with guests at an Iftār event

Anṣār with guests at an Iftār event arranged for non-Ahmadi Bangladeshi guests on June 2, 2018
Anṣār of New York Majlis with guests a Tabligh event held in February 2018

Anṣār of Pittsburg Majlis at a Coffee, Cake and True Islam event on February 27, 2018.
Majlis Anṣārullāh booth at 2018 Jalsa Sālāna USA

Anṣār of Austin Majlis participating in CPR training held at the mosque by Williamson County on February 4, 2018
Anṣār of Oshkosh Majlis are always at the forefront serving the local Jamāʿat by actively participating in Ḍiyāfat, Waqār-i-ʿAml and other activities.
Anṣār of Austin Majlis had an enjoyable hiking/picnic trip to Inks Lake Park on December 16, 2018
Chicago Southwest Majlis was given an award for the Most Improved Majlis in Chicago Region at 2018 Chicago Regional Ijtimā’. 

Ṣadr Majlis, Imran Hayee, was presented a plaque for his service to the Majlis at 2018 Chicago Regional Ijtimā’ on May 13, 2018.
By the grace of Allāh, I turned 70 this year, and I ran, jogged, and walked another half marathon, 13.1 miles, on February 4, 2018.

After a successful back surgery in March of 2017, I was determined to continue marathon runs. Last year in October, six months after the surgery, I was able to run a 10-mile marathon in Huntington Beach, CA, off course with the permission of my doctor. By the grace of Allāh, I have been running half marathons since 2005. My doctor suggested to continue an active lifestyle, as long as I am able to.

Running and jogging helps you adopt an active and disciplined lifestyle. I am a living example of the fact that discipline, determination, motivation, watching diet, and doing a little exercise can cure many health conditions. Everyone experiences aches and pain with the age but at age 70, I feel pretty good about my health. If I can do it, anyone can do it.

I urge my Anṣār brothers, to please adopt an active lifestyle and do some physical activity each day, whether it is walking, jogging, swimming, playing tennis, volleyball, table tennis, or simply biking on a stationary bike in your garage.

Also watch your diet. Balance your diet. Eat more fruits and vegetable. Drink a lot of water. Lastly, please have a regular doctor's checkup, along with a regular visit to a dentist and an eye doctor. If you have a medical condition, I recommend you consult with you doctor before starting a physical activity. For any questions, you can always contact Qā‘id Health at qaid.health@ansarusa.org.

The ‘Alam-i-In‘āmī for the year 2018 was awarded to Syracuse Majlis at Anṣār Leadership Conference (ALC) held at Baitus Samee Mosque in Houston on January 12-13, 2019, Bārakallāhu Lakum. Syracuse is the second small Majlis to achieve this milestone in the history of Majlis Anṣārullāh USA, Masha‘allah.
2018 Majālis Rankings and Awards

<table>
<thead>
<tr>
<th>Large Majālis</th>
<th>Points</th>
<th>Medium Majālis</th>
<th>Points</th>
<th>Small Majālis</th>
<th>Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td></td>
<td>1st</td>
<td></td>
<td>1st</td>
<td></td>
</tr>
<tr>
<td>Baltimore</td>
<td>1305</td>
<td>Austin</td>
<td>1142</td>
<td>Syracuse</td>
<td>1339</td>
</tr>
<tr>
<td>Central Jersey</td>
<td>1264</td>
<td>Hartford</td>
<td>1029</td>
<td>Kentucky</td>
<td>1121</td>
</tr>
<tr>
<td>Laurel and LA Inland</td>
<td>1216</td>
<td>Bay Point</td>
<td>1027</td>
<td>Cleveland</td>
<td>1054</td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td>2nd</td>
<td></td>
<td>3rd</td>
<td></td>
</tr>
<tr>
<td>Detroit</td>
<td>1129</td>
<td>Dayton</td>
<td>981</td>
<td>Pittsburgh</td>
<td>1017</td>
</tr>
<tr>
<td>4th</td>
<td></td>
<td>3rd</td>
<td></td>
<td>4th</td>
<td></td>
</tr>
<tr>
<td>Houston North</td>
<td>1081</td>
<td>Tucson</td>
<td>978</td>
<td>Lehigh Valley</td>
<td>1013</td>
</tr>
<tr>
<td>5th</td>
<td></td>
<td>4th</td>
<td></td>
<td>5th</td>
<td></td>
</tr>
<tr>
<td>North Jersey</td>
<td>1072</td>
<td>Fort Worth</td>
<td>859</td>
<td>Fitchburg</td>
<td>939</td>
</tr>
<tr>
<td>6th</td>
<td></td>
<td>5th</td>
<td></td>
<td>6th</td>
<td></td>
</tr>
<tr>
<td>Seattle</td>
<td>1072</td>
<td>Boston</td>
<td>847</td>
<td>Los Vegas</td>
<td>867</td>
</tr>
<tr>
<td>7th</td>
<td></td>
<td>6th</td>
<td></td>
<td>7th</td>
<td></td>
</tr>
<tr>
<td>New York</td>
<td>1069</td>
<td>Miami</td>
<td>788</td>
<td>Iowa</td>
<td>850</td>
</tr>
<tr>
<td>8th</td>
<td></td>
<td>7th</td>
<td></td>
<td>8th</td>
<td></td>
</tr>
<tr>
<td>LA Riverside</td>
<td>1062</td>
<td>Washington DC</td>
<td>780</td>
<td>Rochester</td>
<td>830</td>
</tr>
<tr>
<td>9th</td>
<td></td>
<td>8th</td>
<td></td>
<td>9th</td>
<td></td>
</tr>
<tr>
<td>Dallas</td>
<td>1017</td>
<td></td>
<td></td>
<td>10th</td>
<td></td>
</tr>
</tbody>
</table>

Many Majālis worked hard throughout the year to achieve the goals set by various departments of Majlis Anṣārullāh, USA. The ranking of first 10 Majālis in each of the three categories—large, medium, and small—is as follows.

Outstanding Nāẓim A’lā Awards

<table>
<thead>
<tr>
<th>Region</th>
<th>Nāẓim</th>
</tr>
</thead>
<tbody>
<tr>
<td>Northeast</td>
<td>Sarjo Trawalley</td>
</tr>
<tr>
<td>Great Lakes</td>
<td>Nasir Bukhari</td>
</tr>
<tr>
<td>Headquarters</td>
<td>Khurram Bashir</td>
</tr>
<tr>
<td>Southwest</td>
<td>Abdul Basith Zafar</td>
</tr>
<tr>
<td>Northwest</td>
<td>Atta Karim Chowdhry</td>
</tr>
</tbody>
</table>

Departed Souls

The following U.S. Anṣār departed this temporary abode in 2018 on their journey towards eternal bliss in the next life, Inna lillāhi wa innā ilaahi rāji’ūn. May their souls rest in peace. Āmīn. The information given for deceased individuals is provided by the family, friends, or local administration. Information about some individuals could not be obtained but will be included in the subsequent issues of this magazine if and when made available. Readers are encouraged to write about the deceased to preserve history and their good example for the next generations to follow. The information can be provided at www.ansarusa.org/information-about-deceased-members.

Ḥājjī Dr. Munir Khan

Ḥājjī Dr. Munir Khan of LA Inland Majlis passed away on February 8, 2018 at the age of 82. He had been a member of Los Angeles Jamā’at for 30 years. Allāh Almighty had blessed him with four sons: Naser Noor, Adil Navid, Fawad Khan (currently serving as Za’īm of LA Inland Majlis), and Jamil Tousif. He was the son of Ḥājjī Dr. Abdul Gufoor from Surabaya, Indonesia. He was also the brother-in-law of Dr. Hamid Ur Rahman, Nā’ib Amīr. He was blessed with eleven grandchildren. He
joined the System of Waṣīyyat at an early age in Pakistan. He was a very well-known member in the Los Angeles Jamāʿat. Whenever someone needed prayers, they would always request him to pray for them. He held multiple positions in Peshawar Jamāʿat in Pakistan. He served as Qāʿid and President of Pabbi, Peshawar Jamāʿat. In Pabbi, he practiced in his medical field. After retirement, he was always engaged in offering five daily Prayers, and Tahajjud every morning, also reciting the Holy Qurʾān, and invoking prayers.

Mubashar Ahmad Nasir


Mubashar Ahmad Nasir was born on September 25, 1943, in Daska, Pakistan. He was eldest Son of Babu Abdul Rehman Sabir and Zainab Bibi. His father Babu Abdul Rehman Sabir—famously known a “Singer Wala” because he had a shop of Singer Sewing Machine (a famous brand of sewing machines)—was son of Chaudry Jalalul Din from a village Hariye Wal near Gujrat City.

Mubashar Ahmad Nasir completed his Collage Education from Murray College Sialkot. He completed his Electrical Engineering from Karachi Pakistan. As an Electrical and Petroleum engineer, he worked for Shell Pakistan Limited for 27 Years. He left behind his wife, 6 sons, a daughter, and 11 grandchildren. He was eldest in the family, with 4 brothers and 2 sisters.

He was raised in the company of nobles. All the good moral characters were embedded in his personality. He was a thorough professional in his field. He was always concerned about the welfare of the people around. When riots against Ahmadis broke in Pakistan in 1974, he singlehandedly rescued his family members in Gujranwala and Sialkot in a small WV beetle car. House and Singers shop in Gujranwala was looted, it became difficult to survive and educate his brothers and sisters. Allāh gave him strength to support all the needs of his extended family besides his own. Even when his health deteriorated, he was worried about others’ needs and welfare.

He migrated to USA with his Wife in June 2003. He was a very prominent and active member of Philadelphia Jamāʿat. He participated in all Jamāʿat activities, meetings and Jalsa Sālāna. Due to his love for photography, he created a digital Jamāʿat history of Northeast part of USA. He was a volunteer and participated as a social worker for City of Philadelphia. He was also an Adviser to USCIS.

May Allāh inspire and enable his offspring to follow in his footsteps. May his soul rests in peace at an elevated place in paradise. Āmīn.

Abdul Waheed Khalid

Abdul Waheed Khalid of Dallas Majlis passed away on September 3, 2018. He was the youngest son of Late Moulvi Abdul Majeed of Karachi, Pakistan. He is survived by his wife, a son and two daughters.

He served the Jamāʿat in various capacities for over 30 years. At the time of death, he was serving as Secretary Wasaya.

He used to recite the Holy Qurʾān in a very melodious voice. He was blessed to have memorized the first eight parts of the Holy Qurʾān. He stood in top three positions at Anṣār National, Regional and Local Ijtimāʿāt many times in the recitation competitions. He also had the honor to have performed Ḥaǰī and Umrah.

He was regular in fasting during Ramaḍān and observed the six Shawwāl fasts every year. He was buried at Maqbara Mūṣiyān at Cedarlawn Memorial Park Cemetery in Sherman, Texas.

He is remembered fondly and very lovingly by everyone. He always demonstrated smile on his face and was always very humble. He performed his duties with utmost diligence and care, but very silently and taking up full responsibility as well. Following is a memory shared by Munir Bajwa.

Around 2004, I got a call from Khalid Sāhib asking if I was available for dinner. It was a usual practice among some of our brothers to meet at some restaurant and have dinner together. I agreed and arrived at the restaurant on time. To my surprise it was only Khalid Sāhib and I. While we were having dinner and talking, suddenly Khalid Sāhib brought up the topic of Waṣīyyat and told me, “Bajwa Sāhib, I honestly and sincerely believe that you should join the blessed scheme of Waṣīyyat.” He gave me the book “Al Waṣīyyat” and told me to read it and return it on Friday. I agreed and went home.

That very Friday morning, while I was getting ready to go to office, I got a call from my cousin in London. He told me Ḥuḍūr (may Allāh be his helper), in his Friday sermon that day, focused a lot on Waṣīyyat and have asked more people to become Mūṣī. It really shook me to the core, since I was very timely prepared for that by my friend Khalid Sāhib. I immediately called my office and reported absence, went to our President’s office, collected Waṣīyyat form and filled my application. I got all the signatures but left the witness column open. When I went for Jumu’ah later that day, as expected Khalid Sāhib came to me and enquired if I had read the book he
gave me. Instead of just returning the book, I showed my form and requested him to be my witness as well, which he very kindly accepted.

Khalid Şâhib’s service did not end with getting me sign the Waṣiyyat form. He continually supported me afterwards as well whether it was my Schedule C form or any other queries or clarifications that came from the center. He used to tell me in advance, “Bajwa Şâhib you might get a mail from center in the next couple days. You don’t even have to open it, just pass it to me and I will take care of it.” That was his level of service. He did his duties in a very loving way and always served the Jamā‘at in his best capacity. May Allâh raise his status in the hereafter, Ameen.

My father, Mohammad Bashir of Phoenix Majlis, passed away on May 28, 2018 after a short illness. Inna lillahi wa inna ilaihi raj’un. He accepted Ahmadiyyat in 1971 in Milwaukee, WI. He introduced my mother, Nusrat Jahan Bashir, to Ahmadiyyat and she signed Bai’at about three months after him. They married on the same day she signed Bai’at. Milwaukee was their first Jamā‘at but they have also been members of York/Harrisburg and Philadelphia Jamā‘ats. They moved to Arizona about two years ago and most recently belonged to Phoenix Jamā‘at.

My dad was the proud and loving father of 7 born-Ahmadi children and grandfather of 12 grandchildren, Mâshā’llāh. My father loved languages and was an outgoing personality who could make friends anywhere he went. He could always be seen at Jalsa Salana speaking Urdu with his Pakistani brothers, Chinese with his Chinese brothers, Arabic with his Arab brothers, and so on.

Before retiring, he was self-employed and owned a screen printing business, and he often did t-shirt jobs for the Jamā‘at. Alhamdulillah, he performed Hajj several years ago. During the Hajj, there was an elderly wheelchair-bound non-Ahmadi lady in his tour group who had gone without any family. My parents took her under their wing and cared for her throughout the Hajj so she was also able to complete her pilgrimage.

On one occasion while visiting me, we passed a Sikh temple en route to the airport for his departure home. He requested that we stop and go in to meet our Sikh neighbors. We met a priest who made us tea and served us Mitha’ee (sweets). My father embraced him when we left. A year or two later, that Sikh temple was the site of a horrific attack that made national news and the priest we met was shot. My father immediately called me to inquire about his brother upon hearing the news. This is the type of boundless love for humanity my father displayed throughout his life.

Although Brother Mohammad Bashir was among Phoenix Jamā‘at for only 2 years but in this short period he touched and won the hearts of all the members including young Khuddam. He was loving, caring, friendly and had a charming personality with many other qualities. He voluntarily performed security duties at our mosque over an extended period and greeted everyone with a smile. He was a devoted Da‘i Ilallah (caller to Allah) and an active participant of Coffee, Cake and True Islam in Phoenix Majlis and Jamā‘at. He bought his house near Baitul Aman (Phoenix mosque). He, along with his wife, was offering Salat at the mosque on a regular basis.

Brother Mohammad Bashir will be dearly missed. Prayers are requested for his high status in paradise and that may Allah protect his family in every respect, Ameen.

Brother Mohammad Bashir on duty at a US Jalsa Salana

Brother Mohammad Bashir

Noor-Ud-Din

My father, Mohammad Bashir of Phoenix Majlis, passed away on May 28, 2018 after a short illness. Inna lillahi wa inna ilaihi raj’un. He accepted Ahmadiyyat in 1971 in Milwaukee, WI. He introduced my mother, Nusrat Jahan Bashir, to Ahmadiyyat and she signed Bai’at about three months after him. They married on the same day she signed Bai’at. Milwaukee was their first Jamā‘at but they have also been members of York/Harrisburg and Philadelphia Jamā‘ats. They moved to Arizona about two years ago and most recently belonged to Phoenix Jamā‘at.

My dad was the proud and loving father of 7 born-Ahmadi children and grandfather of 12 grandchildren, Mâshā’llāh. My father loved languages and was an outgoing personality who could make friends anywhere he went. He could always be seen at Jalsa Salana speaking Urdu with his Pakistani brothers, Chinese with his Chinese brothers, Arabic with his Arab brothers, and so on.

Before retiring, he was self-employed and owned a screen printing business, and he often did t-shirt jobs for the Jamā‘at. Alhamdulillah, he performed Hajj several years ago. During the Hajj, there was an elderly wheelchair-bound non-Ahmadi lady in his tour group who had gone without any family. My parents took her under their wing and cared for her throughout the Hajj so she was also able to complete her pilgrimage.

On one occasion while visiting me, we passed a Sikh temple en route to the airport for his departure home. He requested that we stop and go in to meet our Sikh neighbors. We met a priest who made us tea and served us Mitha’ee (sweets). My father embraced him when we left. A year or two later, that Sikh temple was the site of a horrific attack that made national news and the priest we met was shot. My father immediately called me to inquire about his brother upon hearing the news. This is the type of boundless love for humanity my father displayed throughout his life.

Although Brother Mohammad Bashir was among Phoenix Jamā‘at for only 2 years but in this short period he touched and won the hearts of all the members including young Khuddam. He was loving, caring, friendly and had a charming personality with many other qualities. He voluntarily performed security duties at our mosque over an extended period and greeted everyone with a smile. He was a devoted Da‘i Ilallah (caller to Allah) and an active participant of Coffee, Cake and True Islam in Phoenix Majlis and Jamā‘at. He bought his house near Baitul Aman (Phoenix mosque). He, along with his wife, was offering Salat at the mosque on a regular basis.

Brother Mohammad Bashir will be dearly missed. Prayers are requested for his high status in paradise and that may Allah protect his family in every respect, Ameen.

Information about Deceased Members

Information about deceased members is published in Anṣār publications with request for prayers for the departed souls and their families. Members are requested to provide information about deceased members at www.ansarusa.org/information-about-deceased-members
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 Aḥmadi Muslim men above the age of 40.

Anṣār Pledge

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

Translation:
I bear witness that • there is none worthy of worship • except Allāh. • He is One • (and) has no partner, • and I bear witness • that Muhammad (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’llāh.

National ‘Āmila, Majlis Anṣārullāh USA

2018

Šadr: ………………………………………………………………………………………………………………………………Imran Hayee
Nā‘ib Šadr Awwal: …………………………………………………………………………………………………………………..Suhail Kausar
Nā‘ib Šadr Ṡaff Dom: ………………………………………………………………………………………………………………….Abdul Hadi Ahmed
Nā‘ib Šadr: ……………………………………………………………………………………………………………………………M. Dawood Munir
Qā‘id Umūmī (General Secretary): ………………………………………………………………………………………………..Mahfooz Sheikh
Qā‘id Tarbiyat (Training): …………………………………………………………………………………………………………..Moyenuddin Sirajee
Qā‘id Ta’limul Qur’ān (Education of the Holy Qur’ān): ………………………………………………………………………….Munir Ahmad Malik
Qā‘id Ta’lim (Education): ……………………………………………………………………………………………………………………Karim Sharif
Qā‘id Tablīgh (Preaching): ……………………………………………………………………………………………………………………Muhammad Ahmad
Qā‘id Tarbiyat Nau Mubā’în (Training of New Converts): …………………………………………………………………….Tahir Soofi
Qā‘id Īthār [Eesaar] (Social Services): ……………………………………………………………………………………………..Basharat Ahmad Wadan
Qā‘id Māl (Finance): …………………………………………………………………………………………………………………………Zahid Mian
Qā‘id Tahrik Jadīd: …………………………………………………………………………………………………………………………Hassiem Abdullah Babatu
Qā‘id Waqf Jadīd: ……………………………………………………………………………………………………………………………Mooda Shiraz Mantara
Qā‘id Tajnīd (Membership): …………………………………………………………………………………………………………………Muhammad Shahid Mahmood
Qā‘id Ishā‘at (Publications): …………………………………………………………………………………………………………………Rafiuddin Malik
Qā‘id Dahānat wa Śiḥat Jismānī (Intellect and Physical Health): …………………………………………………………………………..Syed Tanvir Ahmad
Auditor: …………………………………………………………………………………………………………………………………………Mansoor Bhatty
Mu‘āwin Šadr (Information Technology): …………………………………………………………………………………………….Salman Khalid
Mu‘āwin Šadr (Special Projects): ……………………………………………………………………………………………………………………Rizwan Alladin

Special Member (Former Šadr): ……………………………………………………………………………………………………………………..Faheem Younus Qureshi
Special Member (Former Šadr): ……………………………………………………………………………………………………………………..Wajeeh Bajwa
Special Member: …………………………………………………………………………………………………………………………………………..Syed Sajid Ahmad
Hazrat Khalifatul-Masih V (aba) visits Ansār Housing Complex